Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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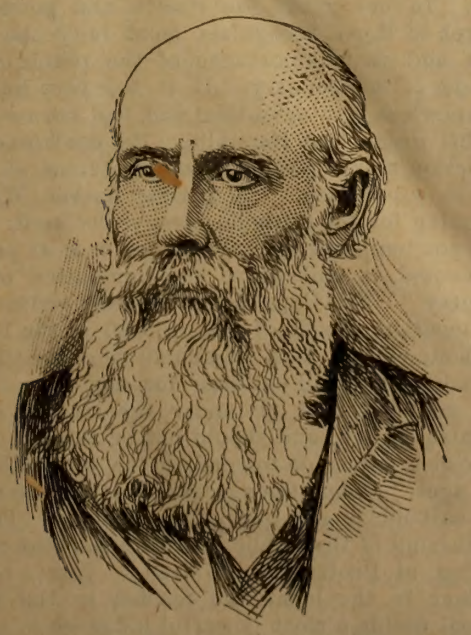
ATTENTION, IOWA!

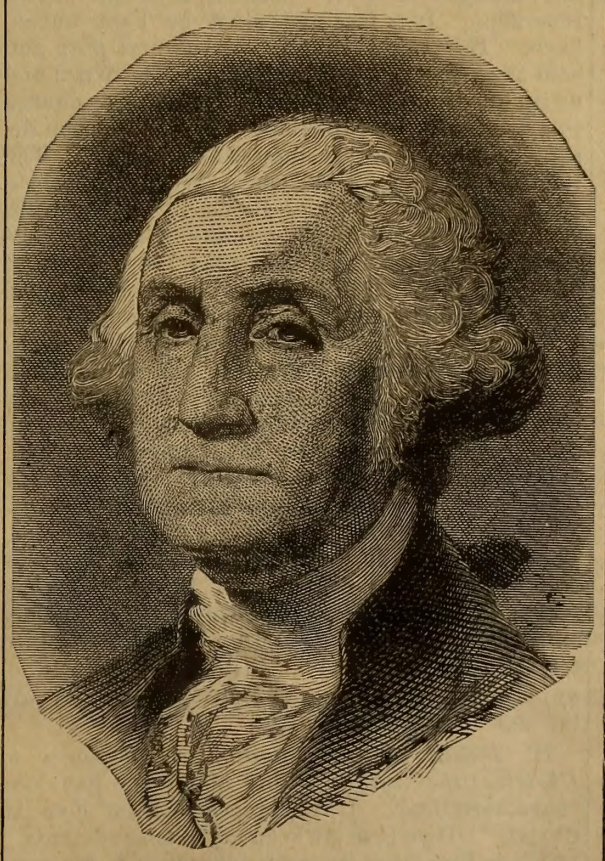
The annual convention of the Iowa Christian Association will be held on the second Tuesday and Wednesday of November. Where shall we meet? The Executive Committee desire to locate the meeting where the largest measure of good may be accomplished. Invitations are solicited, and they will be carefully considered. Address all communications to T. P. ROBB.

Linton, Ia.



REV. JAMES P. STODDARD, in charge of the N. C. A. exhibit at the World's Fair, who always has an unflinching testimony against the lodge.

Antipathy to the resident Chinese at Redlands, Cal., culminated in riotous proceedings, about the first of September, which threatened to bring on a bloody race-war. The whites armed themselves to drive out the Chinese, but the latter were also armed and ready for the fray. The facts having come to the ears of the authorities before the commencement of open assaults, the State government ordered sufficient troops to the scene of disorder to prevent further hostilities. About 200 Chinese were ordered to leave town within forty-eight hours, but a law-and-order meeting and the presence of troops served to maintain peace.



GEORGE WASHINGTON, *in Farewell Address:* "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."

The *Catholic Review*, in noticing the recent Peace Congress, held at the Art Building on the Lake Front in this city, attributes the militarism of the present century to the Protestant Reformation, and adds that under the benign influence of the church, up to that time, the military spirit was steadily declining. We believe this is untrue in fact, and misleading in its tendency; for all war is in violation of Christian principles, and is not to be justified among Protestants or Catholics; but history does not show that Protestant nations have been more warlike than those controlled by Catholics. No nation in Europe has been, or is now, more warlike than France, and there has been none more thoroughly Roman Catholic. Had the Roman church granted religious liberty, there would have been no religious wars after the Reformation.

About 1,000 delegates were in attendance at the Triennial International Sunday-school Convention at St. Louis, Mo., August 30–September 2. Hon. Mr. Harris, of Alabama, the outgoing president of the Association, occupied the chair. The proceedings were full of interest, and the reports of Sunday-school work encouraging. The statistical secretary's report showed that there were now in the United States and British American provinces 130,197 schools, 1,372,558 officers and teachers, and 10,870,104 scholars, an increase in three years of 1,285,439 attendants. Contrary to expectation, the present system of International Sunday-school Lessons was neither abolished nor materially changed, although the debate over it was ably conducted. B. F. Jacobs, of Chicago, was elected president. The next place of meeting will be at Boston, in 1896.

The *Deseret* (Utah) *News* has discovered a new secret political party in the Rocky Mountain ranges, known as "The Western Star, or Amorines." It has headquarters at Salt Lake City, and is one of that kind, like the Patriotic Sons of America, the American Protective Association, and others, whose watchword is "Put none but Americans on guard," and is intensely anti-Catholic. The *News* understands that it is an adjunct of the Liberal party of Utah. It is too young and insignificant, as yet, to excite much attention; but it serves to illustrate the tendency of the age to cloak every movement of doubtful character with oath-bound secrecy.

The "World's First Parliament of Religions" convened in this city on Monday of this week, and will continue in session until the 28th inst. A careful observer of this heterogenous gathering, most of whose active participants are not members of the church of Christ, but rather its opponents, will find in it little or nothing to advance the interests of his kingdom. While several conservative Presbyterian clergymen, like Rev. John H. Barrows, its promoter and apologist, have accepted places on its program, it is noteworthy that neither the United Presbyterian, the Reformed Presbyterian, nor the Southern Presbyterian churches will have part in it.

Paeductar attention is called to the article on page [illegible] this issue of the *Cynosure*, entitled "A Liquor Mafia," from the New York *Voice*. The remedy proposed by the writer for the suppression of the liquor traffic and the defeat of its supporters very forcibly appeals to every friend of the anti-secrecy reform, and will bear frequent and emphatic reproduction. "Nothing," he says "can thwart this power but a thoroughly aroused and quickened public sentiment, not against liquor not against any political party, not for prohibition, but *against secret societies and associations organized for political purposes, with a view to obtaining class legislation for themselves or their allies.*" The entire article is replete with food for careful thought.

CHARLES SUMNER —"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

CHRISTIAN FIDELITY.

BY REV. J. M. FOSTER.

Fidelity involves two distinct and important duties. 1. Strict and careful custody of that which has been committed to our care. The treasurer of the funds of the government is faithful when he keeps securely that with which he is entrusted. The master of a prison is faithful when he guards the prisoners so that no one escapes. A minister is faithful when he "keeps that which has been committed to him." 2. Conscientious discharge of our obligations and assiduous performance of our duties. An employe is faithful who is at work on time, who studies his employer's interests and endeavors to make himself useful. A member of the Y. P. S. C. E. is faithful who attends every meeting, unless providentially hindered, who takes some part in every meeting, and who remembers his vows to wait upon God in the ordinances of his house. A citizen is faithful who leads a quiet and peaceable life in all godliness and honesty, who is loyal to the Constitution and government, and who discharges his duties arising out of his relations to the political and social order. These two ideas are combined. A steward has the property and goods of his master placed under his hand, and the government and conduct of his household. Fidelity means protecting this property, wisely conducting the affairs, and increasing the possessions of his master. Christians are stewards of the household of God.

I. A trust has been committed to them. Of Israel it is said: "Unto them were committed the oracles of God." Paul said: "As I was allowed to be put in trust of the Gospel." "A dispensation of the Gospel hath been committed unto me." To all believers it is said: "Hold fast that which thou hast." This treasure has been placed in our hands. This trust includes all divine truth—the whole Word of God. 1. It is of infinite value. No limit can be placed to its worth. There is no known standard of comparison. Light cannot be compared to sound, nor beauty to time. Truth stands alone. It is invaluable. We have different methods of determining value. (*a*) There is the value arising from rarity. A rare plant or gem may sell for a great sum without having intrinsic worth, simply because of its uncommonness. A rare book is valuable for the same reason. When Tischendorf found the celebrated manuscript called *Codex Aleph* in the convent at Mt. Sinai, in 1848, which dates back to the beginning of the fourth century, the only one of the kind in the world, he offered the monks large sums of money for it, but they would not part with it; and it was only by persuading them to present it to the Czar of Russia, that he obtained permission from that emperor to publish it. The Bible is the only book of the kind in the world. Hence the command: "Lay fast hold of instruction; let her not go; keep her, for she is thy life." (*b*) There is the value of utility. When Napoleon entered one of the cathedrals of Spain and saw golden images on the walls, he asked the bishop: "What are these?" "They are the twelve apostles," he replied. "Well," said the emperor, "take them down and convert them into coin and let them go out and do good like the apostles." When Luther was asked to help a certain Christian work, and had no money, he remembered a certain medal of Joachin, Elector of Brandenburg, which he highly prized. Going to the drawer where he kept the coveted medal, he said: "What art thou doing here, Joachin? Dost thou not see how idle thou art? Come out and make thyself useful." In the business world utility measures value. The labor question must be settled according to this principle. "The skillful surgeon, who by hard study, and giving his life night and day to his profession, has become eminent, will never work for the same wages as the day laborer." The Bible is the most useful book in the world. Upon it depends our forgiveness, holiness, happiness, the interests of society, civilization, humanity. "Buy the truth and sell it not." Buy it at any price; sell it at no price. (*c*) There is intrinsic worth. Gold is a standard of exchange the world over because it has inherent value. Silver is a standard in many countries for the same reason. The Bible, in this view of it, is invaluable. It is more valuable than gold, fine gold, much fine gold; better than silver tried in the furnace seven times. There is a sense in which the knowledge of God and of Christ is God and Christ. "This is life eternal, to know thee and Jesus Christ whom thou hast sent." No wonder Job said: "Man knoweth not the price thereof: neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold; neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire."

2. It is most difficult to keep. Gold or precious stones may be kept in safes or buried. The hard times now upon us are caused largely by the fact that moneyed men have stored their coin and bills in safe-deposit vaults. There it is kept. When Napoleon Bonaparte fell, his brother Joseph came to America. Before leaving he put his gold and jewels in a box, and buried them in a secluded spot. Afterwards he sent his trusted servant back, with directions as to where to find the box. He went in the guise of a peddler, found the box and brought it over. But the truth cannot be thus kept. It is free and must be kept unconfined. The Latin church was at first pure and held the truth. But she corrupted the Word and became mother of harlots. The Greek church was originally true to God's Word. But she departed from it and became a lifeless fossil. The Reformers brought the pure Word with them when they came out of Rome, in the sixteenth century. But their descendants corrupted the Word, and hence there are to-day 140 Protestant denominations. The Reformers suffered and died for a free and pure Bible. Wickliffe gave the Bible to England. Rome dug up his body, forty years after his death, burned it, threw the ashes into the Swift, the Swift carried them to the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the wide ocean, emblematical of the world-wide mission of the Bible. But the degenerate sons of the Reformers allowed the Bible to be mutilated in the lodge. They join hands in this iniquity. The Puritans kept the Sabbath-day holy. But the Sunday trains, the Sunday newspaper and the Sunday excursions, are fast changing our Sabbath into the Continental Sunday. "Bind up the testimony; seal the law among my disciples." "To the law and to the testimony."

II. *Fidelity implies undivided allegiance to Christ—"the truth."* This allegiance has four characteristics. 1. It proceeds from love to Christ. "If ye love me keep my commandments." "This is love, that we walk according to his commandments." What the sap is to the vine, what life-blood is to the body, that love is to our obedience. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal." "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, I am nothing." 2. It disowns all other allegiance. When a foreigner becomes naturalized he swears to disown all other authority. And hence Roman Catholics are not competent to become good citizens, because they recognize the Pope as supreme, and all governments are subordinate to his will. The believer cannot serve God and mammon, Christ and Belial, the church and the world. "Come out from among them, and be ye separate, saith the Lord." We are to separate from heathen idolatry, Roman Jesuitry, and all secret, oath-bound lodges, that, together, form the "Secret Empire" of Satan. 3. It has reference to the entire law of Christ. "Whatsoever I command you." "All that the Lord hath said will we do and be obedient." "Whosoever shall keep the whole law and yet offend in one point is guilty of all." 4. It continues throughout life. "Be thou faithful unto death." It is the last step in the race that counts. Until that is taken, all the rest count for nothing. "Ye did run well; who hath hindered you?" Benedict Arnold was a brave man and a natural leader. He served his country well during the first part of the Revolution; and he was promoted to Major General and given the department of Philadelphia. But on account of some irregularity, Gen. Washington reproved him. This he could not brook. And a little later he attempted to give West Point to the British. "If a righteous man turn away from his righteousness and committeth iniquity, for his iniquity which he hath done shall he die." Judas had many good traits. He served the Master with zeal. But his betrayal vitiated all. "If any man draw back, my soul shall have no pleasure in him." "We are not of those that draw back unto perdition." A man may testify against the lodge for forty years and then go and join. Where is his testimony? Of what value is it? "He that continueth unto the end, the same shall be saved."

Boston, Aug. 14, 1893.

THE REASON WHY.

Some weeks since a national bank, a savings bank, and the People's Insurance Co., of Manchester, N. H., closed business suddenly. The treasurer of the insurance company was missing, and very soon Insurance Commissioner Linehan reported that some $490,000 of the company's property was missing also. He advised "if there was a God in Israel," that the defaulter be prosecuted. Then the president of the company said several things: that everything was all right; then that, at most, only $60,000 was gone. The Boston and State papers printed all sorts of stuff and "abused" the Insurance Commissioner.

A month passed, and, as all New England knows, the public really knew nothing about the steal. Then it came out that the thief had carried off the books; *i. e.*, so it is said; and after a month's delay it is admitted that the commissioner stated the truth; and now after several meetings the capital of the company is reduced from $500,000 to $200,000, and it is said the new stock will be taken by stockholders and the company go on. Now, too, $1,000 reward is offered for the thief.

What of it? Simply this. The commissioner, like many others now in or being put into office in New England, is a Romanist. He worked the "God in Israel" idea, and gave facts while the "brothers" tricked and lied to the public for weeks—long enough to let things be "fixed" Masonically, and the thief got in a safe "asylum". Then, six weeks after the exposure, the books "are missing". It is said thus that the evidence to convict is gone, which being so, it is entirely safe now to offer $1,000 reward for the thief. No one knowing that by similar trickery bank defaulters have more than once been protected in the past—no one knowing that the Supreme Court of the State is in the hands of secretists, and that the State is ruled by them—can doubt for one moment that this Manchester farce is the latest example of Masonic trickery, treachery and rascality, as practiced in New Hampshire.

HINSDALE.

CATHOLICIZING THE PUBLIC SCHOOLS.

BY M. N. BUTLER.

As promised, my friend and I now give further reason why Catholicism will delay her threatened war. In her grasp for wealth and power the church of Rome recognizes most fully the influence and vast importance of the public school system of this country. It is the very bulwark of American Protestantism and the corner-stone of this great free Republic. Its control or destruction makes possible the overthrow of Protestant supremacy. A priest, Father Walker, speaking for the Catholic clergy, declared: "Unless you suppress the school system as at present conducted, it will prove the damnation of this country." The Pope authoritatively writes that "Education outside of the control of the Roman Catholic church is a damnable heresy. Public schools open to all children for the education of the young should be under the control of the Romish church, and should not be subject to civil power, nor made to conform to the opinion of the ages." Thus the success of Romanism means the catholicizing of our public schools. The catholicizing of the public schools means the catholicizing of Protestant children. Next to the mother in the home the teacher in the public school wields a most powerful influence in moulding the character and citizenship of the American youth. Vast responsibilities are resting upon the public school teachers. They are the guardians and protectors of American doctrines, principles and institutions. The Catholic teachers are being pushed to the front. We as Protestants pay papal school officials, Romish school superintendents and Catholic instructors from the public school fund while their whole object is

to gain control of beneficent public schools to convert them into nurseries and adjuncts of the Romish church to contaminate and poison the Protestantism and patriotism of American children. In some places the Catholic school authorities and Catholic teachers have clashed with our American Protestantism. Even the Pope's picture is reported to have been placed on every desk in the public school room. At Faribault and Stillwater, Minn., if we remember aright, there was an example of what Americans may expect in the catholicizing of the public schools. Protestant teachers in Missouri, do you know that just recently, on the appeal of a Catholic priest at Rolla, Phelps county, the attorney-general of this State decided that your teachers' institutes shall not convene with singing and prayer? Was any reader of this paper at the great Christian Endeavor convention in Montreal the other day when the whole police force was called out to protect American citizens from a Catholic mob? But in this public school contest, thus far, the Catholics have had little organized opposition from Protestant teachers and educators. If the Constitution of the United States cannot protect our schools from the machinations of priests and Jesuits on religious grounds, it can on political grounds. The Romish hierarchy is as anti-republican and despotic as it is anti-American and anti-Protestant. The American Protective Association and other political organizations now so rapidly forming will soon put a little starch in the backbone of indifferent Protestant educators. And it is high time, for the papacy is moving solidly to demoralize and destroy the entire free Protestant education of the nation. Cardinal Manning says: "The common school system of the United States is the worst in the world." Cardinal McCloskey declares: "We must take part in the elections and move in solid mass in every State against the party pledged to sustain the integrity of the public schools." The *Freeman's Journal* (Catholic) avows: "These schools are a devouring fire and pits of destruction. They ought to go back to the devil from whence they came." The New York *Tablet* (Catholic) charges: "The public or common school system is a swindle on the people, an outrage on justice, a foul disgrace matters of morals, and should be abolished." The Chicago *Tablet* (Catholic) adds: "The common schools of this country are sinks of moral pollution and nurseries of hell." A female Catholic teacher in a Philadelphia, Pa., public school read daily the "Douay" or Roman Catholic Bible. At Oro, near Leadville, Colo., a Roman Catholic teacher tried to force the Protestant children to daily Catholic prayer in the public school. So that it is not religion that papists object to but the Protestant religion. With the Protestant Bible and Christian prayers the public schools are "Godless," "a devouring fire," "pits of destruction," "a swindle," "a disgrace in morals," "sinks of perdition," and "nurseries of hell." Presto! With Catholic teachers, the Catholic Bible, Catholic prayers, the Pope's picture, they become a proselyting power, a feeder of the Romish church and a source of heretical income. And such is the bitter, unrelenting foe assailing our public education to increase Romish domination. Its triumphal progress along this line is another proof that threats of force will not at present be employed.

(*Concluded next week*)

A LIQUOR MAFIA.

Can it be possible that our prohibition press does not fully grasp the importance of calling public attention constantly and continuously to the deep significance and almost infinite power of that secret political organization known as the "Retail Liquor Dealers' Protective Association," kindred societies, such as Tammany and the various drinking and sporting clubs, all of which will sneeze when the former takes snuff? Other great moneyed interests, monopolies and corporations have discovered the power of organized liquor to control elections and obtain class legislation and its ability, as a secretly organized political factor, through the partisan blindness of good men, to control the political machinery of all parties not formed especially for its destruction. Hence the log-rolling combinations with these are formed.

The power of a secret foe to destroy or rob his much stronger victim, as illustrated by the success of train robbers and other highwaymen, lies in their ignorance of his purposes, his time and method of attack. This secret power can pack any law and order league or mass meeting of citizens called together for the purpose of throwing off corrupt municipal, State and national rule, as it did last spring in Dallas, Texas. These miscreants can even gain admission into temperance, prohibition and church executive committees and official boards, and they can find and are finding ways to annul all safeguards afforded by the Australian ballot system. Indeed, nothing can thwart their power but a thoroughly aroused and quickened public sentiment, not against liquor, not against any political party, not for prohibition, but *against secret societies and associations organized for political purposes with a view to obtaining class legislation for themselves or their allies.*

The secret features of the "Know Nothings," although they were organized for a commendable purpose, met with a terrible rebuke at the hands of the American people; and if the sleeping genius of our free institutions and of American liberty can be awakened and its attention focalized, not so much upon the crime-breeding character of the liquor-traffic as upon the secret political methods by which it is enabled to combine, not the numerical strength, but the ruling power and machinery of all old parties, as well as the moneyed power of many other corporations and the social influence of all drinking and sporting clubs —if this can be done then American liberty will triumph once more over greed, corruption and spoils.

Let our internal dissensions cease and make the secret and political character and the infernal power of this un-American Liquor Dealers' Association be made the "dominant issue," with the emphasis not on liquor, but on a secret political combine, comparatively insignificant in numbers, but almost infinite in the power that pot-house political machinery and the corrupt use of massed wealth can give.

I believe a non-partisan address on this line could be prepared, and prominent influential business men and patriots of all parties could be found who would sign it. This could be sent out to individual pastors or pastors' unions and other non-partisan moral bodies, urging the law-abiding elements to ask the insertion of a plank in the platform of all parties, or of their respective parties, demanding, if need be, legislative action looking to the annihilation of all secretly-organized bodies, whether they pose as political parties or as business protective associations. Once arouse American freemen to the secret character of this political Mafia, and such an issue could be made sufficiently dominant in all parties (just as all parties cry for tariff reform) to break the backbone of this political hyena; and in doing this the hitherto blind partisan will discover the hidden power that was able to take his honest ballot, honestly cast, for the pure principles of his party, as he supposed, and make it just as effective for the liquor man's interests as if he had purposely voted solely and alone for this organized octopus.—*W. D. Knowles, in the New York Voice, Aug. 24*

THE WHITE CAPS.

A dispatch from Corydon, Harrison county, Ind., August 25, furnishes the following interesting particulars concerning the White Caps, who formerly had their headquarters in that county:

Just how the White Cap organization came into existence no one seems to know. It has been fully forty years since the first case of white-capping was reported. At that time they called themselves "Paderoles" (Patrols), and thus it seems the idea came from the South, where "Paderoling," or patroling, was practiced in the days of slavery.

About fourteen years ago an eminent citizen was chairman of the county organization of White Caps. He was no less a personage than the judge of the Harrison circuit court, if the statements of certain White Caps be true. The judge is now dead, but his memory is cherished by his former associates.

Three years ago there was a county organization of White Caps and there was a chairman and secretary of the society. All of the thirteen townships had organizations, and each of these had a chairman and secretary. County assemblies were held and delegates were sent from the different organizations. Meetings were held in sink holes in the forest, and sentinels were stationed to protect the meeting from intrusion. Signs, grips and passwords were used, just as in other secret societies. The obligation was a binding one. The candidate was required to get down on his knees and look into the muzzle of a gun while he took the oath. He did not obligate himself to go on any raids, as that was to be done voluntarily; but if he did go he obligated himself to obey all commands of the captain. Furthermore he pledged himself to give such assistance as he could to his brother if he should ever be arrested—to go to the place of trial and get on the jury if possible. One of the laws was that if a White Cap should be wounded while in a raid he should be shot by his associates. "Dead men tell no tales" was their password for a long time.

The same dispatch reports that the organization has dwindled to one band or lodge in that county, owing to the force of public opinion in opposition to its methods.

TEMPERANCE POLITICS IN ENGLAND.

A late number of the *North American Review* contains a well-written paper from Sir Wilfred Lawson, M. P., on "Prohibition in England". He gives an interesting and somewhat lengthy account of the rise and progress of the United Kingdom Alliance and of the agitation in the House of Commons on the local option question. He concludes the paper as follows: The great drink question stands thus on this side of the Atlantic: There is a virtual unanimity among the statesmen of all parties that the places licensed for the sale of drink are too numerous. The Conservative statesmen who make this avowal also declare that as they have failed in providing for their diminution by allotting public money for the benefit of those houses which may be disestablished, nothing more is likely to be done by politicians to promote temperance "for the next twenty years". The Liberal statesmen who formerly succeeded in their resistance to the Conservative scheme above-mentioned, it must be assured, have some plan ready for the reduction in the number of drinking houses, inasmuch as they have joined with the Tory statesmen in denouncing the superabundance of such places.

The Prohibition party, meanwhile, sticks to its simple, straightforward demand that it should be placed in the "option" of dwellers in specified localities to protect themselves. The Prohibitionists only ask for what are called in Africa, "uncontaminated zones," that is, districts without liquor shops, where local public opinion clearly demands that such shall be the case.

Not long ago Parliament, for the first time in our political history, gave a majority in favor of Sunday closing—for England. It also, by an overwhelming majority, carried the second reading of a bill designed to curtail the sale of liquor in Ireland on Sundays generally, instead of with exceptions, which is now the law, and also to curtail its sale considerably on Saturdays. But neither of these measures have been carried through and inscribed on the statute book, because the government of the day declined to give time or any of the assistance necessary for carrying the required stages through the House.

But the conflict and the result which I have described—the overthrow of the compensation scheme—is full of hope for the future. It was the voice of the people—the masses—the multitude—which really overthrew that great iniquity. When once they are so united and determined in their attack on their common enemy—drink—as they have now been in resisting his assault upon them, his final overthrow is certain.

To spread the light, to promote the union, and to perfect its own organization, is now the object and duty of the Prohibition party. In that duty it is my hope and my belief that they will not be found wanting, but that they will go on until they obtain their long-sought-for triumph over the liquor power. That triumph, when attained, will be indeed a great and glorious one; for the liquor traffic is by far the deadliest remaining obstacle to the complete success of that temperance reformation which Mr. Cobden has truly declared to lie at the foundation of every social and political reform.

NEW ENGLAND LETTER.

Dr. Holmes' 84th birthday—A New England family—An ingenious excuse—The cyclone on Mt. Washington—The death of a Bonaparte—The suicide of Dr. Graves.

All, or nearly all, great men having a liking for flowers. I know Ruskin says the opposite, but I prefer to believe that in this case, as in so many others, he contradicts a pleasant belief just for the purpose of saying something startling. New England's literary Nestor, Dr. Oliver Wendell Holmes, on his 84th birthday, seated in his study at Beverly Farms, filled with the floral gifts of loving friends, while the rain poured outside, counts more than three-score years and ten since he tried with the perennially hopeful courage of childhood to make daffodils and roses grow and bloom on the dry and sandy soil of old Cambridge, as he himself relates in his "Poet at the Breakfast-table." Talk of the inspiration that there is in youth and the sight of youthful faces! There is a thousand-fold more in the sight of a young-old age, whether in man or woman; especially to those who have passed life's mid-summer, and realize that its autumn is nearly on them. Think of the "Autocrat," written at 50, and "Over the Tea-cups," at 80! Dr. Holmes is worth more, so far as the force of helpful example and inspiring suggestion goes, than all the prodigies of youthful genius that have passed to untimely graves, from Keats and Chatterton downwards. Few of us like the thought of being "shelved,"—stranded high and dry like the hulks of superannuated vessels that have only weathered the storms to meet a more inglorious fate; so the sight of a busy, cheerful octogenarian, who still retains a warm human interest in everything which concerns his race, is like a beautiful prophecy that we too may have such a time of fruitage, mellow and serene—such a fair and glorious sunset, before we lay ourselves down among the shadows and sleep till they flee away before the Dawn that knows no setting.

I have just spent a delightful hour with a venerable lady who well illustrates in her own person what I have written—a sister of Dr. A. L. Stone, Park street's most celebrated divine; and who is not without a modest title to fame in her own right, from the fact that she was the author of the first reading-books and primers published for the use of the freedmen when the problem of their education began to press on the Northern conscience, and the first step in its solution was seen to be text books elementary enough for their capacity. Mrs. Stowe says somewhere: "So much has been said and sung about the beauty of young girls, why don't somebody wake up to the beauty of old women?" Why don't they, to be sure? for if that of the former is like the loveliness of a sylph or fairy, the latter is that sublimated, spiritualized kind which is akin to the beauty of the angels. The Stones of Connecticut, like the Beechers and the Abbotts, seem to have been born to the purple of intellectual supremacy. One brother, David A. Stone, has just retired from the editorship of the New York *Commercial Advertiser*, which he has held over forty years and never taken a vacation; while a sister wrote "Shady Side," which, nearly half a century ago, had a great run, so pathetically and eloquently did it tell the plain, unvarnished tale of a poor country minister obliged to support his family on a meagre salary that was always in arrears, with an occasional donation party thrown in. Not the least remarkable thing about Mr. Stone's long career as a journalist is, that he never allowed any Sunday-work to be done on the Monday morning edition; yet he never failed to have it out on time, thus demonstrating the fallacy of that argument, so generally employed by the patrons of the Sunday press—that the Monday morning paper necessitates as much Sabbath work as the regular Sunday issue.

She is a charming conversationalist, and enjoys, as is very natural, to talk about and indulge in reminiscences of her distinguished brother. The pastor of Park street church—"Brimstone Corner," as the irreverent used to style it, because of the pungent theology there preached—though much beloved by his people, scandalized not a few of the stricter sort by his unclerical liking for fast horses; and, *apropos* to this, I must give, for the readers of the *Cynosure* to smile over, an anecdote which she related with much appreciation of its comic side. A certain good old lady among his parishioners, a Puritan of the Puritans in her staunch regard for the Sabbath and general orthodoxy, both in creed and practice, was one of his most devoted admirers. As she resided on the old "Mill Dam road," as it was then called, a famous thoroughfare for Sunday driving, like Lot of old, her righteous soul was often vexed within her as she sat at her window, to see the sacred day thus desecrated. It happened, one Sabbath, that Dr. Stone was called to attend a funeral, and when the service was over he found that he would not be in time to preach his afternoon sermon unless he put his horses to the top of their speed—which he accordingly did. A son of the old lady recognized him as he came flying, Gilpin-like, down the street, and asked his mother waggishly if she knew who it was, to which she replied in the negative; adding, with a gentle sigh for human depravity, "Some godless man, without doubt." "Why, it is your pastor, Dr. Stone." "I don't believe it." "But I assure you it is." And as he came nearer, she saw that it was indeed her beloved pastor. Only for an instant was she staggered. "Poor, dear, good man;" she said, recovering herself; "*I suppose he couldn't hold in his horses!*" When did ever hero-worshiper, confronted with a failing in his idol, and driven to the last extremity to find an excuse, rise more sublimely to the occasion. No wonder the genial pastor of Park street enjoyed the joke to his dying day.

It may not be generally known that the velocity of the wind on Mount Washington is greater than has been recorded at any weather station in this country or in Europe, the reason being that it stands exactly in the storm-track of all the great winds that sweep over the St. Lawrence valley. The guests at the Summit House had a memorable experience in the last cyclone—for up there it was a veritable cyclone—when every part of the building, though bolted together with clamps of iron, trembled like a leaf, and the light-stands swayed as in a shock of earthquake. And now, to the great terror of many weak minds, as well as of a few people who claim to be sensible, some alarmist is predicting another cyclone between the 17th and 18th of September which will ravage Boston and its suburbs and throw into the shade even that of 1786. But faith in Him whose word the stormy winds fulfill is the surest panacea against unreasoning fear, even though our sins might well provoke such a visitation.

If Betsey Patterson Bonaparte had realized her ambition for a throne, her grandson, Col. Jerome Bonaparte, would not probably have died at Beverly Farms, the other day, a plain untitled American citizen, but would have passed his life, like the rest of his European relatives, aimless, useless hangers-on to the skirts of Fortune, vainly hoping for some lucky turn of her wheel that will invest them with the trappings of French royalty. The first American heiress to go into the silly business of marrying for a title certainly had a sorry time of it, which ought to have deterred her many successors from making a similar experiment.

The suicide of Dr. Graves, at Denver, was a surprise to the New England public, and comes like a confirmation of the general belief that he was guilty of Mrs. Barnaby's death. Those who can see in the doctor's Masonry reasons for the strange delays in his case will have their opinion only strengthened by his protestations of innocence in the paper which he left behind, "upon my solemn Masonic oath," remembering how the Masonic oath in the seventh degree is expressly framed to shield murderers.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Sept. 6, 1893.

If I were called upon to name the two professions which accomplish the most beneficial results for mankind I should unhesitatingly choose the clergymen, who devote their lives to preserving immortal souls, and the physicians, who strive to preserve mortal bodies. Therefore I consider the gathering of physicians from all parts of the American continent, which, under the name of the Pan-American Medical Congress, is now in session here, as second in importance only to a similar gathering of the Christian ministers of the continent. The object of this congress is a noble one—the dissemination of information gained by its members in successfully alleviating human suffering and preventing the spread of contagious diseases; and, as President Cleveland fittingly said in a short address opening the congress, "the protection of the public health and the prevention of contagious diseases are objects properly brought under consideration at the capital of a nation which appreciates fully the serious importance of everything which aids in making intercourse between civilized countries and commerce between them safe and easy."

The address of welcome to the congress on behalf of our municipal government, made by Commissioner Ross, contained some very happily-chosen language, a portion of which is herewith quoted: "And I cannot but believe that this extraordinary spectacle, this assemblage of physicians from all the great powers of the western hemisphere, has a deeper significance than even that most laudable purpose of the extension of medical knowledge among its constituents. Does it not indicate that benevolence and philanthropy are no longer limited by national boundaries, but that they are becoming as broad and universal as humanity itself? There will never be a time when there will be no clashing of interests among the nations of the earth. But when the poor of Ireland were suffering for the want of bread, when Chicago was desolated by fire, when Charleston and Johnstown were helpless, and when the peasantry of Russia were starving, the world's sympathy in the form of material aid ignored the ocean's barrier and the boundaries of States, directed only by the thought that the stricken and the suffering belonged to the same great human family. These bonds of human sympathy and the new swift means of intercommunication are bringing the nations into closer relationship. May we not be encouraged to believe that this Pan-American convention is a forerunner of successive congresses of all civilized states, whereby the common interests of the race may be fostered and maintained?" The enthusiastic applause which greeted the address of Mr. Ross was proof positive, to me, that the physicians in attendance realized the importance of the congress, not only to the physical welfare of the people of this continent, but also as a powerful factor in the great work of moral reform which is going on all the time, notwithstanding the belief of the uninitiated that it sometimes stops for a time. The opening of the congress was preceded by a prayer and invocation for divine blessing, by Bishop Paret, of Maryland.

So much has of late been said in the newspapers about the condition of President Cleveland's health that a word or two about his appearance, as he stood up to address the congress, may not be amiss. He was dressed in black, as he usually is upon all public occasions, and, if one can judge anything by appearance, was feeling particularly well. He walked easily and erect, his eyes were clear and bright, while his voice certainly sounded like that of a man in good physical condition. Unless the coat he wore was unusually tight, I think he has lost some flesh since I saw him last—late in June. But he still has more probably than he desires to keep. I have been told, but cannot vouch for the statement, that he has been, and is, dieting himself for the purpose of reducing his flesh.

Many of the physicians are accompanied by their families, who are having social attentions showered upon them by the Washington people. Particularly noticeable among the foreign ladies are the wives and daughters of a number of Mexican physicians.

It pleased many that in the speech made by the new Chinese minister, when he was this week formally presented to the President by Secretary Gresham, no reference whatever was made to retaliation on the part of his government because of the Geary act. The fact that he has leased a large double building for himself and legation for a term of years, with privilege of at any time purchasing it, is also regarded as an indication that he has no knowledge of any intention on the part of his government to break its diplomatic relations with the United States. *

—The death of Emin Pasha, the distinguished African explorer, is again reported—for the third or fourth time—and now with minute particulars, relating that his head was cut off and eaten by cannibals. This should not be regarded as indubitable evidence, for similar stories came from the interior about Mr. Stanley, and also Dr. Livingstone, previous to his decease. Dr. Peters,

the eminent explorer, who is now in this city, discredits the whole story, and says that while he was in Africa he was repeatedly declared dead, and his demise was once officially proclaimed by the German government. Africans are both credulous and deceitful.

REFORM NEWS.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

Admitting that "variety is the spice of life," there is no lack of "pungent condiments" at the N. C. A. exhibit. Every secret order sends its representatives, from gray-haired sires to beardless youths, and every phase of religion and irreligion has its advocates among the callers. One class, however, seem most embarrassed in defending their position. Those who have given a pledge, or taken an oath, that they *won't tell what they know* often appear perplexed and escape from the unpleasant predicament in which the lodge puts them by a hasty and abrupt withdrawal. The advocate of Christian Science, the man who scoffs at the Bible and denies Christ, the man who believes in free rum and curses the Prohibitionists, and the broad and narrow-gauge advocates or opponents of every other sham or folly under heaven, speak freely, while the Mason and his ilk are tongue-tied and gagged so effectually that they often become objects of pity rather than contempt under the slavery imposed by their heartless tyrant master. If anyone questions the statement of A. T. C. Pierson: "*If we would be Masons, we must yield private judgment,*" his doubts would be dispelled by a half-hour at our exhibit. A despotism more rigid than Russia, and a religion more pagan than that of Rome, usurps legislative, judicial and executive authority, and robs its subjects of their constitutional rights of private judgment, free speech and the liberty of the press. No foreign nation would be tolerated in the exercise of such barbarity within our borders, and why should a secret government be permitted to rob and enslave our citizens who ought to be *free men?* Is not such usurpation at least constructive treason?

I am often asked, What is the object of your exhibit? What are you trying to do? etc. My reply is, We are giving those who think of joining the orders an opportunity to examine the goods before investing their money. We believe money can be invested in an education, good books, and home comforts, to better advantage than in degrees, regalia and swords. We believe that home and church influences are better than lodge influence, and that our young men are safer in the family, and the Young Men's Christian Associations, and similar open associations, than in the tyled recesses of secret conclaves.

We seek to induce men to make home attractive, and to inspire young men with a zeal to obtain an education that shall incline them to spend their time at home, in cultured and Christian companionship, and with good books rather than in the promiscuous associations of the lodge, the frivolities of initiations, and the temptations of excursions, picnics and dances. Very many connected with the orders assent to such statements as perfectly reasonable, which makes the approach to grave and more pointed features of the secret system natural and easy. One gentleman, from California, said: "You are correct. I have been through the entire system of Odd-fellowship. I have a costly regalia, and have found the whole thing very expensive. My judgment is that time and money put into the lodge are worse than thrown away." Though a Christian man, he had never considered the anti-Christian facts of their worship until I called his attention to the denial of Christ. A pastor from Michigan said: "You are right, and my son has been induced to join a secret society in college, and I will contribute liberally to the support of your cause if you will induce him to withdraw from his lodge and adopt your principles on the subject." Of course I took the young man's address and sent him literature.

A company of interested listeners waited to hear the "lodge opened on the third degree for work". After listening to my closing remarks, a rather plain but intelligent-looking man said, as he walked away: "I am a Mason myself, and I always said that Jesus Christ wouldn't go into it." A bystander shouted: "That man may be a stone mason, but I'll bet a hundred dollars to one that he never saw the inside of a Freemasons' lodge." It is with such-like assertions that the craft seek to neutralize the testimony of truthful witnesses.

The highest compliment that I have received was from an elderly gentleman who will not, I am confident, object to my mentioning his name. I had been having a "set-to" of a half-hour or more with three wily Masons, in which I could see that this man took a lively interest. When the discussion ceased, he gave me his hand, saying, "This is the best thing I have found in the Fair. I like to see those fellows handled by a man who knows how to do it. You squeezed them until they were glad enough to escape. I want to order one of your books." I handed him a blank order, which he filled and returned, bearing the widely-known name of Miles Grant, Boston, Mass. Before leaving, he assured me of his hearty sympathy and his gratification at learning of the vigorous work being done by the N. C. A. This brother sails for India in a few days, and said that he should there use the book he had secured, and would be glad to obtain a chart for lectures.

A Roman Catholic priest, with two associates, appeared at our booth. He had understood that I was classing the "Society of Jesus" with the "Society of Freemasons," and he came to protest against associating such a "devout and holy brotherhood" as the "Jesuits" with the infidel and profane brotherhood of Masonry. I pleaded guilty to the charge, and attempted to establish the identity of the fundamental dogmas and doctrines of the systems. As he asked many direct questions regarding my religious views, as well as about the secret orders, he could not, and showed no disposition to, deny me the same liberty. Our conference continued for probably three-quarters of an hour, without a bitter word or apparently an unkind feeling. The frank, straightforward course taken by this priest was in such striking contrast with the evasive quibbling of lodge devotees that it was noted and spoken of with approval by some who have no admiration for the faith of Rome. We shook hands at parting, each wishing the other God-speed in all that Christ has authorized "us to do and teach". I asked: "Do you believe in Jesus Christ as the one and only Saviour of lost men?" "I do, most heartily." "Do you believe in the church of Christ?" to which he gave his assent, and asked: "Has Christ more than one church?" To which I replied: "There is but one body, with one Head. There is but one bride, and she has but one Husband." "Do you know the church who is Christ's bride?" he asked. "Yes," I replied; "for the dear Lord has told me that 'all who believe with the heart and confess with the mouth,' and have been 'born from above' are his own." "Do you know," said he, "who has been 'born from above'?" "No," I said, "but my Father knows his children, and my Elder Brother knows his kindred, and it is sufficient for me that 'the Holy Spirit witnesseth with my spirit' that I am a joint heir with Jesus Christ." "But this church must have a government." "Yes," I said; "very true; but the Head has made ample provision to govern the body. 'Where two or three are met in my name, there am I in the midst of them,' gives the assembly which Christ approves by his own presence, and then he says: 'One is your Master—even Christ, and *all* ye are brethren.' There are no priests, no bishops or popes in Christ's church, invested with high and holy functions to 'lord it over God's heritage'. 'I am the Door;' 'No man cometh to the Father but by me,' brings every man face to face, not with a man, but with Jesus Christ," etc.

In comparing the despotism of Masonry and Jesuitry, I asked: "If a Jesuit standing where you do should receive an order from his superior to go to a foreign country without returning to his lodging, would he obey?" "Most certainly he would," was the prompt reply. I then called his attention to this same rigid, unbending power in the Masonic hierarchy, and by the use of my chart showed the identity of the two systems in the Scottish Rite, which begins in the Blue Lodge, proceeds through a series of degrees invented by a Jesuit priest in Paris, and was topped out by Stephen Marine and a number of Jewish adventurers at Charleston, S. C. That is, the Scottish, or ruling rite in Masonry, is the pagan Blue Lodge at the bottom, the work of Hebrew adventurers at the top, and the invention of Jesuit priests between the two extremes.

I should like to report on some of our prohibition talks, but must forbear for the present.

JAMES P. STODDARD.

THE PACIFIC COAST WORK.

PHILOMATH, Ore., Sept. 5, 1893.

The anti-secrecy work on the coast is gaining in interest at the rate of 50 per cent annually. There is a general awakening here as to the evils of organized secrecy.

For years past the churches here have been virtually saying to the lodge, "You let us alone, and we will leave you alone." Recently a spirit of aggressive warfare has seized the reform churches of the coast, pushing them out into the front rank to do aggressive work against the institutions of darkness. I am more than ever convinced that this is the only consistent position to take—active opposition to these orders. The minister, or church, too cowardly to stand and fight in this reform work should step down and out, and give place to those who are valiant. Agitation is our only hope to arouse the slumbering churches, and wake up many of the now "dumb dogs" that cannot bark.

If ever there was a time when the world needed true men it is now; men who are not for sale, and whose consciences are as true as the "steel to the magnet". We have some of them here on the coast, such as Revs. S. Mathew, R. Loggan, W. H. Pruett, H. L. Barkley, J. C. Scott, T. H. Organ, E. C. Wyatt, A. Beers, Geo. Baker and hosts of others. Then we have such men as Hon. Reuben Grant, of Philomath, Ore.; S. C. Taylor, Leeds, Ore., and Dr. S. Simpson, of Garfield, Washington, and many others whose whole soul is fired with a desire to see the iniquity stamped out.

The Free Methodists, Wesleyan Methodists, and Radical United Brethren are among the churches here which entirely exclude the lodge from membership. There are local churches, and individual ministers and members, of many other denominations, who believe in and practice this exclusion. What we need is a closer relation of these—more organized effort—a standing up all along the line to be counted. We have in our mind now, while we write, men whose influence would be potent on these lines of reform would they but come out and join with us in the organized effort to withstand and oppose the lodges. They are men who are, in heart, as much opposed to secret societies as the writer, or any others who are at present standing practically enlisted. We hope to keep hammering away until all the friends of the cause will step in and help.

We claim that the cause is worthy and should command the respect of all true reformers. Our labor is not in vain. Already we have results that are commendable. A number of persons have been already induced to leave their lodges through the influence of our organization. Only this past week, after an address on the evils of the lodge, we read publicly our constitution, and called for men and women to sign it. A very

(*Continued on 9th page.*)

CORRESPONDENCE.

UNGODLY COUNSEL.

DEKALB, Iowa, Sept., 1893.

EDITOR CYNOSURE:—It seems very strange that, in the light of the present, in a land of Bibles, churches and Christians, iniquity abounds and the love for the truth has waxed cold with so many. Why are the times so evil? Why are churches so worldly and proud, since a large per cent of the citizens are Christians? Is it not because many are walking "in the counsel of the ungodly"? "Blessed is the man that walketh not in the counsel of the ungodly." If the man is blessed who does *not* thus walk, it follows that he is walking in "the whole counsel of God," as far as he is intelligent in Bible truth. But "the counsel of the ungodly" stealthily lures many to not walk in the light of what truth they have. And if we heed that silent (and at times roaring) but certain counsel, our deeds are already evil, and we "love darkness rather than light". And because many in the church "give heed to seducing spirits and doctrines of devils," *i. e.*, "walk

in the counsel of the ungodly," the church is crippled by those of whom we had expected better things. Though a church be in the minority, like Noah, and unpopular with the world, if she be right, she has a better influence than a score of big churches whose members progress toward lodge-religion. What profit can there be for a church or any individual to live in harmony with any religion other than the Bible kind? Why try to serve two masters? The words of Paul should ring in the ears of every one, again and again, to "have no fellowship with the unfruitful works of darkness"; "for it is a shame even to speak of those things which are done of them in secret". My friend, if you do not "rather reprove them," then you are walking "in the counsel of the ungodly". "One with God," "in spirit and in truth," "is better than a thousand" in influence who walk "in the counsel of the ungodly" into lodge darkness or any other iniquity. May God help the people to love the truth and give them grace to stand by it, even when it is unpopular, that they may not believe a lie and be condemned. CYRUS SMITH.

COLORED ODD-FELLOWS AND THE CHURCH.

1332 FITZWATER ST., PHILADELPHIA, Pa., September 2, 1893.

EDITOR CYNOSURE:—This leaves me well and very busy, fighting the twin enemies of our beloved land—rum and secret societies. We are just now on the verge of a battle.

We came to this city two years ago and resumed pastoral relations again after spending five years on the lecture platform. Our church is the Union Baptist, on Twelfth street. The Lord has greatly blessed our labors. The first story of the house was built by Dr. Stamm, our predecessor. It became too small, and hundreds were turned away every Sabbath; so we began plans to build larger and finish. The good Lord blessed us, and the building is on the way to completion.

Our congregation is poor, and, to help raise money, we let the light-entrances to families as memorial windows. To our great surprise, the Odd-fellows held a meeting and appointed a committee to secure the largest window in front, costing about $90.00. We needed money badly, and a number of our brethren thought it a good opportunity to get the window given to us. Our position on the lodge question was known, owing to the funeral of a deacon, some time ago. We told the Odd-fellows that they could put it in if they desired to give it with any Bible quotation, but that no lodge initials should go on. One of our trustees and a deacon was on the lodge committee. We called the officers together and told them that we had no convictions for sale, and that the lodge must not advertise itself in the church, as it gave balls that were largely ruled by "blacklegs" and anti-Christians. Confusion reigned a little while; when a brother who is a leader in the lodge arose, saying that he would stand by Bro. Jordan. This, with the help of others, put a quietus on the matter, as we thought; but it seems that a storm is brewing. Ninety dollars, in these times, is quite a bribe to offer to poor people; but we believe that God will get to himself great victory out of this incident.

We do earnestly ask for the prayers of all who shall read these lines. We are fighting the saloon and the lodge; the Lord has blessed our efforts in the past, and we are willing to trust our future with him.

This city is the headquarters and stronghold of colored Odd-fellows. We hear that there is quite a little dissatisfaction at our position; and as the men meet and talk it over, we cannot say what the outcome may be. The Afro-American is more intolerant than his white brother on the lodge question. As our Lord stood by Paul, saying: "Fear not," we believe that he stands by us, and we shall fight, watch and pray.

We hope to enter our church-home on the eighth of October (second Sabbath of the month). It will be one of the best meeting-houses in the city, among our people. It is 45 by 85 feet on the ground, and will seat about 1,000 persons. We now have room for only 450. Some of our friends cannot understand the matter, and blame us for keeping them from getting the $90 from the Odd-fellows. We are praying that the Lord will open their eyes. Yours in Jesus,

(Rev.) L. G. JORDAN

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LODGE NOTES.

(*From secret society papers.*)

The Women's American Protective Association of Kansas City, Mo., the *American Eagle* says, "is a charitable institution organized especially for philanthropic purposes, and, considering the fact that the association is but very recently organized, bids fair to surpass all previous efforts in that direction. The women have declared that they mean to make their presence felt and that the association will be aggressive in every branch of its good work. All worthy ladies are eligible except Roman Catholics or ladies having Roman Catholic husbands."

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A prolonged and earnest discussion took place at the last quarterly communication of the Grand Lodge of England land over the rights of the minority. It was finally held to be the law of Masonry that the majority of brethren in a lodge bind the minority; and the minority have to submit to the will of the majority; yet in the matter of continuing to hold a warrant, no matter what the majority, if any three brethren of the lodge continue, the majority cannot surrender it.—*Ibid.*

At a late quarterly convocation of the Grand Chapter of England, a member moved for a revision of the chapter ritual for the removal of its defects. Another opposed the motion, saying: "The revision of the Royal Arch ritual was conducted under the personal superintendence of the Duke of Sussex, who, it is well known, was an accomplished Biblical student and Hebrew scholar, as well as an expert in Masonic work. The revised ritual was adopted in 1834. Seriously speaking, the whole dramatic story of the Royal Arch is a romantic fiction, founded on anachronisms and impossibilities. It would not bear rough handling, and judging from the numberless so-called improvements that had been suggested, it would be very roughly handled indeed by such a committee as that which had been proposed."

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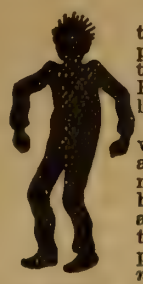

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, SEPTEMBER 14, 1893.

INDIANA CONFERENCE.

AT LAPORTE, MONDAY, SEPT. 28.

The exercises will consist of addresses and discussions on Secret Societies and their antagonism to the church of Christ, the family and the state.

The invitation to attend is general, but with special reference to Northern Indiana, with a warm welcome for all friends of the cause.

Those who cannot be present may add to the interest and profit of the occasion by sending WRITTEN QUESTIONS, to be answered at the Conference. These should be sent at once to this office.

Rev. C. Saunders, Rev. James P. Stoddard, the New England Secretary, and W. I. Phillips, General Secretary of the National Christian Association, it is expected, will be in attendance.

Laporte is in Northern Indiana, on the L. S. & M. S., the Wabash, St. L. & P., and the C. and W. Mich. railroads, and easily accessible. It is hoped, therefore, that many from neighboring districts will come and strengthen the hands of the workers in this reform.

TESTIMONY OF NORWEGIAN LUTHERANS.

A note from Rev. B. E. Bergesen, 88 Waltham street, Boston, informs us that Eau Claire congregation of the Norwegian Lutheran Synod has lately had several meetings for discussion of the secret lodge question. The pastor, Rev. J. W. Preuss, in a clear and earnest address, explained his views of the secret orders, declaring them anti-Christian, since they purposely (in order to admit persons of all religious beliefs) omit and conceal the name of the only Saviour of mankind, the Lord Jesus Christ. The meetings closed on the 18th of August, after adopting a declaration that the pastor shall not attend any funeral where the lodges gather as secret fraternities.

One thing that is very characteristic of all meetings in opposition to secret societies was noticeable in these. While the pastor proved his statements from the rituals and books of the lodges, the defenders of the lodge system almost exclusively used personal accusations, which seem to comprise a large proportion of their usual arguments (?) on such occasions.

We congratulate those churches, of whatever name and creed, that have the wisdom and the grace to oppose the evils of secret societies and to denounce them as unworthy of the followers of the Lord Jesus Christ.

WHAT NEED OF SECRECY?

What need is there of secrecy in the lodge?

"I once belonged to a secret society of great prominence," says a credible witness, "and held my membership for many years, and there I saw nothing of any value to myself or others that might not be exhibited like a Punch-and-Judy show at the street-corners, and with about as much edification. Why was I bound by useless solemnities to do that which Christ not only openly commended, but actually requires his followers to do—to love my neighbor as myself? All the concomitants of the initiation—the varied rites, the regalia, the paraphernalia, the lectures, or the penalties suggested, could not make my obligation to do good to all men any stronger than that which the Bible openly declares. Nothing in the lodge or its ceremonies bound me to love God with all my heart, mind and strength, or to trust in his Son for my salvation. Seemingly no one there cared for these requirements of the Bible; and I think that I never saw a confirmed lodge adherent who (outside of his ministerial functions in the church) spoke to me upon these topics. The secrecy was confined to the lodge-work—the dramatic exhibitions and the recognition by-play. Honest men, imbued with the spirit of Christianity, have no need of either. They say 'yea, yea,' when necessary for the transaction of everyday business, or 'nay, nay,' if they cannot endorse some specific proposition, believing that any further expression of assent or dissent might lead to evil speaking."

In view of this testimony, we ask, Is secrecy necessary for purposes of lodge recognition? No more than the lodge itself; and men who love God with all their hearts and their neighbors as themselves despise the lodge and its secret signs and passwords. The ratio of dishonesty in these institutions may be estimated as equal to the secrecy required relating to the work performed. Lodge tactics require secrecy and silence among the membership if one, perchance, is known to be injuring the interests of some one outside of the sacred precincts. The system is acute—the lodge training is excellent.

Secrecy becomes such men as Guy Fawkes, anarchists and robbers of every degree; and in no wise resembles the prudent privacy that distinguishes the affairs of the family, one's business (however honorable) and neighborly confidence. That which prefers a claim to be considered a public benefit need hide nothing from the public; and that which, perforce, destroys confidence between men, or men and their wives and children, like a lodge obligation, borders on criminality. That which shuts the mouth of a witness who can disclose matters that would fulfill the aims and ends of justice when crime lays waste the lives and property of deluded citizens, is itself criminal—as unrighteous as the withholding of stolen goods from their owner, knowing that they are his. That which will strive, by the lowest subterfuges, to ruin an honest man's reputation and business because he flees from the lodge for his soul's salvation, is also criminal—is as foul and despicable as that which prompts the assassin in his midnight work. Yet all these, it has been proven, are in the spirit, if not the practice, of the lodge.

MASONIC PERSECUTION, AGAIN.

Far out in the Indian Territory, at Gwenn Dale, as some of our readers may remember, is printed a small monthly paper, entitled *John-Three-Sixteen*, the motto of which, from John's Gospel 3: 16, sufficiently explains the aptitude of its name. The editors and proprietors of this paper are Mr. J. E. and Kate T. Wolfe, who devote its pages to "Bible testimony, and the evangelization of the Indian Territory of the United States".

From past knowledge of Mr. Wolfe and his paper for a considerable period we are persuaded that its general tone reflects very much of the spirit of Christ in its treatment of moral and religious questions, and that it is calculated to do excellent work in evangelization among the unconverted.

Bro. Wolfe is an uncompromising Anti-mason, as every true Christian must be, and has not hesitated to denounce, from time to time, the iniquities of the secret lodge system in unmistakable terms. Quite recently—indeed, in the current September issue of his paper—he printed a letter in German dialect, setting forth the initiation of one "Carl Schrooger" in a Masonic lodge, after the usual form and ritual made public in "Ecce Orienti" (a Masonic *expose* of the Blue Lodge rites and ceremonies), Ronayne's "Handbook of Masonry," Doesberg's "Freemasonry Illustrated," and other publications of the National Christian Association.

Bro. Wolfe has a composing room at Gwenn Dale, where his paper is put into type; but having no press of his own, he has hitherto hired his press-work done at the printing office of M. E Milford, publisher of the *Indian Chieftain*, at Vinita, I. T.

When the September issue of *John-Three-Sixteen* was ready for the pressmen, the "forms," as usual, were sent to Mr. Milford's office, where they were put upon the press. Mr. Milford is a Mason. "This issue of our paper," writes Mr. Wolfe, "which contains 'Carl Schrooger's' Dutch letter, setting forth the anti-Christian character of Freemasonry, proved too strong a dose of truth for Mr. M.'s Masonic stomach; and so when the forms were put on the press, and after some three or four hundred copies had been printed, his attention was called to the character of the Dutch letter. He at once stopped the press, destroyed, or made away, with those already printed, and sent for us to come and take away the forms, absolutely refusing to print any more of the papers. We then went to the *Globe* office, and the proprietor refused to do the work for us, fearing the loss of patronage, as he informed us. Our only recourse was to take the heavy forms to the train and accompany them to some town in Kansas, where the work would be done and no questions asked. Our good friend Cavannes, of the Chetopa *Advance*, gladly took hold of the job, and by the evening of August 29 a large edition was printed."

In explanation of these circumstances, Mr. Wolfe has issued a supplement, in which he says: "If our readers desire to know why he did not print the paper, let them carefully read and ponder the dreadful oath every candidate for Freemasonry must take before he can become a member of the order. The oath explains the WHY. For a long time we have, with God's help, spoken with no 'uncertain sound' on that topic; and now, having duly counted the cost, we purpose, under the guise of broken German, and otherwise, to let the light on this institution of secrecy and darkness. We are not afraid of the threats made against our life. We have a God who protects us, and who backs us in our feeble efforts to preach and print his truth, and we shall go on so to the end, no matter what the consequences. Will all true children of God pray that we may have the wisdom and grace to continue faithful in service to our Lord Jesus Christ?"

JACKSON PARK CANNOT BE CLOSED ON SABBATH.

About two months ago, Chas. Clingman, claiming his right as a stockholder in the Columbian Exposition, brought a suit to compel the Directory to keep open the gates of the Fair on the Sabbath. The case was tried before Judge Stein of the Chicago Superior Court, and an injunction was issued in accordance with the prayer of the complainant, forbidding the closing of the grounds to the public on Sunday. This action on the part of Clingman was taken at about the time when United States District Attorney Milchrist carried the question of Sunday opening into the Federal court, Judges Jenkins, Wood and Grosscup presiding.

Judge Stein's was a temporary injunction, the final hearing being continued pending the decision of the Federal court.

In the meantime, the decision of the latter tribunal for a closed Fair on Sunday had been appealed by the Directory, and the arguments under that appeal were heard by Chief Justice Fuller of the United States Supreme Court. His decision, in favor of Sunday opening (reversing the opinion of the lower Federal court), was obeyed by the Fair authorities, and the gates were thrown open to the public on the following Sabbath. But the attendance on that day was, comparatively, very small. No machinery was running, and a majority of the exhibits were covered from view.

This state of affairs was discussed, with the result that the directors finally decided in favor of Sunday closing, notwithstanding the fact that the temporary injunction issued by Judge Stein had not been dissolved.

The closing of the Fair Sunday, July 23, placed the directors in contempt of court, and when the case was called in Judge Stein's court on the following Wednesday, Lyman J. Gage, Charles L. Hutchinson, Charles Henrotin, Andrew McNally and W. D. Kerfoot were fined $1,000 each for contempt. In the case of Director Victor F. Lawson the court held that the officer had voted in belief that the injunction had lapsed and was not intentionally guilty. In view of this mitigating circumstance a fine of $100 was imposed. Director-General George R. Davis was held less directly responsible and was fined $250, with the same provision regarding payment. Messrs. Massey, Forbes, St. Clair and Higinbotham were regarded by Judge Stein as instruments for the execution of the directors' ruling and were discharged. Director Nathan was also discharged.

The directors at once appealed from the decision of the court, and their appeal was granted.

The case was taken before Judge Goggin on this appeal, and he invited Judges Brentano and Dunne to sit with him, as advisers (he says), but the three really sat in judgment upon the case.

After the arguments were all in, Judge Goggin, as presiding judge, postponed the decision of the court from time to time, until Thursday last. Judges Brentano and Dunne had prepared written opinions in the case that the Clingman injunction should be dissolved, the Fair grounds closed to the public on Sabbath, and the Directory absolved from all responsibility under the injunction.

Before these two judges were permitted to render their decisions from the bench, Judge Goggin rudely declared himself opposed to the opinions of his fellow-judges and said:

"The opinion of this court is that the only way that I can defeat the opinion of the other two judges is to enter a motion to continue this case for sixty days."

There were earnest protests against this unexpected action, from the associate judges and the counsel for the Fair Directory, but no amount of argument could prevail with Judge Goggin to change his course.

Judges Brentano and Dunne then withdrew from the case. The bitter wrangle between the attorneys and Judge Goggin has been fully reported. The result was a continuance of the suit until about the time the Fair shall close, and an appeal was taken to a higher tribunal.

We have thus calmly reviewed this case to its present status, as a matter of news of interest to *Cynosure* readers and the Christian public. The course of Judge Goggin has already been severely criticised by the press, and will continue to receive the condemnation which it deserves.

On this subject the Chicago *Record* of Sept. 1 makes the following comment:

> The local bench, once held in high honor, is made a thing for laughter. The ribald tongue of the ruffian and the leer of the loafer, sodden with liquor and swinish in his appetites, grow full of gravity by comparison. The *Record* has many times and in all solemnity warned the voters of Cook county against the frightful error of choosing judges by partisan methods. It now declares that the disgraceful exhibition of yesterday is the legitimate result of politics as applied to the judges of the courts.

In obedience to the injunction issued by Judge Stein, and perpetuated by Judge Goggin, the directors of the Fair will continue to keep open the gates of the Exposition seven days in the week until it ends.

IRISH HOME RULE.

The passage of the Irish Home-Rule bill by the British House of Commons, on the 1st instant, by a majority of 34, is not only a personal triumph for Mr. Gladstone, but a recognition of the right of self-government for the Irish people—a right long denied, and granted only after a most protracted and earnest struggle.

General expectation that the bill would encounter intense opposition and defeat in the House of Lords was realized last Friday night. The vote stood 419 against the measure to 41 in its favor. This event is as great a triumph for Lord Salisbury as was its success in the House for Mr. Gladstone.

Whatever may be our opinion of the wisdom or unwisdom of this measure, as seen from an American standpoint, there can be no doubt that the motives which have governed Mr. Gladstone in urging it have been most noble and patriotic. He undertook it for the pacification of Ireland, and to heal the great wrong which centuries of hatred and strife have inflicted on the people of Ireland and England. It will be regarded as the crowning glory of the long and eventful life of the Prime Minister; and, although it has met with rejection in the House of Lords, it will doubtless constitute the basis of a final settlement, and the establishment of better relations between the two islands than have ever before existed.

—As usual, in going to the annual national encampment of the Grand Army of the Republic at Indianapolis, last week, the preceding Sabbath was made a holiday by numerous excursions of old soldiers to the place of meeting. It is nothing new, but none the less derogatory to the spirit of our American institutions, as well as in violation of the divine command. The G. A. R. should set a better example before the rising generation of patriots.

—Bro. S. C. Kimball's paper, the *Christian Witness*, for September, remarks that the place for holding the next annual meeting of the New Hampshire State Christian Association has not yet been determined. As soon as possible it will be duly announced in the *Cynosure*. New Hampshire is a terribly lodge-ridden commonwealth, and the friends of anti-secrecy have a great work before them there. Earnest prayer and sympathy are greatly needed in their behalf.

—The desertion of prohibition by the Republican party of Iowa was one of those events that in their coming cast their shadows before them. The party in the State must needs be in harmony with the party in the nation. But the action of the tried and true temperance men of all parties at the Des Moines convention of the 5th inst., when Mr. Coffin was nominated for governor, was an independent protest against the repudiation, by the Republicans, of the now time-honored principle of prohibition. The fight ought to be a warm one this fall. It is too soon to even guess at the result, but not too early to enlist earnest prayer and labor in behalf of prohibition.

—As a result of the Geary Chinese Exclusion law, requiring the non-admission of Chinese immigrants, the registry of Chinese residents, and their deportation to their native land,—a measure that neither Christianity nor common justice can endorse—a document is published, giving the alleged ultimatum of the government of China to our own. Briefly, it declares that in case the law is not repealed, all Americans will be expelled from that empire, and the diplomatic relations of the two countries will be severed. Our law-makers make many mistakes, but they have seldom made a greater one than in adopting this infamous Geary law. It is true that its operation has been temporarily suspended, because there is no money set apart to enforce it, and that but one Chinaman has been involuntarily returned to China under its provisions; yet as long as it cumbers our statute books it is a blot upon our boasted liberties. Let it be speedily repealed.

—Rev. William Fenton, who attended the Nebraska special anti-secrecy conference at Wausa, recently, and delivered an address there, writes thus in a private letter: "If this nation could not exist when part free and part slave territory, how can this world stand if it remains part rebel and part loyal to God? We look for a final separation, that WILL be a separation indeed, with a witness." Mr. Fenton spoke twice at the Wausa conference. The church in which it was held was too small to hold those who wished to hear the proceedings. To relieve the pressure of the crowd, seats were built up around the church, and windows were opened for the benefit of those outside. Mr. Fenton spoke also at Sioux City, Wakefield, Oakland, Mead, Wahoo, Malmo and Swedeborg, and twice at Omaha. Other opportunities are opening for his work. He has sent in a large order for anti-secrecy publications, and a lively fall campaign appears to have begun.

REFORM NEWS (*Continued from 5th page.*)

promising young Christian pastor came forward and said: "*I am a member of three different secret orders, but I now renounce them all, and join this anti-association, and will let my light shine hereafter.*"

At another point, not long since, a man who serves four orders became offended at our plain way of putting matters and left the house; but, somehow, could not go home, but tarried at the door, still listening. At the close he accosted the pastor of a prominent church on the subject of our lecture, and spoke very warmly, when the pastor answered him thus: "What's the use to get angry, for you know the speaker told the truth." The poor fellow replied: "I know it is so, but a fellow hates to be told of it." They both agreed that night to leave their lodges and have nothing more to do with them. Others are "on the fence". Let prayer be constant that they may drop on the right side. Heaven help them! P. B. WILLIAMS.

REV WM. FENTON IN NEBRASKA.

SIOUX CITY, Iowa, Sept. 9, 1893.

EDITOR CYNOSURE:—The Nebraska conference on secret societies, held at Wausa, Nebraska, was well-attended. It was found necessary to erect a gallery outside of the church upon which the people might sit and hear through the open windows.

On Friday, September 1, Rev. F. N. Swanberg, the moderator of the conference, delivered an address on the subject of Secret Societies, in the Swedish language; after which the theme was continued in the English language and questions were discussed. A great deal of interest was manifested, and all Christians seemed to see the importance of keeping lodge people out of the churches. One wolf in the fold can corrupt and defile the flock.

At Oakland, Nebraska, a large brick church edifice was to be dedicated on the 4th of September. After the adjournment at Wausa, a large number of pastors took the early morning train for Oakland to participate in the dedicatory services. Rev. F. N. Swanberg is the pastor at Oakland. On the evening preceding the dedication an anti-secret discourse was delivered in the church in the English language. All the pastors present were decidedly unanimous in their disapprobation of lodgism, and lodgeites may as well let their churches alone. But in this city (Sioux City, Iowa) the case is different. Here the false prophets with lying spirits abound and deceive the congregations shamefully. Last evening a lecture in the English language on "The Relation of the Bible to the Claims of Freemasonry" was delivered in St. John's Lutheran church of the Hauges Synod, Rev. L. Harrisville, pastor. Rev, J. A. McKirkahan, pastor of the United Presbyterian church, attended the lecture and expressed the well-known view of his denomination as antagonistic to secret societies. Other American pastors were conspicuous by their absence. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered."

This is the city in which Haddock, the pastor of the First M. E. church, was murdered by the rum-sellers. His successor in the pulpit is a Freemason, and, from an interview with him, it may be inferred that his church is as much like a house of Rimmon as anything else.

The pastor of the First Baptist church is what, in Masonic slang, is called a "Sublime Prince of the Royal Secret"—a 32-degree Mason. He is true to his Masonic obligations, and therefore a lying spirit has got possession of him, and, of course, he admires the principles of devil-worship, known as Freemasonry; therefore he dare not allow the claims of Freemasonry to be stated in his pulpit as they stand in Masonic authors and are practiced in his lodges.

The thanks of the N. C. A. are due to the Swedish Lutheran pastors and brethren of Nebraska for their sympathy and practical kindness.

Appointments for lectures are made for Wakefield, Omaha, Mead, Wahoo, Malmo, and Swedeburg. Yours truly, W. FENTON.

MOVEMENTS OF THE EASTERN SECRETARY.

ON TRAIN BETWEEN PHILADELPHIA AND N. Y., Sept. 8, 1893.

EDITOR CYNOSURE:—One week ago last night I spoke to a full house gathered in the Swedish Lutheran church at Waltham, Mass. Tracts were distributed, and a few expositions sold. The pastor, Rev. Mr. Jacobsen, was detained at home on account of sickness. He was better on the following evening, and, in company with a student from the Seminary, attended the lecture which I gave in Christian Union Hall, Cambridgeport. Several questions were asked at this meeting. Remarks endorsing what I had said were made by pastor Jacobsen.

At midnight I took the train for New York. Saturday evening found me at home. No one can better appreciate the blessings of home than the weary traveler. There is always a welcome for "papa" at home.

We were sorry to see that the G. A. R. of Washington still persist in running their Sabbath desecrating excursions. As heretofore, those attending the encampment at Indianapolis started on the Lord's day.

I am notified by dispatch that arrangements are made for me to speak in Winchester, N. H., on Sabbath, and I am now en-route for that city. Sister Powers, known to many of our New England friends, has arranged for this meeting.

One day in Philadelphia is better than many days in some places. I spent yesterday in personal visitation in that city. Old acquaintances were renewed, and ten subscriptions secured to the *Cynosure*. Shall we not have the next Pennsylvania State convention in this city? What say you, friends? W. B. STODDARD.

THE HOME.

HIMSELF.

"Himself hath done it."

Once it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is his Word.
Once his gifts I wanted,
Now himself alone.
Once I sought for healing,
Now the Healer own.

Once 'twas painful trying,
Now 'tis perfect trust.
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now he holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer.
Once 'twas anxious caring,
Now he has the care.
Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be.
Once I tried to use him,
Now he uses me.
Once the power I wanted,
Now the Mighty One.
Once I worked for glory,
Now his will alone.

Once I hoped in Jesus.
Now I know he's mine.
Once my lamps were dying,
Now they brightly shine.
Once for death I waited,
Now his coming hail;
And my hopes are anchored
Safe within the vail.

—*Rev. A. B. Simpson.*

DOUGLAS LEONARD'S REMORSE.

BY VICTORIA ALEXANDRA STONE.

(*Concluded.*)

He had to pass a graveyard—a poor, mean, dismal place, raised a few feet above the level of the street, and separated from it by a low parapet wall and an iron railing—a rank, unwholesome spot, where ignorance and superstition had done what they could to add to the horrors of the Christian's last sleep. He stopped, leaned upon the wall and stood there in meditation. The afternoon sun sank behind the maple trees, and still Douglas Leonard stood there, a feeling of guilt and despair at his heart, which, struggle as he might, he could not overcome.

As he stood there he suddenly remembered that he had been one of a jury, long before, on the body of a man who, in a drunken fit, had cut his throat, and that the man was buried in this place. He could not tell how he came to recollect it now. The man seemed to lie before him; the head was covered: the upturned marble feet he remembered well; and then suddenly he straightened up, and looked, rubbed his eyes and looked again. Yes, there was no mistake. There beside his mother's grave was a new-made grave! The sods were fresh and green, and he fancied he could smell them. Whose could it be? It was not there when he went away.

Suddenly upon the still summer air came the sound of a gay, cheery whistle, and the sweet strains of "Cauld kail in Aberdeen" were borne to his listening ears. It was Frank Hardy, his intimate friend. "Now I shall know who is buried in that grave," he said to himself. "Hallo, Leonard!" cried Frank Hardy, as he came within hailing distance; "got back? had a good time?" "Yes," said Leonard, "splendid! wish you could have been with us." "Wish so, too," said Hardy; "think I will next time." "By the way Frank, who is buried in that grave? there was no grave there when I went away." "Don't you know?" "No, how should I? who is it?" "Gertrude, your sister." "But what caused her death?" said Leonard. "Hydrophobia," said Frank Hardy. "You see that very day you went away a couple of Italians went to her with a little Spitz dog which they persuaded her to buy. The dog was mad! It bit her that very day and had to be shot. She went mad herself and died last Thursday and was buried yesterday. And those rascally Italians! They must have known the dog was mad. We have searched the whole country for them, but cannot find them."

Down upon his knees dropped Douglas Leonard and flung his hands wildly upward, while the expression of agony on his face was such that Frank Hardy unconsciously removed his cap and stood regarding him reverently, as one would regard the dead.

"Frank Hardy," he gasped; "it was I who sent Gertrude that dog! I bought it of those Italians and sent it to her for a birth-day gift; and I was drunk when I did it!" He buried his face in his hands for an instant, and then, looking up, he smote the empty air with his fists. "Oh, those murderous Italians!" he cried, "their evil faces have haunted me ever since that day! and yet I alone am to blame. I was drunk and knew not what I did."

He rose dizzily to his feet, and reeling to the churchyard wall, leaned heavily upon it and buried his face in his hands. He remained thus for several moments; and when he finally raised his head, Frank Hardy was surprised at the expression of his face, for the weakness and unreliability which had always characterized it had given place to a fixed and stern expression, while the droop which curved his beautifully chiselled lips was gone forever.

Uncovering his head, he said: "Frank Hardy, you are my only earthly witness, but hear me! Standing here, beside this grave and where two generations of my ancestors lie buried, and in full view of the grave where my cherished sister, whom I unwittingly murdered, lies sleeping, I swear never, never, never to touch liquor again! So help me God!"

"Amen," said Frank Hardy.

Douglas Leonard kept his vow. He never drank again.

Steamburgh, N. Y.

A GOOD NEIGHBOR.

I have just read a notice of the death of a man who had for many years lived a quiet and industrious life on a farm, in which it is said of him, "He was a most excellent friend to neighbor with!" It is strong testimony to the character of any man who has lived for a long time in one place that he was a good man to neighbor with. It suggests that he was given to hospitality; that in his tongue was the law of kindness; that he was helpful in times of sickness and sorrow.

Misunderstandings between neighbors are fruitful sources of trouble. Disputes about line fences often cause bitter feuds; trespassing cattle give rise to lawsuits; controversies about estates separate chief friends.

How pleasant it is to live beside a friendly neighbor. If we do not love our next-door neighbors, how can we love those who are farther away? "Love God" is the first and great commandment; and the second is like unto it, "Love thy neighbor". There is an intimate connection between these two commandments. One is the seed, the other is the fruit. Some one has said that when God comes to a man, the man looks around for his neighbor. We should add to our faith neighborly kindness.

The law sacredly guards our rights of property, but one of the foundation principles of the law is, "So use your own as not to injure another". If this principle of law was faithfully carried into all our dealings with others it would solve many of the perplexing questions that now distract society. A distinguished jurist in this State says that this rule is a most valuable one and must be maintained if our civilization is to be cherished and preserved.

How many wars and riots and strikes might be avoided if nations and corporations and individuals would carry out the gospel law of love that "worketh no ill to his neighbor"!

Some of the maxims of John the Baptist deserve frequent mention: "Exact no more than that which is appointed you." "Do violence to no man, neither accuse any man falsely." "Be content with your wages."

A good neighbor is an evangelist to the people among whom he dwells. Preaching by one's life is oftentimes effective in winning souls. Bishop Brooks once said that one of the best methods of meeting skepticism was not an argument, but a man. A returned missionary tells of a heathen man, who bore this testimony to the Christlike character of a converted Chinaman: "There is no difference between him and the Book!"

Charity has been defined to be "active goodness."

A man who is actively good in his own neighborhood will not limit his benevolence to those who live close by, but will open his hand for the relief of those who are his neighbors within the broader meaning of the Gospel.

He that loveth his neighbor as himself hath fulfilled the royal law!—*N. Y. Observer.*

KINDNESS WON HIM.

A compositor on the Philadelphia *Ledger* fell into the habit of neglecting his work on account of intoxication, and was discharged. His wife came and pleaded with the philanthropist to give him another trial, but Mr. Childs said that it was business, not sentiment, and he could not take him back. When she had gone, however, he sent a man to learn the circumstances of the family, and found that she was a hard-working milliner, struggling to keep up appearances. The next day a millinery establishment was offered for sale, and Mr. Childs bought it, and presented it to the compositor's wife, and told her that although he could not employ her husband he could give her the means of living. The husband was so overwhelmed that he signed a pledge and has kept it ever since, and is once more a faithful workman.—*Selected.*

HOW JESUS MADE A DARK HEART LIGHT.

"Some years ago," said Bishop Whipple, of Minnesota, "an Indian stood at my door, and as I opened the door he knelt at my feet. Of course I bade him not to kneel. He said: 'My father, I only knelt because my heart is warm to a man that pitied the red man. My home is five hundred miles from here. I knew that all of the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him.' Then he said so sadly, as he looked in my face: 'You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart, 'It is not dark; it laughs all the while.'"

THE SISTERS OF SALEM COURT.

It was one of those dismal days, partly heavy fog and partly sticking cold, when, if there can ever be an excuse for cross despondency, one might be excused for feeling what some folks call "down in the dumps;" and it was in one of those comfortless-looking dwellings, happily becoming scarcer and scarcer in Old England, that two aged sisters sat together, cowering over so small a fire that both pair of hands could not be warmed at one time over it, so first one sister, then the other, applied her numbed fingers to the handful of heat. At last Meggy, the younger sister, pushed herself fretfully back from the fender, and said in a querulous voice to her elder and more infirm sister, who had just spread her poor trembling palms over the coals:

"There now, you may take all the good that's to be got out of the fire yourself. I shall go back; it's no use trying to get warm. I don't expect ever again to be warm!"

"Dear life! don't 'e now? Why, I am expecting to be as warm as toast when the dear Lord's summer sun shines down, if I can't manage to get a bit of comfort into these poor old bones before!" And Keturah first gave a beaming smile at Meggy, and then with her quivering fingers tried to create a momentary blaze by thrusting a half-charred stick between the bars.

"What be doing of, Keturah? That is well-nigh our last stick, and I don't expect no more this side of the week. 'Tisn't like it used to be, when one of us could totter about the lanes and pick up a little kindling." This was from Meggy, who, in spite of her grumble, gave the stick

a still farther push into the grate, muttering as she did so, "There! go in; though I don't expect any more!"

"I do, then! When Elijah couldn't go out to get his victuals, the Lord sent his victuals to him; and so long as the trees of the Lord are full of sap, I don't expect to be left without a stick to light my fire with."

Meggy gave an impatient shrug, and said, "I believe you, and the likes of you, would live on expectations if you could."

"If I could! Why, Meggy, that's just and only what I do. I live on them, morning, noon, and night; and what is more, I feast on them!"

The joyful earnestness in Keturah's voice startled Meggy; she looked at her sister in silence for a moment, and then said, in a softened tone:

"I really believe you do, Ket; I wish I could bring my mind to the same way of thinking; it is a mighty deal happier than mine."

"We can never bring our own minds to it. It don't come of self to look up to God and say, 'My expectation is from him;' but as to being happier for expecting only from my heavenly Father, that isn't the case at all."

Meggy started, as well she might, at words so strangely inconsistent with her sister's usual cheerful, because truthful, disposition. Keturah laughed, and then said:

"Ah, I thought I'd make you jump!—what I mean is, that it is not a case for being happier; first, because I couldn't be happy at all if such a poor old body as I am had to expect from any one else than him. I could not be sure of a single stick, let alone my many mercies, if I hadn't David's 'truly' to pin my expectations to. He tells us that it is them as knows the Lord that puts their trust in him; and if his blessed Spirit has taught old Keturah this best of all knowings, what can she do but believe in him, and expect from him?"

Old Meggy's only reply was, "I do hope, please God, I shall die first."

Now, perhaps the reader may think it was Keturah's turn to start; but no; she knew what her sister meant, and only replied, as quietly as though she were speaking of some every-day arrangement:

"Please the Almighty, I hope so, too. But if it is not his blessed will to take you home first, then you may be sure that he will not forsake you. And perhaps, when you are left alone to trust him all by yourself and for yourself, you'll learn to expect more than you do now. You won't have my expectations to look to, instead of expecting for yourself—a bad trick we poor souls are apt to get into, when we can put one body's faith against the other's want of faith; a shocking bad trick!"

"I can't trust myself," dolefully said Meggy.

"And you are not wanted to, either; that's the beauty of it. If you was, you would only have rottenness to trust to; but now you've got what the Bible calls 'A sure word of promise' to depend on, and what can any poor sinner want more?"

Keturah well knew that, through all her poor sister's weak and peace-destroying despondency in temporal matters, her soul was safe and sound. Safe, because her feet were firmly fixed on the Rock. Sound, because, whatsoever her mistrustful thoughts about her poor perishing body, she could look to Christ alone for salvation, having been taught by the Holy Spirit to feel, as well as say, "There is none other name under heaven given among men whereby I can be saved."—*Friendly Greetings.*

SEIZING OPPORTUNITIES.

The *Word of Life* suggests an opportunity to each one of us in the following incident:

A lady once writing to a young man in the navy who was almost a stranger, thought, "Shall I close as anybody would, or shall I say a word for my Master?" and lifting up her heart for a moment she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come". Tremblingly she folded it and sent it off. Back came the answer, "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at a venture, hit home, and the young man shortly after rejoiced in the fullness of the Gospel of peace. How often do we, as Christians, close a letter to those who we know have no hope, "as anybody would," when we might say a word for Jesus? Shall we not embrace each opportunity in the future?—*Selected.*

REPRODUCTIVE POWER OF MEMORY.

As the child, flashing about him a bit of burning stick, may seem to make a circle of flame, because the flame point moves so quickly, so memory, though it does go from point to point, and dwells for some inconceivably minute instant on each part of the remembrance, may yet be gifted with such lightning speed, with such rapidity and awful quickness of glance, as that to the man himself the effect shall be that his whole life is spread out there before him in one instant, and that he, God-like, sees the end and the beginning side by side.—*Maclaren.*

ALL IN THE DAY'S WORK.

All in the day's work—tired heart,
Lift the load bravely, and do thy part.
God will do his:
"And be the day weary, or be the day long,
At length it ringeth to evensong."

All in the day's work--straight from thee
Comes the right task—love sets for me:
I will attempt it;
"For be the day weary or be the day long,
At length it ringeth to evensong."

All in the day's work--let it be;
Or long or short, 'tis all for thee!
Singing I'll do it;
"And be the day weary, or be the day long,
I shall sleep to awake with the angel's song."

—*Sunday at Home.*

TEMPERANCE.

ALCOHOL AND HEALTH.

The *Westminster Review*, one of the leading great English magazines, contained a prominent article in a recent number on "Alcohol and Health." It is not often that the old school English monthlies discuss the temperance question at all, and such an article appearing in "Westminster" is sure to open the eyes of some of its readers. Dr. A. E. T. Longhurst, a well-known English authority, is the writer. The following extracts from the article may be of interest to many readers:

Intimately associated with the subject of health of both mind and body, is that of temperance, and the use and abuse of intoxicating drinks; and the wise physician, in his endeavor to solve the problem for the benefit of himself and mankind generally, will calmly and studiously try to understand the human organism, together with the nature and action of the fruits of the earth upon it, as well as that of alcohol and its compounds; so that his conclusions may be scientific, so far as present knowledge permits, and not merely popular or general.

Now the human body is composed of both solids and fluids, the former receiving their support from the latter, or from the blood itself, as the product of the various "food stuffs" which are received into the stomach for the purpose of nutrition, there to be liquefied for assimilation and the healthy maintenance of the organs and tissues, and the performance of their several functions in the animal economy. Looking back to the primitive condition of human life, before even the use of the "still" had become known, we see the importance of, and necessity for, "fruits" in the human system, while their abundant provision, especially in all hot countries, is a proof that they were given to us as both real food and drink in themselves, and not for conversion by the agency of the "still" into alcohol, wine and malt liquors, to disturb healthy functional activity, and by their abuse or excess to brutalize our nature. Before, then, we advocate the use of alcohol, let us ascertain if it is a natural product, and as such provided for our consumption like other fruits of the earth; and, if not, the sources from which it is derived, its properties and actions in the system. In this way, and this only, we may hope to arrive at something like accuracy of judgment in regard to it.

Does alcohol exist ready-made in nature, or is it formed within the body as the result of changes in the food taken for nutrition? The only scientific answer to these questions must be, No. It is not found ready-made in nature, nor is it formed in the body as the result of decomposition of the food-stuffs taken; on the contrary, nature would seem to have especially guarded herself against such a possibility, for any sugar formed in the process of digestion is not converted into alcohol, but passed out of the system through the usual channels. If we look to the properties of alcohol we find scientists, both home and foreign, agreeing that in large doses it is a narcotic poison, killing by suffocation through its paralyzing influence on the respiratory nerve-centres; and in smaller but continuous doses, by the structural changes which it exerts in the several organs and tissues of the body. Chemically, it is a hydrocarbon, devoid of nitrogen, hence can give no real or permanent strength. By its action on the blood-cells it checks oxidation by limiting their power of absorbing oxygen and eliminating carbonic acid, and by its strong affinity for water it dries up the tissues, causing thirst; hence, its own renewed and repeated consumption. Alcohol, therefore, in any quantity, interferes more or less with the purification of the blood and the healthy oxidation of the tissues. Such an action cannot but be a cause of disease, and injurious in many diseased conditions. Now food is that which nourishes, repairs waste and builds up tissue, and must therefore contain products or elements allied to those of the body that it is intended to nourish; our bodies and our foods consisting essentially of the same materials. By the oxidation of alcohol in the body, it is without doubt a source of energy, but it does not therefore follow that it is a source of food. To establish such proposition, it must be shown that the energy thus liberated is used to aid the performance of a normal function. It is not enough that chemical potential energy is transformed into kinetic energy; the transformation must occur at the right time, in the right place, and in definite parts of the tissues, which themselves are not so constituted that they can be fed with any and every combustible material.

It is a common idea that alcohol produces a warming effect in cold weather; this feeling of warmth depends, in the first place, on the fact that the paralysis of the central nervous system causes an increased blood supply to the surface of the body; and, secondly, in all probability, on the blunting of the sensibility of the central organs which are concerned in the sensation of cold. The stimulating action which alcohol appears to exert on the physical functions is also only a paralytic action. Again, there is a strong belief that alcohol gives new strength and energy after fatigue has set in; the sensation of fatigue is one of the safety-valves of our machine. To stifle the feeling of fatigue in order to be able to work on, is like forcibly closing the safety-valve so that the boiler may be over-heated and explosion result. The belief that alcohol gives strength to the weary is particularly dangerous to the class of people whose income is already insufficient to procure subsistence and who are misled by this prejudice into spending a large part of their earnings on alcoholic drinks, instead of purchasing good and palatable food, especially meal, cheese, milk, meat and other nitrogenous food-stuffs, which alone can give them strength for their hard work. It is commonly thought that alcoholic drinks aid digestion, but in reality the contrary would appear to be the case, for it has been proved that a meal without alcohol is more quickly followed by hunger than when it is taken.

A PROHIBITION TOWN.

Harriman, Tenn., is a town founded on prohibition principles by the East Tennessee Land Company. It has made a rapid growth, but at the present time, like many other places, it is feeling the effect of a general prostration of business. Many of the settlers there have been young men, whose families have sent them to be out of the way of temptation to drink spirituous liquors—for no saloons are permitted. About half of the work-shops have suspended operations—the rolling mill is in the hands of a receiver and working but a portion of its usual hands. The foundation of the large hotel, commenced at the inception of the place, has been given, together with thirteen acres of land, for a university.

BIBLE LESSON.

THIRD QUARTER—QUARTERLY REVIEW.

LESSON XIII.—SUBJECT.—Events in the Life of Paul.—September 24, 1893.

GOLDEN TEXT.—So then faith cometh by hearing, and hearing by the word of God.—Romans 10: 17.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Acts 16: 19-34 T.—Acts 17: 22-31. W.—Acts 19: 1-12. T.—Acts 20: 22-35. F.—Acts 26: 19-32. S.—Acts 27: 30-44. S.—Acts 28: 20-31.

LESSON I.—Paul Called to Europe.—Acts 16: 6-15. Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19. Principal Points.—How to settle difficulties; how God guides us; how a woman was converted, and how she showed that she was a Christian. Central Truth.—That there is ever "something more to follow" in Christian work.

LESSON II.—Paul at Philippi.—Acts 16: 19-34. Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16: 31. Principal Points.—Why bad men hate the Gospel; how good men act in a time of trouble; an answer to prayer; the great question of life; the true answer; the change wrought by believing. Central Truth.—The first great question for all to answer is, "What shall I do to be saved?"

LESSON III.—Paul at Athens.—Acts 17: 22-31. Golden Text.—God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4: 24. Principal Points.—The effect of the Gospel; the benefit of studying the Bible; the character of God explained; our duty to him; the day of judgment. Central Truth.—This is eternal life, to know the only true God, and Jesus Christ his Son.

LESSON IV.—Paul at Corinth.—Acts 18: 1-11. Golden Text.—The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.—1 Cor. 1: 18. Principal Points.—Seven good persons named; what good each one did, and how God comforted Paul. Central Truth.—The Gospel makes progress through daily labor, by burden for souls amid discouragements, with God's help, by patient continuance in well-doing.

LESSON V.—Paul at Ephesus.—Acts 10: 1-12. Golden Text.—When he, the Spirit of truth, is come, he will guide you into all truth.—John 16: 13. Principal Points.—A gift we all need; a faithful minister and some things that he did; two ways in which the religion of Jesus was proved. Central Truth.—To the earnest Christian God gives new light, new life and new power.

LESSON VI.—Paul at Miletus.—Acts 20: 22-35. Golden Text.—Remember them which have the rule over you, who have spoken unto you the word of God.—Heb. 13: 7. Principal Points.—Four things to do—take heed, guard against enemies, abide in the grace of God, follow Paul's example; what God is able to do for us; "It is more blessed to give than to receive." Central Truth.—The faithful teacher warns and counsels his flock.

LESSON VII.—Paul at Jerusalem.—Acts 21: 27-39. Golden Text.—For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. 1: 29. Principal Points.—An example of courage and faith; how to answer slanders; an example of misunderstanding others; how good came out of evil. Central Truth.—Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

LESSON VIII.—Paul Before Felix.—Acts 24: 10-25. Golden Text.—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13. Principal Points.—God overrules even bad men and bad actions, so that they help the Gospel; something (vs. 15, 25) which is a comfort to Christians and a terror to sinners; a right and a wrong way) vs. 16, 25) of treating conscience. Central Truth.—All things work together for the advancement of the Gospel.

LESSON IX.—Paul Before Agrippa.—Acts 26: 19-32. Golden Text.—Christ the power of God, and the wisdom of God.—1 Cor. 1: 24. Principal Points.—The right way to treat the Gospel; two wrong ways of treating it; the first duty of all; one who knew and believed the Bible, but did not obey. Central Truth.—When God calls us, we should obey him.

LESSON X.—Paul Shipwrecked.—Acts 27: 30-44. Golden Text.—God is our refuge and strength, a very present help in trouble.—Psalm 46: 1. Principal Points.—How God's promises are fulfilled; some examples of selfishness; some examples of helpfulness; our help in time of trouble; wherever a good man may be, he tries to do good. Central Truth.—The Lord is our deliverer from trouble and danger.

LESSON XI.—Paul at Rome.—Acts 28: 20-31. Golden Text.—I am not ashamed of the Gospel of Christ.—Rom. 1: 16. Principal Points.—Our trials may help to do us good; we should be Christians everywhere; we should speak kindly of our enemies, but rebuke their sins; we should learn what God requires of us and do it. Central Truth.—Paul fought a good fight, finished his course, and kept his faith to the end.

LESSON XII.—Personal Responsibility.—Rom. 14: 12-23.—A Temperance Lesson. Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14: 21. Principal Points.—Difficult questions in the early church discussed; how to settle them; something about the kingdom of God; the things which we should follow after in our daily life. Central Truth.—One central pillar of the temperance cause is self-denial for the good of others.

THE CONCLUSION OF THE WHOLE MATTER.

What have we learned in these lessons that we should especially remember? What for the guidance of our own lives? What have we learned to avoid? What elements of the Christian life have been made clear and beneficial to us?

Persecution spread the Gospel of Christ, and faith, courage, hope and forbearance won victories over sin, trial and death.

LITERATURE.

CURRENT PERIODICALS.

In the September number of the *Century Magazine* Bret Harte begins his two-part novelette—The Heir of McHulishes. Articles beautifully illustrated are as follows; Sights at the Fair, by Gustav Kobbe; Wm. James Stillman, by Wendell P. Garrison; Six Bulls to Die, by Mrs. Norman Cutter; The Taormina Note-Books, by Geo. E. Woodbury; The Angel with the Flaming Sword, by E. A. Blashfield; A Glance at Daniel Webster, with a portrait, by Mellen Chamberlain; A Woman in the African Diggings, by Annie Russell; When Polly Takes the Air, by Lizette W. Reese; Balcony Stories, by Grace King; In Her First Youth, by Lydia F. Emmet; DeFoe, the Author of "Robinson Crusœ," by M. O. W. Oliphant. Benefits Forgot, by Wolcott Balistier, is continued, and the White Islander, by Mary H. Catherwood, is concluded. Other papers of interest are: The Horizon Line, by Thos. W. Higginson; The Census and Immigration, by Henry Cabot Lodge; Phillips Brooks' Letters from India; The Hilton's Holiday, by Sarah Orne Jewett, and Leaves from the Autobiography of Salvini. There are also several poems, editorial comments on Topics of the Time; several Open Letters, and lighter sketches by various writers. New York City: The Century Co. Price 35 cents.

The *Preacher's Magazine* for September is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory. The leading sermon of this number is by the Rev. Hugh Price Hughes, and is entitled St. Paul's Gospel. Prof. George G. Findlay, the noted English commentator, contributes the first part of an able article on The Study of the Bible, which will be concluded in the next number. The Rev. R. A. Watson writes on the Progress of Doctrine, being his third article on the Apostolic Churches. The senior editor continues his most helpful papers on Moses; His Life and its Lessons. The Homiletical department, which consists of outlines of sermons, for various occasions, is full and complete. Among the contributors are Rev. Messrs. Gregory, Watt, Hyde and Cowell. Among the other departments in the usual able style which the editors give to every department of this magazine, are the Notes and Illustrations, Notes on the International Sunday-school Lessons, Outline Addresses on the Golden Text and About Books. This magazine is highly commended by the religious press and by noted clergymen of all evangelical denominations. A sample copy will be sent for 15 cents. The yearly subscription is $1.50. Wilbur B. Ketchum, Publisher, 2 Cooper Union, New York.

The *Review of Reviews* for September is a number of great variety and timeliness. It epitomizes the events and opinions of the whole planet for the month of August, 1893. It discusses the monetary crisis, the silver debate, the tariff outlook, the Bering Sea decision, the French attack on Siam, the progress of the Home Rule bill, the politics of the European continent, various matters at Chicago and the World's Fair, and a hundred other current subjects, the whole number being profusely illustrated with portraits and pictures. A sketch of Engineer Ferris and his great wheel is a singularly readable and attractive article, and Mr. Stead contributes a most noteworthy character sketch of Henry Somerset. There is an illustrated review of the fascinating story of Joan of Arc, the inspired Maid of Orleans, and a group of papers on the silver question by professors in the University of Chicago. The "Leading Articles of the Month" are notably well-selected, while the Record of Current Events gives one a summary day by day of the remarkable course of the recent monetary crisis, and the cartoon reproductions in the Current History in Caricature are uncommonly entertaining. New York: 13 Astor Place. 25 cents.

Eighty-three pages of the September issue of the *Cosmopolitan* are devoted to the following features of the World's Fair at Chicago, which are artistically illustrated with nearly one hundred fine engravings: A First Impression, by Walter Besant; The Foreign Buildings, by Price Collier; Notes on Industrial Art in the Manufactures Building, by Geo. F. Kunz; An Outsider's View of the Woman's Exhibit, by Ellen M. Henrotin; Foreign Folk at the Fair, by Julian Hawthorne; Electricity at the Fair. by Murat Halstead; Transportation, Old and New, by J. Brisben Walker; Mines and Metallurgy, by Chief F. J. V. Skiff; Chicago's Entertainment of Distinguished Visitors, by H. C. Chatfield-Taylor; The Government Exhibit, by Chief F. T. Bickford; Ethnology at the Exposition, by Chief Franz Boas, and Points of Interest, by Ex-Pres. Benj. F. Harrison. The first installment of Mark Twain's new illustrated story—Is He Living, or Is He Dead?—is printed in this issue, with several other matters of interest. Published in New York City. Price 12½ cents.

Dr. Holbrook's excellent *Journal of Hygiene* for September, as usual, is rich in medical and household lore. The editor has a sterling paper on Vegetarianism and Agriculture, several additions to his trustworthy Notes Concerning Health in everyday life, and some very readable comments on Topics of the Month. Mental Healing is defended by Mrs. A. E. Denning; Helen L. Manning finds Danger in the Communion Cup, and Jennie Chandler ably treats of Woman's Reserve Force. Few magazines contain so much of valuable intelligence in so limited a space as this. Published by Dr. M. L. Holbrook, 46 East 21st street, New York City. Price 10 cents.

RELIGIOUS NEWS.

CONGREGATIONAL.

—The American Home Missionary Society has been formally authorized by the New York Supreme Court to change its corporate name to "Congregational Home Missionary Society," and will be legally known by this title after Oct. 1.

—The Swedish churches, of which there are fourteen in Connecticut, have for the past few months enjoyed a good degree of prosperity. Zion church, Hartford, has added during the year twenty-nine members on confession. Emmanuel church, New Haven, dedicated a house of worship costing about $16,000; Portland added nineteen on confession; Deep River dedicated a house of worship and added sixteen on confession; Thomaston dedicated a house of worship and added fifteen on confession; Washington, composed of members who had belonged to the First church, was received into fellowship, and Woodstock dedicated a house of worship.

EVANGELISTIC.

—Dr. Stoecker, the famous ex-court preacher, is holding special meetings in the Chicago Avenue church. He speaks especially for Germans and the meetings will continue as long as the doctor remains in Chicago. The course will be part of the work of Mr. Moody.

—Mr. Moody on Monday week began a two months' series of meetings at Central Music Hall. The hall has been secured for that period and religious gatherings will be held daily. Dr. Stoecker was one of the assistant preachers introduced at the initial meeting. He made a short speech, in which he emphasized the fact that he came here to help Mr. Moody to preach the Gospel and not to make any attack on the Jews.

—At these meetings the Rev. John McNeill occupies the noon hour and speaks to business men on the same lines that he spoke on in Glasgow, Edinburgh, Belfast, Dublin, and other cities.

FREE METHODIST.

—The annual meeting of the General Missionary Board of the Free Methodist church will be held in Chicago, Illinois, commencing Tuesday evening, October 17, 1893, at 7 o'clock.

—The annual meeting of the Executive Committee of the Free Methodist church, and also the Publishing Committee, will be held in Chicago, Illinois, on Wednesday evening, October 18, at 7 o'clock.

MISCELLANEOUS.

—At the International Sabbath-school Convention at St. Louis, recently, E. Payson Porter presented his report, which shows that there are in the United States 121,797 Sabbath-schools, with 1,303,254 officers and teachers and 9,688,506 scholars.

—The Presbyterian exhibit at the Columbian Exposition has not been opened to the public on account of the Sabbath opening. It will remain covered until the gates are closed or the Fair is over.

NEWS OF THE WEEK.

CHICAGO.

Judge Goggin has made public a written opinion on the Sunday closing case. It was ready the day of the court scene.

Despite the attorney general's opinion, Clerk Wulff will call an election this fall for county commissioners.

Robert L. Gruschow, cashier of a brewing company, was held up in his office and robbed of $8,000.

Officers of the Illinois Central took possession of their new quarters in the station, Park row and the lake front.

Manager Temple, of the Schiller Theater, was one of the twelve killed in a collision on the Fort Wayne road near One Hundred and Fifth street. Nineteen were maimed.

Chicago banks are lending money freely at 7 per cent on collateral.

Robert McEvoy, a trusted clerk in the Merchants' National Bank for twenty years, bet on races and is a defaulter.

More than 300 unemployed started to work on the sanitary canal. Nearly all are unused to such severe labor.

Richard M. Hooley, the veteran Chicago theatrical manager, died at his home. He was 71 years old.

Delegate Fenlon succeeded in getting a resolution through the Catholic congress favoring Home Rule.

Utah's building was not large enough to accommodate the crowds that gathered to do honor to Territory's day.

Stories of the ill-treatment of men sent down to work on the drainage canal are unfounded.

The coroner's jury in the Colehour railroad wreck in which twelve persons were killed and many injured, recommends that Superintendent Law and Train Dispatcher O'Connor, of the Fort Wayne road, be held to answer for criminal negligence.

Directors of the whisky combine had a stormy meeting with the Eastern handlers of its products.

The tendency in the money market was toward improvement. Hoarded cash is being invested. Banks show increasing confidence and strength is displayed in all business lines.

COUNTRY.

The First Ward Protective Association, of Allegheny, Pa., is waging war against the harlotries in its borders. It has arrested several landlords who rent property for vile purposes.

Monday, Sept. 4, was America's "Labor Day" and was celebrated by parades and speeches, and by discussions of the the subject by the press.

In the "Cherokee strip," when opened, there is to be established the co-operative town of "Bellamy" on a Nationalistic basis, such as is given in "Looking Backward."

It is authoritatively stated that there are no funds to enforce the Geary Act for the deportation of Chinamen from this country.

Our government is investigating the great influx of alien laborers into the United States through Canada, and will endeavor to stop it.

Beaufort, S. C., is threatened with an epidemic from the decay of refuse caused by the great storm, and has applied to the Board of Health at Washington for disinfectants to avoid contagion.

The great International Sunday-school Convention at St. Louis by unanimous vote declared for "the overthrow of the liquor traffic" as the "foe of civilization and religious progress."

Hamilton Fish, who was President Grant's Secretary of State, and his personal friend, died at Garrison's, N. Y. He was born in 1808.

The Eastern and Western coal sales agents have decided that the September output shall be 3,000,000 tons instead of 2,750,000 as previously reported.

The recent terrific hurricane which swept the Atlantic coast, destroyed the port of Savannah, Ga., wrecking a million dollarss worth of property and taking hundreds of lives. The tornado left the city of Charleston, S. C., in ruins and more than thirty wrecks are reported on the coast. Twenty thousand persons in the track of the Southern storm are said to be in danger of starvation.

Chinese to the number of 123, at Los Angeles, Cal., petition Congress to extend the time of registration.

Bicycle and even balloons will be used in the race for homes, September 16, at Cherokee strip.

The centenary of the laying of the corner-stone of the national Capitol will be celebrated on September 15.

A meteor falling on the livery barn of S. V. Barlow caused a destructive fire at Delavan, Wis., involving the Delavan House and the main business block on Walworth avenue. Loss $28,000.

(*Continued on 16th page.*)

DONATIONS.

World's Fair Fund:

A C Staples	$ 1 00
George H Hamlin	1 00
Philo Carpenter estate per trustees, Mrs A A Cheney and Mrs S G Hildreth	100 00
Dr W McClelland	5 00
David Howder	2 00
Mrs E B Clark and Mrs Z G B Hills	5 00
W H Parker	2 00
Andrew Hamilton	5 00
W C Bissell	1 00
	$122 00

Current Expense Fund:

James P Thomas	$ 5 00

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 4 to Sept. 9.

W H Parker, J Hogue, E M Harrison, Rev J H Brockman, L H Bohrer, N S Smith, J McCleery, Mrs A I Salisbury.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	57¾@	63¼
Winter No. 2	62¼@	65½
Corn—No. 2	40⅞@	41⅛
Oats—No. 2	25⅛@	29½
Rye—No. 2	42½@	43½
Bran per ton	11 75 @	12 00
Hay—Timothy	9 50 @	11 00
Butter, medium to best	14 @	25½
Cheese	04 @	09½
Beans	75 @	1 80
Eggs	@	14
Seeds—Timothy (100 lbs)	3 20	
Flax	1 01 @	1 04
Clover (100 lbs.)	8 50	8 67½
Broom corn	03 @	04½
Potatoes, (new, bu.)	55 @	80
Hides—Green to dry flint	03 @	05½
Lumber—Common	@	15 50
Wool (unwashed)	15	19
Cattle—Choice to extra	4 70 @	5 20
Common to good	3 10 @	3 90
Hogs	5 40 @	6 25
Sheep	2 00 @	3 60

NEW YORK.

Wheat	71 @	72
Corn No 2	48¼@	49¼
Oats	34 @	36
Rye	50 @	52
Eggs	17¼@	18
Butter	15⅛@	27
Wool	20 @	28

KANSAS CITY.

Cattle	1 20 @	4 80
Hogs	5 40 @	6 05
Sheep	2 00 @	3 00

The St. Louis Sermon

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An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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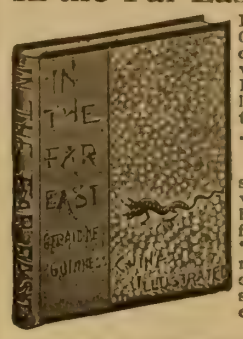

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HOME AND HEALTH.

IRONING DAY.

Iron the starched clothes first, then the bulky articles. The hand will become tired in time, and if the light pieces were taken first there would be no strength or spirit left to attack the rest. The secret of rapid and successful ironing is to have the clothes thoroughly dampened and the irons very hot. The dampness prevents scorching, and with the hot iron one can make every pass tell and do away with that muscle-wearying and clothes-destroying rub, rub, rub, which is necessary to produce even an unsatisfactory result with dry clothes and chilled irons. Table napery especially should be very wet, in order to bring out the pattern and result in gloss. Pillow cases and similar articles should be ironed from the seam, in order to fold even. Handkerchiefs should be pulled out so as to lie square, and then be ironed flat. Never iron a handkerchief in creases, and always iron it on both sides. Properly speaking, a handkerchief is an article with no wrong side. Embroidery and embroidered ruffles should be ironed on the wrong side, and a strip of thick blanket provided to press them on. This brings out the pattern and is another labor saver, making unnecessary the olden "bearing-down" process. In the labor-saving line, also, is placing sheets, neatly and evenly folded, under other articles which are being ironed. Sheets treated in this way will be found quite smooth enough to use, after a little additional pressing on the hems.—*Good Housekeeping.*

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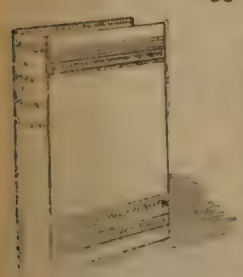

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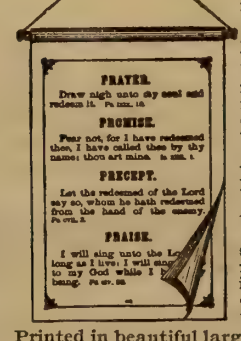

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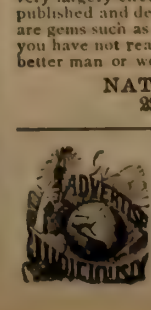

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NEWS OF THE WEEK (*Continued from 13th page*).

Two conductors of street cars in Indianapolis were discharged, and thereupon all the employes went on strike.

The Big Four and Chesapeake and Ohio railroad route to Liverpool, via Newport News, promises success from the start.

Six persons were killed and more than a dozen injured in a cyclone at Lockport, Fla.

Cashier Blackley, of a Delta, Colo., bank, was killed by robbers. Two of the highwaymen were killed by a resident.

Internal revenue collectors are instructed that circulated certificates of deposit are subject to a 10 per cent tax.

President and Mrs. Cleveland are rejoicing over the birth of a second daughter, at the White House, on Saturday last. Mother and child doing well.

Lawless mobs beat Chinese laborers at Fresno, Cal. The rioters dragged the inoffensive Celestials from their beds in many instances.

Coal dealers in St. Paul, Minn., did a large business through a cut in prices. A war is on.

Displeased with the regulations, British sealers at Victoria, B. C., are anxious to sell out their holdings.

Galesburg, Ill., has an empty treasury. As the banks there will lend no money, the city is in a strait.

Officials of the Ward Steamship Line have violated the law in the landing of Chinamen at New York.

A column of wagons thirty miles long is between Wichita and Arkansas City bound for the Cherokee strip.

It has been discovered that the Indianapolis judge in the Iron Hall case allowed Receiver Failey $10,000 for his services.

Mrs. Jane Wright, an employment agent of Kansas City, Mo., was found murdered in her office.

Indianapolis grand jury will be convened in special session to consider the cases of the Haughey bank wreckers.

Except $13 the $5,000 stolen from the Adams express at Akron, Ohio, has been recovered. The thieves are under arrest.

Iowa Methodists appropriately observed the semi-centennial of the Wesleyan University at Mount Pleasant.

The plan of the "A. P. A.'s" to capture Kansas is combated by the Secretary of State, who refuses to give the society a charter.

Trunk lines have decided to compel their lake connection to adopt a higher basis of through rates east.

The monetary situation continues to improve. Commercial paper is moving freely and the tendency is toward easier rates.

Bradstreet's and Dun's weekly reviews of trade note many evidences of improvement in the business and financial situation.

Pastor Banks, Prohibition candidate for governor of Massachusetts, has a fighting record in Seattle, where he enlisted at the time of the Chinese riots.

President Cleveland declines to compromise. He says the Sherman repeal bill must pass without condition.

Representative Geary, of California, thinks his Chinese deportation law will be enforced by the administration.

The steamship Campania made the run from New York to Queenstown in five days fourteen hours and fifteen minutes, making a new record.

Discovery of extensive forgeries of clearing-house certificates has caused consternation in business circles in Birmingham, Ala.

Indianapolis street car strikers returned to work on the promise of an investigation of the trouble by the company.

At Dunlap, Tenn., Lafayette Grimes was murdered by White Caps whose arrest he had procured.

FOREIGN.

No fresh case of cholera has occurred in Berlin. One death from the disease is reported at Emmerich on the Rhine.

Crowds listened to Lord Rosebery argue in favor of Home Rule in the English House of Lords.

Troops were called out to suppress rioters near Sheffield, England, and fired upon the mob. Four persons were hurt.

The national congress of trade unionists at Belfast declared for an eight-hour day in a series of resolutions.

Ex-King Milan, of Servia, who in 1891 abdicated the throne, was stricken with apoplexy.

The strike of English and Welsh coal miners continues. More than 500,000 men are out. At Merthyr Vale, South Wales, last Friday, a mob of 10,000 miners smashed windows and battered buildings. Troops are stationed about many mines in South Wales.

The French Minister in Siam has endeavored unsuccessfully to compel the Siamese government to agree to conditions much less favorable to Siam than the ultimatum, and now the proceedings have returned to the latter basis.

By a vote of 419 to 41 the House of Lords rejected the Home Rule bill on second reading,

Troops have been sent against the striking miners in Northumberland and Yorkshire, England, who are rioting.

Anarchists incited riots in Ville Nueva and Cueva de Vera, Spain, and troops have been sent to restore order.

Information to the State Department says there is danger of the bombardment of Rio Janeiro by the revolutionists.

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THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

We are now planning for the World's Congress of Christians opposed to Secret Societies. It will be held, God willing, in the Fine Art building, Lake Front, Chicago, October 5. The sessions will be at 2 and 7:30 P. M. Papers are promised by Rev. Joseph Cook, Rev. H. L. Kellogg, Bishop H. J. Becker, and Rev. M. A. Gault. Other gentlemen will be on the program, and there will be opportunity for others interested to speak. This will probably be the most representative gathering held on this subject for years, and all our readers should plan to attend. The program will be announced in the near future.

INDIANA CONFERENCE.

AT LAPORTE, MONDAY, SEPT. 28.

The exercises will consist of addresses and discussions on Secret Societies and their antagonism to the church of Christ, the family and the state.

The invitation to attend is general, but with special reference to Northern Indiana, with a warm welcome for all friends of the cause.

Those who cannot be present may add to the interest and profit of the occasion by sending WRITTEN QUESTIONS, to be answered at the Conference. These should be sent at once to this office.

Rev. C. Saunders, Rev. James P. Stoddard, the New England Secretary, and W. I. Phillips, General Secretary of the National Christian Association, it is expected, will be in attendance.

Laporte is in Northern Indiana, on the L. S. & M. S., the Wabash, St. L. & P., and the C. and W. Mich. railroads, and easily accessible. It is hoped, therefore, that many from neighboring districts will come and strengthen the hands of the workers in this reform.

ATTENTION, IOWA!

The annual convention of the Iowa Christian Association will be held on the second Tuesday and Wednesday of November. Where shall we meet? The Executive Committee desire to locate the meeting where the largest measure of good may be accomplished. Invitations are solicited, and they will be carefully considered. Address all communications to T. P. ROBB.

Linton, Ia.

NEW HAMPSHIRE.

CALL FOR THE ANNUAL MEETING OF THE STATE CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

The seventeenth annual meeting of the New Hampshire Christian Association will be held with the Congregational church at Barnstead Parade, October 19–22, commencing on Thursday at 2 P. M., and continuing over the Sabbath.

Evangelists H. J. Pierson and wife, Pastor A. L. Smith of South Newmarket, Pastor George L. Kibbee, of Manchester, Ezra T. McIntire of Boston, Pastor J. Q. Adams of Gilford Village, and others have been invited to speak. Barnstead Parade is on the Suncook Valley R. R., about 20 miles from Manchester. Reduced railroad rates expected.

We should be glad to have our friends in neighboring States, who desire to see the church delivered from lodge rule, meet with us. The Gospel will be preached in its purity, and the various reforms presented from a Christian standpoint.

We expect the Lord to be with us in mighty power, to bless and save. S. C. KIMBALL,

Secretary N. H. C. A.

In our Washington letter, this week, will be found an interesting statement of the present standing of the Geary Chinese-exclusion law, and our relations with China, growing out of this unjust measure. That China should resent this injustice is very reasonable, and to be expected.

Late mail advices from Vienna expose a deep-laid scheme in Europe to elect a German successor to Pope Leo XIII. Political reasons for such a step are said to exist, and a conference between the Emperor of Austro-Hungary, the Emperor of Germany, and the King of Italy, at Buda-Pesth will soon be held, with this object in view. It is deemed a severe blow at French and Italian Catholics, over whom the Vatican now holds supreme sway.

The *Voice of Masonry* objects to this declaration of the Reformed Presbyterian Synod as "grossly uncharitable and treasonable". "We testify not only against secret societies themselves, but also against the civil authority which gives to them a corporate being, and against the churches which permit their members to be connected with them." That is a good testimony, even if it is "treasonable" to the lodge power in the civil government, and "uncharitable" towards the evils of the lodge system, which is the foe of the church, the home and the state.

Concerning the recent Swedish Lutheran Conference at Wausa, Neb., and the anti-secrecy work performed there, Bro. Fenton writes: "The convention was a very busy one for the denomination, and was conducted mainly in their language. They gave me, however, the audience for about two and a half hours after they had just listened to a sermon, in their own language, one hour long. So they kept their seats without, I think, even rising to sing, for three and a half hours, showing that they are a zealous people." Indeed they are, even in their good works.

From our exchanges and personal correspondence we are apprised of a strong opposition to the World's Fair Congress of Religions, which is now in session here. One kind and level-headed friend writes: "It seems to me that it must work evil and be an instrument in the power of Satan for that purpose. Is it not antagonistic to the call for separation of God's people from the world, and subversive of 'taking forth the precious from the vile?'" So it must undoubtedly seem to those who "have obtained like precious faith" with Peter and the other apostles, "through the righteousness of God and our Saviour Jesus Christ." (2 Peter 1: 1.)

Roman Catholic Cardinal Vaughn, who succeeds Cardinal Manning in England, "has set before himself and the church no less an achievement than the restoration of the papal power in England. He has recently placed that country under the 'special patronage of the Virgin Mary and the Apostle Peter,'" in these prayers: "O immaculate Virgin mother of our Lord Jesus Christ, and queen of the kingdom of thy Son, humbly kneeling before thee, we offer thee this country in which we live. Before it was robbed of the holy faith, all its children were thy children," etc., etc. Peter he thus addressed: "O blessed prince of apostles, vicar of Christ, shepherd of the whole flock, rock on whom the church is built," etc. Sending supplications to such addresses is quite as absurd as mailing letters to obsolete business houses through the Dead-Letter Office.

THE REFORMED PRESBYTERIAN CHURCH AND REFORMS.

[Its position as stated by Rev. J. M. Foster, pastor of the Second Reformed Presbyterian church of Boston, Mass.]

In the Roman Pantheon a place was found for the gods of all nations. But when they offered space for Christ, the Christians scornfully repelled the suggestion that Christ could stand on an equality with idols. He must reign and all must bow to him. In the World's Congress of Religions at Chicago a hearing is accorded to every religious faith upon earth. With shame we note the fact that the professed followers of Christ have consented to stand on that platform, along with the defenders of every form of false religion. Christ is betrayed by his friends. The mission of Christianity is to overthrow and drive out every false and wicked thing. That Christianity is an aggressive force in the world is evident.

I. It is strikingly taught in the Scriptures. God gave the land of Canaan to Abraham in covenant. But the enemies of God occupied the land until the appointed time came. Then the armies of Israel went in and conquered them and took possession of the promised inheritance. And Caleb said: "Let us go up at once and possess it; for we are well able to overcome it." This world has been given to Christ in covenant But his enemies still possess it. "We see not

yet all things put under him." He is enlisting his soldiers. He is preparing to overthrow the strongholds of evil. "These made war with the Lamb, and prevailed not, for he is Lord of lords and King of kings." "I will overturn, overturn, overturn it, and it shall be no more."

The king of Babylon saw in vision a great image, representing the world-powers. He beheld, until a little stone, cut out without hands, smote the image on its feet and it became as chaff of the summer's threshing-floor, and was carried away by a rushing mighty wind. And the little stone became a mountain and filled the earth. Christianity is the kingdom of the Stone and is ultimately to become universal. The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened. Christ's kingdom will go on assimilating and incorporating the children of men until the race, with its social and political order, has been leavened with Christianity. The sun advances from twilight to the noon-tide, and from the equator to the tropics, being to both North and South "the perfect day". "The path of the just is as the shining light, that shineth more and more unto the perfect day." All these Scripture facts confirm the truth that Christianity is an aggressive power, driving out and subduing the evil, and establishing the good everywhere.

II. The nature of Christianity makes this inevitable. Right is opposed to wrong. Truth must eliminate error. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" Wendell Phillips said, in 1837, in Faneuil Hall: "This land is not large enough to contain slavery and freedom." In 1852 Seward declared in the United States Senate: "There is an irrepressible conflict between slavery and freedom." In 1858 Abraham Lincoln said: "This land cannot exist half-slave, half-free." In 1861 these two principles came into collision and freedom triumphed. This world is not large enough to contain the kingdom of darkness and the kingdom of light. The Saviour said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." The strong man is Satan, the god of this world. The stronger than he is Christ. Christ has met Satan on the field of law and conquered him. He is now meeting him on the field of fact, and he will overcome him. "Satan shall be bruised under your feet shortly."

III. The history of Christianity confirms this. The promise recorded in the third chapter of Genesis is called the *protevangelium.* It was the germ out of which grew the perfect system of divine truth which we have in God's Word, which is the power of God and the wisdom of God in them that believe; which is the light that scatters the darkness of ignorance and error and depravity and superstition before it; and which is the sharp sword with two edges, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

When the Saviour ascended the disciples numbered 120. But very soon they occupied Judea, Samaria, Egypt, Syria, Greece and Italy. Within three centuries they had so leavened the Roman Empire with Christian principles that paganism went down and Christianity ascended the throne of the Cæsars. Wherever the Gospel went it destroyed polytheism and idolatry, elevated women, exalted men and moulded human society. Military men have three maxims: "Seize the enemy's strong centers," "Occupy the enemy's important outposts," "Keep open communications between the strong centers and important outposts." Christ is conducting the conquest of this world. He has seized the great centers of modern civilization. Germany, England and America are controlled by Christianity. He is seizing the outposts. India, China, Japan, and the islands of the sea are yielding to the Gospel. Open and swift communication is kept up between these centers and outposts. This campaign will soon end in complete victory.

IV. The experience of the believer establishes it. When we are born into the kingdom as newborn babes we desire the sincere milk of the Word, that we may grow thereby. But when we have grown strong we must have the great doctrines of God's Word. Hence Paul said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The believer dies daily unto sin and lives unto righteousness. The house of Saul waxes weaker and weaker, and the house of David waxes stronger and stronger.

The National Christian Association protests against the lodge and calls upon God's people to separate from the wicked system. That is well. The Reformed Presbyterian church refuses to fellowship the members of the lodge. That is better. The National Christian Association protested against the opening of the gates of the World's Fair on Sabbath and the selling of liquor on the grounds. That was good. But the Synod of the Reformed Presbyterian church voted not to go to the Fair at all, because of these evils. That was better still. The National Christian Association protests against the influence of the "secret empire" in our civil and political life, and bears testimony to the fact that the society of the Jesuits and the lodge are a standing menace to the Republic. That is well. But the Reformed Presbyterian church enters its political dissent against the government that accepts authority under a compact that admits these secret plotters to places of power and trust, and refuses to exercise her political privileges in the political body, so long as the evil remains unremoved. This is much higher ground.

The ten tribes protested against the injustice and wrong which they had suffered under Solomon's reign, and required his son Rehoboam to lighten their burdens. But he refused. Then they separated and formed another government. That was their political dissent against the maladministration of government. But there was a greater evil, which was the fruitful cause of all the other evils which they suffered, and that was the idolatry which Solomon's strange wives had introduced. For this sin the hand of God was upon the whole nation, and hence the division. But the ten tribes did not protest against this evil. Their dissent did not reach the real cause of their trouble. That is a type of too much of the dissenting to-day on the part of God's people.

The Prohibitionists separated from the Republican party because it advocated taxing and licensing the liquor traffic, and from the Democratic party because it believes in low license and free whisky. But they do not separate from the political body which has adopted a compact of political atheism for its Constitution. This is the greater evil. The idolatry of Israel is unrebuked. The National Christian Association has lifted up its testimony against the lodge. This is well. But the great tap-root of the evil has not been cut. Is it not time to enter our ecclesiastical dissent against the churches that fellowship the lodge and our political dissent against the government that charters and sustains the lodge, and refuse to commune in the one, or exercise our political privileges in the other, until they repudiate and drive out the lodge? "Consider this, take advice, and speak your minds."

Boston, Sept. 4, 1893.

ISLAM IN AMERICA.

BY REV. H. H. HINMAN.

The *Moslem World*, a large, finely executed 16-page monthly newspaper, and having an embellished cover, is published in New York City by the Moslem Publishing Company, and is devoted to the promotion of Mohammedism in America. Its editor is Alex. Russell Webb, formerly a United States Consul in Turkey, and a convert to the Moslem faith.

We have looked over its pages with some care and, we trust, with candor, to discover, if we could, anything to commend it to the friends of humanity, to say nothing of Christians, as such. It is earnest in vindication of Mohammedism, and bitter in its opposition to organized Christianity, which it holds up to ridicule, in about the spirit manifested by Robert G. Ingersoll and the distinctively anti-Christian papers.

It is remarkable that a system of religious faith which is but one grade above paganism, and which has never produced a true civilization, and has, everywhere and always, been allied with slavery, the slave-trade, polygamy, and wars of conquest and aggression, should find defenders and advocates in our land.

We believe, however, that this movement is one of the events prophesied to occur during the last days; that three unclean spirits like frogs should come out of the mouths of the dragon, the beast, and the false prophet, and gather their forces for a great and final conflict with Christianity. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world to gather them to the battle of the great day of God Almighty." (Rev. 16: 14) Whatever may be our interpretation of "the dragon" and "the beast," there can be no doubt that "the false prophet," at least, includes Mohammed, who has done more to deceive and to scourge the nations of the earth than any other religious teacher.

We would not be unjust to Moslemism. We would hold it only responsible for what it is, and what it does. That a large share of the Moslems (though by no means all of them) abstain from the use of alcoholic drinks, is much to their credit. It is better than paganism, and has done something for the Negro tribes of the Soudan. But it has only raised them in a degree. They make no further advancement. Christian nations always make progress. Not so with those nations where the influence of the false prophet prevails. A religion that can show no higher civilization than that of Arabia, where the Moslem faith is oldest, and no better government than that of Turkey, where it is the strongest, has no special claims on the friends of humanity.

CATHOLICIZING THE PUBLIC SCHOOLS.

BY M. N. BUTLER.

(*Concluded.*)

Baffled for the time being in her attempt to secure government school funds to support sectarian or parochial schools, the catholicizing of our splendid and powerful public school system is a shrewd papal scheme. Romish control of public schools actually converts them into Catholic church schools—instance introduction of Romish text-books and the Pope's picture on every school desk. Is this desirable? Is it safe for the popular government? That most popular American lecturer, Rev. Joseph Cook, in one of his world-read lectures says of Romanized schools: "1. It is historically true and notorious that Romish priests, when they had their way, never gave their parochial primary schools sufficient instruction to fit a population for the responsibilities of free government. 2. Roman Catholic parochial schools are avowedly intended to destroy the American public school system. 3. The instruction given in them is always sectarian, generally mutilated and sometimes thoroughly misleading. [Examples were given from Romish text-books.] 4. The Roman Catholic authorities wholly deny to civil government the right to conduct the secular education of the people. 5. The church denies to the parent the right of private judgment in the matter of education. Refusal to send the children to the priest's school is followed by a denial of the rites of the church."

Two prominent business men of West Chester, Pa., were thus denied the Catholic church sacraments for persisting in sending their children to the public schools, and Archbishop Ryan sustained the priest in his despotic action. Bismarck, the greatest German statesman, declared that the saddest sight he ever saw was the mutilated text-books used in the French parochial schools. The learned Mr. Froude found this systematic mutilation both in America and Europe. But it is not necessary to chase over other States and Continental Europe to find Catholic influence in school matters. In Gentry county, as a religious matter Romanists would drive our American Protestantism from the public school or withdraw their children. And in an adjoining district, as a concession to Romanists, Catholic teachers designated as

such are to be employed half the time. The Protestants of this community are face to face with the question and the issue must be met. The influence that is driving our American Protestantism from the public schools and institutes and is filling the schools with Romish instructors, in the end would dismiss every Protestant teacher, outlaw the Holy Bible, and give our sons and daughters an insufficient, defective and erroneous education, wholly unfitting them for Christian liberty, free government and personal independence.

The writer attended a public school where Catholic readers were used, telling the wonderful miracles performed by Saint Patrick, and the most ridiculous and ghostly superstition. He heard enough ghost stories to make any Catholic child afraid of the dark. They were such wild tales as are now being systematically and successfully run by Catholic legerdemain in so many dailies and patent sheets. It is such silly nonsense that goes to make up a pious, superstitious papist; and it is such twaddle they would instill in the minds of Protestant children everywhere.

The Catholic schools are tyrannical. The papers report the escape of two sisters from Ursuline convent, Pittsburgh, Pa. The *Southern Evangelist* says: "The bishop had been consulted, and his orders were emphatic that they must be found at any cost and taken back to their Oakland home. Is it possible that any religious order will be allowed to exercise such tyrannical power as this in America? If inmates of a church prison rebel against their incarceration and escape, what right has any bishop to bring them back against their will? Evidently the bishop has forgotten in what country and in what century he lives. The account reads like a chapter out of the history of the Middle Ages."

Roman Catholicism believes in coercion and force in education, in temporal, and in spiritual affairs. The great battle-ground between Protestantism and the papal power in this country will be the public school and the family circle.

Darlington, Mo.

THEY KILLED FOREIGNERS.

At the abduction and murder of Morgan, in 1826, all concerned were Masons, except a coachman, and he was immediately taken into a lodge and initiated, to secure secrecy. This would have been impossible had he belonged to the prohibited classes, or had he been a cripple, fool, young man in nonage, old man in dotage, or female, excluded by the landmarks or constitutional laws of the order, and murder would have been necessary to ensure silence. It would have been the sole alternative, as is evident to all who will carefully consider the matter, for Masonic law is as inexorable as that of the Medes and Persians.

In the Eleusinian mysteries of ancient Greece, foreigners constituted the prohibited classes, and under similar circumstances would have been put to death to secure secrecy. It is true that uninitiated citizens were sometimes killed for intruding into the temple at the initiations, but it is evident that secrecy could have been preserved by initiation, if desired. But in the case of foreigners this could not have been done, for they were debarred by a fundamental law. They were incapacitated, like the old and young men, cripples and females, in Masonry.

But why were foreigners excluded? Was it due to the superiority in which the Greeks held themselves above all other nations, like the white inhabitants of the South above the colored people? or to their inability to give guarantee of secrecy from absence of permanent interest?

The modern mysteries are a copy of the ancient, and the resemblance is so great in many other particulars that questions of the one may be answered by the analogies of the other. The books of Masonic authors are written on this plan, for they are filled with descriptions of the ancient mysteries to elucidate the modern. In the "Master's Carpet," Ronayne has classified and forcibly presented these for the ready reference and comprehension of the fraternity and the public. In the same manner the ancient mysteries may be illustrated by Robinson's "Proofs of a Conspiracy," Levington's "Key to Masonry," and the last edition of "My Experiences with Secret Societies." But light may be thrown upon both by the Bible, from the twenty-fifth chapter of Numbers, where (in the language of the book) the Israelites first went whoring with the daughters of Moab, to their overthrow, which speedily followed their complete corruption in Ahab's time by the votaries of the same religion.

VERITAS.

A LETTER TO A MASONIC FRIEND.

DEAR BROTHER IN CHRIST:—I was a little surprised to find that you are a Royal Arch Mason; but as the "Masonic religion" has become so common I was not much disappointed, for, as our Sabbath-school lesson, last Sabbath, shewed us, even Solomon himself was a supporter of more than one religion—and Solomon is great authority in Masonry!

But was Solomon right in doing so? Nay, "his heart was not perfect towards the Lord his God," and hence his departure from the strict obedience which he otherwise would have rendered in the Temple only, and not also at the altars of Ashteroth, Chemosh, etc., to please his magnificent harem. What is the defect among the bishops, reverend doctors, deacons and members of Christian temples *now*, that they go after the strange gods which are unknown to the Scriptures, except as representatives of idolatry? Why do so many church members, in our day, seek thus to be wise above what is written? Why do they ignore what is written for our reproof, instruction, correction, in righteousness, and, instead of being warned, conform to the present form, or forms, of idolatrous usages which have been preserved among the people?

The answer must be found in the fact that man inherits the same nature which led him astray in Eden, to the golden calf at Mt. Sinai, led by Aaron and 3,000 slaves; and when misled by Jereboam—the same nature as led Judas to sell Christ for gold, and led some of the churches to hold "fellowship with the unfruitful works of darkness," instead of reproving them. So divine wisdom foreshadowed the historical character of Christendom in the picture given of the seven churches of Asia, only one of which was fully approved, and she was in great poverty, and rich in faith, but the other six churches were far more popular! They tolerated Balaams and Jezebels and the Nicolaitans, and other sins which the Lord condemns; but one, otherwise censured, is approved for hating the deeds of the Nicolaitans.

Which of the churches thus enumerated would we, as members of Christ, prefer to be like? If our hearts are as true as David's and not like Solomon's, we would prefer to be like those who were poor, and persecuted, and imprisoned, but rich in faith, though thus "despised and rejected of men." To "come out and be separate" from Royal Arch Masonry, or any other such "brotherhood," would necessarily expose you to their censure; and it is trying to mortals thus to incur the displeasure of their fellows. But in the face of the scribes and Pharisees of our day, it is the duty of the true Christian to follow the true Christ, and to heed his warning against the false teachers and false Christs who would appear—those who would invite them to go forth to the *desert*—as the Mormons—and worship while enjoying polygamy; or those who invite us to the secret chamber—as the Masons—where our Christ tells us to *believe not* that he is there. (Matt. 24: 26.)

On looking at the Royal Arch degree in Mackey's "Ritualist," you may see the profanation of a professedly correct extract from 2 Thessalonians 3: 6–16, by the omissions of "the name of our Lord Jesus Christ," and "by our Lord Jesus Christ," the effect being to substitute *Masonic* authority for Christ's, and this by acting and making Freemasonry a "deceiver and anti-Christ."

Look also at the prayers of this degree, and say if, as a Christian, you can unite in such petitions as omit our Lord's name as the only way to the Father. These prayers, and all strictly Masonic prayers and rituals, regard our Lord as no more to Masonry then Mohammed or any other religious teacher.

There is much more presents itself that is so contrary to Christ and the New Testament, that I merely say now—if you desire to know more—there are some true-hearted men and women who are sufficiently aware of the errors of Masonry to show you wherein this modern Diana (or Baal, rather) is inimical to Christianity.

There may be points of inquiry you would like to have answered, and there are answers by many writers who, like Finney of Oberlin, were snared, but withdrew and exposed the errors which had seduced them. Hoping deliverance for you in due time, I am Yours for Christ, T. H.

CHINESE HIGHBINDERS IN CALIFORNIA.

The Highbinder is as much a product of San Francisco as is the hoodlum. The difference between them, according to the Kansas City *Times*, is less in kind than in degree. Both are wantonly cruel and given to excesses of many sorts, but the white congener does not so generally resort to extremes in his assaults upon respectable citizens, who are invariably his victims. The Chinese hoodlum rarely meddles with any respectable man of his race. The gambling establishments and the houses in which women are gathered are his chosen places for blackmailing, and in enforcing his demands the pistol is used, or the hatchet, or "fighting bar," as may be most handy. His fighting, when plying his trade among those whom he blackmails, endangers no lives but such as are already beyond the pale; but when the various Highbinder societies settle differences their fighting men meet on the streets and use firearms. Very often non-participants are shot, and at all times there is danger, because the fierce wretches become utterly reckless and send their bullets flying promiscuously. They have learned the capacity for harm which lies in the revolver, and always use that weapon when assassinating or fighting other "Binders."

When a Chinaman buys a pair of boots he selects the largest to be had, because he gets more leather for his money. In buying pistols only those of the largest caliber suit him, and of those he purchases the most superior. No cheap affair can be sold to a Highbinder. A Colt six-shooter of 44 or 45 caliber divides with the Smith & Wesson, the Remington and the Merwin & Hurlbert his esteem, but all must shoot the cartridges ordinarily prepared for use in rifles. As a rule the "double-action" pistols are preferred for the reason that Highbinder shootings are always hurriedly done, so that police interference may be avoided and the fighters get under cover in the labyrinths of Chinatown. The weapons are never bought directly by the men who will use them. Several gun stores are located almost within the bounds of Chinatown, San Francisco. In Baker alley there is a curious "department store," which is partly given up to hardware and firearms and the rest to pawnbroking. It is a tumble-down shop presided over by a weazened old Chinaman, who remains strictly neutral as to the warring Highbinder societies. They can all buy pistols from him and pawn them at his place when the immediate occasion for use has passed.

The arms are rarely purchased until a man has been doomed to death or a fight between "tongs" has been decided upon. Then some respectable-looking Chinaman, perhaps a merchant, visits a gun shop and with the utmost care selects one or more revolvers of the largest size. The pistols are critically examined as to "pull," certainty of action in the cylinders and the length of the point on the hammer which strikes the primer and discharges the shell. Nearly all of those purchased have long barrels, seven and one-half inches, and are arms intended for navy or army use and to be carried in holsters. But the Highbinder has no use for a holster. When he takes up the pistol it is to kill some man within a few minutes and mayhap on short notice, so he must have his weapon where it can be gripped and put into action instantly. The peculiar dress of the Chinese especially favors the murderous "Binder" in concealing the pistol and yet having it under command. The long, flowing sleeves of the outer garment worn on the street by all Chinese serve a double purpose on the Highbinder.

Often the assassin detailed to kill some fanciful enemy or opponent of a "tong" straps his revolver to his forearm by a rubber band or other fastening, from which the weapon can be instantaneously disengaged. The pistol lies along the inner portion of the arm, where it can be carried without attracting attention. If one of the Chinatown detectives chances on purpose to brush strongly against the "Binder" in passing nothing is felt of the weapon that is ready for use as soon as the man marked for death appears. At other times, when waiting about for a street fight to begin, or when walking from a tonghouse

to some battleground, the pistol is carried in the waistband of the trousers, where it can be quickly reached by lifting the blouse. In cold weather it sometimes becomes necessary under the High-binder code to put a man to death, and then the assassin may take his six-shooter in the hand and conceal it by turning down his sleeves. That way of carrying the pistol is considered equally as desirable with the manner also affected in cold seasons when the "Binder" covers the hands by hiding them in his sleeves, as the ladies use a muff. One hand holds the pistol, and when the victim can be stolen upon the pistol is merely pushed against the cloth and fired through it. No one sees the pistol and it is easy for the murderer to escape in the excitement which always follows a gun-fire in Chinatown.

NEW ENGLAND LETTER.

A problem of nature.—"Purifying the stage."—The Evangelical Alliance.—A nunnery at Wellesley.—Anglomaniaism.—A Morgan case among the Knights of Labor.

Why doesn't nature keep her bright colors for the old age of the year? In the early spring she gives us the pale blue of the forget-me-not, the virgin white of the snow-drop, and the delicate flush like that of the conch-shell in the trailing arbutus and the petals of the apple blossom. Certainly she shows a fine sense of the fitness of things according to our human view; for don't we call these "baby colors," and consign them by common consent to those who are still in the dewy glamour of life's young morn? Later she dons the deeper, richer hues, suited to a matron in her prime; but, later still, how she riots in color, upsetting all analogy, and making us wonder if, after all, the popular taste has not been mistaken in delegating all the more somber tints to age and middle life. Maroon, and carmine, and madder, mixed in with russet and vandyck brown; deepest orange and palest gold, with every possible shade between; dreamy blues that would do for the trimming of some celestial robe, and Tyrian purple, royal enough and earthly enough for Helen of Troy;—she wears them, every one. In this grand carnival of beauty with which the season closes is there not a lesson which should not be lost through lack of eyes to see and ears to hear?—a lesson of cheerful hope and confident expectation that life's autumn days will be like these;—holding the best wine until the last. Didn't wise old Bunyan place his Beulah Land, not at the beginning or the middle, but the very close of Christian's pilgrimage? Not least among the things that should make us rejoice as an omen of good for humanity is the sight now so common of men and women who, fifty years ago, would have been dubbed "old" and relegated to the chimney-corner as their proper place, standing at the front and filling up their days with such gracious and beneficent activities that when death at last cuts them down we feel as we do when the autumn frosts sweep away in a night all this rare glory and beauty;—that it is right and best, the inevitable thing, and yet—we are not prepared for the stroke. If it could only have been delayed a while longer!

Apropos to the talk about "purifying the stage," how does this paragraph sound, from a Boston daily, in relation to a new dramatic entertainment: "We do not know what kind of a play 'Venus' is, but the name of it is likely to draw a crowd to see, anyway. Boston has gone the way of all the rest of the country on light plays and singing, as witness the attractions now on. People are going to the theaters, in these days, to be amused, and for not much else. They get it, too." Here is an admission that the general run of theater-goers are attracted by a name which naturally brings up sensuous images to the mind. Further comment is unnecessary.

The Evangelical Alliance recently held an interesting meeting in the Bromfield M. E. church. Rev. E. D. Burr gave a good opening address, in which he pointed out very forcibly the radical difference between "influence" and "power"; the former being a human and the latter a supernatural force. Power with God, not influence with man, is what the Christian pastor should seek. This view of the subject can be seen to have an important bearing, although Dr. Burr did not allude to it, on the attitude of pastors in relation to reform. Who has not known the minister as afraid of hurting his influence, as if it was a kind of fetich?—who, for this reason, never rebukes any popular evil, or is willing, even though conscious that the lodge is hurting the spiritual life of his church, to let his pulpit be used by an anti-secret lecturer? Power with God will make a reform ministry and nothing else.

Dr. Lorimer was the closing speaker, and said some good things, as he generally does. But there was also the usual "fly in the pot of ointment". Perhaps it is only natural, he having taken all the higher Masonic degrees which had their origin in French Jesuitry, that he should speak kindly of the Romish priesthood; otherwise we might lay it to a well-intentioned but mistaken liberalism when he said: "God bless the Roman Catholic church in trying to succor everybody that is needy." Dr. Lorimer ought to know, if he doesn't, that the subjects of that church form the majority of the inmates in our alms-houses; while, if we confine the question to private charity, here again we find her poor the largest recipients of Protestant bounty; but who ever heard of our Protestant poor being helped by Roman Catholic funds? In fact, the remark is common from Romanists, when asked why they do not appeal to the priest: "Oh, the priest will not do anything for us." Dr. Lorimer was right, however, in saying that the grandest work can be done in little churches and neighborhood meetings, and also in hitting Back Bay Sunday-dinner parties and wine-drinking. "The miserable rich," to quote Moody, need evangelizing as much as "the miserable poor".

Wellesley is to be the location of a nunnery, in the not-very-distant future, if all reports are true, the land on which Dr. Cullis intended to rear his new Consumptives' Home having been bought for that purpose by a Montreal agent. A great-grandfather of the writer used formerly to own these broad acres which are now to pass into the hands of aliens, both in blood and religion. What he would say, could he come back to earth and witness the change, one can only imagine. Nobody surely would have had the temerity to make such a prophecy, or the credulity to believe it, at the opening of this century, when Romanism seemed as little likely to gain a foothold here in New England as Buddhism. I wonder how many foolish Protestant parents will send their daughters to the school that is to be attached to the nunnery, to be educated. Rome sees the value of New England as a strategic point, and appreciate to the full the sweetness of a triumph gained in the very stronghold of her ancient foes. She has lately captured two of our minor literary lights—George P. Lathrop, and his wife, who was a daughter of Hawthorne; but she does not care so much to make converts to her communion as to chloroform press and pulpit, and keep them from sounding any note of alarm at her steady encroachments.

Fashion assures us that combinations of black and white are to be most in favor the coming season; not on artistic grounds, but because the half-mourning worn in English court circles, the past summer, has just crossed the Atlantic and become "the style". This is Anglo-maniaism gone to seed. This aping of a foreign fashion after it has gone by on the other side of the water is too much like Bridget copying her fashionable mistress. It is time that self-respecting American women set their own styles.

The Knights of Labor at Charlestown, Mass., are having an experience, on a small scale, which is a faint reminder of Morgan times. One member accused another of betraying the secrets, whereupon the latter promptly sued the former for $5,000 damage. This is a rather high valuation to put on secrets which the members of these organizations generally claim are no secrets, or at least "don't amount to anything, anyway". If the society declares the accused to be guilty of the charge, "it will be almost an impossibility for him to secure work at his trade;"—so says a Boston paper; adding that "he has a large family to support". The K. of L. will hardly dare to Morganize him; but why is a process of slow starvation and boycotting any better?

ELIZABETH E. FLAGG.

President Eliot, of Harvard University, is reported as expressing the opinion that there is a great diminution in drinking in all colleges, and that great progress is being made in that direction, especially in the colleges of England. The effect on colleges here and abroad, he thinks, has been brought about, to a large degree, by the decrease in drinking in society.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Sept. 13, 1893.

The much-talked-of Geary anti-Chinese law was within the last few days very near to being the cause of a rupture of the diplomatic relations between China and the United States—just how near will probably never be generally known—which would have endangered the life of every American residing in China, and might have resulted in a costly and bloody war between the two countries. No official statement of the matter has been made, and it is not probable that any will be made, but the main facts, which are well known to many persons in Washington, were about as follows: The administration—whether as a result of political influence, or to forcibly bring the matter to the attention of Congress, your correspondent cannot positively state—had determined to enforce the Geary law, which has practically been a dead letter since it was enacted, and the statement was made officially that Secretary Carlisle was engaged in preparing instructions for minor U. S. officials to guide them in enforcing the law. As soon as that fact was published, the new Chinese minister called upon Secretary Gresham and filed a strong protest from his government against the enforcement of the law, which he claimed to be a violation of treaties existing between the two countries. He also informed Secretary Gresham that if the law was enforced his government would not be responsible for the lives or property of Americans in China. That brought about a reconsideration, and the result was the announcement that the law would be suspended pending Congressional legislation.

Meanwhile several bills have been introduced in Congress bearing on the subject—one of them, which is understood to be favored by the administration, extending the time for the registration of Chinese residing in this country, under the Geary law, until October 1894, and another prepared by Rev. Gilbert Reed, who has been for some years a missionary in China. Mr. Reed, who is now in Washington for the express purpose of trying to show members of Congress how the matter is regarded in China, has strong and vigorous opinions on the subject. He thinks the Geary law an unjust one, and that its enforcement would do the United States much more harm than China; it would lessen the respect of the Chinese for our Christianity and civilization and undo much of the good that has been accomplished in China by American missionaries. Representative Geary, the author of the law, wants it enforced whatever the consequences, and he goes so far as to say that American missionaries are as little wanted in China as Anarchists are in the United States. The general impression among Congressmen with whom I have talked is that some more satisfactory legislation than the Geary law will be passed by this Congress, as many who voted for the Geary law are opposed to forcibly deporting the Chinese already here while willing to keep others from coming. They supposed when the bill was before Congress that the Chinese already here would register, as they probably would have done if allowed to follow their own inclinations.

On Monday Rev. I. N. Canter, who is acting as chaplain of the House of Representatives during the illness of Chaplain Haddaway, in his opening prayer mentioned the child which has "gladdened the nation and the home and heart of the chief magistrate of the country." He prayed that divine protection be given to both mother and child, and that the little one might grow up with every grace and womanly virtue.

The saloon-keepers of Washington are getting alarmed as the time approaches for them to procure licenses under the new law, which goes into effect November 1. They are just beginning to realize that the temperance people are united, and determined that no licenses shall be issued except in accordance with law, without the full facts being made public. If the temperance people can hold the commissioners up to the duty which they have sworn to perform without fear or favor, the national capital will soon have fewer saloons than it has had for many years.

Three important conventions of colored Bap-

tists are about to convene in Washington—Foreign Missions, Home Missions, and Education—the first meeting to-morrow, and the last remaining in session until the 21st inst. Although three separate bodies, the delegates will be in many instances the same in all three. Among the important matters to be taken up are propositions for the establishment of a publishing house and for the building up of a summer school on the Chautauqua plan, on property in Maryland which has been offered as a gift for that purpose. In view of these two subjects, to say nothing of other important business to be transacted by them, who will say that the colored people are not making rapid educational progress? What would have been thought of the man who would, twenty years ago, have seriously proposed a Chautauqua school for colored people? *

THE N. C. A. EXHIBIT AND SUNDAY OPENING.

REPORT OF THE COMMITTEE.

That the opening of the World's Fair on Sunday is a great outrage, and that the action of the World's Fair management in defying our national Congress and public sentiment, and lawlessly opening the Fair on Sunday, was anarchistic and wicked in the extreme, was and still is the unanimous opinion of the Directors of the National Christian Association. Could they have foreseen such action, or had there been reason to expect it, they would have had no exhibit at the World's Fair.

When it seemed probable that Sunday opening would prevail, we, the committee having this exhibit in charge, were instructed by a unanimous vote to remove the exhibit, if allowed to, provided Sunday opening was established. While this fight was going on we were not idle spectators. With other exhibitors, who believe in Sabbath observance, we daily uttered our testimony against Sabbath-breaking and united in the effort to get exhibitors throughout the Fair to cover their exhibits on Sunday, and, as far as they would, to put up Scripture quotations rebuking and forbidding Sabbath desecration.

That effort was crowned by Almighty God with remarkable success; and the few thousands who attend the Fair on Sunday go away cursing the almost universally hidden exhibits, and wishing they had staid at home; while hundreds, if not thousands, who had forgotten God, finding his rebuking word everywhere, are, we have reason to believe, later found among the vast crowds that throng the great tents, theaters and halls where Moody, McNeill and other evangelists of world-wide celebrity proclaim the glorious Gospel of the Son of God. And the power of God is daily manifested in the salvation of multitudes. The following, from the *Union Signal* of September 7, is not an overdrawn statement:

"This is the happiest summer of my life," said Dwight L. Moody, the other day, in speaking of the Christian work which he and his colleagues are accomplishing in Chicago. It will be remembered that one of the strongest reasons assigned for Sunday opening of the Fair was that the visitors would not attend divine services on the Sabbath, and so be at the mercy of the open saloon and theater. This statement has proved as false as the one that the "laboring man" wanted an open Sunday Fair. The churches of Chicago were never so crowded as during this season, and never were so many halls and theaters turned into places of worship. Audiences of fifty thousand people is a small average for these extra meetings. It is expected that September will be a very active month with Christian workers and that thousands of World's Fair visitors will return to their homes with a spiritual blessing infinitely more uplifting than any intellectual good that may have come by way of the beauties of the Exposition. Mr. Moody and his noble co-laborers are reaping a harvest of souls for the Master, and should have the heartiest assistance of every Christian of whatever creed or nation. May God bless the "people's preacher".

By still keeping up the good fight for the observance of the Fourth Commandment, aided by non-exhibitors, like-minded, Christian exhibitors who "stood by their goods," have forced a complete change of front on the part of the Fair management, and now only the fear of being jailed for disobeying the order of a drunken excuse for a judge, prevents closing the gates on Sunday. Shall we now surrender all that we have gained to Christ-hating, vagabond Jews and infidels? or shall we continue to daily preach the pure Gospel to the people of every land at our N. C. A. stand, and by our example and teachings encourage other exhibitors to still let covered exhibits and the precepts of God's Word rebuke the few visitors who enter gates, that Satan, through a drunken judge, has decreed shall remain open on the Lord's day? The World's Fair management will not allow the removal of our or any other exhibit now installed. We are charged with *patronizing a Sabbath-breaking institution*, and Jonah may as truthfully be said to have been a patron of Nineveh. We are furnished with two free exhibitors' passes, and no charge was or is made for space occupied. Central Music Hall and two great theaters are hired by D. L. Moody for evangelistic services; and of course the rent paid for these theaters goes to the owners of these ungodly amusement houses, which is certainly *patronage*. And Moody and McNeill preached in the great circus tent of the Barnum & Bailey show. God owns and blesses all of this work in a remarkable manner.

If Christians bid these evangelists God-speed in their work, under the circumstances stated, can they withhold the same benediction from our World's Fair work?

J. M. HITCHCOCK,
EZRA A. COOK,
E. WHIPPLE,
} Committee on World's Fair Exhibit.

ACTION OF THE DIRECTORS.

The Board of Directors of the National Christian Association met at the Association rooms September 14. In the absence of the chairman, Ezra A. Cook presided.

Prof. Elliot Whipple opened the session with prayer.

There were present the following members of the Board: T. B. Arnold, C. A. Blanchard, E. A. Cook, J. M. Hitchcock, J. P. Richards, Elliot Whipple, and E. B. Wylie. W. I. Phillips and J. P. Stoddard added the cheer of their presence to the meeting.

A telegram from Rev. A. G. Johnson, and a letter from Prof. H. F. Kletzing, both members of the Board, gave sickness and pressure of opening school work respectively as the reasons for their absence.

The meeting was called to consider the advisability of continuing the work being done at the exhibit booth at the World's Fair, and of preparing for a congress on the anti-secrecy reform to be he held in the Art Palace on Lake Front.

The following is the preamble of the resolutions adopted:

WHEREAS, The vote of this Board that the National Christian Association should not take part in the World's Congress Auxiliary, as previously planned, provided the gates of the World's Fair are not closed on Sunday, was passed at a time when the Fair management were fighting to open said gates on Sunday, in defiance of the act of Congress and the moral sentiment of the nation. but

WHEREAS, The World's Directorate have since reconsidered their action, and have voted to close the gates on Sunday, and are prevented from doing so by an injunction which they have in vain sought to have dissolved, but which by a judicial trick was virtually made perpetual against the protest of the Directorate, etc.

In view of the facts stated above, it was voted that the work Rev. J. P. Stoddard has so successfully carried on thus far be continued by him to the close of the Exposition; and also that the congress be held as planned.

An urgent request of the Board being made to Pres. C. A. Blanchard that he prepare an address to be given at the congress, and which he has taken under consideration, he asked to be relieved from the chairmanship of the Committee on the Congress.

Ezra A. Cook was elected to the chairmanship.

At the last meeting of the Board, the General Secretary was requested to communicate with Rev. M. A. Gault with reference to the Corresponding Secretaryship of the Association. Mr. Phillips reported that owing to previous engagements, Mr. Gault would not be able to assume the office.

General Secretary Phillips made a cheering report of some recent bequests to the work of the Association.

Adjourned with prayer by President Blanchard.

EZRA A. COOK, *Chairman pro tem*,
EDGAR B. WYLIE, *Secretary*.

In the report of the Massachusetts State board of charities it is stated that the proportion of crime traceable to intemperance must be set down, as heretofore, at not less than four-fifths.

REFORM NEWS.

ANTI-SECRECY CONFERENCE IN NEW-HAMPSHIRE.

WINCHESTER, N. H., Sept. 13, 1893.

REV. W. I. PHILLIPS—*Dear Brother in Christ:*—I want to thank you heartily for the literature which you so kindly sent me, for use in the Ashuelot Valley. It was just what I needed, and has borne good fruit.

After three weeks' hard work on entirely fallow ground, I judged the field ripe for a convention in the Town Hall. So after making sure of the mind of the Lord, I invited Bros. W. B. Stoddard and E. T. McIntire, with Boston's sweet singer—Sister Carter, to come up to the help of the Lord against the secret empire in this lodge-infested State.

The solos of our sister, sung in the Spirit, were greatly enjoyed, and deeply impressed the truth upon all who heard them. She absolutely won the hearts of all with whom she came in contact.

Bro. McIntire, as usual, was filled with the Spirit, and spoke in his own convincing and convicting manner, until eyes were seen to weep, while his weapons—the sword of the Spirit and Masonic text-books—did most effective work in routing the enemy. His testimony brought confessions from a number of honest Masons, who said that they would not advise young men to join this system that covered up iniquity. It is evident that this brother's calling is in the great army of the N. C. A. Knowing, as I did, how God uses him, I was unwilling to call a meeting without him.

Bro. W. B. Stoddard was completely led out of himself, and surprised those that knew him best by his eloquence. He has fairly earned his honored father's Boston title of the "Prince of the Platform". But we have named him "Our Wendell Phillips". It is my opinion that these two men of God, with Sister Carter, can take the

(*Continued on 8th page.*)

CORRESPONDENCE.

ECHOES OF THE PACIFIC COAST CONVENTION.

LETTERS FROM ABSENT FRIENDS.

PHILOMATH, Ore., Sept. 5, 1893.

EDITOR CYNOSURE:—Among those who could not attend the recent convention at Canby, we glean the following:

"I regret very much that my wife and I cannot attend the reform convention to be held at Canby, Ore. We would like to assure the convention of hearty sympathy."—J. C. COZIER, *Oaksdale, Washington.*

"It will be impossible for me to attend the convention, on account of a district camp meeting. I regret that I cannot come. May God bless you in your work, and help you to pour out vials of wrath upon the secret beast."—REV. C. E. MCREYNOLDS, *Latona, Washington.*

"I regret that I cannot be present at your coming convention. I would be glad to join you in your good work were it in my power."—S. H. PHILLIPS, *Galer Creek, Ore.*

"I will be in sunny Kansas, at that time, striking hard blows on another line of reform—equal franchise. Enter every open door. Strike the enemy everywhere. Strike hard blows, straight from the shoulder. Never let an opportunity pass. Consecrate self, position, pocket-book—*all* to the work."—MRS. ADA W. UNRUH, *McMinnville, Ore*

"Am pleased to learn of the convention. If expenses are not too heavy, I will be there. Have heard of your grand work for Jesus in the anti-secret cause, and trust you may be greatly prospered."—F. M. SALISBURY, *Pendleton, Ore.*

"I wish I could possibly attend. If you come into Curry county, lecturing, be sure and come here. This country needs your labors. Rum, Romanism and lodgery run riot here. May you have success beyond your most sanguine expectations."—J. A. HAINES, *Eckley, Curry Co., Ore.*

"Whether I can or cannot be with you, I shall pray that God may abundantly bless your efforts in 'opening the eyes of the blind,' and leading them out of darkness into God's marvellous light. Down with the secret empire. It is a system of darkness, extortion, and hypocrisy, and conse-

quently is a menace to every good word and work. I am with you heart and soul in your efforts to overthrow the monster evil."—REV. GEO. BAKER, *Congregational minister, Kalamo, Wash.*

"I greatly rejoice in the progress of your work. Have taken the *Cynosure* from the first. I pray that God may abundantly bless all that are engaged in this good cause."—S. M. NEFF, *Concon-nully, Wash.*

"I should be pleased to be present. May the blessing of God be on the meeting, and grant success to your efforts to let the light shine, and establish liberty throughout the land."—REV. W. J. FEEMSTER, *Monmouth, Ore.*

"I am in sympathy with the N. C. A., and wish to encourage you all I can. 'Be of good cheer, be strong,' as the Lord said to Joshua, and I believe the time will come when 'the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.' "—J. H. CONE, *Troutdale, Ore.*

"I am an invalid—confined to my room nearly a year, and cannot accept your kind invitation. I had a very pleasant visit from Bishop Becker. I heartily endorse his views on secret societies." —REV. DR. S. G. IRVINE, *pastor United Presbyterian church, Albany, Ore.*

"I regret that circumstances will make it impossible to be with you at that time. Trusting you may have a pleasant and profitable convention, I am yours, etc."—REV. G. E. HAWES, *pastor U. P. church, Portland.*

"The work is a great and necessary one. May God grant you much success."—E. F. WARING, *Baker City, Ore.*

"I would be pleased to co-operate with you in trying to keep this terrible evil of secrecy out of the churches. You will need patience, much consecration, endurance and love, much firmness and prayer, and endure as seeing him who is invisible. I would be glad to help you along in many ways, but my income has been very scant these last two years. Wishing you a good convention with the divine approbation resting upon the work, I am your brother in Christ".—REV. HENRY COGSWELL, *Puyallup, Wash.*

"I am pleased to see a notice of your good work on the coast. I pray the Lord may prosper you, and the cause you represent. I am opposed to lodgery and am strongly in favor of prohibition and woman suffrage."—R. W. KIRKWOOD, *Vernonia, Ore.*

These are but a few extracts from the many letters received. It will suffice to show the reader how sentiment is rising here on the coast. Pray for us and help us what you can.

P. B. WILLIAMS.

MILITARY DESPOTISM.

CHICAGO, September 13, 1893.

The Hughes court-martial handed down a verdict of guilty this morning, and Col. Hughes is dishonorably discharged from the military service of the State. He is found guilty on all charges but two, these being "carrying news to the enemy" and "speaking words of encouragement to the enemy," the "enemy" mentioned in these charges being the lawful House of Representatives. The verdict of guilty is based on the main charge of refusing to obey the governor's order to go into Representative Hall and eject the Douglas or Republican House. The court sets up that there would not be any discipline maintained in the national guard if officers were protected in the open refusal to execute the orders of the commander-in-chief.—*Dispatch from Topeka, Kan., Sept. 11.*

EDITOR CYNOSURE:—The foregoing military decision most clearly illustrates the intrinsic wickedness of the military system even in times of peace. An officer is "dishonorably discharged" for not obeying a command to disperse a peaceful and legal legislative body. In other words, for not doing what he believes to be a crime.

Had he *obeyed* the command of the officer (the governor), he would have possibly been obliged to shed the blood of his inoffending fellow-citizens, and perhaps have involved the people of the State in a fraticidal strife.

He certainly would have been liable to indictment by the civil courts for *treason* in levying war against the State. He and others might have expiated that crime with their lives. Had he been but a common soldier, his punishment for disobedience to an unrighteous command would have been something worse than a dishonorable discharge.

There is no such thing as the right of private judgment for the soldier. Col. Hughes is to be congratulated. There can be no greater honor than to suffer for a refusal to commit crime.

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LODGE NOTES.

(*From secret society papers.*)

The order of the Eastern Star now numbers upwards of 64,000 members. The Grand Chapter of Illinois will meet in Chicago, October 4.

The *Illinois Freemason* says that "the chaplain of an O. E. S. chapter at a picnic made the announcement that 'dancing would now begin in the *Sanitarium*,' he meant pavilion. Which is about as bad as the chaplain of a Masonic lodge, who, at the close of the burial service at the grave of a deceased brother, called on a brother divine to 'please return thanks.' He meant benediction."

The New York *Dispatch* says: "We quite agree with our friends of the *Masonic Home Journal* in the warning against the 'hit back' principle respecting Roman Catholic attacks: 'That the Catholic church is the foe of Masonry is true, but it does not follow that Masonry is the foe of the Catholic church.' The *Mallet* says: 'Masterly inactivity is Masonry's best policy in this connection. Rome's senseless fulminations never make anybody one penny the worse, and life is too short for war in return.' Amen! If the Pope enjoys his anathemas against Masonry let him enjoy them all alone. He does not hurt Masonry, and why deprive him of his imagined luxury?"

Odd-fellows' day at the World's Fair will be September 26. A special circular gives a program of the exercises, which include a coach ride to the Victoria Hotel; a "whaleback" boat ride to Van Buren street pier, thence by steamer to the pier in front of the Exposition grounds, and at 12 M. will assemble in Festival Hall, where reception exercises will take place. In the afternoon a session of the S. G. L., in the N. C. A. building, is contemplated, followed at 7 P. M. by a promenade concert, complimentary reception and dinner to the S. G. L., etc., etc. There will also be prize drills of Patriarchs, Rebekah meetings, a ball, banquet, etc.—*The Companion, Columbus, Ohio.*

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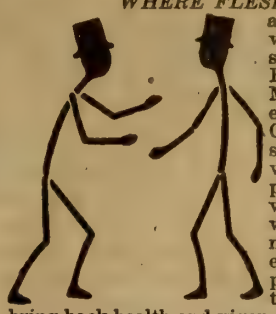

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, SEPTEMBER 21, 1893.

THE WORLD'S FAIR PARLIAMENT OF RELIGIONS.

The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect.

The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance. (Ps. 33: 10–12.)

FAILURE OF CO-EDUCATION.

The notorious "Faribault system" of educating Protestant and Roman Catholic children together under the joint tuition of Protestant and Roman Catholic teachers, which originated with Archbishop Ireland, and had the approval of the Pope, has been declared a failure at the place of its inauguration, after a trial of about eighteen months.

Last week a priest appeared before the Faribault board of education with a demand from the archbishop that the two Protestant teachers employed in the Hill school (which, before the archbishops' interference, was a Romish institution) must be removed. In consequence of this action of the Catholics, all Protestant children have been withdrawn from the school and the board of education will provide a new schoolhouse and engage Protestant teachers for Protestant children. Co-education under the iniquitious system of the archbishop, has now been fairly tried and failed. Let us have no more of it. The parochial school and the public school have little in harmony, and the latter, as an educator, is far superior to the former, and less misleading.

THE SABBATH CONGRESS.

The International Congress on Sunday Rest will meet in the Memorial Art Palace, in this city, September 28, 29 and 30. The Sabbath (literally rest-day) will be amply discussed in its physiological, economic, social, moral, political and religious relations, by prominent Christians and prelates, together with the objections which unbelievers oppose to the observance of the Christian Sabbath.

This congress will be in the line of similar congresses heretofore held in Europe, and especially of the International Sunday Rest Congress at Paris in 1889, of which the eminent French publicist, Leon Say, was president, and which has been followed by important results in securing Sunday rest to large classes in France and other countries.

While the congress will pass no resolution or take any action, and while each writer or speaker will alone be responsible for the views he may advance, the congress will aim to present to the world in some measure the results of the wisest thought and largest experience on a subject which sustains most important relation to the well-being of society, and especially of the great multitude of wage-earners everywhere.

THE RIGHT OF PRIVATE JUDGMENT.

A marked characteristic of our Protestant Christianity is, that it insists on the right of the individual to interpret the Scriptures, and to determine his duty to God and to his fellow-men, without the intervention of any priest, potentate or power. Romanism denies this right, and perhaps this is the most distinguishing feature of the two systems of faith. Shall the individual Christian decide as to his duty to God, or shall the church determine it?

But Romanism is not alone in this denial of the right of private judgment. Freemasonry, and the entire secret lodge system also, deny this sacred right. When the candidate for initiation into the fraternity is about to take his obligations, he is assured that it will not interfere with the duties which he owes to God, his neighbor, or himself. Now, if he finds that this assurance is false, and that it *does* interfere with his sense of duty, then the covenant is void by its very terms.

Very many have so understood their Masonic oaths, and have repudiated them as having been obtained by fraud. But this is not the understanding of Masonry, or any other secret order. They all assume that the lodge, and *not* the individual, must interpret his covenant. They do not hesitate to denounce the man who refuses to accept their interpretation rather than his own, as a "perjured villain". "If we would be Masons," says Pierson, the eminent Masonic author, "we must give up our private judgment."

Between the bigotry of Romanism and the tyranny of the lodge system, there is little to choose.

SECRET SOCIETIES APPROVED.

The tenor of the "World's Parliament of Religions," now in session in this city, is not conducive to the best interests of society or Christianity. As a sample of the doctrines promulgated in this heterogeneous gathering, we quote this extract from the report of last Thursday's proceedings:

> Bishop Weaver, Liberal bishop of the church, presided over the United Brethren congress. Rev. J. L. Kephart, editor of the *Religious Telescope*, showed that the secrecy question had been a disturbing element for a great while, until 1885, when steps were taken to throw off the restrictive rules which had kept persons belonging to such societies out of the church. To-day a man who loves God and sincerely follows the Lord Jesus Christ may be received into fellowship irrespective of his relations to such organizations.

These, however, are not the sentiments of the original United Brethren in Christ, from whom Bishop Weaver and his adherents are seceders. Their secession was based largely upon this anti-secrecy question; and while they favor the lodge, the original church remains faithful to its early and strong testimony against this and all other works of darkness.

AN EXPLANATION.

Should any regular reader of the *Cynosure* wonder why Rev. J. P. Stoddard's portrait has recently appeared so frequently in these columns, let him think for a moment that while Mr. Stoddard is in charge of the N. C. A.'s exhibit at the World's Fair, he occupies the position of a standard-bearer in the front of the battle that we are waging against the secret powers of darkness. There he daily, hourly, encounters hosts of strangers, including many friends but many more persistent, falsifying enemies of Christianity, whose religion is that of the Christless lodges, who have no argument to sustain their pretensions to public esteem, and whose opposition to our reform has to be met calmly and intelligently, but earnestly, not once but many times each day, with the plain truths of the Bible and the revelations of seceding lodge-men and lodge literature.

In maintaining himself so strongly against the many who oppose him, he excites the curiosity and interest of both friends and foes, to most of whom he is a total stranger. To introduce himself effectually, he distributes to these inquirers copies of the *Cynosure* containing his portrait and principles, not caring in the least whether his features will adorn the albums of those who indorse him, or grace a "rogue's gallery" in some police station. It matters little to him, so long as those interested in him find out his name and purpose. For he is engaged in wholesome and arduous work for our Lord, and is permitted to see something of the good fruit of his labors.

His position is no sinecure. The wrath of man and the wiles of the devil meet him constantly at the booth, where nothing but the grace of God can enable him to win victories for the Master. But we thank God that he *has* the grace, and that God gives him the victory.

WANTED.—$300 for the purpose of sending the *Cynosure* to college reading rooms. $500 for sending the *Cynosure* to ministers who would gladly receive it if they could get it. When they become able they pay for it. One pastor writes as follows, from Selma, Ala.: "The *Cynosure* has been given to me up to this time. It is the best paper I get. I now feel able to pay for it myself, and think I ought to."

—The Faculty of Muskingum College, at New Concord, Ohio, will celebrate the inauguration of Jesse Johnson, A. M., Professor of Greek and Hebrew, as its new president on the 21st inst., with attractive exercises. Muskingum College is now more than fifty years old, and during its honorable existence as a religious and literary institution has sent out 313 graduates—245 men and 68 women. Of the former 143 are ministers of the Gospel, and among the five who have become heads of colleges and universities is the present President of Chicago University. Eighteen of its graduates became professors in educational institutions. But the proudest record of Muskingum is that it has sent out a dozen men and women who are active missionaries in foreign lands.

REFORM NEWS (*Continued from 5th page.*)

strongholds of Satan for Jesus, if we could keep them all in the field.

"Our Daniel" was there as one who never filed his tongue to silence, and believes that ignorance is sin. He has not needed a cable-tow and hoodwink to teach him something about the lodge.

I think you will agree with me that the workers were wisely chosen. Give God the praise. They were of his own selection, and he prepared the way before them and smiled upon the work by giving us the four most delightful days of the season. The fruitage is very encouraging. One two-degree minister refuses farther to bear the system's yoke of bondage.

This is the way we talk and sing to them. They cannot reject it, since it is God's word and not ours. HATTIE EUNICE POWERS.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

"Sharp shooting" is more effective at the World's Fair booth than heavy artillery. When necessary for me to be absent, Mrs. Stoddard takes my place, and the "craft" are not a little perplexed to maintain the credit of their pets in presence of attentive listeners who are sure to stop when a woman talks about Freemasonry. The "Sublime Prince" finds it a trifle more humiliating to be unmasked by a woman than by one of his own sex; and when she wraps the body of the "widow's son" in the shroud of poor "Hiram Abiff," and consigns it to the traditional grave, "six feet deep" and "due east and west," for fourteen days, and then raises the putrid carcass to the "sublime degree of a Master Mason on the five points of fellowship," in due and ancient form, it is evidently quite distasteful to the royal brotherhood. One thing is settled in these encounters, viz.: If a woman can't be made a Mason, or work in the lodge, she can *work* the Masons, in open daylight, until they become extremely nervous and enjoy getting beyond the range of sharp shooting much better than standing up like brave men and returning the fire.

Banks ask for the patronage of the people, and to protect depositors against loss they are required by law to make an exhibit of assets and liabilities. The secret lodges ask for choice young men and a portion of their time and money, promising secrets and succor in return. If to protect depositors against fraud, banks are required to make exhibits at stated periods and to admit the proper officers to inspect their accounts at any time, why should the lodge be exempt from the same or a similar showing? I am told that the lodge is a confidential brotherhood, into which a man enters and voluntarily obligates himself of his own free will and accord. But are not banking institutions voluntary associations, in which the depositor and the receiver of his money have mutual and confidential interests? No one compels the man to make his deposit. It is his free act, as truly as when he enters the lodge. It is claimed that money has a value, and the depositor becomes a party in interest and has a right to know how the affairs of the bank are conducted. Grant it; but are our young men of no value, and have parents, wives and children, who are personally interested and often dependent for support upon the means of those whose bodies and souls are immured in the vaults of secret conclaves, no right to know what transpires and what is stored in those vaults? Are they not parties in interest, and entitled to protection? When the father, the wife or the child cares more for money than for those who are near of kin, they cease to be human and approximate the sordid charity which characterizes the Masonic system in classing the wife with lunatics and fools, and denominates all outside their secret

pale as "cowans," which means dogs. It should be noted that the lodge demands far more than the bank, and that the investment, once made, shall be perpetual. "Once a Mason, always a Mason," meets the student of ancient or modern mysteries in every treatise on obligations. It is a life-long investment; and of what? Certainly of very much more than the depositor puts into the bank, and which he may draw out at any time.

Let me catalogue some of the valuables contained in the lodge-man's deposit: 1. He deposits the money required as an initiation fee, which is increased by regular dues and special assessments from time to time. 2. He deposits his right of private judgment; for "if we would be Masons, we must yield private judgment". 3. He deposits his free citizenship. Every citizen is entitled to the rights of free speech and liberty of the press under the United States Constitution. These he resigns when he becomes a subject of the secret empire, and swears ever to "conceal and never to reveal," and not to "print, stain or inscribe any character or design" disclosing the business of his oath-bound firm. 4. He deposits his self-respect when he submits to the debasing ceremonies of his initiation, by allowing himself to be stripped and blindfolded and conducted through performances characterized by the disgusting indecencies of their pagan origin. 5. He deposits his influence for good with every member of the firm who has witnessed his humiliation and disgrace, and very seriously impairs his standing among those who know the "work" of the "orders," but have never been regularly initiated into their "mysteries." 6. With his free-will he deposits his conscience, by swearing allegiance to an absolute despotism and all the "ancient usages and customs" of a religious system whose written history begins at Cain's altar and ends in a "lake of fire prepared for the devil and his angels." 7. He gives his assent to the denial and rejection of Christ and the atonement, when, "of his own free-will and accord," he deposits his offering of soul, body and spirit upon the altar of a false worship, that deadens his sensibilities, sears his conscience, and damns the soul, if persisted in to the end.

To me it seems preposterous and criminal, beyond comparison, to claim for such an institution the shield of protection under either law or tolerance, and then not require a thorough exhibit of its work, assets and liabilities. Public sentiment and the lawful authorities should demand such an exhibit, and make no concession or compromise until it is given. Since the secret orders refuse, and the civil authorities do not compel them to make adequate reports, the National Christian Association has undertaken the task of giving this "exhibit" at the World's Fair and through the coming years, hoping to warn and protect, as far as possible, our fellow-citizens against that which by careful investigation we have found to be a gigantic swindle and imposition.

J. P. STODDARD.

A dear, kind friend of our reform, residing at a distance, whose bounty has been cheerfully and liberally bestowed upon it, has been at the N. C. A. booth in the World's Fair and writes to Mrs. Stoddard, giving this testimony in approval of the work already accomplished there, and its possibilities for the future: "It seems to me that you are doing more good there to the cause than you can do anywhere else, because you are enlightening the people all over the world....I pray that God will give you health and strength to do his work until the Fair ends." This is but a single specimen of the opinions of outsiders who visit the N. C. A. booth, where the seed daily sown is bringing forth, "some thirty, some fifty, and some a hundred-fold" for the welfare of souls, to the glory of God.—EDITOR CYNOSURE.

THE EASTERN SECRETARY IN NEW ENGLAND.

BOSTON, Mass., Sept. 14, 1893.

DEAR CYNOSURE:—The weather in New England has been delightful for the past week.

I have enjoyed my travels very much. Enroute for New Hampshire, I stopped off a few hours at New Haven, Conn. Here I found a subscriber for our paper in the Swedish Lutheran pastor. He will be glad to arrange for me to address his people at an opportune time. I was kindly entertained at the home of a promising young business man whom I found interested in our work. I hope to comply with the request for a lecture at New Haven ere long.

I shall not here attempt to describe the beautiful scenery that met my eye as I traveled for the first time through the valley along the Connecticut river. It was grand. The farms are evidently fertile, and well-cultivated; very different from many of the New England farms.

On arriving at Winchester, N. H., I was given a royal welcome and surprise. Brother and Sister Powers had arranged for a local convention, and invited Brother E. T. McIntire and Miss Ella Carter of Boston to come and assist. All were at the depot when I arrived. We had four services—Sabbath afternoon and evening and Monday afternoon and evening.

At these meetings our various objections to secret societies were given so far as time would permit, and I am sure a good impression was made. In short, we stormed the stronghold of the secret society foe which we found controlling church and state in that community. The three pastors of the town were all claimed as lodge members, the Congregational pastor being chaplain of the Masonic lodge. This man, at a recent Masonic funeral, went through a service in which the deceased, a notoriously licentious drunkard, was claimed to have passed from the lodge on earth to "the grand lodge above". When I spoke of this to the M. E. minister, who had taken two degrees of Masonic degradation, he replied: "You know we ministers all do that. If the person has lived a wicked life we are expected to say good things about God and heaven."

Is it not shocking that professed ministers of Christ will so degrade themselves and their calling?

Brother McIntire did grand service. His testimonies not only held the attention of the people, but, we are confident, brought conviction to many in lodge bondage, By putting on a number of badges secured when in the lodge he won the attention of a crowd on the street, many of whom listened to the truths presented. Some of the baser sort talked of rotten eggs, etc.

Miss Carter's singing added much to the success of the meetings. She is a consecrated Christian reformer, and a beautiful singer.

Sister Powers, who arranged and largely bore the expense of these meetings, led the Monday afternoon service. She spoke especially to mothers. Her subject was, "The relation of the lodge to the liquor traffic". Her arguments were clear and conclusive.

I regretted that time did not permit a visit to Northfield, where Mr. Moody has his "school of the prophets," as I was so near. I learned from friends that Mr. Moody's mother, now 88 years of age, still lives in the old homestead. She is much opposed to the lodge. Her husband was a Mason. When he died, the Masons came and took what little property she had, saying they would care for her. They did not fulfill this promise, but left her to care for herself. It would seem as if it were bad enough for the lodge to rob the home by taking the man's money while he lived, without robbing his widow and children.

W. B. STODDARD.

REV. WM. FENTON IN IOWA AND NEBRASKA.

IN IOWA.

SIOUX CITY, Iowa, Sept. 11, 1893.

EDITOR CYNOSURE:—After a five days' visit to this city your agent takes his departure this afternoon for Wakefield, Nebraska.

A Sioux City policeman was asked why he did not arrest the saloon-keepers. He replied: "Because all the people want the saloons;" which answer is far from the truth.

But the moral influence of prohibition is immense, even in this large city of 40,000 people. There is, comparatively, but little for the policemen to do. No signs of drunkenness were visible to a visitor to the city prison yesterday; and the nearest approach to drunkenness seen by your agent was that of a young man who had lost the control of his tongue, and he was trying to enter the Salvation Army hall.

Yes, prohibition in Iowa has crippled the devil, by destroying one of his mightiest weapons for ruining souls and bodies of men. But there remains his demon-worship of the lodge, whereby the churches are depraved and the pastors made like Ahab's false prophets, with lying spirits. One pastor of an M. E. church says that he likes secret societies; that he belongs to one or more, but will not tell which; that he has formed a good opinion of Masonry, and that he intends to join the Masons. He would not allow your agent to tell him the secrets of Masonry, and bade him depart from his house, which he did, of course, at the same time remarking: "No doubt, sir, you are truly prepared by the devil to be made a Mason, and will join, and so be a false prophet with a lying spirit. Good bye." That pastor wants to go into the lodge blind, clearly manifesting the spirit that he is of, loving darkness rather than light. So he will fulfill the words of Jesus: "If the blind lead the blind, both will fall into the ditch."

Some here call for the sympathy and prayers of true Christians. One, a member of an M. E. church, whose pastor is a sworn, lying, devil-worshiper of the Masonic lodge, has a distressed spirit and an aching heart because her husband follows his pastor into the lodge. She is a woman, too, of large influence and great zeal for religion.

It is said here that the saloon business is so dull that the saloon-keepers are indebted to the city for the fines imposed upon them for violating the prohibition law.

IN NEBRASKA.

OMAHA, Neb., Sept. 13.—The Swedish Lutheran church (Augustana Synod), of Wakefield, Neb, Rev. J. P. Aurelius, pastor, made the truth welcome on Monday evening, the 11th inst. The Freemasons and other secretists were in attendance at the meeting in full numbers. The interest was kept up until a late hour. The most noticeable event of the meeting was the disgrace which the pastor of the Presbyterian church brought upon himself and his denomination, by standing up and publicly accusing the lecturer of scandalizing the Masons, showing that he was blind and oblivious to the fact set plainly before the audience, to-wit: That it is essential to the very existence of Masonry that every Freemason must have incorporated into his very life and existence a most scandalous and infamous lie about the Bible; and that lie not only insulting to the Holy Ghost, who inspired the Bible, but libelling the characters of worthy men of the Bible.

Of course, the lecturer, with his hand upon Masonic authors, could and did very easily refute the false charge of this Jack-Mason—this Presbyterian pastor.

Pastor Aurelius, of the Swedish Lutheran church, is vigilant, and determined to keep his church pure from the darkness and corruption of lodgery; and the prosperity of his church is the result of his wise efforts and the blessing of God.

Leaving Bro. Aurelius to continue the battle and win the victory over lodgery in Wakefield, your correspondent took the morning train for Omaha and arrived here yesterday in time to speak in the Salem church. Swedish Lutheran, (Augustana Synod), Rev. Carl E. Elving, pastor. In this meeting I had the pleasure of greeting our old friend, Bro. Helin, formerly of Brooklyn, New York, for many years a subscriber for the *Christian Cynosure*, and now a successful business man of Omaha.

The noticeable event of this meeting was that of a young man who belongs to the "Ancient Order of United Workmen." He arose to defend his society and wanted the opinion of the lecturer about it. The lecturer asked him to produce his ritual, and the opinion should then be given; but, alas for the young man, he did not dare to let us see it. Hence the words of Christ: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." John 3:19, 20.

When will people learn that it is better to trust God in time of adversity than to put themselves under the power of the prince of darkness, who rules the secret lodges?

"And the Levites shall speak, and say unto all the men of Israel, with a loud voice, cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen." Deuteronomy 27:15.

W. FENTON.

THE HOME.

"FRET NOT THYSELF."

So wearily the feet must move
When the heart is not at rest;
God keeps his children in his love,
And he knows best.

So tedious is the path of life
When the care is borne alone;
But God, amid the greatest strife,
Quiets his own.

No road is sunny all along,
But the shadows thickly lie;
Yet reason is there for a song
Since God is nigh.

No heart but has to bear its pain,
Yet the trouble goes at length;
The fading hope is bright again
When God gives strength.

Oh, child of God, be calm, be still,
Let the past be what it may;
Live now as for the Father's will,
And him obey!

And let the tumult and the rush
And the doubts and questions cease;
Give God thy care, and know the hush
Of perfect peace.

—*Marianne Farningham.*

"TAKE THE ANCHORS AND GO TO SEA."

"They that go down to the sea in ships, who do business in great waters, these see the works of the Lord, and his wonders in the deep." They have opportunities for witnessing the manifestations of divine majesty, and they have necessities which require the exercise of wisdom which cometh from above. The master of a vessel, to whose care is entrusted the property of the owners and the lives of those under his command, needs to be not only responsible and trustworthy, but also endowed with wisdom beyond the wisdom of man.

Riding one day with Capt. J. H. S., who had for years followed the sea, he related the following incident in his own experience.

In August, 1879, I was in command of a whaling bark, and we touched at Vavo, one of the Friendly Islands. Standing on the bow of the vessel, chart in hand, we worked our way in against the wind, and anchored in twenty-five fathoms of water close to the shore. We remained there a few days, laying in supplies and fitting the vessel for the prosecution of our voyage. Some of the men were repainting the ship. We got out water casks on shore sufficient to hold 115 barrels of water, and were procuring such other things as we needed.

There were several foreign traders on the island, men of little principle; and one day a native trader named Timothy, a trusty worthy man, came to me and told me that these foreign traders had persuaded half my men to desert and leave the vessel, thinking if they could keep them on shore till the ship was gone, they could then compel them to work for them at their own price. Sailors are frequently thus entrapped. It has been a saying among captains that if a vessel was bound for heaven and touched at hell, half the crew would leave the ship. Many men are thus beguiled away from their duty, and suffer all sorts of troubles for months and years until they can beg some passing vessel to take them away.

This news was not very agreeable. It meant the failure of the voyage; for if the men deserted, what could the captain do? and it might require many months before another crew could be secured to man the ship. I retired to bed at night feeling anxious. Along in the night I awoke and was restless and unable to sleep. I arose and knelt down by my chest and asked the Lord what I should do. At once the answer came:

"Take the anchors and go to sea."

I do not know how soon the men had planned to desert, but my direction was sufficiently plain, and in the morning I told my mate to get the ship ready to move, and get the water casks on board partly filled as they were, as I was intending to "move the ship". It was a wet, dismal day. The men were mad and ugly, but they went to work, though unwillingly.

We needed some broom stuff, which is made from the central stem of the palm-leaf, and is used for sweeping and scrubbing decks. I took a boat and some men, and went in pursuit of some. We went four or five miles up a stream to a native village where Timothy lived, but he was not there, and we could not buy anything whatever in his absence. They would not sell without he was on the spot, and he had gone. We obtained a guide and went after him, traveling a mile or two, until at last we got where we could call him; and he came, and then the natives were ready to trade. I had my cloth ready, and he made the bargains, decided what was right, and I cut off the cloth. Broom stuff came from every quarter and every cabin, and in a little while we had enough. I cut the last piece of cloth, dropped my knife, forgot it and have never seen it since. I called to the men to hustle the stuff on board the boat, and we pulled away to the vessel. We reached it. The mate had got one of the anchors up. It went hard, as the water was deep, but we worked away; we got the other anchor up; Timothy had come on board, and there were scores of the natives there, but he understood what was up, and as the anchor was hove up I said, "We are going to sea," and at a word from him the natives tumbled overboard in haste, took to their canoes and swam for the shore. Sails were hoisted; and at night the vessel stood out to sea, half-painted, everything left as it was, *but every man on board.*

When we got to sea some of the men were thoroughly ashamed of the part they had acted, especially those in positions of responsibility, and they then confessed what their plan was. That night they intended to have deserted the vessel, left me in the lurch, and made themselves no doubt much more trouble than they would have made me. The warning voice, "Take the anchors and go to sea," prevented the desertion, held back the men from unknown troubles, saved the voyage from being a disastrous failure, and enabled us to make it a success.

This is one of many instances where the wisdom of man was insufficient, but a higher wisdom has guided the way, and enabled the trusting ones who know the heavenly voice, to escape from many troubles through the guiding and prospering hand of the Lord.—*The Christian, Boston.*

WAYS OF DOING GOOD.

"Little influences, apparently insignificant, such as words, examples, books, tracts, visits, contributions, warnings, letters, songs, prayers, etc., have resulted in the conversion and consequent usefulness of thousands. Especially is this true of tract and book circulation."

Tracts did good service in the great reformation in Germany. Huss and Baxter were converted by reading tracts. The late Rev. Dr. Fish of Newark says that "he can safely say that he has known of hundreds of conversions that could be traced to tracts and books."—*Manual of Revivals.*

Visiting from house to house and talking personally with all classes and inviting them to Christ is one of the best means of doing good. An invitation to church has been the means of salvation to many. A young lady was once induced, after much persuasion, to attend church. Arriving early, she took up an *American Messenger* which she found in the pew, intending to pass the interval previous to the commencement of the service in reading. The first words read resulted in overwhelming conviction, and she found no peace until she found it at the "foot of the cross."

"The use of tract envelopes and tract postals or letter envelopes and postal cards neatly printed with appropriate Gospel truth is a cheap and very successful way of doing good; they reach various classes and are read and re-read many times."

A tract converted a fallen woman who afterwards lived a consistent Christian life and died a triumphant death. A lady in a railway car, while it was passing near some laborers, with a silent prayer to God for his blessing, threw some tracts out of the window for the laborers. She afterwards learned that the workmen found the tracts and were converted. A revival followed, and a flourishing church was the result.

Rev. A. McMahan says: "Lending a book, giving a tract, an earnest entreaty, a silent prayer, an affectionate letter, singing a song, visiting the sick, a consistent example, or a convincing argument, may appear of little consequence; but feeble as such instrumentalities seem, they have resulted in the salvation of thousands."

Christian reader, have you ever done anything to promote the cause of God? Have you done all you could do?

Look upon the vast throng of perishing souls by whom you are surrounded, and in view of a coming eternity, ask yourself if there is not something more than you can do. Watch for opportunities. Be instant in season, out of season; and by the blessing of God you may be instrumental in saving many souls from death.—*Sel.*

LONELY LABORERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print.

Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school; nothing striking in her or in her class; nobody thinks of her as a remarkable worker. She is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed, which makes the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone, for God, the Eternal Father, who guides the marches of the stars, is with you.—*C. H. Spurgeon.*

BROUGHT TO TERMS.

"Take care, there, or I will draw my seven-shooter on you," said an angry voice.

Mrs. Houston entered the room, and found her boy, Lane, standing on one of the chairs brandishing a loaded revolver, and pointing it at his sisters' heads. He had sold the watch which his grandfather had given him, and bought one of those pocket revolvers which are so temptingly advertised, and now, in a fit of rage, he was exercising his authority in the family.

He did so, holding on to his murderous weapon and saying:

"I have got the best of this family, now, and will bring them to terms before I get through."

The mother listened in constant terror, fearing that he would shoot himself or some member of the family; and when her husband came, met him in tears and told the story, and begged him not to go near the desperate child until his anger had subsided.

"We shall have to send him to the reform school," said the father; and he started on the noonday train to Meriden, humiliated to be obliged to own that he had a son who was so uncontrollable. He came back in time for the six o'clock dinner, and his wife followed him to his room to learn the results. He looked distressed and could hardly speak, and then told the story of his visit to the reform school.

He had talked with the superintendent before about his son, and he now agreed that it was needful to bring the boy there.

"But," said he, "before definite arrangements are made, I want to ask you one question. You say you have tried every way to effect his reformation, by love, fear and force. And now I want to know whether you have tried praying?"

"No," said the father, very much taken by surprise; "I have never thought of doing that."

"Well," said the superintendent, "you must

go home and pray with him. I don't feel as if I could receive him here or have anything to do with the case until the power of prayer at his home and in his presence has been tried."

"I cannot pray before my family."

"What! you a church member, and do not have family prayers?" he replied.

"No, sir," was the humbling answer.

"Go home and set up a family altar to-night."

"I cannot," said the father. "I have not the courage to broach the matter, even to my wife. We never speak upon the subject of religion."

"It is high time you take up this cross, if cross it is," he urged. "How can you expect that son to submit his will to yours when you do not submit your will to the Master's? To-night at nine o'clock call your family together, read a chapter of the Word of God, and lead in prayer.

"At that time my wife and I will go into our closets and pray for you all, especially for Lane. Let us now take the Lord Jesus Christ into our counsel."

He came away upon that. "But," said he, "what am I going to do about it? I don't know. I can never pray aloud in the presence of my family."

"Dear husband," replied Mrs. Houston, sobbing, "I have been thinking for a long time that we are shirking our duty in this direction. Do not have any more misgivings about it; do not hesitate another moment. I will arrange everything this evening; never fear. The Lord will pardon us, let us hope, and give us strength when the hour arrives."

"Has Lane been down stairs since?" asked the father.

"No; and he has had nothing to eat, and no one has spoken to him since breakfast," replied the mother.

"What if he should start to go down town to spend the evening?"

"I have a plan which I think will keep him at home to-night."

On his way down stairs Mr. Houston went to his son's door, and called in a pleasant voice: "Come, my son; dinner is waiting."

Lane quickly opened the door, neatly attired, and his hair freshly brushed. He had dressed for dinner, although expecting, should he try the door, he would find it still locked upon the outside, and fearing again he was to be put upon a diet of bread and water.

He came down stairs, wondering whether it was possible that his father had taken his part against his mother; whether the little pistol had, indeed, brought them all "to terms".

Lane was given to stealing out of the house evenings to spend them with the boys who were nearly as wayward as himself; but to-night Mrs. Houston said as dinner was over: "I wish, children, you would make two or three panfuls of popcorn balls to carry to the charity festival to-morrow. The materials are all ready, and, Lane, you must superintend the popping of the corn and the preparation of the molasses and sugar."

This was one of Lane's favorite pastimes, and he went about the business with a will, his brothers and sisters obeying his many orders, glad to have things "blow over," without developing into a regular warfare between him and his father.

At half-past eight Mrs. Houston was called out into the kitchen to see the result of the evening's labor.

"Thank you, my good children," she said. "They are as nice and white and shapely as any that could be made by the confectioners themselves. Now wash up so as to be in the parlor when the clock strikes nine; there is something else pleasant in store for you."

The young people obeyed, wondering what was coming. At nine o'clock their mother folded up the day's newspapers, put them in the wall pocket, and brought a large Bible and placed it upon the reading table.

Mr. Houston's voice trembled a little as he said, "It has been brought very forcibly to my mind to-day that I have been shamefully neglecting my duty and the highest welfare of you, my children, in not joining with you in the study of this blessed Word and in family prayer. To-night we will begin a different course, and see whether we will not all be made happier and better by following it." He read a chapter and then knelt down. His wife and children followed his example, all except Lane. He sat upright, stern, pale, and perturbed, now and then glancing toward the door as if meditating an escape.

The poor father at first could find no words to express his thoughts and desires; but as he called to mind his friends—the superintendent and his wife, on their knees for him at that very moment, his tongue was unloosed, and his unburdened soul found boldness at the throne of grace; and as he was closing a most tender and pathetic appeal in behalf of his erring son, and that all might submit their rebellious wills to Christ's loving sovereignty, Lane rose from his chair, crossed the room, and kneeling by his father's side, threw his arms around his neck, sobbing:

"Pray on, father! pray on! I have tried to ask God to cleanse my wicked heart, but I could not get to him at all myself; I know he will hear me now, when you are all willing to pray with me."

The whole family rose from their knees with melted hearts and tearful faces. The two older daughters had been in the habit of praying in secret, and they declared this to be the happiest hour of their lives. Lane was completely subdued. He stepped up to the table and laid the loaded revolver upon it, near his father's side, and said:

"It is I who have been brought to terms. Forgive, oh, forgive me, my father and mother, and brothers and sisters, as I hope for the forgiveness of Jesus Christ."—*Evangelist.*

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother!
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign!

Never think kind words are wasted—
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day.
Coming back when sorely needed
In a time of sharp distress;
So, my friend, let's give them freely;
Gift and giver God will bless.

—*The Housewife.*

TEMPERANCE.

INTOXICANTS.

A FEW OPINIONS GIVEN BY SOME OF THE WORLD'S GREATEST MEN.

Stupefies and besots.—Bismarck.

The devil in solution.—Sir Wilfred Lawson.

The beverage the mother of sins.—Southey.

The evil is in the drink.—David Lewis, J. P.

Liquid fire and distilled damnation.—Robert Hall.

I consider all spirits bad spirits.—Sir Astley Cooper.

The dynamite of modern civilization.—Hon. John D. Long.

He has paid dear, very dear, for his whistle.—Benjamin Franklin.

Grape-juice has killed more than grape-shot.—C. H. Spurgeon, D. D.

Drink is the fruitful source of crime and pauperism.—Father Matthew.

Drink, the only terrible enemy whom England has to fear.—Prince Leopold.

While you have the drink you will have the drunkard.—George W. Bain.

Choose rather to punish your appetites than be punished by them.—Epictetus.

Impossible to relieve poverty until we get rid of the curse of drink.—Lord Shaftsbury.

I expect to my dying day to fight the drink with every lawful weapon.—John B. Gough.

It is a drink, drunk, and a drunkard; an appetite, a taste, a delirium.—Rev. S. W. Pratt.

I oppose drink because it opposes me. The work I try to do it undoes.—Bishop C. D. Foss.

If you swallow strong drink down, the devil will swallow you down.—Adam Clarke, D. D.

The real evil in our community is the drinking of intoxicating liquor.—Hon. O. H. Platt, U. S. Senator.

Strong drink is not only the devil's way into a man, but a man's way to the devil.—Adam Clarke, D. D.

Drink is a greater destroying force than all other physical evils combined.—Henry Ward Beecher, D. D.

Whisky good to preserve corpses, ought never turn you into a corpse. Do not touch it.—T. De Witt Talmage, D. D.

There is scarcely a crime before me that is not, directly or indirectly, caused by strong drink.—Judge Coleridge.

Drink baffles us, confounds us, shames us, and mocks us at every point; the public house holds its triumphant course.—London Times.

I want it distinctly understood that no man can drink intoxicating liquors in public and remain a member of my staff.—Gov. Loundsberry, of Conn.

The most determined evil which afflicts the clerical force and the officers of the government is the habit of using intoxicating liquor.—Hon. Lot M. Morrill, U. S. Senate.

Could the youth, to whom the flavor of the first wine is delicious, look upon my desolation; could he but feel the body of death with which I cry hourly, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—Chas. Lamb.

Drink is the parent of crime. It would not be too much to say that if all drinking of fermented liquors could be done away, crime of every kind would fall to a fourth of its present amount, and the whole tone of moral feeling in the lower orders might be indefinitely raised.—Chas. Buxton, M. P.

A SAD SCENE IN COURT.

What pathetic incidents occur almost daily in our police courts! One morning, a short time ago, a woman was arrested before a justice on a charge of having been found drunk in the street the previous night. When asked if she had anything to say for herself, she flushed and trembled, but looked the judge steadily in the face as she replied: "I forgot myself and must bear the consequences." She was fined five dollars, and was not able to pay; was about to be conducted to prison when a man, having the appearance of a hard-working mechanic and accompanied by a pretty little girl, rose in the audience and offered to pay it for her. It was her husband. Hearing his voice, she hid her face in her hands and said hastily: "You must not pay it."

"But we want you at home," replied the man, smiling pleasantly at her. "No, you must not pay it," insisted his wife. "Don't waste the money on me. Use it at home. Buy a new pair of shoes for baby with it." "Please come home, mamma," said the little girl; and the father silently drew money from his pocket and handed it to the clerk of the court. But the woman still protested, declared that she would not go to prison, and it was not until the little girl began to cry and the judge begged her to think of her children that she consented to return. Her husband at length took her by one hand, the child by the other, and between them she was led slowly from the court. Oh, the curse of intemperance!—*Work at Home.*

NUGGETS.

The Hope and Help Mission of the District of Columbia W. C. T. U. has in the past five years given shelter to 1,000 unfortunate women.

Edward Everett, when he became president of Harvard College, gave up the use of wine on account of his influence upon his students.

Alcoholic insanity is twice as common in France now as it was fifteen years ago, and the number of persons placed under restraint on account of it has increased twenty-five per cent in the last three years.

The Woman's Christian Temperance Union of Pittsburgh, Pa., have a coffee wagon which is on hand wherever there is a fire, to furnish refreshments to the fire laddies. The police and firemen speak enthusiastically of it. It is a great success.

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON I.—Fourth Quarter, 1893.—October 1.

SUBJECT.—The Power of the Gospel.—Rom. 1: 8-17.

GOLDEN TEXT.—For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1: 16.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Rom. 1: 8-17. T.—Ps. 40: 1-11. W.—1 Cor. 1: 17-25. T.—1 Cor. 15: 1-11. F.—1 Tim. 1: 11-17. S.—1 Peter 1: 17-25. S.—1 Thess. 1: 1-10.

COMMENTS BY E. E. FLAGG.

1. *The wide-reaching power of true faith.*—vs. 8–10. This epistle is addressed "to all that be in Rome, called to be saints." There was no distinction made in the early church, as if one class ought, by virtue of their occupation or surrounding circumstances, to be holier than another. The humblest convert was as much called to be a saint—that is, to be sanctified and live a holy life, as Paul or Peter. "I thank my God"—for what? That they were increasing in numbers, or wealth, or even that they abounded in Christian activities? No; but "that your faith is spoken of throughout the whole world". It was faith that could not be hid. Some light from it had penetrated every part of that vast empire. It was an intelligent faith. Romans is by far the profoundest of Paul's epistles. It grapples with problems, the solution of which has baffled the deepest-thinking theologians of this and every age; which shows that they were not babes in the faith but advanced Christians, capable of understanding him. It was a missionary faith, which began at home but did not end at home. Let us also notice the corresponding faith of the great apostle himself, as shown in his longing desire to visit them, and his constant prayers in their behalf. We have here two important suggestions. (1) The church which is celebrated, not for its wealth, fine music, or other attractions, or even the amount of its benevolent work, but for its faith, is sure to be a missionary church, whose light will penetrate far beyond its own vicinity. (2) The pastor who prays without ceasing for his people will be sure to be a successful pastor.

2. *Why Paul longed to visit Rome.*—vs. 11, 12. "For I long to see you." Why? Not that he might receive, but that he might give. "That I may impart unto you some spiritual gift." In spite of their faith and zeal, no apostle had yet visited them, and it might well be that they were behind other churches, where Paul and others had personally labored, in the knowledge and exercise of spiritual gifts. Apollos, though "mighty in the Scriptures," needed Priscilla and Aquilla to "show him the way of God more perfectly". So they also needed to receive these gifts of the Holy Spirit, which Paul had imparted to the Ephesian disciples, who with all their devoutness of life had not heard of, much less received, the Pentecostal blessing in which they, as well as all other true believers, had a right to share. The pastor whose chief aim is to give forth spiritually to his flock, rather than to receive great financial reward, is of the Pauline type. "To the end ye may be established"—strengthened and confirmed in the faith. Spiritual gifts are never to be desired as a mere vainglorious exhibit, but every new power which we develop, whether for teaching or in any way helping others, is a medium through which we ourselves receive more than we give. "That I may be comforted together with you." The greatest souls are the humblest. What a difference between Paul in thus placing himself on a level with the humblest believer to whom he wrote and the arrogant pretensions of the Pope, cardinals and other ecclesiastical dignitaries of Rome, who claim to exercise their power by right of apostolic succession! There is nothing so cheering or so strengthening among Christians as this "mutual faith;" and one of the chief objects of prayer meetings and religious gatherings is, or should be, the bringing out of each other's experience for common comforting.

3. *The Christian a debtor to the world.*—vs. 13–15. The Christian's debt to humanity is a subject too little thought of, but Paul had the right idea of it. He was debtor both to the Greek and to the barbarian, the wise and the unwise. He owed it to them to spread the Gospel of Him who appeared to him in blinding splendor on the road to Damascus, and made him, as it were, his knight-errant without fear and without reproach, to smite with his sword of truth the monster of paganism and bear light and deliverance to the Gentiles. We can never pay the debt we owe to Christ, but we can in some measure pay our debt to humanity. Social conditions or the color of a man's skin was nothing to Paul. How would his righteous contempt and indignation be stirred to see caste lines as they are drawn in some of our churches to-day! Not how much does the world owe us, but how much do we owe the world? is the question we should each ask ourselves.

4. *Justifying faith.*—vs. 15–17. He was ready to preach the Gospel "at Rome also," where the cross was only thought of as the instrument of a shameful death only inflicted on slaves. "For I am not ashamed of the cross of Christ." We cannot at this day, when the cross is an emblem held in the highest honor, worn as an ornament, and seen daily in some form, have any adequate understanding of the heroism such an assertion involved. "For therein is the righteousness of God revealed." Without the Gospel the world would seem a chaos, where wrong and injustice held full sway; and if we believed in a God at all we could not think of him as righteous. "From faith to faith," in ever-increasing ratio. Through faith we are justified—not by the works of the law, and our life is hid with Christ in God.

LITERATURE.

MONEY FOUND: Recovered from its Hiding-places, and Put into Circulation through Confidence in Government Banks. By Thomas E. Hill, author of "Hill's Manual of Social and Business Forms," "Hill's Album of Biography and Art," etc. One volume, paper, pp. 105. Published by Charles H. Kerr & Co., 175 Monroe street, Chicago. Price, 25 cents.

A few years ago Mr. Hill had printed, in the *Inter Ocean*, a synopsis of a new banking system of his own invention, that presented many striking features, distinguished for their simplicity and universal application to the needs of the people. Among the principal of these characteristics was the formation of banks, so completely owned and controlled by the general government as to place their safety and integrity beyond a doubt.

In this little volume Mr. Hill's plan is elaborated in detail, showing its importance as a government measure, and one calculated to inspire public confidence of the highest degree in its security and adaptation to all classes, with the result of inducing the people to co-operate in it by placing their money where it at once goes into general circulation. The nature of money and the workings of various financial systems are clearly explained, as is, also, the plan by which the government can become every man's banker. It is likewise plainly shown how three per cent interest may be realized on long-time deposits, and how the government may be enabled to loan money for business purposes at four per cent, and thus reap a yearly revenue for itself of nearly $400,000,000.

The advantages to accrue from this system of government banking, as set forth by Mr. Hill, are as follows: Absolute safety to depositors; complete confidence in the banks, inspired by a sense of perfect security; abundance of money in all the banks; interest distributed among the common people, and money loaned at the cheapest rates yet known; an immense income accruing to the government, providing revenue for the making of great internal improvements, and thus giving employment to large numbers of artisans and laborers; the establishment of banks for the benefit of the entire people, instead of a few stockholders, and a general circulation of money among all classes for the promotion of profitable enterprises.

Mr. Hill's book will be found to possess much of interest for intelligent readers, based on the importance of the subject of which it so ably treats. Especially does it address itself to those of the prudent middle and laboring classes, whose savings are at present jeopardized by the uncertainty of our banking laws. When money is plentiful and safe, as Mr. Hill believes it always would be under his system, labor is in demand at fair wages, the prices of agricultural and mechanical products are usually very remunerative, and "times" are at their best.

CURRENT PERIODICALS.

McClure's Magazine for September contains a good variety and is replete with interest for home or travel. The illustrated papers include Among the Gorillas, by R. L. Garner; E. E. Hale—the Man with a Country, by Herbert D. Ward; How Cassie Saved the Spoons, by Annie H. Frechette; Human Documents—portraits of the Emperor of Germany, Eugene Field and Col. A. A. Pope, at different periods of their lives; Dreams Go by Contraries, by Geo. H. Jessop; Pasteur at Home, by Ida M. Tarbell; The Legend of the Elephant and the Lion by Henry M. Stanley; At the Throttle—life and experiences of a Limited Express engineer. There is also an interesting sketch, Stranger than Fiction, relating to the Bronte family, and verses by Gertrude Hall and Thos. Carew. Published monthly by S. S. McClure, Ltd., 743 Broadway, New York City. Price, 15 cents.

Our Day for September opens with a fine portrait of Wilbur F. Crafts and The Divine Program in the Dark Continent, by Joseph Cook, who also contributes the following other articles: The Boston Hymn, Dawn and Sunset, and his Monday Lecture on Satolli and the Public Schools. The Papal Encyclical on the Public, and The Pope on the Public Schools are given a prominent insertion. James H. Ross contributes a paper on Hymns of Foreign Missions. Other papers of interest are included in the departments of Vital Points of Public Opinion, Questions to Specialists and Editorial Notes. Miss Willard's sketch of the Origin and Purposes of the W. C. T. U. is not the least readable of these. Published at the W. C. T. U. Temple, Chicago. Price, 25 cents.

Historia, devoted to historical stories, in its September issue, presents the following events in pleasant guise: Rhampsinitus, the Persian dog, by Fred M. Colby; Napoleon's Syrian Expedition, by H. T. Rhodes; The Dreamship; The Baron of Pentagoet, a narrative of New England; Sergeant William Jasper, by Joseph Chancred; Benedict Arnold's Treason, by Charles Stuart; Henry Bernard, a tale of the French Revolution, by Joseph Masters, and Literary Notes. Published at Room 20, Times Building, Chicago. Price, 10 cents.

RELIGIOUS NEWS.

CONGREGATIONAL.

—Congregationalists in New Hampshire have gained in membership less than 7 per cent since 1872; the Methodists in the same State have gained 7 per cent in twenty years, and the Baptists have gained 14 per cent since 1872, though they have lost 12 per cent in 1844. On the other hand, the Episcopalians have more than doubled in numbers in New Hampshire during the last two decades.

METHODIST EPISCOPAL.

—San Francisco Methodist Chinese mission has had over 400 conversions since it was started.

—Secretary Hartzell in his recent address before the African Congress said: "In 1786 Asbury started the first Sunday-school in America, in the house of David Crenshaw, Maryland. Both Negro and white youth attended. One of the first converts in that school was a Negro, John Charleston, who afterwards became a noted preacher. Four years later the conference provided for Sunday-schools for white and black children, with text books and volunteer teachers, and all ministers were directed to use diligence in gathering the sons and daughters of Ham into societies, and administer among them the full discipline of the church. In 1800 the ordination of Negroes was authorized."

—The university senate of the Methodist Episcopal church, created by the last General conference, will hold its first session in Syracuse, N. Y., on Monday, Sept. 25. Time and place have been chosen for the convenience of members of the senate who will be present at Syracuse university on the preceding Friday and Saturday at the annual meeting of the Association of Methodist Episcopal College Presidents, and who may desire to be in Chicago the following Wednesday, the date announced as the presentation day of Methodism at the Columbian Exposition.

—The general committee of Church Extension will meet in St. Paul, Minn., Thursday, Nov. 2, at 9 o'clock A. M.

—The twelfth annual meeting of the board of lady managers of the Woman's Home Missionary society of the M. E. church will be held in Toledo, Ohio, Thursday, Oct. 26, and continue in session one week.

—A Chicago Methodist, whose business transactions in the course of a year amount to millions of dollars, was in great need of $80,000. Under ordinary conditions the banks would have loaned him any amount he desired, but they would not assist him at this time. In his great need a business friend placed a million dollars at his disposal, and he was safe.

—Sunday afternoon, Oct. 1, 1893, Christ Chapel Sunday-school, corner of Center and Orchard streets, will celebrate the fiftieth anniversary of the organization of the first M. E. Sunday-school in Chicago. This school was organized in October, 1843, by Maurice A. Wurts, Benjamin W. Thomas, and S. Lockwood Brown. Of these Mr. Brown is still identified with the Sunday-school.

—Lord Salisbury recently refused to sell land for the purpose of building a dissenting place of worship.

NEWS OF THE WEEK.

CHICAGO.

Judge Collins has appointed Richard D. Walsh receiver of the Total Abstinence Association of America.

Steps will be taken by the board of education to provide necessary facilities for the increased number of pupils.

John Wierzleicki, a South Chicago grocer, tried to remove a loose wire from the Calumet Electric's track and was killed.

An adjourned meeting of the Supreme Council of the Catholic Benevolent legion opened in one of the halls of the Memorial Art palace. There were twenty States represented and 31,580 members.

Last week the Spanish caravel Santa Maria (duplicate of one of Columbus' fleet of discovery), on exhibition at the World's Fair, was formally presented by representatives of the Spanish government to the United States government "to have and to hold forever," as a memento.

Three dry-houses and lumber valued at $400,000 were burned at Pullman, Ill.—loss of the Pullman Car Co.

Deposits in the Chicago banks continue to increase. Gains in some instances within thirty days are unprecedented.

Mrs. Henry Snyder, 118 South Green street, was fatally burned by the explosion of a lighted lamp she was filling.

Real estate men met and appointed a committee of arrangements for the international real estate congress in October.

At the request of State's Attorney Kern, the case against F. W. Smith, indicted for attempted bribery of Cronin jurors, was reinstated.

Pennsylvania's building has been sold to the Chicago Naval Academy, and will be moved to the lake front after the fair.

Talk of continuing the fair after Oct. 31 has again revived.

COUNTRY.

Yellow fever appeared at Brunswick, Ga., last week. Deaths occurred and citizens fled.

John Swope, of Philadelphia, has brought suit against former Northern Pacific directors for restitution of $11,000,000 fraudulently obtained.

Many of the boomers awaiting registration at the Cherokee strip were prostrated by the intense heat. Several deaths occurred.

Fifty-four convicts who mutinied at Tracy City, Tenn., surrendered. Powder and dynamite bombs were found in the mine.

A committee has been appointed by the Catholic archbishops to procure a site in Washington for a home for Mgr. Satolli.

A scheme to establish a State silver bullion depository, on which certificates are to be issued, is under discussion in Colorado.

At the meeting of the northwest Swedish Methodist conference it was decided to divide into three smaller bodies.

Seven bandits stopped a L. S. & M. S. express train near Kendallville, Ind., and secured the contents of the express company's safe, estimated at from $10,000 to $19,000. The latter is the company's statement.

A scarcity of sugar is announced, with the salvo that "the price will not be increased." We shall see.

Residents of Stevens county, Kansas, report that the crops are a failure and help must be given.

Milwaukee county, Wis., has $300,000 locked in the failed Commercial Bank, and is in a financial strait.

Secretary Smith has issued orders to relax restrictions at the Cherokee Strip. One thousand women filed their notices.

With Supervising Architect O'Rourke's report as a text, Chicago congressmen will urge evacuation of the Federal building.

At the meeting of the officers of the Great Tent Knights of the Maccabees, at Grand Rapids, Mich., last week, reports show that the order has 837 tents and 53,173 members, a net increase of 93 tents and 11,050 members during the year. Death and disability benefits were paid to the amount of $344,816, and the expenditures for all purposes, aside from benefits, were $75,233.22. The receipts for the year were $420,908; disbursements, $424,133; and remaining on hand, $47,392.57.

Smoke still fills the air at Stevens Point, Wis., making life miserable not only in rendering respiration difficult, but in obscuring the sun. Reports constantly come in of the horrible havoc made by the flames in the forest during the windstorm of Saturday in the district to the north and west of that city. No loss of life has been reported, but the destruction of property in the shape of houses, barns, granaries, fences, and even of growing crops and stock has been enormous.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 11 to Sept. 16:

Rev D Nyvall, A F Plummer, Philo Kribs, A M Patterson, Rev S G Reading, B Tunnicliff, M C Gerrard, J B Reynolds, L D Hollingworth, E Avery, S F Fisher, M Plummer, J W Riner, J W Modlin, R H Buttermore, F A Armstrong, C O Russell, O C M Bates.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	68⅜@		68⅞
Winter No. 2	65⅛@		69
Corn—No. 2	40¼@		41¼
Oats—No. 2	25⅛@		29¾
Rye—No. 2	42⅛@		43⅛
Bran per ton	11 75	@12	00
Hay—Timothy	9 00	@10	50
Butter, medium to best	14	@	27
Cheese	04	@	10⅛
Beans	1 40	@ 1	75
Eggs	15	@	15⅛
Seeds—Timothy (100 lbs)	3 00	3	45
Flax	1 02½@	1	03
Clover (100 lbs.)	8 62½	9	25
Broom corn	03	@	04½
Potatoes, (new, bu.)	68	@	73
Hides—Green to dry flint	02¼@		05⅛
Lumber—Common		@15	50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 80	@ 5	35
Common to good	3 30	@ 4	15
Hogs	5 60	@ 6	50
Sheep	2 00	@ 3	60

NEW YORK.

Wheat No. 3	71¼@		74⅜
Corn No 2	50½@		
Oats	34	@	38
Rye	52	@	53
Eggs	17½@		20
Butter	15½@		27
Wool	20	@	28

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Cattle	1 25	@ 5	00
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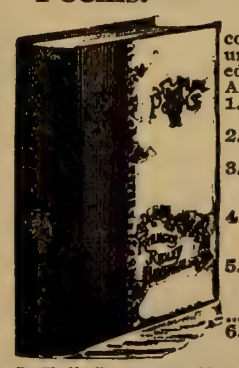

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FARM NOTES.

Now prepare for fall seeding.

Protect all insect-destroying birds.

Thinning out fruit is now in order.

Good time to destroy thistles, briars and bushes.

Neatness is an important item in marketing small fruits.

See that gates and fences are kept in good order.

There have been many convictions lately for selling bogus butter.

A 58-pound fleece is reported to have been sheared near Independence, Kan.

Steamers are being chartered to carry hay abroad, where fodder is scarce and high-priced.

It is now eighty-one years since the first tomato plant was introduced into this country.

The Maine hay crop for 1893 is estimated at 1,250,000 tons or 112 per cent. of last year's crop.

Secretary Morton has decided that all seeds purchased for the Agricultural Department must hereafter be bought directly from the grower.

Chautauqua county, New York, has 16,000 acres of grapes—mostly Concords—in bearing, and between 3,000 and 4,000 acres growing.

Attorney General Hendrick, of Kentucky, prides himself on the fact that he rose from a farm laborer to his present place of dignity and honor.

Information received from the Department of Agriculture indicates that the winter wheat crop will not exceed 250,000,000 bushels and may prove much less.

The mammoth cheese made by the Canadian dairymen for the World's Fair has been purchased by a speculator. It is the largest cheese ever made, weighing 13½ tons.

Brown Leghorns, Barred Plymouth Rocks and Light Brahmas rank among the best breeds for those qualities demanded in high-class poultry.

WORLD'S FAIR ROOMS.

Mrs. Rev. W. M. Howie, of 3557 Prairie avenue, is giving rooms, breakfast and evening dinner for $1.25, $1.50 and $1.75 per day, according to rooms occupied. By the week, $8.00, $10.00, and $12.00. Parlors and bedrooms are all convenient, and furnished for rest and comfort. The residence is four miles from business center, and three from Fair grounds. The Elevated railroad runs to Fair in 20 minutes, and the station is one-third mile distant. Write what rooms you wish and when.

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

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Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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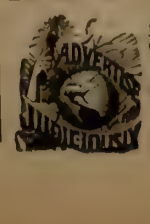

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NEWS OF THE WEEK *(Continued from 13th page).*

Examination of Treasurer McBride's accounts show that the Knights and Ladies of Honor at Indianapolis have been swindled.

Four Negro prisoners, one of them a woman, were killed in the county jail at Carrollton, Ala., by a mob.

Marshfield and Junction City, Wis., were reported to be in flames from forest fires. Settlers thereabouts were driven from their homes.

Forest fires threatened Deadwood, S. D., and the city in the Black Hills was in imminent danger.

Twelve men, stealing their way to the World's Fair in a freight car, were held up with pistols and robbed by four men at Winslow, Ind.

Chairman Wilson, of the ways and means committee, says a new tariff bill will be presented without delay.

Mr. and Mrs. Cleveland have decided, it is announced, upon the name "Esther" for the new baby.

Two thousand textile workers held a meeting in Philadelphia and declared for tariff reform and against protection.

On Saturday last, when the Cherokee Strip was opened to settlers, 300,000 persons began the race for homesteads.

Four children of William Stager, living near Logansport, Ind., took poison because they were not permitted to see a parade.

Five thousand ounces of gold, worth $134,000, have been stolen from the Philadelphia mint.

According to Dun's review, decided improvement in business is shown by returns from every part of the country.

Mr. Cullom presented in the Senate a petition from old soldiers asking protection from those who seek to brand pensioners as criminals.

Smallpox is likely to spread throughout Indiana, as residents of infected Muncie are fleeing to neighboring places.

Forest fires threatened several cities in northern Wisconsin. Near Merrill two children were suffocated.

Fire in the business center of Emporia, Kan., did $100,000 damage. Thirty-five horses were cremated.

Four masked men held up a train on the Mineral Range Road, in Michigan, and secured $70,000 from the express safe.

While placing a Negro under arrest near Southport, La., Judge Estopinal was killed.

Fifteen of the soldiers who guard the stockade at Coal Creek, Tenn., have been arrested for lynching Richard Drummond.

Bank clearing totals at seventy-three cities show a decrease of 28.6 per cent in comparison with same week last year.

One hundred thousand people settled upon the Cherokee Strip Saturday. At noon the signal was given announcing the passing of the title of the land from the United States government to the boomers, and a race such as was never witnessed before, and will probably never be seen again, was begun. In the race many were injured and some killed. Of the latter some met death by accident and two were murdered. The details of the crimes are not known, but the dead bodies, one stabbed and the other shot through the head, tell the manner of death. Many dead horses have been found on the prairie. Some died of overexertion, some were killed by falling in the race, and others receiving broken limbs in the rough prairie were shot by their owners.

Ashland, Wis., was on Sunday in great danger of destruction by forest fires. Citizens were called out of church to fight fire. The water gave out, after a desperate struggle of the firemen to save the town, and the hospitals were filled with victims of the flames and smoke. The damage to standing timber is immense.

FOREIGN.

In a manifesto of the British National Liberal Federation the lords are threatened with political annihilation if they continue to oppose the popular will.

Of 9,000 pilgrims who left Tunis for Mecca in May, fully one-half have died from cholera.

Edgar Mix, an American, was arrested at Przemysl, Austria-Galicia, on suspicion of being a Russian spy.

Prague, Bohemia, is practically in a state of siege. This is the result of the agitation of the young czecks.

Rebel war ships under Admiral Tello bombarded Rio de Janeiro, Brazil. Little damage was done. Cruisers are hastening to Brazil.

Villa-Canas, Spain, was devastated by a cloudburst. Sixty persons are known to have been drowned.

Riots continue in Spain over the fiscal reforms adopted by the government. At Mont Blanche three rioters were killed.

Damage inflicted by the rebel warships at Rio Janeiro is now admitted to have been greater than at first claimed.

Sufferers from dyspepsia have only themselves to blame if they fail to test the wonderful curative qualities of Ayer's Sarsaparilla. In purifying the blood, this medicine strengthens every organ of the body, and even the most abused stomach is soon restored to healthy action.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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WHERE TO FIND THE N. C. A. EXHIBIT.

The World's Fair Exhibit of the N. C. A. is in the northwest corner of the gallery of the Manufactures and Liberal Arts Building, easy of access and within short distances of several other religious exhibits of more or less interest. All visitors will be kindly welcomed to the Association booth by Rev. J. P. Stoddard or his assistants.

ATTENTION, IOWA!

The annual convention of the Iowa Christian Association will be held on the second Tuesday and Wednesday of November. Where shall we meet? The Executive Committee desire to locate the meeting where the largest measure of good may be accomplished. Invitations are solicited, and they will be carefully considered. Address all communications to T. P. ROBB.

Linton, Ia.

THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

The World's Congress of Christians, opposed to Secret Societies, will be held, God willing, in the Fine Art building, Lake Front, Chicago, October 5. The sessions will be at 2 and 7:30 P. M.

PARTIAL PROGRAM.

Rev. Joseph Cook—Illegal Secret Leagues.

Bishop H. J. Becker (an old soldier)—Patriotic Orders, such as the G. A. R.

Bishop P. F. Stevens—Some Objections to Secret Organizations.

Rev. M. A. Gault—The Political Influence of Secret Societies.

Rev. John G. Fee—Secret Orders.

Addresses are also expected from Pres. C. A. Blanchard, of Wheaton College, Rev. H. L. Kellogg, Rev. J. P. Stoddard, and others.

This will probably be the most representative gathering held on this subject for years, and all our readers should plan to attend.

ANTI-SECRECY CONFERENCE AT LAPORTE, INDIANA, SEPTEMBER 28.

Good speakers are expected.

The exercises will consist of addresses and discussions on Secret Societies and their antagonism to the church of Christ, the family and the state.

The invitation to attend is general, but with special reference to Northern Indiana, with a warm welcome for all friends of the cause.

Place of meeting—the Evangelical Lutheran church.

NEW HAMPSHIRE.

CALL FOR THE ANNUAL MEETING OF THE STATE CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

The seventeenth annual meeting of the New Hampshire Christian Association will be held with the Congregational church at Barnstead Parade, October 19–22, commencing on Thursday at 2 P. M., and continuing over the Sabbath.

Evangelists H. J. Pierson and wife, Pastor A. L. Smith of South Newmarket, Pastor George L. Kibbee, of Manchester, Ezra T. McIntire of Boston, Pastor J. Q. Adams of Gilford Village, and others have been invited to speak. Barnstead Parade is on the Suncook Valley R. R., about 20 miles from Manchester. Reduced railroad rates expected.

We should be glad to have our friends in neighboring States, who desire to see the church delivered from lodge rule, meet with us. The Gospel will be preached in its purity, and the various reforms presented from a Christian standpoint.

We expect the Lord to be with us in mighty power, to bless and save. S. C. KIMBALL,

Secretary N. H. C. A.

We desire to again call special attention to the excellent work in our reform which is in progress on the Pacific coast. The recent reports of Rev. P. B. Williams of anti-secrecy operations in Oregon are full of interest; and now he takes the field for awhile in another important portion of his district—the new State of Washington, where we trust that the prayers of all our people for his success may follow him. His program provides for one address every week-day evening, and two on each Sabbath. The labor is arduous and the means for carrying it on successfully are limited. Those who have money to spare for the work on the coast will find it a profitable investment. Donations may be sent to this office.

The *Voice of Masonry* for September, evidently smarting under the application, by Anti-masons, of Mackey's standard Masonic publications to the character and practices of Freemasons, coolly remarks that "Mackey never perfectly comprehended Freemasonry, and, consequently, never perfectly explained it!" When Masons "go back" on their own best friends in this manner, their opponents need expect no charity or benevolence from them. Mackey and Parvin have no superiors as exponents of Freemasonry. The first says that "Freemasonry is not Christianity, nor even a substitute for it;" and the latter says, substantially, that the alleged antiquity of Freemasonry, and the fabled connection of King Solomon with it, are simply *bosh.*

A converted friend once had a cross presented to him—one which, he felt, it was his imperative duty to bear; and while he was willing in his heart to carry it, it seemed an impossibility for him to lift it. He made it a subject of earnest thought and prayer before he undertook it, and was almost angry with himself when he found how little a burden it proved when he laid it on his shoulder. "It was the lightest cross I ever bore," he testified; but he felt in his soul that if the Lord had not borne the heavier part of it, it would have overtaxed his strength and crushed him. As the Lord meets the repentant sinner more than half-way, so he takes the most trying part of his burden from his faithful child and carries it for him.

Here is what a Jewish Rabbi said in his address at Chautauqua the other day: "I want to say to you, friends, that the fallacy that there is antagonism on the side of the Jew against Christianity should be laid aside once and forever. Let all the religious forces be united and stand shoulder to shoulder, that we may go forward in a conquering march against vice, ignorance and superstition. Nowhere in Jewish pulpit or writings will you find that there is hatred of Christianity. Oh, let the crime of 1800 years ago be fully atoned for! The Jew disclaims forever the guilt which has been charged upon him and has been the source of woes that may not be retold. We cannot bow the knee to Jesus, cannot worship him as divine; none the less do we glory in the inspiring example of his life as it has been pictured to the world. His nobility was the highest product of Judaism itself. We are one." No, we are *not* one, if this Jewish Rabbi means thereby that true followers of Christ, who acknowledge his divinity and worship him as "the Wonderful, Counsellor, the Mighty God, and the Everlasting Father," can fellowship with any man, Jew or Gentile, who openly avows that he "cannot bow the knee to Jesus, cannot worship him as divine". These are not the sentiments of a Christian, but of an unconverted Jew.

MY DISSENT.

BY REV. J. M. FOSTER.

As a member of the National Christian Association I feel called upon to enter my dissent against its action in continuing its identification with the World's Fair as an exhibitor. It is proper here to state that dissent is of two kinds—fundamental and ordinary. The first is against the constitution of the body and involves separation. The Reformers in the sixteenth century separated from the church of Rome because of her constitutional corruptions. Covenanters separate from the political body in this land because the constitution under which it accepted authority is immoral. But the second is against the administration; and when recorded and made as public as the act against which it is taken, the dissenter may continue acting with the body. Christ remained in the Jewish church during the days of his flesh, although it was corrupt, contenting himself with entering a public dissent against the false administration of the scribes and Pharisees, because the constitution of that church was still the pure Word of God. A member of synod or of Congress enters his dissent against an act of the body and records it, still remaining an active member. So I enter my

dissent, to free myself from personal responsibility for the wrong, while still remaining in the N. C. A.

It is my profound conviction that the anti-secret exhibit should be covered permanently and the agent withdrawn.

I. *The gates of the Fair are open every Sabbath, and the N. C. A. is a party to it so long as it remains.*

It has been said that the directors voted to close the gates and that frees them from responsibility. But that is not true. The directors open the gates on Sabbath. It is their act. They do it to save a fine, but it is their act. When Nebuchadnezzar required the three Hebrew children to worship his image, they refused, even though the penalty was being cast into the fiery furnace. When Belshazzar decreed that no one should offer a petition to any one except himself for thirty days, Daniel prayed as usual, although he knew the penalty would be his being cast into the lions' den. The directors should have closed the gates on Sabbath and paid the fine. And the N. C. A. should have said: "If you fear paying that fine more than disobeying God, we must separate."

It has been said that Christians can be identified with the World's Fair, even though it does break the Sabbath, just as they use a Sabbath-breaking railroad. Upon this we observe that there is an essential difference between the two. A railroad is a business enterprise, doing a legitimate business. But when the corporation decides to carry on their work on Sabbath, Christians should separate from the body and refuse to be identified with it as stockholder, director or executive officer. But the services of the corporation may be used in a legitimate way, just as you hire a wicked man to do a day's work for you, and pay him for value received. The World's Fair, however, is an entertainment, an exhibition, having perhaps a slight tincture of instruction, and must be judged with that class. The circus exists to entertain. The animal show connected with it is legitimate and valuable. But the performances of the ring are earthly, sensual and devilish, and these give character to the whole. It belongs to the world, and Christians should stay away. The theater is for amusement. There are many good plays and most of those given have good parts. But the immoralities and immoral tendencies of the theater brand it as a device of the evil one, with which Christians cannot afford to be associated. The World's Fair is an entertainment, having many excellent features. But its open gates on Sabbath, its saloons both numerous and great, and its Midway Plaisance performances, which would put to shame our lowest variety theaters, to say nothing of the nudity in art which should cause a Christian people to hang their heads in shame, determine it to be a worldly institution with which Christians cannot afford to be identified. The purpose of the N. C. A. is to oppose the kingdom and works of darkness, and, instead of countenancing the World's Fair in this wickedness, they should shake off the dust of their feet for a testimony against them.

II. *Separation from the World's Fair is the N. C. A.'s golden opportunity to dissent against these wrongs.*

The good that may be accomplished by staying would bear no comparison to the value of the testimony for truth and righteousness and purity that would be given by this separation. But it does seem patent that all the good that may be wrought by remaining would be worse than neutralized by its association with evil. And, worst of all, to be associated with such wickedness will incur the displeasure of God; and when he blows upon it our harvest withers. We cannot break God's law, under the pretext of doing good, and expect to avoid the consequences. And it does seem that these considerations leave the N. C. A. but one thing to do, and that is, get out of this "Vanity Fair." In doing that a rebuke will be given these wrongs which all the world will hear and consider.

III. *The Congress of Religions in which the N. C. A. is to have part is a dishonor to Christ.*

The early Christians suffered martyrdom rather than allow Christ to be placed in the Roman Pantheon upon a par with heathen gods. The N. C. A. separated from the lodge because pagan, Mohammedan, Jew and Christian are herded together as worshipers—of devils. The mission of Christ is to destroy all false religions and establish the true worship. The history, life and work of the N. C. A. make it imperative that Christ's honor be not compromised by association with that Congress of Religions.

Boston, Sept. 11, 1893.

NEW HAMPSHIRE.

BY ELDER S. C. KIMBALL.

A writer in the *Cynosure* of August 24 deplores the lodge-ridden condition of this State. I am sorry that his communication is anonymous. Things have indeed reached a sad pass if a writer cannot, in a Christian paper, discuss public matters without concealing his identity. I have published, for about fourteen years, an anti-secret paper and have made it a rule to require writers to back up their assertions with their names. This has proved somewhat embarrassing to men who have left lodges and wish to denounce their folly and wickedness, and yet justly fear persecution from their former comrades. Anonymous confessions and anonymous charges bear too much resemblance to lodge methods to suit me.

I have not the positive knowledge to deny the statements of "New England" but there is certainly another side to the shield. The very fact that Mr. Chandler, though not a Mason, has, from his coming of age, held the highest public offices almost continually from being Speaker of the House of Representatives to U. S. Senator, which office he now holds, proves either that the Masons do not have the power to fully control even New Hampshire politics, or they do not use their power. I believe the former. It is not good Anti-masonry to exaggerate the power of Masonry. It is not wise for a Christian to overrate Satan's power, or fear him. In conversation, recently, with the worthy president of the N. H. C. A., Robert A. Frohock, he stated that if the anti-secret forces of New Hampshire could be brought to act together, they would, nearly a quota, be able to control public affairs. Mr. Frohock has for years been in constant conflict with the rum-power and the lodge-power, in the courts, in politics, in the church, and in social life. He is an active prosecutor of rum-sellers, an active politician, and an active Christian. He has frequently encountered rum-sellers and Freemasons in court, and enforced the laws against them.

I will close this communication by asking if "New England" is a confessed Christian and a confessed Anti-mason? Let us walk in the light.

Newmarket, N. H.

THE REFORMER.

BY REV. P. B. WILLIAMS.

A reformer's life is a thorny path; and if not ending in violent death, is beset by opposition and bitter hate, even from those he seeks to bless. He starts out in life full of energy and zeal, determined to benefit his fellow-men. He sees vast evils to be fought, injustice to be exposed, and truths to be proclaimed, and goes to work with all the fire and devotion of youth.

Before he has proceeded far, he is beset by opposition, slander and malicious hate; and, unless endowed by nature with an iron will and bold energy, and possessed with true love for the cause which he advocates, he soon lays his armor by, and gladly retires from the field.

Thus each generation is sifted and purified of its spurious reformers; and while many start on their course like Bunyan's Obstinate and Pliable, the true reformer, like Bunyan's Pilgrim, is generally left to walk alone. Mankind love not the truth, and do not wish to be disturbed in habits of wrong-doing. "Remove not the ancient landmarks," they cry as they shut their eyes and close their ears.

Many listen at first to the reformer, and feel their souls stirred by his startling truths; but when the practice of his precepts begins to bear upon their purse, their ease, or their prejudices, they cry him down as "Wildfire" and "Radical;" and none but a man of giant force can maintain his stand.

Thus many who go on well for a time, and are the means of real good, become weary of the struggle, and sink into obscurity. So the steadfast reformer who perseveres unto the end bears the cross and obtains the crown, and is indeed worthy the remembrance of posterity.

The man who seeks to reform his fellow-men, should count well the cost. His name may be emblazoned in glowing colors upon banners and flags, or carved in splendor upon a lofty mountain, long after his death; but in life he must stand upon pillory, exposed to insult and injury. He will hear slanders invented with cruel ingenuity; his language will be distorted and misrepresented, and his best deeds vilified, even by those for whom he is laboring.

As the true reformer contends for right, and not for party or sect, he can have no chosen clique to rally round him in the hour of danger, but must fight single-handed, trusting to posterity to do justice to that reputation which his high vocation leaves him no time to guard. He may be thankful if his life is not hastened, and his dying pillow harassed, by the enemies of the truth, who never sleep till death has stilled the reformer's voice.

Who, in the face of all these difficulties, and the picture of the greatest Reformer the world ever knew hanging bleeding and dying on the cross, will try to make his voice heard in the cause of progress and improvement in morals and religion? I answer, he to whom God has given grace "to bear the toil, endure the pain," looking beyond the grave for his reward. He can persevere, for he knows "the end is not yet," "the end" which to the worldling (who looks only at the toil-worn body and cruel death,) seems naught, is glorious beyond description. It is a heaven of peace and joy, when this toil is over; a glorious home from whence he can see the work in which he spent his short life ever advancing and blessing future generations. If a man would be a true reformer—if he would rise above opposition, smile at base calumny, and persevere unto the end—let him look beyond the grave for his glory and victory.

Philomath, Ore.

PAPAL POSITION AND POWER.

BY M. N. BUTLER.

A friend and myself have concluded that another potent factor in postponing the struggle between Romanism and Protestantism is the Catholic ambition for position and power. For years the mother church has been steadily pushing her devoted sons forward in governmental affairs. In every department of the Federal government adroitly and successfully have Romanists secured office and control. With Carlisle and the United Treasury, the army and the navy, and the Federal salaries already pouring into her coffers, Rome is in no hurry for open rupture between Protestants and Catholics. Cunningly and surely the priest and the Jesuit have brought most of the cities, from mayor to street-cleaner—the legislative, judiciary and police municipality—emolument and officers, into the hands of the Roman hierarchy. State after State and county after county is yielding to their sway. In a free country like this Rome must accomplish by craft, flattery and bribery what in Europe, Mexico and South America she has done by cruelty and force of arms. She can capture and destroy Protestantism and our Republic sooner and safer to herself by this new policy. American Protestantism complacently votes its avowed and deadly enemies into power. The Catholic march for supremacy has been rapid. Rome is becoming impatient and hungry. She stands ready to drink the blood of millions of heretics. She saw President Cleveland throw a copy of the United States Constitution at the feet of the Roman pontiff; saw the officials at Washington send out a government vessel to meet and receive the Romish envoys; saw that vessel officially haul down Old Glory and run up the Catholic flag; saw the President and Cabinet send a letter and Secretary Lamar to officially homage Cardinal Gibbons. And every administration since Grant has been bowing lower and lower at the feet of Rome. No wonder Catholicism is building a Jesuit college and world's headquarters in Washington City. No wonder Satolli, a delegate pope, is already at at the national capital raising funds for building him a vatican. No wonder the Catholic press and clergy talk and act as if they already owned and ruled America. If, as alleged, they are drilling all male Catholics over sixteen years old

it is not necessary to fight the government. They expect to capture it without firing a gun. Rome is simply preparing to run the United States at her own sweet will and pleasure, as will be her prerogative, when completely in her power. She will then have a long score to settle with Protestantism. When the proper time comes she will need every improved Winchester to destroy heretics and establish and maintain her own supremacy. But will she fight the American Republic with these guns? Is it policy? Is it necessary? Would it not retard her onward march, wrest from her the reins of government now in her grasp and jeopardize and postpone her final triumph and coming victory? The *Catholic World* declares: "If the American Republic is to be sustained and preserved at all it must be by the rejection of the principles of the Reformation and the acceptance of Catholic principles by the American people. If allegiance to the church demands of us opposition to political principles adopted by our civil government, we should not hesitate to obey the church. While the state has rights, she has them only in virtue and by permission of the supreme authority, and that authority can only be expressed through the church. We are purely and simply Catholic and profess unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the State." Thus if our republican government is to be preserved at all, it must be by a rejection of all Protestantism and its very civilization because the fundamental, underlying principles of our Republic are those of the Reformation. To Catholicize those principles is to destroy them. It is well enough to keep an eye on a power that speaks to fifty millions of Protestants and the grandest free government on earth with such authority and dictation. At least a thorough examination of the Catholic question will give the Protestant public a better understanding of the situation. Has the papacy in all the history of the past ever made threats that she did not try to carry out? She bides her time and is seldom foiled in her schemes. The papacy is not ready just yet to enforce those demands. And there are other reasons why Rome does not want war.

Darlington, Mo.

CATHOLICS AND SECRET SOCIETIES.

The Chicago *Times* of last Thursday contained an article, the substance of which was evidently furnished by an intelligent Roman Catholic, indicating the relation of his church to all classes of secret societies.

Last week, at Archbishop Feehan's episcopal residence, a secret conference was held by the archbishops and bishops who had been in attendance upon the Catholic congress, including Mgr., Satolli and Card. Gibbons. Of course the proceedings were not made public, but for valid reasons it is believed that the question of bestowing the sanction of the church upon most of the prevalent secret societies was discussed.

The *Times'* article opens with the following "opinion of a prominent Catholic," who is "a member of several secret societies:"

> Remove the ban and let the Irish Catholics in, and if there is anything contrary to the church in them they will either soon correct it or burst up the societies. In either event the Holy Roman Catholic church would be the gainer, no matter who might be the loser.

The following is the comment of the *Times'* writer:

"This secret society business has long been a source of trouble and anxiety to the Catholic hierarchy of the United States and has given rise to so many contradictory opinions and decisions that the question of infallibility in morals has suffered in many dioceses. It is true the cardinals and archbishops and other hierarchs and theologians appear to think that the matter was definitely settled. But it is a broad and ticklish question, many laymen think.

"There is not a secret society in the United States, except the few that are specially anti-Catholic, that Catholics do not belong to. Those particularly under the ban of the church are the Freemasons and the Odd-fellows, especially the former, but both, even in this city where Archbishop Feehan guides, number many followers of his creed. It is said that the organizations whose constitutions and rules are to be considered include the American Legion of Honor, the Knights Templar, Order of the Eastern Star, Benevolent Protective Order of Elks, Grand Army of the Republic, Knights and Ladies of the Golden Rule, Knights of the Maccabees, Knights of Pythias, United American Mechanics, Royal Arcanum, Royal League, National Union, Independent and Ancient Order of Foresters, Ancient Order of United Workmen, and several organizations having special relations to foreign politics, which include the Clan-na-Gael and the Carbonari, to say nothing of the Mafia and St. Jaques societies, which probably exist only in name in this country. Every foreign nationality in this country has compact and more or less secret societies, and many of them are composed in great part, if not altogether, of Catholics. Nearly all of them are of a mutual benevolent character, and here, said one distinguished cleric, is where the difficulty in dealing with them begins.

"The Ancient Order of Hibernians, for instance, is a benevolent association, but it is also mainly a patriotic Irish organization and its political reminiscences are those of the Ribbonmen who gave it birth. Until a few years ago this order was condemned by the church in this country; but having a few years ago in a convention decided that its members should agree to be practical Catholics, the ban was removed from it. Still in one or more dioceses in the Eastern States it is said they are still in disfavor. Everybody knows the Fenians were condemned, though in truth they were never a secret organization. Their openness was their folly. The Clan-na-Gael was at one time regarded as a most wicked combination, and in most dioceses it is yet looked upon as an organization "tolerari potest," to quote Pope Leo's words, though in this diocese the church offers no objection to it. Indeed, it is asserted by those who ought to know that fifteen or sixteen priests of this city belong to it, and more than one of whom are attached to the Cathedral of the Holy Name. So it is safe to presume that the clan will not be anathematized.

"Besides the Ancient Order of Hibernians the most widely known Catholic secret societies are the Catholic Order of Foresters, the Catholic Benevolent Legion, the Catholic Mutual Benevolent association, and the Catholic Knights. Most of these have rituals similar to other organizations of somewhat similar names, but as they are distinctly attached to the church they cannot be interfered with.

"But counting in all the membership of the above Catholic secret societies (the Ancient Order of Hibernians excepted) it is probable that more Catholics belong to non-Catholic secret societies than to Catholic orders. In the rosters of the Royal League, the Royal Arcanum, the Knights of Pythias, the National Union, the United Order of Workmen, the Independent and Ancient Orders of Foresters, the Elks, and several others, the names of thousands of Catholics are to be found. So far, however, membership in those bodies has not brought the penalty of exclusion from the sacraments of the church, and the statement that the present archbishops' meeting was considering whether Catholics could conscientiously belong to them produced a great deal of anxiety yesterday."

The article ends with the following sentence:

"It is probable that nothing approaching a conclusion has yet been reached, and will not be, if at all, for some days, as the issue is one of vital importance to the economic and social relations of tens of thousands of Catholics as well as to the church itself."

Further developments are expected.

INTERNATIONAL CHRISTIAN CONFERENCE.

A note from Josiah Strong, D. D., the general secretary of the Evangelical Alliance for the United States of America (corner of 4th avenue and 22d street, New York City), brings the general program of the International Christian Conference, to be held in Chicago, October 8-15, under the direction of the Alliance. During its sessions will be held a large number of section conferences, having great practical value as schools of methods. In these section conferences many experts in Christian work will describe their own successful methods, thus giving all who wish to learn the benefit of their experience. Of these sections and the men and women who are to address them, some information will be furnished each week until the conference.

Of the more than one hundred congresses held in Chicago this season, many believe that the World's Christian Conference under the direction of the Evangelical Alliance is the most important and likely to prove the most useful. Its usefulness, however, will depend on the use which the Christian public make of it. The religious press, therefore, can render a most important service by acquainting its readers with the time and character of the conference.

The program, which can be obtained at the above address, or at the meeting of the conference, is quite voluminous and embraces a large number of addresses and papers on Christian Liberty, The Religious Condition of Protestant Christendom, Christian Union and Co-operation, The Church and Social Problems. Many distinguished speakers, educators and writers, will participate in the proceedings.

CRIMINAL STATISTICS.

New York City has a foreign-born population of 647,000 out of a total of 1,800,000. The foreigners are: Germany, 230,000; Ireland, 200,000; Russia, 55,000; Italy, 50,000! Great Britain, 49,000; Austria, 29,000; France 11,000; Canada and New Foundland, 9,000; other nationalities, 14,000.

In arriving at the important point as to the number in each race who commit murder and felonious assault as gathered from the police records of eight months past we find that:

One Italian in 574 commits a felonious assault and one in 12,222 a murder.

One Irishman in 3,636 commits a felonious assault and one in 13,333 a murder.

One German in 5,476 commits a felonious assault and one in 32,857 a murder.

One Russian in 3,235 commits a felonious assault and one in 55,000 a murder.

One Frenchman in 3,666 commits a felonious assault and one in 11,000 a murder.

One Englishman in 3,266 commits a felonious assault and one in 49,000 a murder.

One Austrian in 3,625 commits a felonious assault and there were no murders among 29,000.

One North-American Britisher in 9,000 commits a felonious assault. No murder recorded among 9 000.

One Spaniard in 500 commits a felonious assault, while one Hungarian in 4,333 is guilty of this offense. Neither race furnishes a murder.

One American in 7,185 commits a felonious assault and one in 35,204 a murder.

SCOTCH CHURCHES.

On Monday, Sept. 11, Queen Victoria laid the foundation of a new church in the parish of Balmoral, one of her favorite places of residence, and during the ceremony, personally and on her own responsibility, declared her warm attachment to the Church of Scotland, which, she said, so largely represented the feelings of the people of the country. In this ceremonial act and in this speech the Queen calls attention to a unique circumstance, namely, that she is the only human being in the world who is the constitutional head, spiritual and civil, of two utterly distinct and even conflicting church establishments—the Established Church of England, which is Episcopalian, and the Established Church of Scotland, which rejected episcopacy and rests on the equality of presbyters, following the doctrine of Calvin.

The Church of Scotland, however, is but one branch of the Presbyterian system in that country, and is said to represent less than one-half of the adherents of that faith. The latest statistics, as we gather them from contemporary journals, are as follows:

The State church of Scotland consists of 1,700 ministers and 600,000 communicants, governed by eighty-four presbyteries and sixteen synods. In England there are seventeen churches connected with the Church of Scotland. The Church of Scotland costs the people of Scotland, whether they accept its teachings or not, a round $2,000,000 per year, although there are many parishes in which the average number of communicants is only four and one-half.

The Free Church of Scotland, originating in the evils and excesses of the Patronage act of 1712 depriving the people of the democratic right to choose their ministers, and investing it in hereditary patrons of parishes, has proved the

most progressive religious institution in the United Kingdom. With no financial aid but voluntary gifts of its people, it sustains 1,100 ministers, seventy-four presbyteries, and furnishes to the church an annual income of $3,000,000, with three theological colleges and normal schools for teachers. It also sustains missions in India, South and Central Africa, Syria and Arabia, and carries on eighteen charges on the continent. In nine years the Free Presbyterians raised more than $4,000,000 for religious objects.

The disestablishment of the State Church of Scotland has been a favorite measure with the Liberals of England, and Mr. Gladstone, it is understood, favors it. What effect the action of the Queen may have upon its further discussion remains to be seen.

NEW ENGLAND LETTER.

Why do people go to church?—An antiquarian treasure—Wellesley freshmen—Architecture for women—Millionaires and the public—Woman Suffrage in Connecticut—The gipsey moth.

"Why do people go to church?" This is the conundrum that is being discussed in some quarters; but imagine the shocked surprise of our forefathers who gathered in their fireless meeting houses, on days when according to Judge Sewall's Diary the communion bread froze so hard as to rattle on the plates, and sat without a murmur through interminable discussions of Free Will and Moral Agency and Foreordination, and similar theological puzzles, to know that their descendants a hundred years after would be asking such a question. And yet it is an exceedingly proper inquiry if only asked in the right spirit and answered honestly, but the trouble is that so many people are more ready to answer for their neighbors than for themselves. But even in old Puritan times I suppose there was much the same mixture of motives that there is now. Forms change and manners alter, but generally speaking we do to-day what our ancestors did yesterday for much the same reasons. The old and the new are always meeting and intermingling. For instance, there is an increasing number among whom we may reckon some of the most devoted servants of God, who object even to the usual title of Reverend before their names. It is certain that only our being used to the familiar abbreviation prevents us from being startled by its unscripturalness. The writer's library contains among its chief treasures a copy of one of the earliest editions of Matthew Henry's great work, published in 1725, and on the title page I notice that the author's name is given as plain "Matthew Henry, Minister of the Gospel." How its simple dignity impresses one, like the Apostle Paul's "servant of Jesus Christ," and how effectually a Rev. before or a D.D. after would have spoiled it all!

These six bulky, sheep-skin-covered tomes belonged originally to Mr. Oliver Peabody, first minister of Natick, and successor of the Apostle Eliot in his work among the Indians. "He was eminently pious, and greatly beloved and lamented;" so the Religious Encyclopedia informs me, "dying in great peace, 1752." From him they passed into the hands of another good Puritan divine, the beloved minister of my father's boyhood, who left among his papers as one of the axioms by which he governed his long and useful life the following, which may well be commended to the pastors of to-day as one means of restoring the lost power of the pulpit: "The Bible, and not the philosophy or theories of men, shall be my standard, under divine guidance as to doctrines to be taught and duties to be inculcated; and that I may understand them I will endeavor to study the Scriptures with a teachable and childlike disposition, and not with a view to make the inspired volume bend to my preconceived opinions. In other words, my inquiry shall be, What does the Bible teach? What saith the Lord? And I will not sacrifice truth, duty or conscience to gain popularity or to please men."

That was the grand Puritan ideal, "truth," "duty," "conscience;" and towards this ideal they pressed unfalteringly. As for "compromise," or "policy," or "expediency," the words were not in their dictionary. But to come back to these venerable pages, with their obsolete spelling and their queer f's for s's, they seem almost living and sentient, to be handled with tender reverence, for were they not new and fresh when the first Georges were reigning, and settled into the solid respectability of age when our forefathers brewed that monster cup of tea for the fishes in Boston harber? If they could only speak, what a tale they might unfold!—stories of the French and Indian war at first-hand, when its terrors were a present reality; neighborhood gossip, romances, tragedies, comedies, all swallowed up in the great sea of oblivion; solemn, earnest talks with inquiring souls; hours of agonized wrestling with God, prayers the echoes of which may be still vibrating through eternity, and distilling upon us in dews of unconscious blessing.

But to come back to modern life and 1893. Wellesley opens with a Freshman class of 274, the first to be allowed elective studies. Under the new regime they are at liberty to choose any two, with the proviso that one must be a language or a science. A large majority have chosen the former. Women, as a rule, have a greater facility with languages than men. What instructor cannot certify to the fact that girls can usually write a better letter than boys at a corresponding age? But Wellesley young ladies are interested in practical matters, too. Several are now studying the labor question, preparatory to the time when they will have the ballot, and Tom the Irish coachman, will not "be worth the whole of them" on election day.

The Scientific School of Harvard has added another study, that of architecture, to its list. Now why would not this be a desirable addition in our women's colleges? A woman who is necessarily in the house far more than a man, and whose comfort is much more dependent on the convenience of its interior arrangements, ought to be able to plan one either for herself or others; plan it with an eye to the best possible hygienic conditions, as well as to that which the average architect of the other sex sees no use for, plenty of closet room. Wasn't it Vassar College that was planned without a single closet in the building? Catch a woman architect making any such omission. She would be much more likely to leave out the front stairs.

Again, a twenty-five times millionaire has departed from us, and though a liberal giver to worthy charities during his life, Mr. Ames, known as the richest man in New England, has left in his will not a cent to any public object. He seems to have had that desire which possesses all our rich men to-day, with scarce an exception, to keep the money in the family, in hopes that the fortune will keep aggregating. It is the same feeling, essentially, which makes the founder of a royal dynasty anxious to bequeath the crown, unimpaired in all its prerogatives, to his descendants, and is just as anti-American. A law which should tax all incomes that exceed a certain limit in proportion to their increase, is what is needed as an antidote to this tendency; and till this is done the chasm will keep growing wider between the possessor of millions and the common people. A good example of this pride of wealth generating an exclusiveness which goes beyond that of European royalties is afforded by W. K. Vanderbilt's white marble palace at Newport. It contains two hundred rooms, and cost three and a half million dollars, but is completely shut off from the public view by a solid iron fence sixteen feet high, while, in addition, a kind of granite archway has been made leading to the shore in the rear of his estate, so that he and his family can make their visits to the beach uncontaminated by sight of or contact with any of "the vulgar herd."

Connecticut women have just voted for school committee for the first time. In this respect she is behind Massachusetts—a good ways behind. Is it the great preponderance of Roman Catholics and foreigners in her manufacturing towns which has caused this? or is it a natural conservatism—a slowness to take up with new ideas? However, the "nutmeg State" has made a beginning, and perhaps the last will yet be first and the first last.

Recent experiments seem to prove that the gipsey-moth has an indefinite number of lives, leaving the proverbial "cat" nowhere. It will thrive on strychnine, Paris-green, and arsenic; and the commissioners are at their wits' ends to know how to treat the little pest. But isn't here an analogy between that and our moral pests? Doesn't evil thrive on poison, on falsehood and slander? Nothing will kill it but the truth, which is like God himself, "a consuming fire."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Sept. 20, 1893.

If a refutation were needed of the saying, "ministers' sons usually turn out badly," it would be furnished by the prominence of the sons of ministers in the present administration, starting with the President himself. Another minister's son—Mr. William B. Hornblower, of New York—has just received a very unusual honor for a man of his age—42 years—in being nominated by the President to the vacancy upon the Supreme Court bench, caused by the death of the late Justice Blatchford. Mr. Hornblower's father was educated to be a lawyer, but became a minister, while Mr. Hornblower was educated to be a minister, but became a lawyer. He comes of a family which has produced many eminent jurists; one of his grandfathers having been chief-justice of the State of New Jersey, one uncle—Justice Bradley—a member of the U. S. Supreme Court, and another—Judge Woodruff—of the U. S. Circuit Court. His brother and his mother have resided in Washington for some years.

Surgeon-General Wyman, of the Marine Hospital service, is in constant communication with Surgeon Murry, who is in charge of the yellow-fever-stricken city of Brunswick, Georgia. According to his latest information there is no need for physicians from the outside, and volunteers, neither nurses nor physicians, will be welcomed.

Rev. Dr. Domer anticipated the celebration of the centennial of the laying of the corner-stone of the Capitol building, which took place on Monday, by delivering an eloquent centennial sermon on Sunday, taking for his text Kings 5: 17—"And the king commanded, and they brought great stones, costly stones, and hewed stones to lay the foundations of the house." It was a sermon filled with interesting facts, all tending to show the divine protection which has been given our country by the greatest of all Rulers and our obligation to appreciate that favor by worshiping God.

Another has been added to the long list of crimes committed at the national capital by whisky and which, under our present laws, cannot be punished. An aged and respected father's head is bowed down with disgrace because of the brand of Cain, which has been placed upon his son, and two daughters are cruelly bereft of their only living parent; all because the sale of intoxicating liquor is legalized in Washington. The facts in this case are so peculiar and point so clearly to the unmitigated evil of the liquor traffic that a synopsis is herewith presented: A young man of good family, while intoxicated, went to the residence occupied by a highly respected widow and her two young daughters and attempted to make a forcible entry. He did not succeed in getting in, but he so badly frightened the ladies that they were afraid to go to bed, although it was long past the hour at which they usually retired. The mother, in her anxiety to learn whether the man was still at her door, went out upon a balcony from which the door could be seen. The balcony was old and insecure, and in a moment had broken down and the watchful mother was but a moaning mass of flesh and bones, on the ground in front of her residence, and in an hour those two girls were motherless; all on account of whisky. The young man was arrested, acknowledged that he was under the influence of liquor and had attempted to enter the house, but claimed that he did it because he thought a woman with whom he had been flirting on the street had entered the house. The judge was compelled to discharge the man, because there was no law upon which he could be held. Thus, whisky had made that man a murderer, for he had just as clearly committed a murder as though he had killed the widow with his own hands; but, there being no law against the sale of whisky, nobody could be punished. And so it goes on; the cursed stuff which carries ruin, desolation, crime and death wherever it goes, is sold under legal protection, and so it will continue to go on until an aroused people shall arise in their might and declare against the saloon, the mightiest single instrument of evil of our time. The day and hour of that arising no man can predict, but it

will—it must come, sooner or later, and God grant that it be soon.

President Cleveland held a special reception in honor of the delegates to the National Convention of Colored Baptists, yesterday afternoon. The convention will conclude its work to morrow or next day. The white ministers of the city have been active in making the convention a success. *

REFORM NEWS.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

WELCOME VISITORS.

Increased numbers visit the N. C. A. exhibit, and calls for information have been far greater in the present than the past month. Many students who were employed during vacation at the Fair, on returning, are supplying themselves with the means of meeting the secret society question intelligently in the various institutions with which they are connected. This is an encouraging feature of our work, which gives promise of workers when the present corps shall join the veterans "gone before."

Among interested callers who have helped together "by prayer and conference" I wish to mention with thanks Bro. D. F. Pratt, of Boston, whose voice and life are a protest against the whole system of secretism; Sister Fairchild, whose piety, devotion and active co-operation was second to none of the faithful ones who assisted in laying the foundations and sustaining the cause in Washington, D. C.; Joseph Cook, whose approval, after listening to explanations of our charts and a brief talk to the company gathered in front of our booth, was appreciated. The picture of his benevolent, intelligent face which adorned our booth was not entirely satisfactory, and he gave me an order for another, which is now in position and is certainly an improvement. Looking around at the group of portraits, Philo Carpenter, J. Blanchard, C. G. Finney, Wendell Phillips, D. L. Moody, E. P. Goodwin, Chas. Sumner, Joseph E. Roy, Howard Crosby, A. J. Gordon, Col. Geo. R. Clarke, and others, Mr. Cook remarked: "I feel highly honored in such company." "God bless you in your work!" with a hearty hand-shake, was the parting benediction of this great-souled hero in the arena of moral and spiritual conflict.

Bishop Weaver simply paused for a "hand-shake" across the table, and passed on with a care-worn look and a feeble step, in very striking contrast with the "Lincoln of the U. B. church" whom I once knew, when the flag of "no compromise with the secret empire" floated at the head of a long column of veterans in the contest for the pure church that should furnish neither shelter nor reputation to the enemies of Christ's bride; one whose fellowship I had once enjoyed, and from whom I had received encouragement and aid when assisting Mr. Ronanye in exposing Masonry, but who had adopted the principles of his bishop and joined the Freemasons, Knights of Pythias and other branches of Satan's synagogue. "He was quite communicative and gave no enviable account of what he found within the tyled recesses of "Satan's seat." Rev. Mr. Dinius and his wife, accompanied by a ministerial brother and his wife from the Pacific slope, brought greetings and words of cheer, and departed leaving a blessing of happy memories. This list might be indefinitely extended, by adding the names of Rev. Bro. Ferris and wife, Rev. Bro. Glassford, Bro. Miller and wife, Bro. Jones, and a host of worthies, showing that a good brother who had listened attentively for some time was not mistaken when he expressed surprise at finding that "they that be with us are more than they that be with them." Let us praise God and be of good courage.

TWO CLASSES.

Those who have personal knowledge and still adhere to their lodges may properly be put into two classes—the honorable men and the tricksters—and both are frequent visitors at our booth.

A middle-aged, well-dressed, fine-looking man spent some minutes looking over the ritual. When accosted he said: "I have all this and much more." Replying to the suggestion that the *accepted* Masonry of this country was contained in the York and Scottish Rites, he said: "You are correct; but I have the 33d degree ring of Albert Pike, left to me by a provision in his will. He was my intimate friend and unquestionably the greatest Mason that ever lived." When I asked about his official standing in the Supreme Council, he replied: "I am an *honorary*, not an *actual* member;" and, producing Pike's ring from his pocket and comparing it with his own on the middle finger of his right hand, he explained the difference—a bit of information that I was glad to obtain, and which I have had occasion to use for the benefit of our work. Should this meet the eye of my friend from Arkansas, he will please accept my thanks, not only for the valuable information which he gave me about titles, etc., in the Southern and Northern jurisdictions, but for the urbane, courteous, gentlemanly and honorable way in which he treated a friend who took radical ground against what he attempted honestly, though I must think unadvisedly, to justify.

An elderly man among the listeners, at a "period" in my remarks, stepped forward and extended his hand, which I took and at once noted the "Master's grip," which I returned. He paused long enough to draw me near and whisper in "low breath," "I know all about the accursed system; go on with your good work;" and then walked hastily away as if haunted by some terrible ghost of the throat-cutting, disemboweling, benevolent (?) fraternity.

Two young men, whose thoughtful attention I had noticed, left with the remark: "We have been listening for some time to hear some plausible defence or argument in favor of the lodges; we have heard plenty of *assertions* and denunciations, but not one sound argument or convincing proof of their utility. I think, sir, you are right, and have the best of them in every case."

A mercurial, self-sufficient apostle of the craft presented himself, with a number of backers, or what are called in ward politics, "clackers," for a tilt. He announced himself as a Jew, but declined to say whether or not he was a Mason. I saw no way more practical than to help him spin his own web and then choke him with his own "cable-tow". He was deft and artful; but when he felt what the lumbermen call a "timber hitch" "shutting off his wind" he became so much in earnest that the attending guard very properly ordered the "clackers" and their Ishmaelitish chief to "move on".

A "stalwart," when entangled in the meshes of his own admissions, said: "I am a Presbyterian elder and have taken all there is in Masonry." I asked: "How do you reconcile the Knight Templars' fifth libation with the sacrament of our Lord?" He replied: "*I have taken both*, and they are perfectly consistent." When I began to explain how the sealed libation is taken, he departed hastily, apparently not in the best of humor.

There were five instances in a single day where men, not intentionally, of course, but actually, acknowledged that they had taken what Elder Bernard calls "the oath of double damnation".

One other must suffice. A man who professed to know Dr. Roy exclaimed, on reading his testimony: "That's a lie." Pres. Finney, Geo. F. Pentecost, and especially Wendell Phillips, are the daily recipients of like complimentary (?) epithets. But the good work of exposing and withstanding this "hydra" goes on and is greatly strengthened and furthered by the efficient labors of Bros. Cook, Phillips, Richards, Hitchcock and others who have called and "taken a hand". All praise to God, who giveth the victory.

JAMES P. STODDARD.

THE EASTERN SECRETARY IN NEW ENGLAND.

218 COLUMBUS AVE.,
BOSTON, Mass., Sept. 21, '93.

DEAR CYNOSURE:—As I came through the Boston Common, this afternoon, and saw the long rows of seats filled with men out of work, many of them the red-nosed, blear-eyed kind, some feeling blue because they had drank whisky, and others because they couldn't, and all idle because no man had hired them—I thought that if only these men could be brought to Christ and get filled with his Spirit, how useful they might be.

The reformer is never out of employment. He has work the year round. The harder the times, the harder he must work. My work of the week past has been largely personal visitation.

I find, since my last writing, that I have secured twenty-eight subscriptions to our paper. Those who have subscribed are largely young men, consecrated young men. These are to be among the pillars in the churches to which they belong. I have found them in the Congregational, Baptist, Methodist, Lutheran, Presbyterian and other churches. My heart has been made glad to find so many of the Christian young men free from the lodge snare and willing to inform themselves. Once well-informed, I am sure they will not be caught.

Several have asked me if the Scandinavian temperance society called "Templars" is a secret society. I can say, as carried on in Boston it is not. I do not know its history. It is said to have broken off from the Good Templars, a secret temperance organization.

I was invited to attend the Templars' meeting last Saturday evening, at 12 Kneeland street. I found no one at the door asking a grip, sign or password. On entering and stating my business I was shown the utmost courtesy. I found about fifty persons, largely young men and ladies, present. As the Scandinavian language was used, I could not tell all that was said. A Christian song was sung in English, and the moral sentiment appeared to be good. Although it was the night for the election of officers, they gave me ten minutes to speak of my work. I congratulated them on being an open temperance organization. I suggested that the saloon-keeper puts up the screen because he is ashamed of his business. When the young man takes the first drink he doesn't want his mother to know it, so he seeks "darkness rather than light," because he feels that his "deed is evil." Many a wayward young man can trace his downfall directly to his uniting with a secret club or lodge. My remarks were well received; and several invitations were given to speak to them again concerning this matter. The president and seven of the leaders subscribed for the *Cynosure*.

In the canvassing work one learns to read human nature. It is exceedingly interesting to see how different minds work. I called on an elderly man, a typical New England Congregationalist. His face was a benediction. His hearhearing was impaired, but his eye was bright. There was nothing sly or narrow indicated in his countenance, but the reverse. I saw that open, frank expression that one likes to meet. When I told him of my mission, he said, with a surprised accent to his voice, "Why, sir, I am a Mason!" Scarcely waiting for me to express surprise, he went on: "I havn't been to a lodge for more than fifty years, and I don't think it's any place for a Christian; but I don't want to tell what they do there. You know 'once a Mason, always a Mason.'" I replied that I did not want him to tell me what they did there, because I knew already. I then explained that the Masonic oath was merely a profanation, and not binding, as he sup-

(*Continued on 9th page.*)

CORRESPONDENCE.

THE MAD RUSH FOR FREE PUBLIC LANDS.

DOUGLASS, Kan., Sept., 1893.

EDITOR CYNOSURE:—We are in the midst of another land "opening". The great Cherokee Strip, beginning with fertile lands below eastern Kansas, and running out into the arid semi-desert expanse at the foot of the Rocky Mountains, will be opened, ere this is printed, to the home-seekers, as they are popularly supposed to be. The rush for "the Strip" is something almost incredible. For some days more than a hundred wagons a day, some days as high as a hundred and fifty, have gone past our door. This is only one of the numerous well-travelled roads to the promised land.

To the Eastern theorist it would seem a sign of land-hunger and poverty seeking a home. There is something of this element in it, it is true; but in great measure it is simply, to the eye of the experienced Westerner, a colossal exhibition of greed. Here is something to be gotten for nothing, a thing that appeals most powerfully to the average man, if not to all men. Men would attempt to carry off an elephant for which

they had no use, if they could get it for nothing.

Then again, the lottery and race element appeals strongly to many. Here is a prize, of which only a portion of the immigrants can get anything, and the result depends partly on luck and partly on the swiftness of the horses—just the combination to interest and ensnare the ordinary man.

And so they come, "the strippers," as we call them, in all sorts of outfits, in all sorts of conditions, all sorts of people. They come from long distances, some even from the other side of the water. Many of them are well-to-do, having farms or homes elsewhere; but here is a chance of winning a prize without much cost, and they are on hand. Doctors, merchants, lawyers, mechanics, preachers even, are carried away with the fever. If this land could only have been given to industrious, honest, but landless farmers, what an excellent thing it would have been! But how to do this seems to have been an unsolvable problem.

It is very hot, dry and dusty, and the appearance of the "boomers" is in accordance. It is what is called "ague weather," for the nights are quite cool; and sickness must largely prevail among the immigrants. There will be suffering for lack of water, feed, and probably food. But all this counts little to the greedy mob rushing south. There are, however, quite a number making in the other direction.

It will be a grand day for Southern Kansas when the Indian land is all settled up and these periodical demoralizations cease. The rush for the town lots will doubtless be the most violent, for here the speculative element enters most largely.

Oh, if there were only such a rush for that land beyond the skies, where there is a claim for every one who will apply—mansions for all!

T. C. MOFFATT.

A GOOD TESTIMONY.

PAXTON, Ill., September 18, 1893.

EDITOR CYNOSURE —Believing that Jesus Christ is the model by whom we should strive to live aright, and having no evidence from any source that he ever locked up himself in a hall or cell with other men for the purpose of proclaiming the work of salvation and love, but spake it openly alike to rich and poor, in the street or on the mount, without fees or dues, I conscientiously believe, and am fully persuaded, that secret societies are not only unjustly claimed to be benevolent organizations, but are entirely contrary to both true religion and morality, and a great injury to this land.

I have, therefore, pledged myself to ever denounce their work. Although as yet unfit for public service in this behalf, I may undertake it at a future day, and will spend much of my time in studying this evil.

I have been verbally informed of your Association, and hope that it can help me to acquire more knowledge of secret societies.

MATTHEW CALLECOD.

SERVING TWO MASTERS.

CHICAGO, September 20, 1893.

EDITOR CYNOSURE:—I recently met an able minister from Ohio who is peculiarly situated, since he is a Mason and the pastor of an orthodox church in which there exists a strong lodge element, yet he is opposed to both Freemasonry and Odd-fellowship. Fearful of losing his pastorate, he does not yet dare to attack the lodge openly, but is privately working against it. Of the two, he says that the Odd-fellows in his district are by far the most rancorous and the hardest to encounter. He hopes, however, to be able soon to leave his present charge for one more in harmony with his present views of the secret empire. Like many another fledgling, he became infatuated with the alleged "beauty, strength and wisdom" of Freemasonry, the boastful "benevolence" of the Odd-fellows, and the glare and pageantry of other societies; and now, when he ought to be enjoying the fullest liberty of the Gospel of Christ, he finds himself handicapped by what he knows are the evils of an organization that is the enemy of Christianity. Hence, at present, he is on the fence, knowing his duty but doing it not.

Separation is his only salvation. MARK.

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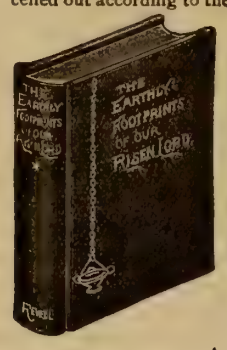

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, SEPTEMBER 28, 1893.

BRO. FOSTER'S DISSENT.

We print herewith the protest of the President of our New England Association against the action of the National Christian Association in connection with the World's Columbian Exposition. In reference to it we desire to say:

I. That there is no particular difference of opinion among us as to the conduct of the Exposition. The things which Bro. Foster complains of we also complain of; what he condemns we condemn. We believe the liquor privileges, the heathen dances, the Sunday opening, and the violation of the promise for Sunday closing will make the Exposition to be sorrowfully remembered by millions of American citizens.

II. Had we known in the beginning what was to be, we should of course have had nothing whatever to do with the Exposition. When we arranged the exhibit, we had the promise of the Commission and the Directors that the law should be respected. And all through the shameful history of the effort for Sunday opening, down to its fitting termination in maundering maudlinism, we hoped, and had reason to hope, that the law would triumph and the gates be closed on the Lord's day.

III. Now that this hope is taken away by judicial anarchy, the question comes: What is our duty? On this subject there is difference of opinion; but a majority of those who have attended the Board meetings felt that the effort of the Directors to close on the Lord's day so changed the situation as to render it proper to continue our exhibit. While we cannot all agree in this judgment, it was that of the major part, and must be our rule until God gives further light. It is hoped by us all that good may result from the presence of our representative there.

IV. Bro. Foster's additional objection to our part in the Religious Parliament does not seem to us well-founded. That is not a worshiping assemblage, but a gathering of the representatives of the religions of the world. Bro. Foster would no doubt consent to speak with a heathen man and show to him the superiority of the Christian faith. If he should do so, of course he would listen civilly to his replies. That is all that the Religious Congress proposes. Of course, weak-backed Christians of uncertain vision may on such occasions say many foolish and injurious things. That, however, results not from the principle of the assemblage, but from human infirmity. Should it be proposed to organize a church of the members of this Congress, we should quite agree with our brother that no Christian should have anything to do with it, but to oppose it as an anti-Christ.

V. Let us not forget that this Fair is rapidly passing, and will soon be nothing more than a memory. The principles for which we contend are eternal. God and Satan seek the mastery of the human race. All lodges are synagogues of Satan, and are, as we believe, training men to serve him here and to share his doom hereafter. In connection with this, they are destroying families, corrupting courts, and unsettling the civil order of all nations in which they exist. It is our high office to withstand and expose these evil institutions, and from this duty we should not allow ourselves to be diverted. We may differ in opinion, as we do, respecting methods, but we are all agreed as to ends, and, in the name of our Lord Jesus Christ, we should push on the battle until he shall come for us, or we shall go to him.

THE CASE OF DR. GRAVES.

The case of Dr. T. Thatcher Graves is a remarkable addition to criminal literature. April 19, 1891, Mrs. Barnaby of Providence, R. I., who was visiting friends at Denver, Col., died from the effects of poison. April 9 she drank from a bottle of whisky that had come by mail from Boston and which was labeled, "Wish you a happy New Year. Please accept this fine old whisky from your friends in the woods."

The whisky contained a solution of arsenic. Dr. Graves was accused of sending the bottle. After one of the most famous trials in the criminal annals of this country Dr. Graves was convicted of murder in the first degree and was sentenced to be hanged. The Supreme Court granted him a new trial, which was to have begun the latter part of September.

September 5, Dr. Graves, who was in jail at Denver, awaiting his new trial, was found dead in his cell, by an attendant. Suicide was at once suspected. On his person was found the following letter to the coroner:

"Pease do not hold an autopsy on my remains. The cause of death may be rendered as follows: Died from persecution; worn out; exhausted."

No direct evidence of suicide was visible. There were also letters to Mrs. Graves, wife of the doctor, to Jailer Crews, and an address to the public, all dated August 9, 1893.

The letter to the public was published. It is long and mainly a denunciation of the prosecution made against him by District Attorney Stevens and others. He charged all sorts of bribery and corruption and states that his only escape is in self-destruction, as he has already spent a fortune in defending himself for a crime he never committed. In conclusion he says:

"Allow me to repeat that which I have always said publicly and privately: *Upon my solemn Masonic oath*, I, T. Thatcher Graves, did not have anything to do in any way, shape, manner or deed with the death of Mrs. Barnaby. I write this knowing what the future will soon have in store for me. The people will believe and sympathize with me. They will know that even the strongest man can be beaten down by a cyclone of filth, mud and persecution."

It was also hinted publicly that Dr. Graves ended his own life with some mysterious drug or combination of drugs which could only have been prepared by an expert chemist; and those who believe him guilty of the murder of Mrs. Barnaby are said to be contemplating connecting the poison by which the doctor ended his own troubles with that contained in the mysterious bottle of whisky sent to Mrs. Barnaby. The doctor's widow stoutly opposed an autopsy and inquest, and said that her husband was persecuted to death; that she did not consider it a case of suicide, but a death from a sudden shock connected with heart failure, due to the persecution of the past year.

Such is the story as given by the press. There are those, however, who, taking all the circumstances into consideration, doubt exceedingly that Dr. Graves is dead, but believe that his Masonic friends spirited him out of jail, furnished a "good-enough" substitute for his body in some other man's corpse, and by refusing to hold an autopsy or inquest on the remains, completely hoodwinked the public, while Graves was making his escape. Similar frauds have been perpetrated in other cases where Masons were concerned, and the fraternity is "smart enough" to do many strange things, and completely cover up its tracks.

ROME AND ODD-FELLOWSHIP.

"Catholics and Secret Societies," from the Chicago *Times*, printed on the third page of this issue of the *Cynosure*, reveals the present position of the Church of Rome towards the lodge system, as we believe, quite correctly. Our attention is especially attracted to this passage: "Those particularly under the ban of the church are the Freemasons and Odd-fellows, especially the former; but both, even in this city, where Archbishop Feehan presides, number many followers of his creed."

We were favored with a call, last week, from Rev. Mr. Cooney, of Notre Dame, Ind., a pastor of the Church of Rome, who, when asked in regard to this subject, stated that so far as Odd-fellowship is concerned, its members are admitted to the communion of his church. We introduced the fact that the Sovereign Grand Lodge of Odd-fellows had commanded all chaplains of the order to omit the name of Christ in their lodge prayers. To this Mr. Cooney replied that that is a matter existing only between their consciences and God, and no bar to the followship of individual Odd-fellows in the church. As regards Freemasonry, members must either quit the Masonic lodge or the church.

This statement is in exact harmony with the *bulls* of Popes Clement XII. (1738), Benedict XIV. (1775), Pius VII. (1814), and Pius IX. "According to these bulls," says "Mackey's Encyclopædia of Freemasonry" (Article "Bulls," p. 134) "a Freemason is *ipso facto* excommunicated by continuing his membership in the society, and is thus deprived of all spiritual privileges while living and of the rites of burial when dead." The present Pope has also confirmed the fulminations against the fraternity of his predecessors.

MASONRY AND THE FAMILY.

We learned, incidentally, the case of a young woman, coming from Minneapolis, Minn., in search of her husband, who had preceded her to Chicago, deserting her and carrying off the means of her support. She said he was a member of the Masonic lodge in the former city, and inquired of a lawyer with whom she was in consultation whether the Masons could make him restore what he had taken. The lawyer did not think they could, and told her that the most they could do would be to expel him from the lodge. This would not help her, and she left him, to seek redress and relief elsewhere.

If this young woman's story was true, and we see no reason to doubt it, here was a crime committed by a Master Master, and practically shielded by the lodge and the fraternity.

Surely, Masonry is strong to protect wrongdoers, and very weak in its power to help its victims.

CANDOR.

One of the rarest things, even among good men, is a mind so divested of all selfish bias, and so open to convictions from all sources, as to accept all truth in entire simplicity of spirit, and to give it all the authority it deserves. It is even questionable whether any human mind, save that of our Divine Lord, ever attained to so exalted a state of absolute candor.

This is not only true of individual convictions but is more emphatically true of what is called public opinion. This always varies with the prevailing bias of real or supposed self-interest. The history of reforms in America is full of examples.

From 1776 to 1820 the general trend of public opinion in America was against the system of slavery. It was tolerated, but only as a temporary and abnormal institution, opposed alike to justice and sound policy. This was quite apparent in the passage of the ordinance of 1787, prohibiting slavery in the Northwest Territory. It is remarkable that this ordinance evoked not a word of protest from the slave States, even though a large part of the territory had belonged to Virginia. The testimony of the great religious bodies, at that time, was quite unanimous in opposition to the system. The Presbyterians in 1784 called it "man stealing," and the Methodists "the sum of all villainies."

From the time of the invention of the cotton-gin, which greatly enhanced the profits of slavery, and especially after the admission of Missouri as a slave State, there was a most powerful drift of public sentiment in the opposite direction, so much so that even in the North people who dared to question the rightfulness of slavery were mobbed, and sometimes killed. Even in New England a Christian woman was sent to jail for teaching colored girls to read. The legislature of Connecticut passed a special act to prevent Negro education.

The nation went to war with Mexico in the interest of slavery extension, and for many years not an act was passed in the American Congress that did not meet the approval of the friends of slavery. Slowly there came a reaction in the public mind, which, after thirty years of agitation, brought about the election of Abraham Lincoln; and yet, to all human appearances, the system of slavery would have survived and grown, had not the South precipitated their rebellion.

To-day there is practically no difference of opinion as to the wrongfulness and impolicy of slavery; and yet the facts on which this conclusion is based were as apparent fifty years ago as to-day.

Freemasonry, like slavery, had nothing in its intrinsic character to commend it to the public conscience, and yet so strong had it become, in 1826, that there was scarcely raised a question as to the propriety and wisdom of membership in the order. No one seemed to be aware of the in-

herent folly and wickedness of the system. But the abduction and murder of William Morgan, together with the publication of his expose, brought about a wide-spread reaction. The leading statesmen and religious teachers of the North were emphatic in its condemnation, and for a few years it was intensely unpopular. The absorption of the public mind in the slavery question, the rise of Odd-fellowship and the Sons of Temperance and other minor orders, paved the way for the coming back of the mother institution, with nearly all of her former arrogance and power; and yet there is no reason for this change. If any new facts have been developed they have been to the greater disparagement of the entire lodge system.

It is, however, a most hopeful fact that there is a growth in Christian candor. Men are more tolerant of the opinions of others than in former ages, whether because they consider them less important or because they are more kindly disposed towards those who hold them.

In the good time coming, when we shall be like our Lord because "we shall see him as he is," we shall see *all* truth as it is, and no longer be blinded by the false lights of pride and selfishness.

GOOD LIARS.

The question is often asked: "May not a man be a good Christian and be a Freemason? Some further questions need to be asked and answered: Does not every intelligent Mason know that Freemasonry has been published to the world? Is it not expected and required of him that he shall not admit this, but *pretend* that it has not been truly published, and that its so-called mysteries are a profound secret to all but the initiated? Is not such a pretension virtually a falsehood?

Can a man be a good Christian and a habitual liar? Pres. Chas. G. Finney said that one reason why he renounced Masonry was that a man could not be a Mason *without* lying!

FUNDS ARE NEEDED.

There is urgent need in our work of liberal donations and the payment of moneys designed for the following purposes:

1. For furnishing anti-secrecy literature to college reading-rooms.

Among the encouraging incidents with which our work abounds, is that told by a student of Yale College, during his call at this office last week. Like most young men who enter our great colleges, he was invited to unite with the Freemasons. Fortunately he had read anti-secrecy books in the library of Andover Theological Seminary, *which had been upon its shelves about sixty years*, and the seed thus sown by some departed benefactor had the blessed effect of keeping this young man out of the lodge. Who says that ours is not a God-appointed work? Let us sow beside all waters.

2. For the Ministers' Fund for supplying the *Cynosure* and tracts to ministers of the Gospel who favor our work, but are unable to subscribe for the paper or pay for literature for distribution.

3. For the payment of agents and lecturers in the field, who are devoting their time and talents to our cause.

4. For supplying anti-secrecy literature—tracts, etc.—for distribution at the N. C. A. World's Fair exhibit.

5. For defraying expenses of organizing anti-secrecy State and other conventions and conferences, including room rent, fuel, lights, etc.

Friends, after a little consideration, will observe the great benefits accruing to our work through all these channels; and the knowledge of them should prompt liberal responses from all those who know and feel the immensity and importance of the cause which we have in hand, and which we should endeavor to push with all our energies during the remaining months of the present year and those which are to follow.

The field is widening, is now white for the harvest, and the necessity for help is imperative.

—On the 17th inst. Rev. S. F. Porter, the College agent of the N. C. A., celebrated his eightieth birthday. Notwithstanding his great age, he retains a large share of his former energy, and expects to resume his anti-secrecy work among the colleges, in which we all bid him God-speed.

—T. D. Allen, of Kingston, Ont., writes that some time ago he noticed in the *Cynosure* a review of "The Wonderful Law," published by H. L. Hastings, 47 Cornhill, Boston, and adds: "I have read this pamphlet....The work is excellent, and from actual knowledge I can say I know of two men converted from infidelity by reading it." This is a good testimony in favor of a good book.

—Writing of the miserable condition of the Negro, owing to the neglect and persecution to which he is subjected by those who should, long ago, have lifted him out of the slough of sin and ignorance in which he has floundered since the war ended, the *Catholic Review* suggests that the church of Rome should "lay hold of the Negroes and do for them what Protestantism has failed to do". Slavery before the war was bad enough, and the present condition of the Negro in the South is deplorable; why add to his sufferings by consigning him to the fires of purgatory as well as to those at the stake?

—On the third page of this issue we print the announcement of the International Christian Conference to be held in this city, under the auspices of the Evangelical Alliance, October 8–15. In addition we would say that the section conferences will constitute a school of instruction in practical and successful methods of Christian work, taught by experts who will not present theories, but speak from their own experience. These sections will comprise evangelistic, reformatory, educational, social, economic and miscellaneous topics, to the number of sixty. Full programs can be obtained at the entrance.

—A Freemason writing to us from Platte Center, Neb., and objecting to the sentiments of the *Cynosure*, says: "I am praying every day for the uplifting and building of the lodges, and they are 'getting there, Eli;' and I hope they will continue to grow in the future as in the past." This man writes two pages to inform us of his abhorrence of Anti-masonry, but not one argument does he present in favor of his pet fraternity or any other secret society. Masonry never argues: it simply *asserts*—truly, if in its interest—and falsely, too, for the same reason. In the lexicon of the fraternity, Masonry is *everything*, and nothing else counts.

—"J. D. S.," writing from Lodi, Wis., to the (United Presbyterian) *Christian Instructor*, furnishes the following Masonic experience: "In conversation some time since with a member of one local Masonic lodge, in fact, chaplain of the lodge, though not a member of any church, it was almost amusing to hear him tell how little Masonry had ever done for him, while at the same time he stood as its enthusiastic advocate and commended it to the favor of young men. The chaplain himself was advanced in years, and his experience was that of one of the fathers. 'All,' said he, 'that I ever gained by being a Mason was the privilege of a stop-over check from a Masonic railroad conductor, while on a journey, which at a previous stage of the journey the conductor had refused me. This favor saved me about seven dollars.' He then added, that at another time, he had loaned a certain Masonic brother four hundred dollars, partly, at least, because he was a member of 'the craft,' which loan turned out to be a permanent, if not a profitable, investment. According to his own artless account then, his jolly good fellowship in secrecy had, up to date, netted to his gray-haired brother's pocket-book a depletion of three hundred and ninety-three dollars." Experience proves that Masonic "benevolence" costs all that it is worth, and, as in this instance, a good deal more.

REFORM NEWS (*Continued from 5th page.*)

posed, and that it was not true that "once a Mason was always a Mason." Just as well say, "Once a sinner, always a sinner." That old gentleman was no more a Mason at heart than I am. He did not have deceit enough about him to make the first principle of a Mason; yet the yoke of bondage was upon him, because of a lack of knowledge.

All the use the lodge has for such men is to point to them as being "good," and yet Masons; and thus they ensnare the well-intending.

I heard Rev. W. E. Barton preach most interesting discourse on the importance of aiding young men wishing a Christian education. He spoke of his own experience in going to Berea College. His struggles with adversity have done much in fitting him for the large field into which God has called him. With God's blessing, great results may be expected from his ministration this winter.

I attended a Christian Endeavor meeting in Warren Avenue Baptist church on Monday evening, and made the acquaintance of several young men who have subscribed for the *Cynosure*. The pastor of this church, Rev. Robert MacDonald, knew but little of the lodge, but will know more. It was his opinion that there was not a Mason in his church. Rev. O. P. Gifford was the former pastor of this church. His able address against the lodge has been read with interest by many. *If God be for us who can be against us?*

W. B. STODDARD.

Rev. W. B. Stoddard and Bro. E. T. McIntire recently went to Winchester, New Hampshire, and spoke against the lodge and its evils, with the usual effect of "surprising" or hitting some of the initiated. The local paper gave its views of the meeting as follows. The editor said:

The anti-secret society meetings here last Sunday and Monday were directed against the Masons. Prominent members of the fraternity, however, assert that the speaker, Rev. Mr. Stoddard, was never a member of the order, and wholly misrepresented it.

The following appeared as a communication in the *Valley Record:*

The readers of your paper will be interested to know of the success of the meetings held here in the town hall Sunday and Monday for the purpose of enlightening the people regarding the evils of secret societies. The people here were taken by surprise. Those who are outside the lodge could scarcely believe that persons of good standing in our community could belong to such an evil organization as the Masonic was shown to be. Statements were made and quotations were given from Masonic standard authority which were convincing and convicting, as was also the testimony of the converted Mason of 21 degrees. We were thankful to find a few honest Masons who said they would not advise young men to join this system of iniquity.

REV. WM. FENTON IN NEBRASKA.

MALMO, Neb., Sept. 18, 1893.

EDITOR CYNOSURE:—I departed from Omaha on Thursday last, in company with Rev. C. G. Widen, vice president of the Nebraska State Christian Association, opposed to secret societies, and pastor of the Swedish Lutheran church at Mead, and spoke in his church in the evening.

The next morning (Friday) I went to Wahoo, where is situated the Luther Academy, from which we have an extended view of the surrounding country, with an open horizon, affording a fine site for an astronomical observatory. Rev. J. Ekholm bade me welcome to speak in his church. It being the evening for the young people's meeting, the lecture was preceded and followed by musical exercises. The Congregational pastor, Rev. Mr. Longley, conducted the opening exercises by reading Scripture and prayer. Professor Hill, president of the Academy, supplemented the lecture with some remarks upon the Eleusinian Mysteries, which are to-day, to the shame of many of the churches and theological seminaries, made the basis of the rituals of secret societies that build their unclean nests in the churches, making the churches a habitation of foul and hateful birds. A follower of Robert G. Ingersoll was in the audience, who, when an opportunity was given for questions, would have it appear that the Bible is no better than Masonry represents it, namely, nothing but a lying fraud. If people want to believe a lie and worship the devil, taking pleasure in the unrighteous lodge-worship, they may do so; but God will give such over to believe a lie, that they may be damned.

On Saturday evening I came to this beautiful village, and was met on the platform by Rev. O. A. Johnson, pastor of the Swedish Lutheran church, and invited to his home.

On Lord's day morning I made a brief address to the Union Sabbath-school in the public school building, and at half-past 11 delivered an address in the church preparatory to the address of the evening.

This morning I go to Swedeburg, and thence to a few other places in this State.

Yours truly, W. FENTON.

THE HOME.

MY KEEPER.

In the secret of His presence
I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs!
Stormy winds, His words fulfilling,
Beat without, but cannot harm,
For the Master's voice is stilling
Storm and tempest to a calm.

In the secret of His presence
All the darkness disappears;
For a sun that knows no setting
Throws a rainbow on my tears.
So the day grows ever lighter,
Broadening to the perfect noon;
So the way grows ever brighter,
Heaven is coming near and soon.

In the secret of His presence
Nevermore can foes alarm;
In the shadow of the Highest
I can meet them with a psalm;
For the strong pavilion hides me—
Turns their fiery darts aside,
And I know, whate'er betides me,
I shall live because He died!

In the secret of His presence
Is the sweet, unbroken rest;
Pleasures, joys, in glorious fullness,
Making earth like Eden blest;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my keeper,
Keeping mine and keeping me!

—*Rev. Henry Burton, in Lutheran Observer.*

EDDIE LEE'S MISSION.

BY MRS. VICTORIA ALEXANDRA STONE.

"The bridge over the Santee will be swept away before to-morrow night," said Ed. Duncan; and he fanned his heated face with his straw hat as he spoke; "that is if the rain continues."

The woman did not reply, and Duncan exclaimed: "It will rain all day and all night; look at the sky;" and indeed the black clouds which covered the heavens looked threatening enough to warrant Duncan's remark. "What will become of the men at the mill? We cannot send them any provisions if the bridge is swept away," said Duncan's wife. "We must get word to them," he replied; "but how? not a man can be spared from the place." "But the letter is written;" Mrs. Duncan said; "yet how are we going to send it?"

There was silence for a moment; then a lad of sixteen rose slowly from a corner of the room, where he had been lying upon his face reading. "I will go," he said. "You?" replied Duncan in amazement—"a lad like you?" "Please, sir," the boy said, "I was there twice last winter and know the way. I am not afraid." "Let him go," said Mrs. Duncan. Mr. Duncan and the woman conferred together for some minutes and the result was the letter was placed in the boy's hands and he was sent upon his errand.

"You understand the situation?" Mr. Duncan said to the boy as he parted with him at the gate; "the rains have continued for more than a week; the Santee river is constantly rising, and the bridge cannot last twenty-four hours longer; and if it is carried away no supplies can reach the men at the mills. Go, my lad, and God grant that you may deliver the message in safety."

Eddie Lee pocketed the letter, buttoned his jacket, and started proudly upon his errand. He was an orphan, and Edward Duncan had taken him from the workhouse two years before. He had had few advantages, but he was a noble-spirited lad; and he looked forward with high aspirations to the manhood that was dawning before him. He understood the responsibility that rested upon him in being entrusted with the letter; and, as he walked bravely along he said: "I guess the men at the mills will be glad to see some one from the settlement; but won't they be surprised to see a boy like me, though? Well, I guess they will cross the Santee bridge before it is swept away," and he hurried along, whistling a merry tune.

He reached the end of the road that wound down the slope, through the woods, and at last he started to climb the hill. The rain had ceased, and the sun was very hot. He panted as he reached the top of the hill, and stopped and fanned his heated face with his straw hat for a few moments.

The "clearing" now stretched before him, a natural plateau, where the trees had been felled that furnished the lumber for the mill. It was many acres in extent, but Eddie knew that the mills lay just below the southern slope. He was tired and hungry, and when he reached the highest point of the plateau he sat down on a log to rest and eat his luncheon. He ate leisurely, thinking, meanwhile. "It must be about two o'clock now," he thought, "and the clouds over yonder look like rain. I must be quick." He brushed the crumbs from his lap and sprang to the ground, and at the same instant he felt a stinging pain in his right arm. He looked down and a wild scream burst from his lips. "It is a rattlesnake," he cried, "and it has bitten me!"

He stood for an instant as if paralyzed, and then started down the slope on a wild run. One thought was uppermost in his mind—the letter. Had he not been entrusted with the letter? And did not Duncan say the Santee bridge would not stand twenty-four hours? Oh, to reach the mills! On he rushed, clambering over logs, stumbling, falling, springing up again! By and by he stopped, breathless, "I cannot go any farther," he said. "I cannot get to the mills. I must lie down!" Farewell to all his ambitious dreams of manhood! Eddie thought of this in a confused way, as he lay there on the southern slope of the clearing.

Suddenly he heard voices, but they sounded far away; or was it the crows whose cawing he heard above his head? He raised his heavy eyelids; yes, there, a few rods away, were two men. His hands tugged wildly at his breast and soon his left hand clutched the precious letter. He struggled to a sitting posture and raised a feeble shout, waving the letter above his head. The men heard and looked wonderingly at the slight form of the lad lying there upon the ground.

"Are you from the mills?" he inquired as they bent over him. "Yes," they replied. "Then take this," he said, and he handed them the letter. He saw them take it; saw that it was in safe hands, and then the heavy lids drooped over the blue eyes again.

It rained all night, and there was no sleep in the settlement; they sat up all night watching the bridge; and as the morning dawned the women shed tears of joy, for the bridge was still there. The whole settlement stood beside the river listening, but no sound was heard but the roar of the waters. At last, however, Duncan's deep bass voice was heard crying, "They are coming!" They listened, and above the roar of the waters could be heard the tramp, tramp, tramp of the men.

Now they have reached the bridge, and they march slowly across it, two abreast, and as they reach the shore they form in two parallel lines, and stand with uncovered heads, while two men march slowly between them bearing a stretcher upon which, covered with a blanket, lies the corpse of poor Eddie Lee.

The bridge stood until noon, when, with a crash and a roar like thunder, the heavy timbers parted and were borne rapidly down the river.

Steamburgh, N. Y.

PUTTING ON CHRIST.

No man's example will precisely fit his fellowman; but there is this strange virtue about the character of Christ, that you may all imitate it and yet be none of you mere imitators. He is perfectly natural who is perfectly like Christ. There need be no affectation, no painful restraint, no straining. So wonderfully is Jesus the second Adam of the new-born race that each member of that family may bear a likeness to him and yet exhibit a clear individuality. A man advanced in years and wisdom may put him on, and so may the least instructed and the freshest comer among us. Please remember this: we may not choose examples, but each one is bound to copy the Lord Jesus. You have a special personality; you are such a person that there is not another exactly like you; and you are placed in circumstances so peculiar that no one else is tried exactly as you are—to you, then, this exhortation is sent: "Put ye on the Lord Jesus Christ." It is absolutely certain that for you, with your personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances and are only tried by common temptations, you are to "put on the Lord Jesus Christ," for he will be suitable for you also. "Oh," cries one, "but the Lord Jesus never was exactly where I am!" You say this from want of knowing better, or from want of thought. He had been tempted in all points, like as you are. There are certain relationships which the Lord Jesus could not literally occupy, but then he took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does any one demand how he could be an example for husbands? Hearken! "Husbands, love your wives, even as Christ also loved the church and gave himself for it." He is your model in a relationship which naturally he never sustained, but which in every deed he has more than fulfilled. Wherever you may be, you will find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful and ought to be quitted. In any place, at any hour, in any circumstances, in any matter, you may put on the Lord Jesus Christ and never fear that your array will be unsuitable.—*Rev. Charles H. Spurgeon.*

THE NEW TESTAMENT WAY.

There are very few of us who are not some time in our lives brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way, nor the most effective way. There is a better, surer, and higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all that I can do to take care of my character. If that is clean and pure and luminous, the light in me will shine on and out, and by and by will pierce the clouds and dispel them. For clouds are temporary, because earthly; but sunshine is eternal, because divine. Anyone can distort my shadow; but no one but myself can distort me; and if I am not distorted my shadow will not long be distorted. But if it is, what matter?

Do not run after accusers. Do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life-work; and accept the position in which false accusation, and consequent scandal and reproach, place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Outlook.*

"CERTAINTIES OF RELIGION."

At the "World's Fair Parliament of Religions," Joseph Cook discussed the "Certainties of Religion." He said: "The world expects to hear from us this afternoon no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. Now, I hold that it is a certainty, and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape—my conscience, my God, and my record of sin in an irreversible past. How am I to be harmonized with that unescapable environment? Here is Lady Macbeth. See how she rubs her hands:

"Out, damned spot! Will these hands ne'er be clean?
All the perfumes of Araby could not sweeten this little hand."

And her husband in a similar mood says:

"This my hand will rather
The multitudinous sea incarnadine,
Making the green one red."

"What religion can wash Lady Macbeth's red right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that, you have not come here with a serious purpose to a parliament of religions. I turn to Mohammedanism. Can you wash our red right hands? I turn to Confucianism and Buddhism. Can you wash our red right hands? Take the ideas which have produced the Torsos of the early faiths and you will have a universal religion, under some of the names of God, and it will be a harmonious outline with Christianity. There is no peace anywhere in the universe for a soul with bad intentions, and there

ought not to be. Ours is a transitional age, and we are told we are all sons of God; and so we are in a natural sense, but not in a moral sense. We are all capable of changing eyes with God, and until we do change eyes with him it is impossible for us to face him in peace. I hold that we not only cannot escape from conscience and God and our records of sin, but that it is a certainty, and a strategic certainty, that, except Christianity, there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with this environment."

"A BOND."

A devoted family of the Society of Friends was deeply afflicted. They had lost their property, and were left almost penniless. The wife was sad indeed, and almost ready to despair; but the dear old man was cheerful. The wife was almost ready to "curse God and die". She was astonished at the coolness with which her husband met his lot; so she asked him one day:—

"Husband, how is it that you bear this trouble so well? It almost crushes me to the earth."

"Why, wife, we are not quite so bad as you imagine. We have one bond left which we can live upon."

"Why, husband, what bond do you mean? I thought all was lost."

"Oh, no! Here is one bond, and I will read it to you. It is in the old family Bible and reads as follows: 'I will never leave thee nor forsake thee.'"

His wife inquired, "Do you call that a bond?"

"Yes," he replied; "it is the word of God, and cannot fail."

Dear reader, the common trials of life may come upon you, and you will need some strong arm to lean upon, some refuge to fly to, some bond which will do to live upon. Now is the time to secure it; now is the time to live so near to God that all will be well in the deepest sorrow.

But I am writing to some who are in trouble already, and they need help now. Then take the Quaker's bond: "I will never leave thee nor forsake thee." God's promises are always "on demand," and he will be with you in six troubles, and in the seventh he will not forsake you.—*Zion's Watchman.*

HONEST MOLLY.

In a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken th' ithers. I suld cheat or be cheated wi' them."

"Herb Molly" never wronged anyone of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who stopped once to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them, and drew them to her again. More than one busy housekeeper would go a mile out of her way to buy from Old Molly.

"It is not only that her herbs are fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly! It is the kindest soul in the world that looks out of her eyes."

In the twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and "rough," made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market who was going astray. She lived alone. These rough folk were the only children she had. She had love enough in her old heart to mother them all.

But the thing which gave her such extraordinary power over them, was that God was so real to her.

"She don't preach," one woman said, "but Jesus is with her all the time. She talks to him. She knows him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Molly died the other day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said:

"A woman may sit as a huckster in this market, and yet be one of the angels of God."

That was her only funeral sermon.—*Youth's Companion.*

"TO SET THE WORLD REJOICING."

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter.

There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor.

No robin but may thrill some heart
His dawnlight gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—*Selected.*

TEMPERANCE.

THE SALOON VS. HARD TIMES.

The saloon is one of the most heartless enemies of mankind. Although liquor dealers are ever ready to bear a prominent part in every public gathering, at least whenever their interests are not directly assailed; and although they at times support some benevolent and humane enterprises, nevertheless their ultimate aim is not the welfare of their fellow men, but an increase of their traffic in strong drink. Whenever a liquor dealer leads in any public movement, there is strong ground for suspicion that the liquor traffic will be favored with the lion's share of the profit. They offer a "free lunch," but will take the last penny out of the purse of their victims for strong drink. And the same heartless principle is carried out in all their relations to society. They spread out their nets, and the slaves of King Alcohol are ensnared in flocks.

In our cities the common day-laborers furnish the saloon the largest and most regular patronage. A great many of these poor toilers visit the saloons as regularly as they go their meals. Not a few are so ignorant as to think that their daily potion of beer is as necessary to their health and strength as their daily bread. It is not an uncommon thing to hear the wives of these duped victims of strong drink say that they must supply their tables with beer or their husbands could not endure the hard work that is demanded of them. Their wish is father of the thought. Their appetite for this poisonous beverage has gotten the mastery over them, and perhaps some of these men are satisfied to think that there is nourishment in alcohol. Oh, that they would listen to the voice of some prophet who would gladly proclaim and substantiate the fact to them that men who endure hard labor the best and men who are the most skilled laborers are not those who patronize the saloon. On the contrary, men are in greater demand who abstain from strong drink. Strong drink is a curse to the body and a prey on physical strength.

In the days of their prosperity, when labor is in demand and wages good and their health yet unbroken, these caterers to the flesh live their ideal lives. They eat and drink to their satisfaction, and are not as wise as many a brute in providing for the future. What they do not consume on their immediate living, they squander in a drunken revel immediately after pay day. Their appetite for drink overpowers every desire to lay by anything for a future day when they may be in need and helpless. An evil day comes upon them and they have nothing in reserve to meet it. In sickness they become objects of public charity or are left to suffer for their folly. When out of employment their need drives them mad and they become a peril to society. Plunder and riot and bloodshed are invariably the accompaniments of a financial crisis, simply because so many of the lower classes of society are driven by the ravages of hunger to deeds of violence. In their misfortune they are sure to lay the blame on some imaginary or real being beside themselves; and if they cannot wreak their vengeance on some employer or capitalist they begin to destroy property. The recent riots in this city among foreigners is a practical illustration of the fearful abyss into which these patrons of the saloons plunge themselves.

But when everybody is crying "hard times," the saloons are reaping a rich harvest. When shops shut down and men are not needed on public works, which support so many foreigners, because they are cheap laborers, there is no cessation in the liquor business; rather the contrary—liquor dealers have an increase of patronage. Saloons are decorated when laborers are on a strike or are out of employment, because to them it is a profitable affair. Every other business may suffer during a financial crisis, but the saloon knows no hard times, except when a religious revival sweeps the town. The only remedy for the evils of the liquor traffic is the grace of our Lord Jesus Christ.—*Evangelical Messenger.*

GOD'S SALVATION.

"My brother and I kept a grocery on Conongo street, Elmira, N. Y. In the back part of the store we kept beer. I became a confirmed drinker. One, two, and finally three drinks I must have before breakfast. In coming down Church street one night after being on a spree for several days, Catholic though I was, I heard a voice say, 'What will the end be?' 'A drunkard's grave! a drunkard's hell!' I became alarmed about myself. I went to our priest and made an engagement for him to meet me at the church next day. I came to the church; he was there inside the altar in full robes. Kneeling there before him at the altar I took a solemn obligation not to drink for two years, and at a great struggle I kept it, crossing the road often to avoid passing a saloon. I was under a double bondage, bound by my vow, bound by the power of appetite—a struggle continually.

"At the expiration of the time of my vow I said to a comrade: 'To-morrow I am a free man.'

"He asked what I meant; then I told him of my vow. The morrow night was spent in a drinking revel.

"The priest who had taken my obligation, a fine young man, became sick and died. At his funeral the aged priest whom he had assisted, officiated. Standing by the open grave he, priest and religious guide of the people, was so under the influence of liquor that he nearly fell into the grave. His condition was so apparent that none of his friends attempted to deny it. They said he was so affected by the death of the young priest that he took some stimulant to help him through the service. But my faith in his religion was gone.

"I said, 'If he is subject to like passions with me and cannot control his appetite, a slave as I am, how is he able to pronounce forgiveness for my sins? He is no better than I am.' My faith in Romanism was broken.

"With a companion I was working in the lumber region of the west branch of the Susquehanna. My companion and I went to care for his brother-in-law, every night lifting him out of bed while his wife made it for the night. His sister asked us to pray with her. By her prayers I was brought under conviction, began to read the Bible, an unknown book before. By God's grace I was converted, the appetite for drink gone. I have often since prayed in bar-rooms and saloons. No bonds any longer; a power, not of Rome, but of God, makes me free. Not restraint now, but freedom. Praise God!

"My mother, a Romanist, after seventeen year's separation would not shake hands with me, a Protestant. But God has raised up fathers and mothers in Israel."

Such was a testimony at Byron camp meeting. Once a despised drunkard, gambler, now he is a respected, acceptable and useful minister of the Gospel. Such is the power of Christ to save.—*B. H. R., in Earnest Christian.*

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON II.—Fourth Quarter, 1893.—October 8.

SUBJECT.—Redemption in Christ.—Rom. 3: 19-26.

GOLDEN TEXT.—Being justified freely by his grace through the redemption that is in Christ Jesus.—Romans 3: 24.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Rom. 3: 19-26. T.—Job 9: 1-20. W.—Jer. 23: 1-8. T.—Rom. 9: 20-33. F.—Luke 18: 1-14. S.—Hab. 2: 1-11. S.—Heb. 11: 1-10; 32-40.

COMMENTS BY E. E. FLAGG.

1. *How we cannot obtain salvation.*—vs. 19, 20. The human heart, when convicted of sin, if it has no knowledge of a better way, will always try to gain salvation by works. But God says, "by the deeds of the law shall no flesh be justified," and experience has invariably shown how utterly futile are all such efforts to obtain peace of mind. The law being universally violated, has become not a rule of life but a savor of death. It convicts of sin, but has no power to save from the bitter consequences. In the first part of this epistle Paul shows up the deplorable moral condition of the Gentiles who are "without excuse," having the light of nature, and the law written on their own consciences; yet they willfully darkened the first by their own vain imaginings, and violated the second until "God gave them over to a reprobate mind,"—that is, to hardened, brutalized consciences, which allowed them to go on to the farthest extreme of unnatural indulgence in sin with impunity. Conscience thus became "seared as by a hot iron," so that they, though "knowing the judgment of God"; that is, seeing the evil consequences of such sin in the entailment of death and disease on themselves and others, "not only do the same, but have pleasure"—or "consent"—with them that do them. Turning then to the Jews, the dark picture is not relieved; for they had done even worse, making their religious zeal a cloak for the most atrocious crimes, even to crucifying the Son of God. Resting in the law and making their boast of it, they had broken the law while they thought themselves most rigidly keeping it. Thus the whole world, Jew and Gentile, alike stood in need of a common salvation. The law could show them their guilt and danger but no way out of it.

2 *The way of salvation by faith.*—vs. 21–23. "But now the righteousness"—or the "love"—"of God is manifested," by saving men without the law;—not by absolving them from obedience to his commandments, but by opening up a new and living way through faith in Christ, by which they are justified; treated as though they had kept the law perfectly. This way of salvation shows itself divine (1) in its universality. It makes no difference between Jew and Gentile; between a Humboldt or the lowest savage. Both must be saved in one way. (2) In its being a panacea for sin in every stage, whether it be the refined selfishness of wealth and culture, or the gross, brutalizing sins of the slums. The experience of every Christian, from Paul and Augustine to Luther and Bunyan, prove that "by the works of the law shall no flesh be justified," for surely they who suffered so much for Christ's sake might be saved by works if anybody could. "For all have sinned and come short of the glory of God." The greatest saint must stand on the same level with the greatest sinner, so far as salvation is concerned. The Romish doctrine of supererogatory works of merit cannot be found in the Bible. We are all beggars until Christ makes us rich, naked until he clothes us with his righteousness, captives condemned to death until he gives us freedom and eternal life.

3. *How Jesus saves us.*—vs. 24–26. "Whom God hath set forth"—or "foreordained" in the eternal counsels of his will—"to be a propitiation," etc. Many commentators construe it "a Mercy Seat," which is especially appropriate if we consider that the Mercy Seat under the old covenant, with its shadowing cherubims, was the place where God's presence was visibly manifested, as it was revealed in the life and person of his Son Jesus Christ, to those born later. "Through faith in his blood"; not by works, "lest," as Paul expresses it in another place, "any man should boast". The human race is by nature inclined to glory in its own achievements. How spiritual pride would be increased if they had indeed anything whereof to glory! if one could say, "My good works saved me," or another, "I bought heaven by long seasons of fasting and bodily austerity." "For the remission"—or "passing over"—"of sins that are past." So we, too, have our Passover, Christ, sacrificed that we might live. If we could live a perfect life for all future time what could we do with the past? We want a salvation that "passes over" our former transgressions and remembers them no more. "That he might be just"—having respect to his own law that "he that sinneth shall die"—and yet "the justifier of him who believeth in Jesus." This was the great problem, how to save a race and yet be just;—and it was solved as only a perfectly holy and loving God could solve it. Having made such an infinite sacrifice for man's salvation, how must he regard the deliberate rejection of his Son's name in the prayers of the lodge? the ignoring of any reference to the atonement, and the substituting of allegiance to the precepts of the order, for a life of obedience and faith in Jesus?

RELIGIOUS NEWS.

CONGREGATIONAL.

—At the communion service at the First Church, Toledo, Ohio, Sept. 3, Dr. W. W. Williams made the remarkable statement that this occasion was the fortieth anniversary of his first communion with this church, and that he had not been absent from a single sacrament in all that time. He is now in his seventy-second year, and has preached with vigor and acceptance every Sunday during the two months of the junior pastor's vacation.

METHODIST EPISCOPAL.

—The reports at the recent session of the Japan conference show 3,193 church members, an increase of seventy-nine; 841 probationers, an increase of 160; 5,485 Sunday-school scholars, an increase of 1,298. Bishop Foster made three Japanese presiding elders, to the great joy and satisfaction of the Japanese brethren. They are also pastors of churches.

—The Brooklyn (N. Y.) church society of the M. E. church received last year $32,630, and expended $24,941.90; of the balance on hand, $7,350 has been appropriated. The object of this society is to aid churches and Sunday-schools that are in debt. The last annual report shows there are in Brooklyn forty-two M. E churches with property valued at $2,316,000, on which there is an indebtedness of $446,400. These churches have a membership of 18,667.

—Rev. R. N. Price and Rev. Dr. Reid, one editor of the *Holston Methodist*, the other editor of the Raleigh *Advocate*, have accepted chairs in colleges. Dr. Price says his election was in answer to prayer for some employment "to get rations and raiment".

—The Baltimore *Methodist* says: "Our Methodist editors have settled the silver question, the labor question, the Home Rule question, and the political question of the day generally; but how to conduct a prayer meeting, how to revive the waning spirituality of our churches, and how to reach the masses with the Gospel, are problems as far from solution as ever."

—The conferences of the Methodist Episcopal church "have no doctrinal discussions, and are devoted chiefly to practical work." This is affirmed by the New York *Christian Advocate*. It is thought to be a reason why in that church there is so little difficulty that results in division.

MISSIONS.

—The anniversary of the American Missionary Association will be celebrated at Elgin, Ill., October 24–26.

—The 300 students in Mr. Moody's Bible Institute in Chicago do practical mission work every night.

—The Japan Mission of the Evangelical Association, which was founded in 1875, when four missionaries began their work in Tokio, has been formed into an annual conference with one presiding elder's district and sixteen pastoral appointments.

—Perhaps the most noted distributor of Bibles in the world was Deacon William Brown, of New Hampshire. He began this work in 1849 and kept it up until his death at the age of 76 years, which occurred this year During that time he gave away no less than 120,000 copies of the Scriptures.

—Floating Christian Endeavorers on the United States steamship Albatross, in Alaskan waters, distributed tracts to the whaling fleet and held prayer meetings on board, which were attended by sailors from all the vessels in port.

—The Congress on Missions, Sept. 28 to Oct. 5, in connection with the series of great World Congresses at Chicago, promises to be one of the very best. Its promoters are representatives of various leading denominations of the church. It will discuss the entire missionary problem of the church, beginning with city missions and broadening then to home and then to foreign missions. All kinds and phases of missionary work will be discussed. Among those who have agreed to give addresses are, Rev. John Paton, Dr. H. Grattan Guinness, Dr. G. F. Pentecost, Dr. Arthur T. Pierson, Rev. Edgerton Young, Pres. George Washburn and Rev. John Fordyce. The Woman's Congress will meet at the same time, in the adjoining hall. Prof. G. Frederick Wright, Bishop Whipple, and Mrs. Alice Freeman Palmer will be among the speakers.

—In Persia there is suffering for the Gospel's sake, and Mirza Ibrahim, after lying for a year in prison because he dared to transfer his allegiance from Mohammed to Christ, has finally died. Though enduring untold suffering and insult, he was steadfast to the last.

—Twelve years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of twenty steamers on the upper river.

—Speaking of mission work in general in India, Dr. Pentecost says: "We are one hundred years behind the opportunity that God has made for us in India. If we should double our missionary force in India to-morrow, we would not be able to gather the ripe fruit that is waiting for us there."

SALVATION ARMY.

—Religious work among the native Maoris in New Zealand is carried on by twenty officers and one hundred and twenty-six soldiers and recruits of the Salvation Army, who are now kindly received, being allowed to "rub noses" with the people.

SUNDAY-SCHOOLS.

—Echoes of the International Sunday-school Convention at St. Louis:

—Dr. Phillips stated that India now has 5,548 Sunday-schools, 10,715 teachers, and 197,754 scholars.

—Rev. Jos. Edwards of London represented the Sunday-school work of Continental Europe, where missions were organized in 1864. Now there are in Europe 25,099 schools, 88,950 teachers, and 1,635,000 scholars, showing a gain since the first world's convention, held four years ago, of 6,000 schools, 19,000 teachers, and 500,000 scholars. But while this gain was so encouraging there were still in those countries 40,000,000 children and young people who were outside of these schools.

—Mr. Towers described the work of the London Sunday-school union, organized in 1803, and now having twenty denominations affiliated with it. While its great work is to help village schools, it also prints a magazine for the Young People's Society of Christian Endeavor, encourages the organization of Bands of Hope, which now have an enrollment of 1,800,000 children, all pledged to total abstinence, maintains a teachers' home of rest at the seaside, and annually provides country homes for 1,500 children. Equally marvelous is the work of the Foreign Sunday-school Association of Brooklyn, represented by Sir H. C. Woodruff, now doing work in more than a dozen countries in about all parts of the world. A strong plea was made by Dr. W. A. Duncan of New York and others in behalf of the home study department, already having 259 classes and a membership of more than 5,000. It was the general conviction that this was supplying a long-felt need, and that Bible study can and ought to be done outside of the Sunday-school and yet under the Sunday-school's supervision.

UNITED PRESBYTERIANS.

—This question was recently handed to us: "How is the United Presbyterian church now on secret societies?" It is all right on them. It is down on them. It stands over them. It tramples on them. Of course, being above them, occasionally a member with small conscience and not upheld and strengthened by his vows, may slip through our platform into one of them. But our position is far above them; as far as Christianity is above natural religion or paganism.—*Midland, Omaha, Neb.*

MISCELLANEOUS.

—The World's Congress of Missions asks that Sunday, Oct. 1, be observed as "missionary day" in all churches. It is suggested that at least one service be devoted to the consideration of mission work.

—Toronto has decided that she will not permit any street cars to be run in that city on Sunday. The decision was made at the polls, and the advocates of Sunday cars were defeated by the following vote: For Sunday cars, 13,060; against Sunday cars, 14,085.

—It is twenty years since Dr. Mackay of Canada, missionary of the Presbyterian church, began to work in North Formosa. The result is that in that part of the island there is at this day 2,605 baptized Christians. fifty native preachers, two ordained pastors, and many other workers.

—General Booth carries on his missions at comparatively small cost. The officers who work among the Zulus get sixty cents per week of salary, besides cornmeal for breakfast, rice for dinner, with an occasional bucket of molasses thrown in. The latter costs twelve cents at the sugar mill.

—The progress of missionary work in the New Hebrides in Polynesia has been very encouraging. It began with a people warlike and fierce, cannibals of the lowest type. Of the 100,000 natives of the island, 40,000 are now Christians, but 40,000 are still cannibals with an intermediate body not yet free from the old superstitions. In the past thirty years thirteen languages on the islands have been reduced to writing, and the Scriptures translated into them.

NEWS OF THE WEEK.

CHICAGO.

It has been officially decided to close the World's Fair at the previously appointed time, October 31, and preparations are in progress for razing the buildings immediately after the exhibits shall have been removed.

Several buildings were greatly damaged at the World's Fair on Thursday night last, by wind and rain. The loss is estimated at $50,000.

Thieves ransacked the E. A. Mulford residence at Highland Park, carrying away about $2,000 worth of property.

General resumption of work by the sewer contractors promises to give work to a number of the city's unemployed.

Attempt will be made to have E. W. Smith sentenced on the admitted charge of bribing the Cronin jury.

Child labor occupied the attention of the factory inspectors. A. P. Stevens said it is increasing in Illinois.

Frank H. Collier has been declared in the probate court "fit to control his own property".

James P. Lockwood, of Chicago, was elected national commander of the Regular Army and Navy Union at St. Louis.

Prof. S. A. King and Miss Joie Morris, who made an ascension in a balloon at Jackson Park, were rescued by the cutter Andy Johnson after an exciting experience in the lake.

In a building on Wells street which is alleged to be haunted Adam Tischbein committed suicide by asphyxiation.

A temporary stoppage in the flow of gas at Edgewater endangered hundreds of lives. Police officers roused the residents.

Mrs. Elizabeth B. W. Dunham was granted a divorce from her husband, the ex-Congressman, at Canton, S. D.

Thirty-three representatives of trades unions of Paris, France, who came to inspect the Exposition, were welcomed by their Chicago brethren.

In the Parliament of Religions Messrs. Mazoondar and Dharmapala criticized the work of American missionaries in the Orient.

COUNTRY.

An income tax is possible. The ways and means committee is said to be in favor of such a measure.

Five men were killed by an explosion of gas in a colliery at Plymouth, near Wilkesbarre, Pa.

Representatives of Canada and the United States have made a satisfactory agreement concerning inspection of immigrants.

Interest in monetary circles centered in Washington. Senate inaction it is feared will result in gold exports.

Benjamin F. Mitchell has accepted the Prohibition-Republican nomination for Governor of Iowa.

Iowa prohibitionists have issued a call for contributions to the fund for the fight against the saloon.

Detroit Methodists will petition Congress to repeal the Geary anti-Chinese law at once on the ground of justice.

The Southern Pacific will end the transcontinental passenger war by a return to the old rates Oct. 1.

President Reinhardt, of the Atchison, reports increase in freight business and the resumption of the Colorado silver mines.

Abner Kirby, long a resident of Milwaukee and at one time mayor of the city, died at his home.

Lieutenant Peary's expedition arrived at Bowdoin Bay, Greenland, on August 3, and began preparations to winter there.

One of the worst wrecks of many years occurred near Manteno, Illinois, on the Big Four road on the night of September 18. The Cincinnati limited left Chicago at 9:15, and had been divided into three sections, which were running five minutes apart. The engine of the second section plunged into the rear sleeper of the first section. The force of the collision drove the rear sleeper through those immediately preceding it, crushing them and killing or injuring nearly every one on board. Occupants of the day coaches escaped with bruises or cuts. Nine are known to have been killed and twenty seriously injured.

The second daughter of President Cleveland has been named Esther.

The Carnegie Steel Works at Homestead, Pa., have resumed operations, with two thousand men.

Ex-minister Robert T. Lincoln has written a letter, denying flatly a report that his father, President Lincoln, was a spiritualist, and had a "medium" living at the White House, who led him to issue the Emancipation Proclamation.

The Negro Julian, who murdered Judge Estopinal in New Orleans, has been lynched, tortured and burned. The State troops were called out to resist the mob, several of whom were killed; but they rallied and accomplished their horrible work.

The robbers who "held up" a train in northern Wisconsin and rifled the express car of $70,000, were employes of the road. They have been captured. The express messenger was one of the leaders in the robbery.

Fierce fires last week threatened the destruction of the Pawnee reservation. Hundreds of settlers were forced to flee for their lives, leaving their possessions behind. Nearly a dozen charred bodies have been found in the wake of the fire.

Flour output at Minneapolis, Minn., week before last, was the greatest in the history of the northwest.

Attorney General Maloney, of Illinois, in an opinion says that building associations cannot lend funds to other corporations.

Rains throughout the forest fire district of Wisconsin have put out the blazes, to the joy of the residents.

Bank clearings for the week at seventy-three cities show a decrease of 33 per cent in comparison with last year.

Suffering at the Cherokee strip among the settlers was said to be terrible. Many were sick and dying.

The body of Pres. Jas. Knox Polk was taken up and reinterred on the State capitol grounds at Nashville, Tenn.

Mr. Cleveland's Hawaiian message recommends Home Rule. Mr. Blount's report alleges American naval officers blundered.

Deposits are increasing with all the banks. Hopefulness in regard to the future is decidedly strong.

St. Louis German Catholics decided to leave the secret society question to local societies after a spirited discussion.

Southern outrages will be the theme of Republican congressmen in the debate on election law repeal.

(*Continued on 16th page.*)

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		66⅛	
Winter No. 2		66⅛@	67⅛
Corn—No. 2		41 @	42¼
Oats—No. 2		27⅞@	42¼
Rye—No. 2		42⅛@	43⅛
Bran per ton	11 75	@12	00
Hay—Timothy	9 00	@10	50
Butter, medium to best	16	@	27⅛
Cheese	04	@	10⅛
Beans	1 40	@ 1	70
Eggs	15	@	16⅛
Seeds—Timothy (100 lbs)	3 10	3	55
Flax	1 01⅛@	1	04⅛
Clover (100 lbs.)	9 00	9	50
Broom corn	03 @		04⅛
Potatoes, (new, bu.)	60 @		65
Hides—Green to dry flint	02⅛@		05¾
Lumber—Common	@15		50
Wool (unwashed)	13		19
Cattle—Choice to extra	4 90	@ 5	35
Common to good	3 50	@ 4	30
Hogs	5 25	@ 6	70
Sheep	1 75	@ 4	50

NEW YORK.

Wheat No. 3	69 @		72⅞
Corn No 2	49¼@		49⅝
Oats	34⅛@		35¾
Rye	53 @		55
Eggs	19⅛@		21⅛
Butter	15 @		27⅛
Wool	20 @		28

KANSAS CITY.

Cattle	1 40	@ 4	05
Hogs	5 00	@ 6	50
Sheep	2 00	3	00

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The "one dress and wear it" plan, though in some respects a good one, is not by any means the most truly economical one. For instance, there is no saving in wearing one's street gown during the hours at home. It is better after the visit or shopping expedition, both for comfort and economy, to exchange the toilet that is dusty for a clean robe. It is scarcely possible to come in from an excursion of any kind in dainty order; so in the interest of her personal charms a woman should get rid of her street costume as soon as may be after she arrives at home. The garment should be thoroughly dusted, shaken, pressed and hung upon a hook in the closet. Occasionally touch the soiled spots with benzine and examine the seams for broken stitches. Never wear a woolen gown in the kitchen. It retains odors and smoke, and soon becomes offensive as well as shabby. It is a saving in the end to have fair and inclement weather costumes, straight through. Even a mackintosh is not an adequate protection against the ravages of storms of rain or snow. Have gowns for "occasions," if it can possibly be managed. It will be money in the pocket to do so. It is the same with shoes. It's a pity to wear the fair-weather walking footgear through mud and slush and rain, for a wet shoe never is as nice again. Its shape is injured and it has lost double weight in wearing quality. It is better to keep a trim, serviceable, plain pair of shoes on hand for this kind of "spoiling," reserving the better pairs for kinder weather. Even for fair weather it is by far the best economy to have several pairs of shoes at a time, wearing them alternately. When not in use they should be stuffed with soft paper and carefully covered from the dust. It is needless to say that shoes should be carefully looked to as to loose buttons and torn button-holes. Rain ruins kid gloves. No matter what price you pay for them or how superior the quality, dampness will make them lose shape and break. This theory of saving also applies to a sufficient number of undergarments for various necessities of wear. It is the same, too, with pocket handkerchiefs, fichus and the small accessories of the toilet. As for hats, a small shower will make chaos of the smartest confection from a milliner's, and the sensible woman will provide herself with a soft felt derby or close plain bonnet, on which the elements may work their will without spoiling either her looks or her serenity.—*Boston Courier.*

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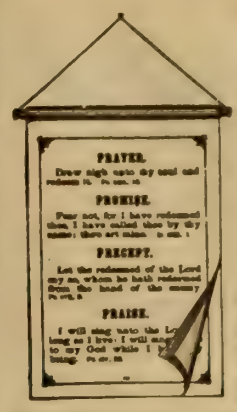

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NEWS OF THE WEEK (*Continued from 13th page*).

Illinois corn is now officially proclaimed out of danger from frost.

St. Louis banks have been notified not to honor Archbishop Kenrick's checks. Rome has been asked to appoint an administrator.

Minnesota farmers have won their fight for a State elevator. Judge Willis refused an injunction to prohibit its construction.

At the meeting in Milwaukee of the Sovereign Grand Lodge of Odd-fellows it was resolved to permit the formation of a grand lodge in Sweden.

Boston police are looking for T. R. Richardson, senior member of a leather firm, who swindled banks and other institutions out of $175,000.

Eleven persons were killed and twenty-seven injured in a collision on the Wabash road, near Kingsbury, Ind., on Friday.

Fourteen members of the mob which killed Solomon P. Bradshaw at Kingston, Ill., have been indicted by the grand jury.

E. A. Ott, candidate of the People's party of Iowa for lieutenant governor, is too young to hold the office and has withdrawn.

Armed deputies guard the jail at Niobrara, Neb., in which nine alleged cattle thieves are confined. Lynching is threatened.

A verdict censuring the Illinois Central and its employes was returned by the jury investigating the disaster at Manteno.

Indictments for fraudulent banking have been returned against the officers of the First National Bank of Cedar Falls, Iowa.

Three new cases of yellow fever have developed at Brunswick, Ga. Citizens were under arms, the police force being demoralized.

Catholics and members of the American Protective Association came into collision in Kansas City. Many heads were broken.

At Frederick, Md., Daniel Jones was given 39 lashes on the bare back for wife-beating.

A substantial improvement both in production and in distribution of products is noted by Dun's *Weekly Review of Trade.*

The closing of Sunday saloons in Denver, accomplished three years ago, still continues, as second offense brings imprisonment. Dean Hart's crusade on Sunday theaters, at the peril of his life, has closed Sunday theaters also.

Sheriff Whitcomb, of Berrien Springs, Mich., has notified the butchers, the bakers and restaurants, candy and cigar stands, drug stores and all the other business places that they must keep closed doors Sundays hereafter.

The verdict of the coroner's jury which investigated the Big Four railroad disaster at Manteno is a sweeping one, but is apparently justified by the evidence. Two of the trainmen are held to answer for unlawful killing, while others, including officials of the Illinois Central, are severely censured for gross negligence.

On Monday morning, early, the northbound train of the Kansas City, St. Joseph & Council Bluffs railroad was raided by six masked robbers. The trainmen resisted, killed two of the highwaymen and captured three others.

Five non-union seamen at San Francisco were blown up with dynamite and killed by union sailors. One of the latter was arrested.

The Presbyterian ministers of San Francisco and Oakland, the Endeavorers and other societies of religion and reform, have taken their stand for Sabbath closing of California's Mid-Winter Fair.

FOREIGN.

Serious damage has been done to property in Northern Portugal by almost incessant rain, which has flooded large districts, washing away the crops, drowning cattle, destroying houses, and it is said causing the loss of a number of lives.

In answer to inquiries in the English House of Commons, it was denied that there was any danger from cholera.

Official advices received at Buenos Ayres announces the repeated bombardment during the last few days of Rio de Janeiro, and private advices just received say that Rio has practically been captured by the insurgents, who are also in possession of the town of Nictheroy, opposite Rio.

Immense loss of life and property has resulted from floods in New Castle, Spain.

There is an epidemic of cholera in the department of Finistere, France. The disease first appeared at Brest.

The Haytian gunboat Alexandre Petou is said to have gone down off Cape Tiburnon with eighty persons on board.

Parliament has adjourned until Nov. 2. In a circular letter Gladstone thanks his supporters for their attendance and aid.

Fragments of woodwork, coats, and other wreckage have floated ashore in the Gulf of Finland, showing that the Russian warship Pousalka, with ten officers and 150 seamen, has foundered, and that all hands are lost.

A deputation from the unemployed of London waited upon the lord mayor at the Mansion House Saturday. The applications for relief are already 10 per cent greater than last winter. Consequently it is urged that a system of national relief for the unemployed should be organized, the statement being made that if the government could vote half a million pounds sterling per year for the Irish, it surely can vote a million or two for the starving people of England.

The anarchists of Vienna lately undertook an active campaign in Vienna. The police learned that secret meetings of anarchists were held in a house on Siebendrunner street, occupied by two cabinetmakers, named respectively Franz Haspel and Stephen Hahnel. The police waited until the house referred to was well filled with anarchists, and then they surrounded it, broke in the doors, and arrested the anarchists, who made a desperate resistance. When the police had handcuffed and marched the anarchists to the nearest police depot, the detective searched the building and found a printing press, piles of paper, a large supply of type, and heaps of anarchist pamphlets ready for distribution.

In Spain, anarchists undertook to murder Gen. Martinez Campos, a distinguished military hero, with dynamite bombs, during a review of government troops. The general was not seriously injured, and the assassin was captured.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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WHERE TO FIND THE N. C. A. EXHIBIT.

The World's Fair Exhibit of the N. C. A. is in the northwest corner of the gallery of the Manufactures and Liberal Arts Building, easy of access and within short distances of several other religious exhibits of more or less interest. All visitors will be kindly welcomed to the Association booth by Rev. J. P. Stoddard or his assistants.

ATTENTION, IOWA!

The annual convention of the Iowa Christian Association will be held on the second Tuesday and Wednesday of November. Where shall we meet? The Executive Committee desire to locate the meeting where the largest measure of good may be accomplished. Invitations are solicited, and they will be carefully considered. Address all communications to T. P. ROBB.

Linton, Ia.

THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

The World's Congress of Christians, opposed to Secret Societies, will be held, God willing, in the Fine Art building, Lake Front, Chicago, October 5. The sessions will be at 2 and 7:30 P. M.

PARTIAL PROGRAM.

Rev. Joseph Cook—Illegal Secret Leagues.

Bishop H. J. Becker (an old soldier)—Patriotic Orders, such as the G. A. R.

Bishop P. F. Stevens—Some Objections to Secret Organizations.

Rev. M. A. Gault—The Political Influence of Secret Societies.

Rev. John G. Fee—Secret Orders.

Addresses are also expected from Pres. C. A. Blanchard, of Wheaton College, Rev. J. P. Stoddard, and others.

This will probably be the most representative gathering held on this subject for years, and all our readers should plan to attend.

NEW HAMPSHIRE.

CALL FOR THE ANNUAL MEETING OF THE STATE CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

The seventeenth annual meeting of the New Hampshire Christian Association will be held with the Congregational church at Barnstead Parade, October 19–22, commencing on Thursday at 2 P. M., and continuing over the Sabbath.

Evangelists H. J. Pierson and wife, Pastor A. L. Smith of South Newmarket, Pastor George L. Kibbee, of Manchester, Ezra T. McIntire of Boston, Pastor J. Q. Adams of Gilford Village, and others have been invited to speak. Barnstead Parade is on the Suncook Valley R. R., about 20 miles from Manchester. Reduced railroad rates expected.

We should be glad to have our friends in neighboring States, who desire to see the church delivered from lodge rule, meet with us. The Gospel will be preached in its purity, and the various reforms presented from a Christian standpoint.

We expect the Lord to be with us in mighty power, to bless and save. S. C. KIMBALL,

Secretary N. H. C. A.

Mr. Gladstone addressed the Midlothian Liberal Club at Edinburgh on Wednesday of last week, and severely criticised the course of the House of Lords in Parliament for defeating the Irish Home-Rule bill, and for equally objectionable action in other cases. In the course of his animadversion, he said: "What were their pleas for that reversal? The peers form their opinions for themselves; they are responsible to nobody, and if it proves wrong they will be neither abused nor made to suffer in any way." Continuing, the premier characterized the action of the lords as nothing less than high treason and warned them that the people would some day make them bitterly lament their high-handed dealings. As peerages are forfeited by attainder for high treason, and the title cannot be subsequently restored except by act of parliament, it is possible that the House of Lords may be put upon trial for this important crime, and permanently dissolved. Mr. Gladstone seemed to be in a mood to proceed to this extremity.

President Cleveland recently addressed a letter to Governor Northen, of Georgia, explaining his position in the present discussion of financial affairs. Among other things he states that he would not knowingly be implicated in a condition that would justly make him, in the least degree, answerable to any laborer or farmer in the United States for a shrinkage in the purchasing power of the dollar he has received for a full dollar's worth of work or for a dollar's worth of the product of his toil. He expresses a wish for a currency that is stable and safe in the hands of the people, and believes the proper place for silver can only be fixed by readjustment of currency legislation and the inauguration of a consistent and comprehensive financial scheme. His views concerning his opposition to free coinage of silver are again expressed and he berates the Senate opposition for not relieving the present unfortunate situation. The letter of the President was in answer to one from Governor Northen, in which it was alleged that defections in the Democratic ranks of that State were owing to the neglect of the Democratic majority in Congress to meet needed legislation.

When Mayor Gilroy, of New York City, the other day, on the occasion of some political holiday in Italy, was asked to allow the Italian ensign to be hoisted on the flag-staff of the City Hall, he very properly refused. As it was an anti-Catholic anniversary he is accused of pandering to Catholic influence; but he meets this charge with the statement that so long as he holds his present office no flag of any monarchy can float above the City Hall. A decent respect for our civil liberty—our political and religious freedom—demands that no other flag should be paramount to our own stars and stripes, or occupy their honored place on any occasion.

AN OCTOBER DAY.

BY THE EDITOR.

I strolled from town to country. All that day
The sun's mild splendor shone upon my way;
A soothing quiet marked the passing hours;
The south wind lightly gamboled with the flowers;
The dahlia's blossoms mocked the faded rose
With colors of the dolphin's dying throes;
The sparrow twittered from the cottage eaves;
The grass was dotted with the falling leaves;
The farmer gathered home his later crops—
The ripened buckwheat and the fragrant hops;
The cattle loitered in the woodland shade,
Or idly by the rippling brooklet strayed;
The light-winged gossamer flew idly by
(Fair weather's signal, if it floats on high);
And as the shadows lengthened, Katydid
Most musically Katy's mischief chid;
The little children, trooping home from school,
Released from tiresome books and learned rule,
For hazel-nuts among the bushes sought,
In merry mood, devoid of care or thought.
Low sank the sun adown the gorgeous west,
The while the robin's vesper thrilled his breast;
And then the autumn haze with twilight blends,
As comes the restful night—and so day ends.

FREEMASONRY.

BY REV. P. B. WILLIAMS.

It is too late for Christian men to attempt to justify their relation to the lodge. The light shines to-day, and in order to walk in darkness they must shut their eyes.

Masonic lodges are corporate bodies. An act, done by them as an institution, brings individual members under responsibility for the same.

If Freemasonry teaches and practices murder of those who reveal its secrets, then all Christians who remain in the lodge are murderers in the eyes of the law. Freemasonry murdered Captain Wm. Morgan. Each member remaining in the order was responsible for it.

The Christian (?) Mason swears under no less *penalty*. (1.) Than that of "having my throat cut across from ear to ear, my tongue torn out by the roots, and that buried in the rough sands of the sea." (2.) "Than that of having my left breast torn open, my heart taken from thence and given as prey to the beasts of the field and fowls of the air." (3.) "Than that of having my body severed in two, my bowels taken out and burnt to ashes, and the ashes scattered to the four winds of heaven." If a man can, with open eyes, embrace these blood-curdling oaths, and maintain his Christian character and experience, is there anything he could do to mar that experience and character?

Freemasonry rejects Jesus Christ; therefore,

as members, each one is guilty of rejecting him. This is too plain to need argument. Yet men desire us to take them to our bosom and recognize them as true Christians, when, in reality, they are Christ-rejectors.

The only consistent position to take is to exclude them from Christian fellowship, until they repent, and acknowledge Jesus in all their ways.

No man can become a Freemason until he first violates the direct command of Jesus, "I say unto you, swear not at all." No man can remain a Mason and follow the injunction, "Be ye holy." I am fully persuaded that no Christian man would want to go from the lodge-room to the judgment-seat of Christ—or exchange the white apron for a shroud.

Then why live as we would not wish to die?

Can it be possible that Christian men are blind to the power that Masonry is wielding against the church of Christ? It is the greatest parasite on the church that we have to-day. Its manifest object is to stab the church, and her inspired patriarchs and prophets, clip the wings of the Apocalyptic angel, and thus balk the Gospel ship speeding on the errands of mercy and salvation to dying men, and in its stead set up a system of salvation by the square and compass. Freemasons have balls and suppers at their gatherings. Christian men are responsible for these. They may excuse themselves that they do not stay to the ball, but their money stays, and that makes them party to the affair.

Freemasonry and Christianity are incompatible.

Philomath, Ore.

THE CHRISTIAN RACE.

BY REV. J. M. FOSTER.

The Scriptures teach us that it is an exceedingly difficult thing to obtain eternal life. The way is narrow and the gate strait, and few there be that find it. The kingdom of heaven suffereth violence and the violent take it by force. The righteous scarcely are saved. Our life is a work. We must work out our own salvation. We are servants, and our Master will come and reckon with us. If we idle away our time the work will not be done and we lose the reward. Our life is a battle and we are soldiers. If we neglect to watch or refuse to fight, our foes, numerous and powerful, will overcome us. Our life is a race. If we loiter by the way, or do not put forth our energies in effort and exertion, the race is lost. "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race set before us."

I. *In the race of life we must set aside our besetting sins.* Runners in the Grecian games wore sandals weighted with lead or iron and carried weights on their person, so that on the day of the race, when these things were laid aside, the sense of lightness and freedom would facilitate their agility and speed. Besetting sins are the weights that Christians must lay aside. In Bunyan's Pilgrim's Progress, Christian had a great bundle on his back when he left the City of Destruction. It grieved him and hindered him in his journey; and it was not until he came up the hill to the cross that it fell off and rolled into the empty tomb of Christ and was never again seen by him. We must part with our sins or fail. You remember President Finney's method. An anxious inquirer could not find peace. "We will kneel down and pray and you say *Amen* to the petitions." So he began: "O God, this man promises to give you his heart." "Amen," said the man. "He promises to give you his pocketbook." "Amen," again. "He promises to give you his business." This time no response. Finney looked up and asked, "Why do you not say *Amen?*" "Because I am engaged in the liquor business and I do not think the Lord would have it." "Well, you must either give up that business or else be lost. There is no compromise."

It might be added that the lodge is just as much a work of the devil as the saloon. If one must be given up so must the other. When the Scotch Privy Council voted to give two-thirds of the ecclesiastical revenue to the ejected popish clergy, and to divide the other third between them and the Protestant ministry, he said: "I see two parts freely given to the devil, and the third is divided between God and the devil." The hoodwinked members of the lodge are doing that all the time. And it is time to demand that they part company with the lodge or the church. They cannot serve two masters. A man had contraband goods on his ship. As he neared land he became alarmed. His conscience smote him and he could not rest. He feared the custom-house officer. He knew he would be detected and arrested. In his distress he took all those goods and threw them overboard. Then he entered the harbor with confidence and peace. Sins are the contraband goods. We must part with them or be rejected. "He that covereth his sins shall not prosper; but who so confesseth and forsaketh them shall find mercy."

II. *In the race we must practice self-denial.* "Every man that striveth for the mastery is temperate in all things." Corbett, the "world's champion" in the ring, is a strictly temperate man. He drinks no intoxicants. In his rest, sleep, diet and exercise he has an eye to what will build up his physical strength. John L. Sullivan was defeated because he was a glutton and drunkard. There is an annual regatta between the Yale and Harvard clubs. The young men are in training for it all the year. Enforced self-denial is the first requisite. "Now they do it to obtain a corruptible crown; but we an incorruptible." "I keep my body under and bring it into subjection." "If any man will come after me, let him deny himself and take up his cross and follow me." A woman in Scotland teaches school on a salary of $1,000 per year. She lives on $500, and with the other $500 supports a missionary in Ceylon. That is denying self. Three sisters in Scotland concluded that it was not right for all to stay at home. So one went to India as a missionary and the other two support her. That is self-denial. A man who had purchased many degrees in Masonry and had invested thousands in the lodge-insurance policies, came out for Christ's sake and forfeited all his money-interests in it. That is self-denial.

III. *In the race we must continue to the end.* The runner may do well in the first part of the race, and then grow discouraged and fall back. He will as certainly fail as if he had not started. It is the last part that counts. The winner goes to the finish. "Ye did run well; who hath hindered you?" "If any man draw back, my soul shall have no pleasure in him." "He that continueth unto the end, the same shall be saved." "Be thou faithful unto death and I will give thee a crown of life."

IV. *In the race we must have fixedness of purpose and aim.* The man who diffuses his energies on many objects is a failure. The man who concentrates his efforts upon one object is a success. Paul says: "This one thing I do: forgetting the things that are behind and reaching forth to those things that are before, I press forward toward the mark of the prize of the high calling which is in Christ Jesus our Lord." A runner must not allow any object to turn him aside, no matter how important or attractive. His thoughts and energies must all be bent on reaching the goal. "So run that ye may obtain." The believer has two questions to ask: 1. Is it right? The theatre, ball-room, card table, social drinking, the lodge, the Sunday paper are all abjured because wrong in themselves and of course will hinder him in the race. 2. Will the allowable help me in any particular case? He discards that which is his right when it does not help him forward. "It remaineth that they that have wives be as though they had none: and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

Boston, Mass.

TWO MARCHES ON INDIA.

Reinforcements now appearing—India's "Satan houses" getting angry—Do you expect Satan to cast out Satan?—Large order for N. C. A. literature—An anti secrecy evangelist—Our Canadian brother M. Moss—More men wanted.

Editor Cynosure:—With this letter I send an order for over $130 worth of the N. C. A. literature. This is the largest order I ever sent you, and it is a good omen. God wants us to push on in this crusade against modern lodge-heathenism. It is especially hateful to see this European paganism come here to Asia to help its mother heathenism destroy souls. The Lord has sent us an excellent brother as colporteur-evangelist, Malcolm Moss. He is from Canada, through the *Firebrand* office of Shenandoah, Iowa. While I was in America he read one of my little "Oriental Evangelists" and was led to offer for India. He is now going about with our books and the Lord is blessing his testimony.

In about fifteen large stations and as many more smaller ones in India Bro. Moss has gone from house to house during this "hot season" here. That means more work and sweat than some of your harvest hands do. Bro. M. is not at all bashful about offering your books on secret societies. He has claimed the "perfect love which casteth out fear." Hence he is bold in the Lord to preach in the midst of contention. Here are some of his experiences as given in the *India Watchman:*

"A student took some books on Freemasonry, and when I went for payment, he took me into the room of an older man who set upon me with strong and abusive language for selling these books. The presence of Satan was quite manifest, and I saw the murderous disposition of Masonry. The young man said I had come to the wrong place with these books. I told him these evils need to be exposed. He said that some one would be on my track when I left the station. 'You are willing to go *niche*, I suppose,' [*i. e.*, buried.] I answered that I keep ready for eternity. We are in a work in which we shall have the privilege of not counting our lives dear unto ourselves."

At the next station, Bro. Moss called upon a leading government officer who told him frankly that he was both a Roman Catholic and a Freemason. He inquired kindly after Bro. M.'s work, gave him eleven rupees and a "God bless you" as he left.

His account in the September *Watchman* gives a hint of some of the hard points of this aggressive evangelism. "Serai" is the small-roomed native travelers' rest house. "Dak Bungalow" is a house prepared by the government for the temporary accommodation of European travelers:

"At B—— I slept two nights on the floor, in the verandah of the railway station; through the kindness of the native clerks, I tried the 'Serai,' but found too many insects for comfort. Dr. L—— kindly gave me Rs. 3 to stop at the 'Dak Bungalow;' but the press manager invited me to stay at his home over Sunday.

"Had a good talk with a civil service officer upon Freemasonry. He went home and prayed over it, and on Sunday he told me that the Lord had showed him that he must give it up. Yesterday the Lord gave me the privilege of leading another young man into Christ's kingdom. It was after the meeting in the church, where we knelt together. This is blessed work!

"After meeting last night, a sister who used to be a *Watchman* subscriber, wished to have a talk with me on the crucifixion of self. I believe that God made it a blessing to her. Her daughter came and listened, and also the officer who is giving up secret societies. My soul was blessed in speaking with them. After that, a young man who was in doubt came to me. We prayed together, and he received the witness that he was born again.

"At M—— a brother who proved to be a backslider invited me to stay with him. Had a very serious talk with him, which the Lord blessed to his soul. He gave himself to the Lord again, but did not get satisfied. It must be that his tobacco and Freemasonry obstruct the way. We gave him some plain things from God's Word on these subjects, and he prayed that God would give him light. [Is not the surest way of getting 'more light' to 'walk in the light' that God has already given him?"—*Ed. Watchman.*

Here is a most important point: Can we expect missionaries who are largely under the power of lodgery to "cast out" these same demons in India? Can churches which are saturated with secretism and many other forms of worldliness do all that God wants in spreading his blessed Gospel in poor old priest-ridden India? Do you not see how absurd it is to say that lodge-ridden churches should be left to do all the foreign mission work, while "reform churches" should keep all their workers in the home lands? Bless God, a few of the "radicals" are out in Asia following the tracks of radical Paul, and we'll

fight it out on this line if it takes all our lives. Amen!

The "two marches" are (1) the march of N. C. A. literature—as we send it around India; and (2) the march of living testimony against lodgery, as Bro. Moss and others are now lifting up their voices, pens and prayers against these evil systems.

Your readers will be glad to know that the support of a colporteur for three years was raised through friends of the N. C. A. One man alone gave two years' support, and he a poor man living in a leaky log cabin. The other year was given mostly by Sunday-school children. Lord bless the dear young people! I hope some of them may yet come and work for Jesus in India.

Bro. Moss says this is a blessed work; going about from place to place with Gospel books and his personal testimony. "Yes, friends; it is indeed a blessed work. We do sincerely believe that a humble, holy man, going from house to house with a heart overflowing with love, and a box filled with full salvation books, may do far more real work for Jesus and souls than some of our loudly heralded and applauded preachers, whose great ability is mixed with worldly compromise or subtle errors.

But the great wonder is, that such a noble—such a Christ-like work as this, should so suffer for want of good workers.

We want eight more good men at once.

Again I ask the *Cynosure* readers to pray earnestly that God would send forth more workers to this very needy part of his great harvest-field.

WALLACE J. GLADWIN.

India Watchman, Bombay, India.

MR. MOODY'S EVANGELISTIC WORK.

About twenty-one weeks have elapsed since Mr. Moody began his great evangelistic campaign in Chicago, and they have been weeks of abundant labors and prayers, as well as glorious successes. At the close of the twentieth Sunday, Mr. Moody said:

"This was the best Sunday I ever had in Chicago. It was a day of power and blessing. There was more melting power in all my meetings—the people just melted down before the Lord. As the reports of the day's work came in from the evangelists, one by one, it soon appeared that the day was the most successful one of the entire campaign—a day of power, a day of conviction, a day of decision for Christ. There were sixty-four different meetings held in forty-six places during the day, with a carefully estimated aggregate of from 62,000 to 64,000 people in attendance. Theaters, churches, and tents overflowed as usual, and the day marked a distinct advance along the whole line of the evangelistic forces."

The mid-day meetings in Central Music Hall are a daily joy and a daily triumph. No more powerful, impressive and effective meetings have been held during the entire campaign than those in the Music Hall. Every day the speakers seem to have given them just the word for the hour, as no program or pre-arrangement could possibly bring it to pass. One of the meetings, which seemed specially marked by its spiritual warmth and moving, melting power, was that of Saturday. Mr. Moody was the first speaker. His heart was almost too full for utterance. The burden of souls was heavy upon him. The despairing cry of Chicago's perishing thousands was in his ears. He spoke with a passionate yearning for the salvation of the lost, and an almost uncontrollable emotion that bowed all hearts into tearful sympathy with the warning utterances of the speaker. He began by reading, from the book of Daniel, the words: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." After picturing, with a few graphic touches, the godly old statesman to whom the angel spoke the quoted words, and pointing to the exceeding rewards of service in soul-saving, the speaker said:

"I have taken this theme to-day to encourage us to take hold of the great work that lies at our hands in this city, in these wonderful days. I thank God that I am living in this day and in Chicago. The opportunity of a life-time is before us to do a work for God that shall make all heaven to sing for joy.

"Let us not spend time splitting hairs in theology and wrangling about creeds. Let us go to work and save lost souls. Our Gospel is the only hope of the drunkard, the gambler, the harlot, the outcast, the despairing, the lost, on the streets of Chicago. Oh, let us go and save them! Let us stretch out our hands and keep them from rushing into the pit! All over the city are souls just hungry to hear the Gospel of hope, just waiting for a loving Christian heart to lay hold on them. Mr. Varley tells us that during the week about five hundred men have been blessed in the Standard Theatre meetings. Oh! I'd rather save one soul from death than have a monument of solid gold reaching from my grave to the heavens! I tell you, the monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling of the salvation of Jesus Christ.

"I don't know that I have ever seen a time in Chicago, for over thirty years, when men seemed as ready to be talked to about their souls. Talk to them. Tell them of Jesus, who can save them from their sins and wretchedness. Tell them, on the streets, in the cars, in their homes, in the meetings. Speak a word of hope, and help, and life, to those poor hungry hearts. I believe more can be done in this city during the next six weeks than at any time before, if we all go to work and keep at it. It is our harvest time. It is the day of the Lord. It is the accepted time."

In addition to the nine churches and the five large tabernacle tents now occupied by the evangelistic forces, there are about a dozen other very important centers of operation—the Central Music Hall, in the business part of the city, where daily meetings are held from 11 to 1 o'clock, addressed by Mr. Moody, Rev. John McNeill and others; the Haymarket, the Standard, the Columbia, and Hooley's theatres; the Columbian Sunday-school building, the Hotel Epworth Tabernacle, the Hotel Endeavor Tabernacle, Holmes' Hall and the Bible Institute. The work in the theatres, halls and tents has been especially blessed in its hold on the masses of non-church-goers. Many a poor castaway has been brought to the refuge and peace of God in those places.

(Rev.) H. B. HARTZLER,

240 La Salle Ave., Chicago, Ill.

THE "PATRIOTIC ORDERS."

The following declarations of the so called "Patriotic orders" are taken from the Columbus (Ohio) *Record*, the organ of the A. P. A. and other secret political organizations.

We notice that while they claim to be non-partisan societies, they are extremely partisan in their principles:

PATRIOTIC SONS OF AMERICA.—OBJECTS OF THE ORDER.

The Patriotic Order of the Sons of America has for its objects the inculcation of pure American principles and reverence for American institutions; the cultivation of fraternal affection among American freemen; the opposition of foreign interference with state interests in the United States of America, and to any form of organized disregard of American laws and customs; the preservation of the Constitution of the United States and the advancement of our free public school system. Its immediate benefits are home benevolence, the care of its sick, the burial of its dead, the protection of and assistance to all connected with it who may be in need. We have no partisan political claims, obligations or intentions.

Our constitution is plain and easily understood, contradicting none, but sustaining all the constitutional laws of our country.

We invite a careful scrutiny of our work and are willing to stand by the result. The man who cannot endorse our order after due examination must be indeed unworthy of a home beneath the folds of our starry banner. The order is often styled a partisan political one, but this is a great mistake. There is a wide difference between a patriotic and a partisan spirit. Anyone who enrolls under our banner with the idea that it will help him into selfish political objects, will find that he has made a great mistake. Our membership includes men of all political beliefs, and each is free to exercise his privileges according to the dictate of his conscience only. The discussion of partisan politics in the order is prohibited by the constitution.

Efforts have been made to drag the P. O. S. of A. into entanglements with various political parties and societies, but have not been successful. We have no quarrel with any man on account of nationality or religion, but we wish to accord equal justice to all honest American citizens. We ask that Americans be allowed fair play on their own native soil, and we seek, by educating public sentiment, to advance the idea of "Americans for America," rather than to insist upon "America for Americans."

The following was adopted at the first organization as the

PREAMBLE OF THE ORDER.

WHEREAS, The experience of all ages and all countries distinctly showeth that popular liberty—born amid the din of battle, baptized in patriotic blood and rocked by the rude storms of civil strife—demands for its preservation against the rage of party spirit, the wiles of ambition and the stern arm of power, the undivided love of all its votaries and the firm determination of all its friends, in an eternal struggle with all its foes; and

WHEREAS, The history of the world most plainly proves that it is the business of one generation to sow the seed of which another reaps the harvest, be it of grain or tares, or of evil or good;

Now, therefore, We, the undersigned Sons of America, children of its soil, reared beneath the shadow of its flag, loving it as none other can love, knowing it as none other can know, and having an interest in its future welfare nearer, truer, deeper than all mankind beside, do hereby associate ourselves into an order for the purpose of maturing ourselves in the knowledge and encouraging each other in the practice of our rights and duties as citizens of a country in which we are called to exercise among our fellow-men the common rights of sovereignty; in which act of association we severally pledge ourselves to the observance and support of the laws of the land and regulations of this body as becomes the sons of freemen willing to submit to the restraints of social order, and acknowledging no other bonds but those of duty to our God, our country and ourselves.

QUALIFICATIONS FOR MEMBERSHIP.

No person shall be entitled to membership in this ord r except he be of good moral character; 16 years of age; a believer in the existence of a Supreme Being; born on the soil or within the jurisdiction of the United States; in favor of free education; opposed to any union of church and state, and to the interference of any foreign power, directly or indirectly, in the affairs of this government.

We are proscriptive, not for proscription's sake, but to preserve harmony in our ranks and to preserve the character of our order as instituted by its wise and thoughtful originators.

Believing that the American-born naturally feel most attached to their native land, we therefore consider that, while working hand-in-hand with that class of foreigners who believe in free education and the free principles of our government, we do not conceive their admission to our order either necessary or advisable; particularly as there are other kindred organizations in which they can do good in their own way.

(*To be continued.*)

HARD ON THE PREACHERS.

Van Bennett in the course of a lecture on temperance said: "Tell me how a preacher can walk in the light to the ballot-box with an old party whisky ticket in his hand? 'He that walketh in the darkness, knoweth not whither he goeth.' I take this view of it, to be charitable to the doctors of divinity, bishops and clergy who vote the Democratic and Republican tickets, they do not know what they are doing, they are walking in darkness. But if you say they do know what they are doing, if they admit they know what they are doing, then I reply they are dastardly hypocrites, and are worse in the sight of God than the saloon-keepers they authorize and protect by their ballots."—*Selected.*

—An old correspondent writes that after the pastor of the M. E. church in his town had told him and others that he had "left the lodge and had nothing more to do with it," he held a special meeting for Knights Templar in his church, in parade dress, and preached to them. From church they adjourned to a hotel and had a Sabbath banquet. "Once a Mason, always a Mason."

NEW ENGLAND LETTER.

Romanism in New England.—Abandoned farms.—The dime novel.—Scrap books.—A defect in public education.—The Annual Friend.—Are clairvoyants fortune-tellers?

"To win the fight in New England is to win it all over America." This is what Rome says in a leading English paper; and she is about right. And this is just as true of anti-Romanism, anti-secrecy, and the whole list of moral reforms. Every victory Rome gains in this land of the Puritans is worth far more to her than a corresponding one in any other section; and she knows it.

It is said that the Massachusetts Board of Agriculture is kept busy answering the many inquiries regarding her abandoned farms which come from parties, some of whom are farmers in outside States; others, "gentlemen in easy circumstances, who would yield the bustle of the city for the quiet of country life." The trials of a denizen of the city who attempts to become a tiller of the soil without any previous knowledge thereof are not to be numbered; too much sun or too little; drouth that consumes by day and the frost by night; the "yellows" on his peaches and the curculio on his plums and cherries; armies of bugs that lie in wait to devour, and worms in all stages of creeping, crawling ugliness, that descend in solid phalanxes on every green thing that his soul holds especially dear! who is equal to the sum of them? This is the original curse, which can only be taken off by perseverance, willingness to toil early and late, and a patient study of farming as a science through the medium of the best agricultural journals. It would certainly be of incalculable benefit to New England if her farming districts could once more pass into the hands of native citizens of intelligence and refinement instead of illiterate foreigners. Farming combines with literature much better than business. Some of our best-known literary men have been highly successful as farmers and horticulturists. And why not? Literature has a natural affinity for the soil. It always had, from the days of Virgil down to Burns. Many of these abandoned farms can be purchased so absurdly low that one can only marvel why New Englanders at least should join in the insane rush for every newly-opened strip of government land, when they might do so much better at home. The advantages of a New England birthright, and a New England education for their children, should not be lightly given up for the chimerical chance of winning a prize in these land lotteries.

Ten million dime novels are turned out annually—so it is computed—to corrupt our American youth. Indian stories are not in vogue as formerly—the Indian-fighter and desperado of the plains must take a back seat; but as the new fad is for detective stories, involving the most sensational details of crime, there can be little advantage in the change, from a moral point of view. The law deals with the man who sells our children poisoned candy. It is time that it dealt as vigorously with the man who sells them poisoned literature, as well as the agents who distribute it in our backyards to give us the trouble of picking up and destroying the vile sheets. The question has been often asked—to touch on another and pleasanter side of literature—if shut up in prison and allowed but one book besides the Bible, what we should choose. The answers have covered a wide range. Many have selected Shakespeare. Madame de Stael chose Bacon, because in her view he was the most suggestive of all uninspired writers. For my part I should make choice of neither. Give me, instead, a large, well-filled scrap book, full of the gleanings of years, exuding honey from every page, the gathered treasures of every land and time—and self-compiled. That is a very important addition, for no one can compile a scrap-book for you, gentle reader, any more than they can eat your dinner vicariously. A scrap-book must grow up with you, and become a part of yourself, so that whatever page you turn to, your eye will light on something that at one time or another has met your soul's needs—thoughts of the wise and good that have helped, comforted, inspired—not others, but you, your own individual self; poetry that *you* like, no matter whether or not it has ever taken its place among the gems of literature—and then it will be, as I said, so much a part of your inner life as to be only second to the Bible in your affections.

The chairman of the school board in one of Massachusetts' country towns says of a pile of applications which he has received: "Few of them are correct in grammar, spelling or use of capital letters." The editor of a leading educational journal bears the same testimony. Even our colleges complain that the students enter them poorly equipped in the fundamental part of a good education. The reason probably is that reading used to be taught formerly as one of the important things that young people were sent to school to learn. Now it has been generally given up in our public schools, and, in consequence, we have teachers who are college graduates yet cannot teach reading, and ministers in our pulpits who obscure the beauty of the finest hymn or the sweetest passage of Scripture by their execrable delivery.

The case against Asa Potter, of the Maverick Bank, is disposed of and he is free—unless an accusing conscience makes a prison for him, from which no prevarication of law can release him. I do not know, but the natural supposition is that he is a Mason. One has to guess at the fact generally in regard to defaulters and embezzlers, as Masonry, though willing enough to help them secretly, as required by its oath, is *not* anxious to openly claim them as members before a public which might draw its own conclusions.

It has been decided that the directors of the misnamed "Annual Friend," of Lowell, must pay back a large proportion of what they have filched from the certificate-holders, but, with the cleverness of accomplished rascals, as they are, they have managed to pass it over into other hands where the officials of the law cannot find it. One of the men, in 1890, paid only a poll-tax. The next year he was taxed for $15,000 worth of real estate. Another who, before he became director, worked in a machine shop for $1.60 a day, received, when he assumed his new office, a salary of about $15 a day—all at the expense of the poor certificate-holders, so sadly gulled by this "friendly" order.

Connecticut has a law, passed in 1875, providing that common drunkards, vagrants generally, and fortune-tellers be committed to the workhouse and sentenced to hard labor for sixty days. The Society for the Prevention of Crime has notified the clairvoyants of New Haven that they are liable to be prosecuted and sentenced to hard labor under this statute. This has greatly alarmed them, and they are now waiting for a test case before they can know whether the law classes them as "fortune-tellers." They are certainly nothing else; but at the worst they may congratulate themselves that their lot was not cast in the Bay State two centuries ago, when a much worse fate than sixty days of hard labor would have probably awaited them.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Sept. 27, 1893.

The nineteenth annual convention of the W. C. T. U. of the District of Columbia was held yesterday, and the address delivered by the president, Mrs. La Fetra, has been much talked about among those who seldom pay any attention to what is done or said by the members of this excellent organization. The reason is obvious, as may be seen from the portion of the address which follows: "Closely allied to the drink habit, and inseparably connected with it, is the great blight of impurity, which rests like a vast shadow upon our nation, and alas! too densely it hovers over our national capital as well. It lurks in dark places, hiding its hideous form behind official positions, behind wealth, behind business interests, behind that false modesty which can bear the knowledge of the existence of an evil, but cannot bear mention of it in polite society, in the domain of religion or morals, nor in any place where knowledge of its existence would enforce its extermination. The religion of Jesus is first pure, then peaceable, and the brave and loyal Christians should not be peaceable nor speechless in the face of sin or impurity. Our city, our nation needs pure men, and it is our pride, our glory, that we have many such. . . . . Some protest, reaching unto heaven, must be made against all impurity, and I believe the Woman's Christian Temperance Union, with its 200,000 motherly-hearted women, living in every State and Territory, yea, in every Congressional district, as well, should make that protest now. Oh, women of the Southland! let us clasp hands with the women of the North and West and East across the awful chasm made by womanhood betrayed, seduced, dishonored! Let us appeal to our white-ribboners throughout the nation to consider well the home-life of candidates for national honors, and, if possible, prevent the nomination of any man, of whatsoever political party, who has not a pure home record, and whose integrity does not justify the belief that he will treat all womanhood with respect. Where well-grounded doubt exists, it is an insult to the home, the United States Congress, and to the beautiful and pure in our American manhood as well, for such men to ask positions of trust and responsibility; for ours is, after all, the purest and truest manhood under the sun—the best and tenderest fatherhood."

President Cleveland has abolished the tri-weekly public receptions which have so long been held by the President in the historic East Room of the White House. "Seeing the President" has long occupied a prominent place in the program of at least 90 per cent of the strangers who visit Washington; consequently complaints are loud and deep because of the change which deprives visitors of that opportunity.

It is difficult to look in any direction without seeing a picture representing the devastation of the rum demon. The other day a young woman, mother of three small children, appeared in one of our courts for the purpose of formally relinquishing all claim to her children, in order that they might be provided for by the Board of Children's Guardians. The Judge asked her if she fully realized the step she was taking. She answered with tears in her eyes that she did, and that it was the only thing she could do to keep herself and her children from the almshouse. Her husband had become a victim of the drink habit and had deserted her and the children and, although she could get work to support herself, the children were so small that she was unable to leave them to work, so she must give them up. Think of that mother's feelings, ye who do not fully recognize the power of the liquor habit over human happiness, as she said: "My husband provided for his family before he took to drink."

Here is another picture, from far-away Africa, presented to a Washington audience by Rev. Dr. David A. Day, who has spent twenty years at the Muhlenburg mission of the Lutheran church, on the St. Paul river in North Africa: After telling of the success of this mission, which has 10,000 acres of land under cultivation and a manual training-school to teach the children of the natives useful trades, in Christianizing the Africans, Dr. Day said that he feared the sale of American rum to the natives was destined to overcome the work of the missionaries and eventually to sweep away the tribes. He spoke of natives who had, after years of toil by the missionaries, been raised above their natural degradation only to become victims to the white man's rum and to die drunkards. The same ships that carry Christian missionaries to the Africans also carry rum to act as Satan's emissary in undoing the good work of the missionaries; the vessel upon which Dr. Day went to Africa carried 100,000 gallons of rum, thus adding to the difficulties of Christianizing the natives. These are not pleasant pictures, but they are true to life, alas! too true.

REFORM NEWS.

THE LA PORTE (IND.) ANTI-SECRECY CONFERENCE.

La Porte, Ind., Sept. 29, 1893.

Editor Cynosure:—A meeting of the Indiana Swedish Lutheran Conference, in session here today, is fairly well attended. The services are conducted in the Swedish language, which I do not understand, but the speeches are full of animation and receive the close attention of the audience.

The forenoon of yesterday was devoted to missions, both home and foreign, and the afternoon to Sabbath observance. The evening session was given to consideration of the lodge system, which brought out a good audience.

Rev. C. Saunders, pastor of the Swedish Lutheran church at St. Charles, Illinois, read a paper in Swedish, giving reasons why the church of Christ should require separation from the lodge as a condition of membership. It had evidently been prepared with much study and care, and I recognized quotations from numerous leading authorities in Masonic and Odd-fellow literature.

I followed this paper with a "chart-talk," which received close attention until a late hour, when the conference dispersed, to meet again this morning.

I hope that at least a synopsis of Bro. Saunders' address will be furnished to the readers of the *Cynosure*, as I am confident that it was an able paper and would do much good.

J. P. Stoddard.

THE EASTERN AGENT IN MASSACHUSETTS.

Boston, Mass., Sept. 28, 1893.

Dear Cynosure:—I wish to call the attention of our friends who are not taking the *Home Light* to the importance of this monthly tract-paper. Together with Miss Dirksen, I have had the labor of preparing this paper for the mail this month, and I have found it no little task. The question comes, Does it pay? In direct dollars and cents, I reply, No. Both the editor and publisher give it their service without salary. Why then send it out? Because in this way many may be enlightened and brought to see the importance of our work. It will in many instances, I have no doubt, prepare the way for the *Cynosure*. It aims, especially, to interest the ladies, and is not without success, as the editor and publisher are assured. Let every friend who does not take it send for a sample copy and canvass in its behalf. It is only 15 cents a year. Ten copies are sent for $1. Get up a club in your town. Who would not give ten cents for a paper for a year? Address Mrs. A. E. Stoddard, 218 Columbus Ave., Boston, Mass.

During the week past I have attended several prayer, Christian Endeavor and other meetings, and in this way have made the acquaintance of several choice young men whom I am persuading to read our paper. I find that personal work counts.

Last Thursday evening I attended the ordination service of Mr. McNaugher, who comes from the R. P. Seminary to assume the pastorate of the First Presbyterian church, Boston. Rev. J. M. Foster preached the sermon. Rev. Mr. Somerville, of New York, addressed the pastor, and Rev. F. M. Foster, of New York, the congregation. The service throughout was very impressive.

Bro. McNaugher enters upon his ministry under very auspicious circumstances. May God greatly bless him, and make him a power in pulling down the strongholds of Satan and raising the standard of the cross.

Last evening I attended the services connected with the opening of the Shawmut Congregational church reading-room, and, in response to the pastor's request, took part. A pleasant room has been prepared, and provided with the best of books and papers. Young men in that section will have no excuse for seeking the saloon for entertainment. Time forbids much I should like to say in this connection.

The meeting of the Board of Directors of the New England Christian Association, to-day, was very pleasant. It does one so much good when out battling with the adversary in a world unfriendly to Christ, to feel that he has consecrated ones who are standing by his side with their prayers and means. Our dear President, who has stood so faithfully with us in the thickest of the fight, was detained at home sick. Let us prayer for brother Foster's speedy recovery.

I was glad to comply with Bro. Roberts' request to speak in the Industrial Home, of which he has charge, Sabbath evening. Here were gathered many who had spent their best days in the service of the devil. They were trying now to do better. Our good brother and sister Roberts are helping what they can. A new recruit appeared, as I was speaking, in the person of a drunken woman. She was kindly cared for, and will be brought to Christ if human agency can do it.

God bless them! How important the work of starting the young men and women in the right direction, that they may not have to say, like some who come to this home, "The harvest is past, the summer is ended, and I am not saved!"

Yours as ever, W. B. Stoddard.

REV. WM. FENTON'S WORK IN NEBRASKA.

St. Paul, Minn., Sept. 27, 1893.

Editor Cynosure:—My last letter was dated at Malmo, Nebraska. The day following my lecture at that place, Monday, the 18th inst., I proceeded to Swedeburg and spoke in the Swedish Lutheran Church, of which Rev. J. Torell is the pastor. Rev. F. N. Swanberg, president of the late conference at Wausa and pastor at Oakland, was present and followed my lecture with an address in the Swedish language, which seemed to interest the audience very much.

At the village store I met a Presbyterian elder who wondered if the church would ever do her duty so as to do away with the necessity for secret societies. I replied, not until she put away from her communion her secret society members. He had regarded secret societies as benevolent or charitable institutions; but I asked him wherein their benevolence or charity consisted, and after a few moments' reflection he allowed that they were not charitable institutions at all. A little candid reflection had made an anti-secretist of him; he purchased two books and attended the lecture. The pastor, Rev. J. Torell, has had some experience in opposing the Masonic fraternity. A Freemason had been excluded, on account of being a Freemason, from a church in another part of the State to which Brother Torell ministered, and the Mason threatened to take the pastor's life; but the pastor was heedless of the threats, and he still lives to hate and oppose secret societies.

The next morning, Tuesday, the 19th inst., Brother Torell took me in his carriage to the station, two miles from the church, and I proceeded to Lincoln, the capital of the State, where Rev. G. Peters, the pastor of the Swedish Lutheran Church, had made an appointment for me to speak to his people that evening. Next morning I called upon Rev. Mr. Williams, the pastor of the First Baptist Church, whose church and parsonage are adjacent to the Lutheran Church. He was prompt to say that he belongs to no secret society, but that some of his members are Freemasons, and that members of secret societies are to be found in all Baptist churches. To this I replied that it was a disgrace to the Baptist denomination, and said to him: "How can you fellowship Freemasons as Christians?" He replied: "We will not talk about that now," and said that he was acquainted with the late Jonathan Blanchard at Galesburg and knew all about it. I left some tracts with him and departed. I do not suppose that the false pastors in the days of Jeremiah were any worse than the false pastors of the present day.

Brother Peters received me very kindly and helped me to the depot with my baggage, where I took the train for Shickley on Wednesday. Shickley is the only place on my list where the pastor failed to make an appointment for me to speak. Upon hearing a bell ring, and thinking of course that it was for a prayer-meeting in one of the churches, I set out from the hotel to attend it, when I found that the bell was ringing for a lodge meeting up-stairs in the public schoolhouse, and was informed that a lodge meeting is held in the same place every evening in the week except Saturday evening, at which time the ladies use it. Surely Shickley is a place where the Gospel is needed.

The next morning, Thursday, the 20th inst., after supplying Shickley with tracts, I hastened to Holdrege and was kindly greeted by the pastor, Rev. P. J. Brodine. His church was well-filled with a large, intelligent audience, in which the secret societies were well represented. The Masons kept their jewels, "silence and secrecy," well, as though their lips were closed and sealed by Satan—the lodge-god himself, as are those of every true Freemason.

On Friday evening I spoke in the M. E. Church at Axtell. Rev. V. N. Toren, pastor of the Swedish Lutheran church, was active and energetic in securing the church and advertising the meeting. He also entertained me most kindly at his own home, and carried me, with his own team, nine miles, to the next appointment at Fridhem church, Funk.

On Saturday evening I rested at the home of the pastor, Rev. A. Kinell, and spoke in his church on Lord's day afternoon, the 26th inst.

On Monday morning I left Axtell for St. Paul, Minnesota, having spent about a month in Nebraska and spoken in thirteen churches, including one Norwegian Lutheran and two Methodist churches.

The pastors of these Lutheran churches have all received me most cordially and bidden me a hearty God-speed on my way.

Having gone over the eastern and southern portions of Nebraska, I can say that the soil is exceedingly rich and fertile—a splendid farming country. In the eastern portion the corn is good. In the vicinity of Axtell the ground is parched and the grass seared for want of rain; and the crops are almost a complete failure by reason of the drought; one farmer purchased thirty bushels of barley, sowed it, and reaped twenty-nine bushels. They have had no rain in this part of the State for six or seven weeks. The country here is an elevated tableland, and they have to go from 100 to 175 feet below the surface to reach water.

W. Fenton.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

Will some one inform me why it is that secretists, when pressed, instead of defending their orders by argument, insist on comparing the church and the lodge? Why should they invariably select the bride of Christ as the object of their attack? Is it because they consider the church and the lodge rivals for the worship and services of men, or because the whole animus of the secret system is fundamentally antagonistic to Christianity? Speak of the excesses and evils of Masonry, and you are almost certain to be met with: "your churches are full of hypocrites." "If your church members were as good as our lodge members they would be all right," etc. This is *false*. But, even if it were true, what sense or reason is there in forever insisting on whitewashing the secret brotherhoods with the sins of church members? If I steal, and my neighbor commits a theft, it would make a poor showing in court, or out of it, for me to plead my neighbor's theft in justification of my crime. If I hated my neighbor, and wanted to injure him in every way possible, I might accuse him bitterly, and even wrongfully, when confronted with my own wrong-doing; and if Masonry, Odd-fellowship, the Knights of Pythias, and other orders hate Christ, it is easy to understand why they so persistently assail his church. It is the method of base and cowardly men who are not willing to meet their own records, but seek to shelter themselves from merited opprobrium. It is a confession of inherent weakness, rottenness, and an utter lack of confidence in the cause they seek to bolster up by such "special pleading."

We hear of a "combination of the weak against the strong," but the order is reversed in the lodge. It is the combination of "hale, hearty men, having visible means of support, leaving outside "old men in dotage, cripples, feeble-minded persons and women." Such banding together is a confession of cowardice and incompetency that would be a disgrace to ordinary mortals, but highly becoming to "Patriarchs Militant" and "Sir Knights," who parade the streets decorated with feathers and armed (as

(*Continued on 9th page.*)

CORRESPONDENCE.

THE SWEDISH LUTHERANS AND THE LODGE.

Wakefield, Neb., Sept. 20, 1893.

Editor Cynosure:—Your valuable paper is welcomed in our house every week. In fact, I could not be without it. I heartily endorse it for the constant and effective warfare it is waging against the secret societies. Every disciple of Christ that wants to be true to his Master's cause must enlist against the idolatrous and soul-destroying institution of the secret empire.

I am happy to belong to the Swedish Evangelical Lutheran denomination, a portion of the church of Christ in this country that has taken a decided stand against the lodge system. Lodge members predicted, years ago, that our membership would be greatly reduced within a few years, if we did not change our attitude against said orders. But what are the facts? The member-

ship of our congregations has been about doubled within the past ten years in this country. Trust in God and hold up the truth, and we shall always come out victorious.

Wakefield is a town of about 1,000 inhabitants, but the secret lodges are, however, seven in number. Nearly every man in town, with the exception of the Swedish-Americans, belongs to one or more of these lodges. For this reason our three English congregations and their ministers are entirely controlled by the secret orders, verifying the truth, that "No man can give his chief allegiance to both church and lodge at once." "He will cleave to the one and forsake the other, or hold to the one and despise the other."

The Swedish church is the only one in this town leading the onset upon the secret fraternities. Our public attacks upon them commenced at the beginning of the year, when we detected that five of our Swedish Lutheran members had joined two secret, oath-bound associations, having life and accident insurance as their prominent characteristics. Some of our members said it was not advisable to exclude from church fellowship members from societies of this character; but the pastor held that these minor secret societies are stepping-stones to the more objectionable and idolatrous orders. The church council decided to give the five lodge members thirty days to choose between the lodge a d the church. During this time we detected several others of our members belonging to two other lodges—namely, the Knights of Labor, and the Grange, making in all, thirteen lodge members in the Lutheran church. The lodge members of the town rejoiced when they heard of this report. They expected to see our church divided, or rather swallowed, by the secret orders. The church council did not waver for a moment. The pastor announced in church, on the following Sunday, that all secret members in the congregation will have to decide to leave either lodge or church inside of a certain appointed time. He stated that he would rather have a few church members who were separated from the world, than a thousand lodge members. The last Sunday of May was the appointed time. The thirteen lodge members decided to leave the lodge, which was announced from the pulpit on that Sunday. The concourse of people was that day so large that all could not be accommodated inside of the church building. Twenty new members were on the same occasion received into full membership with the congregation.

The town lodges viewed with ill-concealed envy this decided victory of our congregation.

Monday evening, the 11th inst., Rev. Wm. Fenton delivered an able lecture in our church on secret societies, and especially on the claims of Freemasonry as a religious system. Bro. Fenton proved from Masonic authorities that Masonry was the continuation of the pagan mysteries of sun and devil worship. A large audience was present, consisting mostly of lodge members, and interest was kept up until midnight. Bro. Fenton was interrupted a few times during the lecture by the Presbyterian minister of this town. This minister endeavored to defend the Masons, but he was soon silenced by Mr. Fenton's convincing arguments, based on Masonic authors. I afterwards heard from several lodge members, that they were displeased with this clergyman's action at the lecture, for by his foolishness he started a discussion, damaging the secret fraternities to a large extent. Undoubtedly he expected to gain friends among the Masons, but this proved to be a failure. He belongs to one, or probably two, other secret orders, but he has no influence for good among them. Experience has shown us that a Christian and a clergyman can have more influence for good by staying out of the lodge, and then with the Word of God reprove their evil deeds. Abraham had more influence for good in Sodom than Lot, and this we will find to be the case always. I have found the secret orders to be a powerful vampire, drawing out the spiritual life of every congregation, wherever these orders are protected and defended. The condition of some of the churches in this town verifies this statement.

I expect to reap much good here from Bro. Fenton's visit. May God bless his lecture trip in Nebraska! May our Lord and Saviour also abundantly bless all that are engaged in the overthrow of the monster evil, the secret empire!

J. P. Aurelius.

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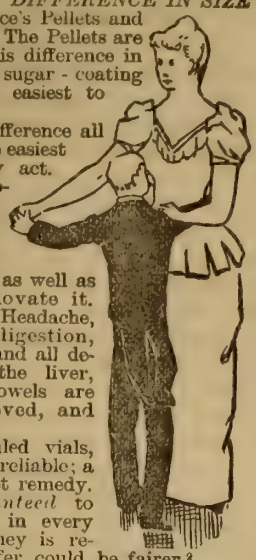

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, OCTOBER 5, 1893.

THE FALL CAMPAIGN.

As the time for the fall elections approaches, partisanism comes to the front with all its bitterness and vituperation; but the worst is not visible. The secret conclave and the lodge are "getting in their work," and it is notorious that whatever party is obliged to resort to these clandestine methods always has some dirty work in hand.

In one or two instances, recently, the American Protective Association (the secret anti-Catholic organization, whose principles we print on the third page of this issue) has met with serious rebuffs, which can only tend to concentrate its forces and increase its energies to defeat those whom it was organized to oppose.

The saloon interest, also, is alert for "free whisky" and political domination, and, as a consequence, the prohibition States will be battle-fields of intense interest in the fall contests.

Apathy on the part of Christians, temperance voters and advocates, anti-secrecy men, and reputable citizens of no denomination or politics, will cause serious loss in the coming struggle. It always does. The interests at stake, as affecting the home, the church and the state, are immense and worth many sacrifices on the part of moral and religious voters. The time is come when indecision and unconcern are little short of treason to manhood and good government. The vote, as well as the voice, of every good man is the testimony of his goodness; and if ever the good man should figure as a good citizen, it is when his vote and his prayers harmonize in earnestness and influence.

CHICAGO ANARCHISTS.

Those who read Judge Gary's graphic description of the Chicago anarchists' riot, trial and punishment in a recent number of the *Century Magazine* will not soon forget the interest with which he invested it, nor the apparent fairness that pervaded his paper. Yet a Chicago lawyer, in the October *Arena*, takes the judge to task for giving to the world a history replete with warning and honesty of purpose.

Between the time when the last convicted anarchist received his sentence from Judge Gary until the latter published his story of that treasonable and murderous assault upon the city guardians, seven years had slipped by, and the subject could be discussed dispassionately and fairly, as we believe Judge Gary designed.

"The motive, then, or at least the principal motive, of this paper is to demonstrate to my own profession, and to make plain to all fair-minded, intelligent people, that the verdict of the jury in the case of the anarchists was right; that the anarchists were guilty of murder; that they were not the victims of prejudice, nor martyrs for free speech, but in morals as well as in law were guilty of murder." So wrote the Judge.

We think that "all fair-minded, intelligent people" conversant with and observant of the incidents related by Judge Gary will agree that the truth of his narrative is fully sustained by the evidence elicited at the trial. The only objections that can possibly be raised against his position must come from those referred to in the poet's lines, and their aiders and abettors:

> "No rogue e'er felt the halter draw,
> With good opinion of the law."

It is possible that the action of Governor Altgeld in pardoning the anarchists who were working out life-sentences in the penitentiary for committing the crime related by Judge Gary may have intensified the motive which he had in writing his article for the *Century;* for the attack made upon the judge by the governor was reprehensible and unjust in the extreme.

The article in the *Arena* resembles the special pleading of a criminal lawyer for his convicted clients; that of the judge, a reiteration of the causes that led to their conviction, and the necessity for their punishment.

Who were these anarchists that any decent man or good citizen should find it in his heart to antagonize law and justice in their behalf? A secret, murderous band of aliens, or renegades, taking up arms to oppose and destroy the powers created in behalf of peace and good government. It is too late to apologize for their acts, or to revive their animosity and arouse them to attempt renewed outrages.

THE FARMERS' ALLIANCE.

The *National Economist*, the organ of the Farmers' Alliance, printed at Washington, D. C. (issue of Sept. 23, 1893), makes this declaration: "The theory of the Alliance is that when a man thinks he is right, he *is* right."

This piece of sophistry opens the door to every form of vice and villainy, and is worthy of a secret society which, as we have heretofore shown, has no fellowship with Christ and Christianity, but is, in its entirety and purpose, of the earth earthy and devoted to partisan politics.

This theory of the Alliance will not even bear the charitable construction commonly accorded to Pope's celebrated lines:

> "And, spite of pride, in erring reason's spite,
> One truth is clear, Whatever is, is right;"

which our teacher taught us simply meant that "whatever is right, *is* right." But such a reconstruction of the Alliance's theory would only make nonsense out of what is a very misleading expression.

It is misleading because it covers too much ground for the sentiments of infidels, scorners, thieves and robbers, as well as of saints; and to say that the thoughts of each and all these classes are right is an absurdity too gross to be treated with anything but ridicule.

Take (for instance) two members of the Alliance when comparing notes. One thinks that a gold standard for currency would be a panacea for our financial disorders; the other thinks that bimetallism is the only true solution of the currency question. According to the Alliance, both are right; for "when a man thinks he is right, he *is* right."

So we might go on, indefinitely, multiplying instances of this pernicious doctrine, which has neither truth nor common sense for a foundation. But enough. Let us rather heed the words of Solomon: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for *as he thinketh in his heart, so is he.*" Prov. 23: 6, 7.

FREE METHODISTS AND REFORM.

The Ohio Conference of the Free Methodist Church, at its recent annual session, made this expressive declaration against secret societies:

> We re-affirm our position as one of radical opposition to all secret societies. We believe they are anti-Christian in character and detrimental to mankind socially, legally and morally: that they are a curse to this nation and ought to be outlawed. The rapid growth of these societies, which are based on selfishness, is a continual menace to our government and perilous to our religious liberties, and ought to stimulate us in our efforts to destroy them.

It also adopted the following resolutions relating to reforms:

> *Resolved*, 1. That we, as a conference, pledge ourselves to continue the agitation of the anti-secrecy issue.
>
> 2. That we will make our voting harmonious with our prayers, by casting our ballots with the party that declares in their platform, "The liquor, drink traffic must and shall be destroyed."
>
> 3. That we will use every righteous, available means to expose the corruption of Romanism and overthrow popery.
>
> 4. That by precept and example we will endeavor, to the utmost of our ability, to maintain the sanctity of the Sabbath.

CHICAGO TO HAVE MORE SALOONS.

At a fair estimate Chicago has now at least 7,000 liquor saloons.

Not long since it was reported that the brewers under whose auspices a large number of these saloons were opened had found themselves burdened by too many of them, and intended to shut up 300 of those run by the poorer class of keepers. But that was a small matter.

Last week it was announced by a daily paper that "English capitalists are going into the saloon business in Chicago on a large scale. At a meeting yesterday of the mortgage-debenture-holders of the Chicago breweries in London, it was voted to issue $250,000 worth of bonds, bearing 6 per cent interest, the money to be used in opening and purchasing saloons in this city. The plan to be followed" (continues the paper from which this information is derived) "is to establish saloons in all parts of the city and thus insure a steady output for the products of the breweries. It will thus be possible for a man with only $100 or so to have a saloon worth several thousand dollars. The ownership of many saloons would enable a brewery to laugh at cutting of prices."

The *Voice* says that these liquor-makers and sellers have combined in one immense secret society to insure the success of their diabolical business.

There never was more need of prohibition in its strongest form than now. The entire liquor-making and liquor-selling interests of the nation have apparently combined to rule or ruin us, and aliens are supplying them with the funds for perpetuating this infamous traffic. The danger is great. What will the harvest be?

"BRO. FOSTER'S DISSENT."

In an interview with Bro. Ezra A. Cook, formerly publisher of the *Cynosure*, and now an officer of the N. C. A., he gave expression to the following views of the Association's exhibit and Bro. J. M. Foster's criticism, printed in last week's *Cynosure:*

"I have no wish to enter into a rancorous controversy with my esteemed Bro. Foster, but 'charity rejoiceth [not in error, but] in the truth;' and it would not be right to let his statements pass without correction. Christian churches, Christian schools, Christian organizations of various names, and individual Christians, after a campaign which has done more for Sabbath observance than all other efforts in that line for half a century, having legally secured Sunday closing for the World's Fair, put into it exhibits to the value of millions of dollars, after voting State and municipal taxation in its aid. Later, a majority of the Fair Directors wickedly yielded to what they believed to be a 'terrible clamor' for Sunday opening. Suppose that now these Christian exhibitors, finding they could not withdraw their exhibits, as Bro. Foster holds was their duty, had abandoned their property after covering it up, how long would it have stayed covered? Even with one-tenth the week-day attendance guards are unable to protect these covered exhibits on Sunday, and the exhibits themselves, when abandoned, would, if portable, have disappeared before another Sabbath.

"The Sunday-openers would have been jubilant over the complete rout of the Christians, and the Sunday attendance would, without doubt, have been the largest of any day in the week. But these Christian exhibitors did not, like a set of poltroons, abandon everything and run, but, like Christian soldiers, 'fought the good fight,' and by covering their exhibits for Sunday, and getting others who were indifferent to do the same, aided by Christians outside, they defeated the Sunday-openers in fact, if not in form, and the Fair managers wisely and promptly acknowledged their blunder.

"But Satan had caught them in his snare, and they are justly suffering for this wickedness and so are the public.

"I think these Christian exhibitors have done nobly, and I believe that instead of reproaches, Christians everywhere owe them a debt of gratitude.

"Bro. Foster's assumption that by paying the fines imposed by Judge Stein upon the Directors for closing the Fair one Sunday, they would have been allowed to close the gates every Sunday, if true, would brand not only the Fair managers, but this whole Christian community, with infamy. But it is not true. If paying these fines would have given the Directors the right to close the Fair on Sundays, I do not doubt that Victor F. Lawson, one of those Directors, would have promptly paid them all.

"When Washington Hesing, editor of the *Staats Zeitung*, and leader of the Sunday-openers here, publicly declared that if the Fair gates were closed on Sunday he would not pay his large World's Fair stock subscription, Mr. Lawson, in his own paper, the *Daily News*, declared that in that event he would pay for Hesing's stock; and he is a man of Christian integrity. Had he not chosen to assume the whole amount of these fines, there are a score of other Christian men who would have raised or paid that amount without delay. But those fines were not, as is assumed, suspended fines, to be collected if the Directors

continued to disobey the injunction, but they are a legal lien on the property of every Director who has not paid his fine; and had the Fair been closed on the following Sunday, not only would fines of several times the amount have been imposed, but the Directors would have been arrested, and the Sheriff would undoubtedly have taken possession of the Fair.

"Judge Goggin, who continued the injunction, most emphatically and publicly declared his intention to jail the Fair managers should they disregard it, and armed deputies would, without doubt, have enforced the injunction if disobedience had been attempted.

"At the last meeting of the Directors, the suggestion that as Sunday opening was inevitable, the Fair should be made more attractive on Sunday met with no favor, and the same is true of a proposition to reduce the Sunday admission fee.

"The Fair management could get themselves into jail, and have some more and heavier fines imposed on them, by attempting to close the Fair on Sunday, but could not close it. They are, by making the Sunday Fair as unattractive as they can, and by encouraging exhibitors to do the same, in effect closing the Fair, though in form it is open.

"I heartily agree with Bro. Foster in his condemnation of nude paintings, drawings and statuary, but, judging from the fierce denunciations in Chicago, New York and other papers, of the managers for refusing to allow exhibits in that line infinitely worse than those accepted, they seem to me more deserving of praise than blame. There may be some great art-galleries where there is a smaller proportion of the nude exhibited, but I do not know where they are.

"To say that '*the World's Fair, however, is an entertainment, an exhibition having perhaps a slight tincture of instruction*,' may be less unjust than to call a body of Christian worshipers 'a military show,' as infidels do; but some Christian people who have diligently spent a month or six weeks studying this most wonderful collection of animate and inanimate things, from the remotest quarters of the globe, yet visiting no Plaisance theater or any other, getting information that could not have been obtained otherwise without years of travel and thousands of dollars' expense, will agree with me in thinking that after college presidents and other eminent educators, who have seen for themselves, have spoken so highly of 'the inestimable value of the World's Fair to students,' such belittling of it by one who has not attended it shows very bad taste, to put it as mildly as possible.

"I am aware that D. L. Moody is condemned by some for hiring theaters and preaching in them, as the rent-money goes to ungodly men; also for preaching in the great circus tent here, charging that he thus encouraged the circus. And grand, good men condemn all Christians who vote, even when they always *vote as they pray*, because, say they, 'you are taking part in, and so endorsing an ungodly government.' Such brethren consistently denounce participation by us in the World's Fair Congress on Oct. 5th, and I respect their scruples.

"Let all those who believe in voting and praying 'labor in season and out of season,' and pray for that meeting, and, if possible, attend it."

EDUCATION OF THE NAVAJO INDIANS.

The Indian Rights' Association, under permission granted it by the Indian Department at Washington, is about to carry out a project which is likely to render good service to the cause of education among the Navajo Indians of Arizona and New Mexico. Last spring the present agent, Lieutenant Plummer, appealed to the association for aid to secure the authority of the Indian Department in sending a party of the Navajo Indians on a visit to the East, so that the gross ignorance of a certain number of them as to the power of the government and the advantages of civilization might be dispelled. The association promptly acted on Lieutenant Plummer's suggestion. The department expressed its entire sympathy with the project, but confessed its inability, through lack of funds, to meet the cost. The association then offered to raise the sum of $700 if the department would grant its official sanction to the carrying out of the plan. This the authorities promptly granted. The sum of $624.50 has been raised, and Lieutenant Plummer expects to start with eight Navajo Indians for a visit to the World's Fair about October 9th.

The importance of this movement is greater than might be supposed. The Navajos are in the main a well-disposed and intelligent people; but a portion of them living in the more remote parts of the reservation, and comprising the rising generation, are more or less troublesome through their ignorance; and complications which have arisen between settlers and themselves owing to questions of land and water, largely arising through the uncertain boundaries of their reserve, are more or less threatening. It is the opinion of their agent that this irritation, which, if neglected, threatens, perhaps, serious trouble in the future, can best be allayed by attacking what is its real root, the gross ignorance of the Indians themselves, and their consequent opposition to the education of their people. It is considered not only the most humane, but by far the least expensive method of dealing with the problem.

GOOD WORDS.

The East Ohio Conference of the Church of the United Brethren in Christ convened at Westfield Church, Medina County, Ohio, August 24, 1893, Bishop Milton Wright presiding. Among the declarations of fidelity to the truth adopted by the conference was the following: "We are as much as ever opposed to secret oath-bound combinations, and advise all to stay out and away from any association that meets at night in the highest story of the highest building that can be obtained, thus showing that they love darkness rather than light, because their deeds are evil." These are brave words that deserve a universal endorsement.

—Rev. W. B. Stoddard, after an active campaign in New England, returned to Washington last week.

—Rev. H. L. Kellogg, formerly editor of the *Cynosure*, enters this week upon a six weeks' lecturing and canvassing campaign; in behalf of our reform work, in Central New York. We anticipate the best results from this effort.

—Among esteemed visitors at this office last week were Bishop William Dillon and his family (of the Radical U. B. church), president of the Oregon Anti-secrecy Association. The bishop has been east for a few months, arranging his affairs and preparing for his work on the Pacific Coast. He carries to his new field of labor the prayers and best wishes of the many friends whom he leaves behind. We have every reason to believe that his power as a man of God will be felt in the advancement of Christianity and the work of our reform.

—Our friends of the W. C. T. U. will have two grand demonstrations of their beneficent work in this city at an early day. October 16–18 will be occupied by the World's W. C. T. U. convention; October 18–21 by the National W. C. T. U. convention. Addresses from Miss Willard, Lady Henry Somerset, Mrs. Livermore, Mrs. Lathrop, Mrs. Mary H. Hunt and others are prominent in the program. Memorial services in honor of Miss Mary Allen West and the dedication of the Woman's Temple are among the special exercises. The *Cynosure* will be represented at these conventions by Mrs. A. E. Stoddard.

—Our good friend of the Omaha (U. P.) *Midland* thinks that the American Protective Association is not wholly consistent in its operations. As a foe to the Church of Rome, as a secret, oath-bound society, with selfish political aspirations, it opposes the secret, oath-bound Society of Jesus (the Jesuits), the most dangerous element of the Roman Catholic propaganda, while, at the same time, it "favors, supports and defends Freemasonry, whose oaths are as dangerous and unpatriotic as the reputed oaths of priests or Jesuits, and whose members use the lodge to secure political powers;" which only serves to prove what the National Christian Association has always claimed, that all secret societies are inimical to church and state.

—The large number of unemployed persons in Chicago—variously estimated at from 20,000 to 100,000—has awakened a wholesome sympathy in the bosoms of well-to-do citizens, and contributions for the relief of the sufferers are freely offered. As might have been expected, numerous fraudulent applicants for charity requested sustenance; but as public benevolence takes more active and extended forms these barnacles are gradually disappearing. Many cases of terrible suffering have been discovered, and there is room for a still greater and judicious distribution of food and raiment among the poor.

REFORM NEWS (*Continued from 5th page.*)

they tell us) with inoffensive weapons, made of tin, pewter or some kind of "pot-metal." Brave fellows, surely, combined to protect their royal persons and prerogatives from assaults by old men, women and feeble-minded people who are barred from entrance at the doors of their noble, benevolent and educational asylums.

This reminds me of the claim frequently made at the Fair, that the work of Odd-fellowship is *educational*, referring to the ceremonies at different stages of the initiation. I sought, by the aid of my informants, to ascertain just where and how this education is acquired. I asked, "Is it at the blinding of the eyes or the encircling of the candidate with a chain and the threat to burn him as a spy at the stake, that ignorance gives place to knowledge? Or is it at the side of the coffined skeleton that "the mists are rolled away." Or is it in the Encampment when, personating Isaac, the candidate is laid upon the altar for sacrifice, that he experiences such a wonderful change. Or does it occur in the kitchen department, when the Rebekahs dispense the dainties and delicacies at the festal board"?

Failing to obtain the desired information my next effort was to obtain a ticket of admission to the "Odd-fellows' National ball." Having met one clergyman who had come from the "Green Mountain State" to grace the pilgrimage and "spread" by his clerical reputation, and being informed that there are many "gentlemen of the cloth" in the order, I fancied there would be suggestions or a clue to its educational methods in seeing these devout ministers dancing "polkas" and "hornpipes" with saloon-keepers under the inspiration of "Old Rosin the Bow" and the "Devil's Dream." But here again I failed, as tickets were reserved for the noble brotherhood and special friends. Denied admission to the "light fantastic toe" department, I sought the bill of fare, at least to feast my eyes upon a list of the dainties and delicious nectars provided to give zest and tone to the royal banquet; but to no purpose. I began to realize that I was only a "cowan," and might endanger their whole educational system, as I had never given my "word of honor that I wouldn't tell."

Determined to make thorough work, I approached a very corpulent member, uniformed and bespangled, who spoke very imperfect English, and asked: "Do you dance, sir?" He assured me he was perfectly guiltless of such antics; whereupon I said: "What do you think of this benevolent order spending such a large sum for a "spread," when so many widows and orphans and poor people are suffering for bread?" "Oh, the boys must have their fun anyhow," was his reply. And so, I suppose, it was that preacher and fiddler, by profession, deacon and horse-racer by practice, dames and daughters of Rebekah went in together for a "big time," educating one another, under a solemn pledge of secrecy and the pagan creed of A. B. Grosh, viz.: "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship," which makes the lodge a devil's college, in which he occupies and "*educates*" his pupil in fun and frolic until he graduates him into that bottomless abyss "where their worm dieth not and their fire is not quenched;" and "what shall the harvest be" for those ministers who are "unequally yoked," and dance attendance, if they do not actually participate in the revelries of their ungodly and profane "brethren?" It is written, "To whom much is given, of him much will be required," and there is a class of whom it is said: "I will laugh at their calamities and mock when their fear cometh."

Let us pray God to have pity on those preachers who give character to the graceless if not bacchanalian festivals of secret lodges, lest it be said of them as of Judas, who for popularity and gain betrayed his Lord, "It would have been better for him if he had never been born."

James P. Stoddard.

The Home.

THE CROSS AND THE CROWN.

The cross for only a day,
The crown forever and aye;
The one for a night that will soon be gone,
And one for eternity's glorious morn.

The cross, then, I'll cheerfully bear,
Nor sorrow for loss or care.
For a moment only the pain and the strife,
But through endless ages the crown of life.

The cross till the conflict's done,
The crown when the victory's won.
My cross never more remembered above,
While wearing the crown of his matchless love.

His cross I'll never forget;
For marks on his brow are set,
On his precious hands, on his feet and side,
To tell what he bore for the church, his bride.

My cross I'll think of no more,
But strive for the crown set before;
That ever through ages my song may be
Of his cross that purchased my crown for me.

The work of redemption done,
His cross and his crown are one;
His crimson and gold will forever blend
In the crown of Jesus, the sinner's friend.

—*Selected.*

THE BAPTISM.

Among the old Covenanters it was the custom that infants about to be baptized should be carried to the font by young maidens. After the ceremony the infants were delivered into the arms of their fathers.

The rite of baptism had not been performed for several months in the kirk of Lanark. It was the hottest time of persecution, and the inhabitants of that parish found other places in which to worship God and celebrate the ordinances of religion. It was now the Sabbath day, and a small congregation of about a hundred souls had met for divine service in a place of worship more magnificent than any temple that human hands had ever built to Deity. Here, too, were three children about to be baptized. The congregation had not assembled to the toll of the bell, but each heart knew the hour and observed it, for there are a hundred sundials among the hills, woods, moors and fields, and the shepherd and the peasant see the hours passing by them in sunshine and shadow.

The church in which they were assembled was hewn by God's hand out of the eternal rocks. A river rolled its way through a mighty chasm of cliffs several hundred feet high, of which the one side presented enormous masses and the other corresponding recesses, as if the great stone girdle had been rent by a convulsion. The channel was overspread with prodigious fragments of rock or large loose stones, some of them smooth and bare, others containing soil and verdure in their rents and fissures, and here and there crowned with shrubs and trees. The eye could at once command a long stretching vista seemingly closed and shut up at both extremities by the coalescing cliffs.

This majestic reach of river contained pools, streams, rushing shelves and waterfalls innumerable; and when the water was low, which it now was in the common drought, it was easy to walk up this scene with the calm, blue sky overhead, an utter and sublime solitude. On looking up the soul was bowed down by the feeling of that prodigious height of unscalable and often overhanging cliff. Between the channel and the summit of the far-extended precipices were perpetually flying rooks and wood pigeons and now and then a hawk, filling the profound abyss with their wild cawing, deep murmur or shrill shriek.

Sometimes a heron would stand erect and still on some little stone island, or rise up like a white cloud along the black walls of the chasm and disappear. Winged creatures alone could inhabit this region. The fox and wildcat chose more accessible haunts. Yet here came the persecuted Christians and worshiped God, whose hand hung over their heads those magnificent pillars and arches, scooped out those galleries from the solid rock and laid at their feet the calm water in its transparent beauty, in which they could see themselves sitting in reflected groups, with their Bibles in their hands.

Here upon a semicircular ledge of rocks, over a narrow chasm, through which the tiny stream played in a murmuring waterfall and divided the congregation into equal parts, sat about a hundred persons, all devoutly listening to their minister, who stood before them on what might well be called a small, natural pulpit of living stone. Up to it there led a short flight of steps, and over it waved the canopy of a tall, graceful birch tree. This pulpit stood on the middle of the channel directly facing that congregation, and separated from them by the clear, deep sparkling pool into which the scarce-heard water poured over the blackened rock.

The water as it left the pool separated into two streams and flowed on each side of that altar, thus placing it on an island, whose large, mossy stones were richly embowered under the golden blossoms and green tresses of the broom. Divine services were closed, and a row of maidens, all clothed in purest white, came gliding off from the congregation, and crossing the stream on some stepping stones, arranged themselves at the foot of the pulpit, with the infants about to be baptized.

The fathers of the infants, just as if they had been in their own kirk, had been sitting there during worship, and now stood up before the minister. The baptismal water, taken from the pellucid pool, was lying consecrated in a small hollow of one of the upright stones that formed one side or pillar of the pulpit, and the holy rite proceeded. Some of the younger ones in that semicircle kept gazing down into the pool, in which the whole scene was reflected, and now and then, in spite of the grave looks or admonishing whispers of their elders, letting a pebble fall into the water that they might judge of its depth from the length of time that elapsed before the clear air-bells lay sparkling on the agitated surface.

The rite was over, and the religious service of the day closed by a psalm. The mighty rocks hemmed in the holy sound and sent it in a more compacted volume, clear, sweet and strong, up to heaven. When the psalm ceased, an echo like a spirit's voice was heard, dying away high up among the magnificent architecture of the cliffs, and once more might be noticed in the silence the reviving voice of the waterfall.

Just then a large stone fell from the top of the cliff into the pool, a loud voice was heard, and a plaid hung over on a point of a shepherd's staff. Their watchful sentinel had descried danger, and this was a warning. Forthwith the congregation rose. There were paths dangerous to unpracticed feet along the ledges of the rocks leading up to several caves and places of concealment. The more active and young assisted the elder—more especially the old pastor and the women with the infants—and many minutes had not elapsed till not a living creature was visible in the channel of the stream, but all of them hidden, or nearly so, in the clefts and caverns.

The shepherd who had given the alarm had lain down again in his plaid instantly on the greensward upon the summit of these precipices. A party of soldiers were immediately upon him and demanded what signals he had been making and to whom, when one of them, looking over the edge of the cliff, exclaimed: "See, see! Humphrey, we have caught the whole tabernacle of the Lord in a net at last. There they are praising God among the stones of the river Mouss. These are the Cartland craigs. By my soul's salvation, a noble cathedral!"

"Fling the lying sentinel over the cliffs. Here is a canting Covenanter for you, deceiving honest soldiers on the very Sabbath day. Over with him—out of the gallery into the pit." But the shepherd had vanished like a shadow, and mixing with the tall green broom and bushes was making his unseen way toward the wood. "Satan has saved his servants, but come, my lads—follow me. I know the way down into the bed of the stream and the steps up to Wallace's cave. They are called the 'Kittle Nine Stanes.' The hunt's up. We'll be all in it at the death. Halloo—my boys—halloo!"

The soldiers dashed down a less precipitous part of the wooded banks a little below the "craigs" and hurried up the channel. But when they reached the altar where the old gray haired minister had been seen standing, and the rocks that had been covered with people, all was silent and solitary—not a creature was to be seen.

"Here's a Bible dropped by some of them," cried a soldier, and with his foot he spun it away into the pool. "A bonnet—a bonnet," cried another; "now for the pretty sanctified face that rolled its demure eyes below it." But after a few jests and oaths the soldiers stood still, eyeing with a kind of mysterious dread the black and silent walls of the rock that hemmed them in, and hearing only the small voice of the stream that sent a profounder stillness through the heart of that majestic solitude.

"Curse these cowardly Covenanters! What if they tumble down upon our head pieces of rock from their hiding place? Advance? Or retreat?" There was no reply, for a slight fear was upon every man. Musket or bayonet could be of little use to men obliged to clamber up rocks along slender paths, leading they knew not where, and they were aware that armed men nowadays worshiped God—men of iron hearts, who feared not the glitter of the soldier's arms, neither barrel nor bayonet—men of long stride, firm step and broad chest, who on the open field would have overthrown the marshaled line and gone first and foremost if a city had to be taken by storm.

As the soldiers were standing together irresolute, a noise came upon their ears like distant thunder, but even more appalling, and a light current of air, as if propelled by it, passed whispering along the sweetbriers, and the broom, and the tresses of the birch trees. It came deepening and roaring on, and the very Cartland craigs shook to their foundation as if in an earthquake.

"The Lord have mercy upon us—what is this?" And down fell many of the miserable wretches on their knees and some on their faces upon the sharp pointed rocks. Now it was like the sound of many myriads of chariots rolling on their iron axles down the stony channel of the torrent. The old gray haired minister issued from the mouth of Wallace's cave and said, with a loud voice, "The Lord God terrible reigneth."

A waterspout had burst upon the moorlands, and the river in its power was at hand. There it came—tumbling along into that long reach of cliffs, and in a moment filled it with one mass of waves. Huge, agitated clouds of foam rode on the surface of a blood red torrent. An army must have been swept off by that flood. The soldiers perished in a moment—but high up in the cliffs, above the sweep of destruction, were the Covenanters—men, women and children uttering prayers to God, unheard by themselves in that raging thunder.—*From "Lights and Shadows of Scottish Life."*

NOT ALONE.

A good minister was once sent to a wild and dangerous part of Australia, on an errand of duty and mercy. He traveled up too poor to be in any great danger from bush-rangers or robbers, but as he came back he had to bring in his saddle-bags a large sum of money, not his own, but belonging to the dying man he had been sent for to comfort. He knew that a dangerous robber was aware that he was riding along the lonely track through the bush with all this money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He wanted a little quiet, so he got off his horse and stood by it, with his eyes shaded against it, praying for faith and courage not to be afraid of bush-ranger robbers, and to be guarded against them. He prayed till he felt calm enough to ride on, and then he mounted his horse, and reached the town in safety with the money he had in charge.

Sometime later he was once more called to visit a man on a sick bed, and he recognized him as the robber of whom he had been so afraid in his ride. This man had told him that he had felt he could not die without confessing that on that day he had followed him, intending to rob and murder him, but he could get no opportunity.

"Why did you not do it when I got off my horse?" asked the minister in surprise. "I could not then," said the bush-ranger, "there were too many of you."

"What do you mean?" said the minister; "I was quite alone in the bush—standing with my head resting against my horse's side for a long time. You could have killed me then."

"You were not alone," said the bush-ranger.

"I saw you standing as you describe, but there was a man standing on each side of you."

Certainly there had been no other men with the minister in that hour of terror when he cried to God, but it is just barely possible that God did really open the robber's eyes, and show him his angels guarding his servant as he went on his dangerous duty, as Elisha's servant's eyes were opened to see celestial guardians around his master. But, whatever may be the explanation, God did send his angels to frighten away the robber, and by so doing he saved him from a great crime, as well as the good minister from death.—*Selected.*

The above reminds us of an incident in our own experience. We were preaching in the city of T. A wicked man living unlawfully with a woman used to come to the services. He got greatly enraged at our preaching; and one night while waiting at the depot to go to western Kansas to hold a camp-meeting he followed us around and by his vicious looks and constant dogging of our steps showed that he meant personal violence. After being seated in the car a tall, strong man took his seat behind us and wanted to know "if we knew of our danger of assault from that man." We told him of his character and he said: "I am a sheriff from Kentucky. I am used to dealing with such men. I saw he meant mischief, and as he followed you I followed him and would have fixed him if he had offered to touch you." So if God did not have an angel from the skies to protect us he had a messenger from Kentucky in the person of the sheriff. God knows how to take care of his servants till their work is done here and then eternally hereafter. Hallelujah.—*The Way, the Truth, the Life.*

GOOD RULES.

Never betray a confidence.
Never neglect to call upon a friend.
Never leave home with unkind words.
Never laugh at the misfortunes of others.
Never give a promise which you do not intend to fulfill.
Never send a present hoping for one in return.
Never speak much of your own performance.
Never fail to be punctual at the time appointed.
Never make yourself the hero of your own story.
Never pick your teeth or clean the nails in company.
Never question a servant or child about family affairs.
Never present a gift saying it is of no use to yourself.
Never read letters that you may find addressed to others.
Never fail, if a gentleman, of being polite and civil to ladies.

THE BLESSEDNESS OF FORGETTING.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause that provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels of histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, the disagreeables of life; they will come, and they will grow larger as you remember them, and constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar to them. Obliterate everything disagreeable from yesterday: start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—*Lutheran Observer.*

THE LITTLE RED POCKETBOOK.

A few years ago there died in Philadelphia a little girl six and a half years old. Among her possessions was found an old red pocketbook containing fifty-seven cents; also a scrap of paper on which she had printed the story of what led her to save the money. Only a little while before her illness she had applied for admission to a large Sunday-school in the city, and was told that all the classes were full and the building was too small to organize new ones. Much disappointed, but with the simple faith belonging to childhood, she began saving her pennies with the purpose of enlarging the church, in order that she and other poor children might be accommodated. After her death the story became known, and benevolent people added to the humble fund, until, in six years, it had grown to $250,000. With this there have been built in Philadelphia a church capable of seating 8,000, a large Sunday-school room; a hospital for children and a college building at which 1,400 students attend. In the hall of the latter stands a full-length portrait of the little girl, Hattie May Wiatt, whose fifty-seven cents seemed to increase almost as miraculously as the loaves and fishes which the little lad once brought to Jesus.—*Congregationalist.*

A WORKMAN'S PRAYER.

My hands would labor for thee, Lord!
The rich and great
Have thought to build a house for thee,
In which to wait
Upon thy holy name—a place
As fair and grand
As man can plan and execute,
And wealth command.
They give the choice design, and pay
The mighty cost:
I am a workman paid to work
Through heat and frost.
Oh Lord! I would the service *give*,
But thou dost know
And choose my poverty. Wilt thou
Accept it so?

I mix the mortar with my love,
Which, tho' so small
A thing, thou wilt receive and bless,
It is my all.
And when with rev'rent care I lift
The heavy stone
My heart sends up an earnest prayer
That what is done
May hasten on thy kingdom, Lord!
Oh, consecrate
My little portion of the work
Upon this great,
Majestic building wrought for thee!
May all that gaze
Upon it be uplifted—may
They chant *thy* praise!

—*Frances Romeyn, in the Congregationalist.*

TEMPERANCE.

PROHIBITION SENTIMENT.

[From the Voice.]

A dispatch from Mt. Pleasant, Iowa, Sept. 11, said:

The great Iowa Methodist conference, drawing to a close in this city, has adopted resolutions repudiating the Local Option plank and anti-Prohibition candidate of the regular Republicans. The following are extracts from the resolutions adopted:

"In opposition to all contrary statements, we maintain that prohibition has been of inestimable value to Iowa in the banishment of the saloon from the larger portion of the State, and would have been in every community had honest and persistent efforts been made. It is our abiding conviction that there is no form in which the liquor traffic can be legalized without sin; so that we protest and refuse to be bound by any political platform that proposes the return of any legalized saloons to any city or hamlet in our commonwealth, and we are not in favor of banishing the saloon from one community and fastening it upon another.

"We will use all lawful means and influences to secure the election of such executive and members of the General Assembly as will pledge themselves against any backward movement on this great question, so dear to the hearts of all who love home and country, and to defeat such candidates as are in favor of any form of licensing the liquor traffic.

"In the murder of Dr. Haddock, and especially in the late murderous attempts of the liquor traffic upon the homes and lives of our friends in Muscatine, we recognize a faint intimation of the real character of this monster iniquity that has grown gray in the work of wrecking homes and damning souls. We hear in these outrages the voice of God calling upon us to press forward with intensified purpose to work for its extermination.

"All admission or assumption made by any political platform that prohibition cannot be enforced is utterly untrue, and as such is opposed to the dignity of Christian civilization. It is utterly inconsistent for any Christian to vote for the legalizing of sin, and we stand upon the position taken by our church on this great question."

This report was unanimously adopted. The conference is the oldest in the State, and includes such important cities as Burlington, Muscatine, Ottumwa, Mt. Pleasant, Keokuk and Fort Madison.

DesMoines, Iowa. Sept. 9, 1893.—A ringing communication from Mrs. Marion H. Dunham, president of the Iowa W. C. T. U., repudiates the Local Option position of the Republicans and calls upon all White Ribboners of the State to work for straight Prohibition candidates for State and Legislature.

East Liverpool, Pa., Sept. 7.—The Methodist Protestant conference, in session here to-day, adopted the following temperance resolutions:

"*Resolved*, That we look with suspicion upon every professor of religion who refuses to use his political power for the suppression of the evils of intemperance; and,

"*Whereas*, Believing that the balance of power is held by the Christians of our land; therefore,

"*Resolved*, That the evils of intemperance are largely due to the criminal neglect of Christians who fail to discharge their political duties at the polls."

BIBLE PICTURES OF THE WHISKY BUSINESS.

1. In the bar-room—

The fat rum-seller:

"Woe to him that buildeth a town with blood, and establisheth a city by iniquity."—Hab. 2: 12.

The clever fellow who treats:

"Woe unto him that giveth his neighbor drink."—Hab. 2: 15.

The fellows who were treated:

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?"—Prov. 23: 29.

The landlord who rents his house for a bar-room:

"Woe to him that coveteth an evil covetousness to his house. . . . . Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul."—Hab. 2: 9,10.

How it looks at midnight:

"For all tables are full of vomit and filthiness, and there is no place clean."—Isa. 28: 8.

2. In the house—

The windows stuffed with rags:

"For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Wife and children kicked about:

"Strong drink is raging."—Prov. 20: 2.

Delirium tremens:

"At the last it biteth like a serpent and stingeth like an adder.—*The Bible Reader.*

A newspaper paragraph states that the mayor of Lancaster, Ohio, proposes to his city council a novel method of enforcing temperance laws. He says that if the council will pass an ordinance prohibiting the sale of liquors on Sunday he will himself visit the saloons on Saturday night, at or before midnight, and will seal every saloon door in town. At 6 o'clock on Monday morning he will himself make the rounds, inspect the seals, and break them.

Rev. H. A. Davis of Red Key, Ind., was invited to make an address at Spencer Park before the Trades Assembly on Labor day, Sept. 4. The invitation was extended and accepted after the assembly had voted unanimously not to sell or allow to be sold on the grounds any intoxicating liquors whatsoever on that day. But the beer business was brought again before the assembly, reconsidered, and decided in favor of selling beer. Whereupon Bro. Davis promptly recalled his consent to make the address.

Lady Somerset sends word from London that the health of Frances E. Willard is so feeble that she will have to cease work for a year. This news will be received with regret by her numerous admirers.

Bible Lesson.

STUDIES IN THE EPISTLES.

LESSON III.—Fourth Quarter, 1893.—October 15.

SUBJECT.—Justification by Faith.—Rom. 5: 1-11.

GOLDEN TEXT.—While we were yet sinners, Christ died for us.—Rom. 5: 8.

| Open the Bible and read the lesson. |

Daily Readings.—M.—Rom. 5: 1-11. T.—Acts 13: 32-39. W.—Eph. 2: 1-22. T.—Titus 3: 1-9. F.—Gal. 2: 1-21. S.—Phil. 3: 1-11. S.—Gal. 3: 1-29.

COMMENTS BY E. E. FLAGG.

1. *Faith brings peace; peace, joy.* Vs. 1, 2. Peace follows justification through faith as its natural result. Our sins are pardoned; we are at one with God. "Into this peace wherein we stand." It is the peace of the rock that cannot be moved—an abiding peace. Peace, in its turn, brings forth joy. The rendering of the Revised Version, "let us rejoice," makes it another of Paul's many exhortations to a life of Christian joy. What should we think if a poor man who had fallen heir to a great estate, which would in a short time be put into his possession, should seem no more happy than before he received the news? What *could* we think, except that he did not believe, or at least only half believed, that it was really so? And the world will be sure to judge us in like manner, if professing to believe ourselves heirs to a heavenly inheritance, we fret and despond over our trials like them who have no such blessed hope.

2. *The fruit of tribulation.* Vs. 3–5. "Let us also (R. V.) rejoice in our tribulations." In peaceful contemplation of the heavenly life, with nothing to annoy us, it is easy enough for Christians to rejoice. The true test comes when things go contrary to our wishes, and trials and afflictions befall us. Can we bear them all with a sense of exultant triumph as so many stepping-stones to victory? Even the great Captain of our salvation "was made perfect through suffering," and it was just before his crucifixion, when he began to feel the shadows of Gethsemane falling dark and heavy on his soul, that we are told he "rejoiced in spirit." Tribulation—letting this word stand for all the crosses and trials which are an inevitable part of human existence—"worketh patience." It gives us that fortitude and endurance without which we cannot be good soldiers of Jesus Christ. "And patience, experience;"—a tried, tested, proved character, like silver that has been through the refiner's furnace. "And experience, hope." Every battle gained brings us nearer the end of our warfare. The blessedness of an assured hope is not for the lazy Christian, but for him who is constantly making progress—slow, perhaps, but sure—towards the goal; who, through the discipline of sins conquered and trials faithfully endured, is conscious that he is growing daily more and more into the likeness of his Saviour. "And hope maketh not ashamed." How often men build great hopes on the foundation of some worldly expectation, and when it fails them they have not only the bitter disappointment to bear, but the still more bitter mortification and chagrin. But a hope founded on Christ, and tested by years of service, will never disappoint us, because it is founded on nothing less than the love of God as manifested through him, "which is shed abroad;" literally, as Godet has it, poured out of God's heart into ours. "By the Holy Ghost." This is the heavenly agent, the divine channel through which this love is communicated to us. It is through his abiding presence with us that we receive all these fruits of faith—the earnest of the fruits of faith—the earnest of the fruits of the heavenly Zion.

3. *The exceeding love of God and his Son for sinners.* Vs. 6–8. "For when we were yet without strength"—perfectly helpless to save ourselves—"Christ died for the ungodly." All sin is weakness, and the whole human race is born into this condition of moral feebleness.

> "But as feeble babes that suffer,
> Toss and cry, and will not rest,
> Are the ones the tender mother
> Holds the closest, loves the best,"

so the sight of humanity's helplessness called out God's tenderest compassion. "In due time." Everything in its season, from the time of harvest to the redemption of a world. God's great plans were ages in unfolding. Then let us be patient when we see small results from our labors. The "due time" may not have come. "For scarcely"—or hardly—"for a righteous man will one die," etc. The difference between "righteous" and "good" seems to be that between an individual who always does the just and right thing in his dealings with his fellow-men, but never goes beyond the limits of strict justice, and another who is not only all this but something beyond;—whose heart prompts him to do deeds of kindness and self-sacrifice for others to whom he is under no obligation. Such an one might call forth an ardor of devoted, affectionate gratitude, which would make it easy to die for him. But God's love commends itself to us as higher than any human love, in that "while we were yet sinners"—neither "righteous," nor "good," but the exact opposite, "hateful and hating"—"Christ died for us."

4. *The largeness of our salvation.* Vs. 9–11. "Much more then," if God so loved us while in that condition, must he love us with our changed and renewed natures. And if through the death of his Son we were saved, how confidently can we look for complete salvation, and an "abundant entrance" at last, through a present, ever-living Saviour.

Literature.

The Family Circle: Original and Selected Anecdotes. Written and Edited by H. L. Hastings, Editor of the *Christian*. Pp. 318. Boston: H. L. Hastings, 47 Cornhill. Price, 85 cents.

During his twenty years' work as the editor of various moral and religious publications, Mr. Hastings, of course, found in books and papers coming his way much worth preserving in a more permanent and convenient form; and then numerous incidents and anecdotes came to his knowledge and he wrote them out, or had them furnished to him for publication. This is why we have in this comely volume more than 200 choice anecdotes, sketches and suggestions, comprising a great variety of subjects, and teaching wholesome lessons in practical life. In the family, especially to the younger members, we believe it will afford a rich fund of entertainment, and leave the best impressions upon their minds regarding Bible Christianity, purity and usefulness—lessons never to be forgotten during the battle of life—lessons that will tend to lead the reader to the Rock of salvation for help and guidance.

Address to the American People on the Signs of the Times. By a Business Man. Pp. 61. Paper. Published by its author, W. D. Rutledge, 219 Chestnut street, St. Louis, Mo. Price, 15 cents.

Mr. Rutledge is a Christian and a business man. His religious experience possesses some remarkable features and is told with an enthusiasm that bears testimony to its fullness and satisfaction. Called of God, as he believes, to the work of an evangelist, he consecrated his talents to the Lord's cause, and one of the results of this consecration is this little book of warning against the sins of the world and the flesh which beset our fallen humanity on every hand. His warnings are intelligently and earnestly given against the lodge and the allurements to live a godless, worldly life. The Public School question is prominently discussed, with impressive warnings and suggestions founded upon existing facts and figures, which should be read and heeded by all Protestants. The price of this pamphlet places it within reach of most readers who love the Lord and are consequently interested in whatever promises to hasten the coming of his kingdom.

Current Periodicals.

Scribner's Magazine for October maintains the excellence of previous issues, and is replete with articles of sterling worth and interest, as follows. The illustrations are numerous and quite up to the high standard of this publication: The Northwest Mounted Police of Canada, by J. G. A. Creighton; The Mystery of the Red Fox, by Joel Chandler Harris; The Man of Letters as a Man of Business, by W. D. Howells; Glimpses of the French Illustrators (first paper), by F. N. Doubleday; In Viger Again, by Duncan C. Scott; Carleton Barker, First and Second, by Jno. K. Bangs; Historic Houses of Washington, by Teunis S. Hamlin; Scott's Voyage in the Light-house Yacht, by Robert Louis Stevenson; The Art of the White City (World's Fair), beautifully illustrated, by Will H. Low; Shriven, by H. C. Bunner; with others, editorials, etc. New York: Chas. Scribner's Sons. Price 25 cents.

The October *Worthington's Magazine* presents the usual number of acceptable features, both of pen and pencil. Mrs. Livermore concludes her interesting sketches of fifty years ago in Virginia; J. Stanley Brown contributes a second finely illustrated paper on the Pribolov (sealing) Islands; Sara A. Underwood offers a deserved tribute to Woman at the World's Fair; A French writer has a readable sketch of Some Nihilists whom he had met; there is a clear biographical sketch of Richard Owen, with a portrait, and the following short stories and poems: Autumn Song, by Richard Barton; A Manifest Destiny, a Story, by C. G. Dubois; Butterflies, by Herbert Bashford; Autumn (a poem), by W. S. Johnson; The Country Road (a poem), by Ella Gilbert Ives; Morning and Evening (a poem); The Tater-Bug Parson, a Tennessee story, by John P. Russell; Was it Consecrated Ground? a story, by M. B. Sanford; A Poet's Work; and the ordinary ten family departments, well-filled with pleasant comment. Hartford, Conn.: A. D. Worthington & Co. Price 25 cents.

The October number of *Historia*, devoted to illustrated historical stories, ably maintains the interest which this class of literature is sure to evolve. Youths in their teens, or even younger, will find a rare fund of entertainment in its seven well-written stories, viz.: How Joe Warren Captured the British, by Harold Bernard; A Trial by Battle, by Arthur Radin; Napoleon, First Consul and Emperor, by H. T. Rhodes; The Baron of Pentagoet, a Narrative of New England; Buccaneer Sir Henry Morgan, by Alexander Templeton; Henry Bernard, A Tale of the French Revolution, by Joseph Masters, and King Philip's War, by Cherry Odgers. Published at Room 20, Times Building, Chicago. Price 10 cents.

The *Arena* for October presents the following papers: The Psychology of Crime, by Henry Wood; A Ready Financial Relief, by W. H. Van Ornum; Judge Gary and the Anarchists, by M. M. Trumbull; Richard A. Proctor, Astronomer, by Rev. Howard MacQueary; Silver or Fiat Money, by A. J. Warren; Mr. Ingalls and Political Economy, by Wm. J. Armstrong; The South is American, by Joshua W. Caldwell; A Continental Issue, by Richard J. Hinton; Geo. Wentworth, by Dr. J. S. King; In de Miz, by LaSalle C. Pickett, with a portrait of the author, and others, with Book Notices, by several writers. Boston; The Arena Publishing Co. Price 50 cents.

St. Nicholas for October opens with an interesting paper, The Story of a Grain of Wheat, from its sowing to the flour-barrel, introducing views of the Washburne Mills in Minnesota. Other instructive and entertaining articles, copiously illustrated, are: Santo Domingo and the Tomb of Columbus; The Rajah of Sarawak; The White Cave (concluded); Fritz, the Master Fiddler; Toinette's Philip (continued); with several "in lighter vein"—jingles, sketches, poems, etc. An excellent number. New York: The Century Co. Price 25 cents.

Religious News.

BAPTIST.

—Work of the Missionary Union. The *Standard* says: "Besides the twenty or more missionaries whom Dr. Clough secured while in this country, there have sailed, or will have sailed, by November 21, this year, a total of ninety missionaries, including both men and women. Seventy of these are new workers, and twenty old ones returning to their old fields. Two-thirds of these will sail from Atlantic, and one-third from Pacific ports. About twenty of this number will sail from Boston, Saturday, September 30. The party going out to Western China under Mr. Upcraft, numbering in all fifty persons, three of whom, however, have gone via England, will sail from San Francisco, November 21. On the overland tour to the Pacific they will hold numerous meetings, beginning at Chicago, October 22, and going on through La Crosse, Winona, St. Paul, Minneapolis, Helena, Spokane, Tacoma, Seattle, Portland, Oakland, and San Francisco, holding service at each place."

CONGREGATIONAL.

—It is proposed to hold a series of missionary conventions in Indiana, early in November, in the interests of the home work, State and national.

—Rev. Leroy Warren, D. D., who has been superintendent of missions in Michigan since he was thirty years of age, has resigned. During twenty-five years of service he has had but two months of vacation. The net gain of Congregational churches has been 179, which is eleven more than that of any other State in the Union for the same period. For a considerable part of the time Michigan has had more home missionaries in the service than any other State.

JEWS.

—Prof. Lexis, the well-known statistician of Gottingen, has computed new data in regard to the Jews. According to his report in the *Handwoerterbuch der Staatswissenshaft*, the number of Jews on the globe is 7,403,000. The entire population of the earth is computed at 1,480,000,000; the Protestants at 153,000,000 and the Roman Catholics at 233,000,000. In Europe there are 6,800,000 Jews, of whom 3,600,000 are found in Russia, 1,860,000 in Austro-Hungary, 568,000 in Germany, 400,000 in Roumania, 97,000 in the Netherlands, 80,000 in Turkey, 56,000 in France, 46,000 in Great Britain, 40,000 in Italy, 24,000 in Bulgaria and East Rumelia. In the other European countries the Jewish contingent is less than 10,000.

MISCELLANEOUS.

—Hon. John Wanamaker has entered upon the work of an evangelist. He has begun his work near his Philadelph home.

News of the Week.

CHICAGO.

Lord Aberdeen, Governor-general of Canada, has announced his intention to visit the Fair in an official capacity.

Archduke Franz Ferdinand of Austria, heir presumptive to the Austrian throne, visited the Fair, accompanied by his retinue.

Jim McGrath, a notorious bully, fatally wounded a companion and was afterward killed by two police officers.

F. W. Smith and Otto Jursa have been indicted charged with setting fire to houses in order to get the insurance.

August statements issued by the Burlington and St. Paul roads show large decreases in traffic earnings.

West Point cadets who violated rules during their visit to the World's Fair have been suspended for a period of one year.

Ministers of the Christian faith prepared and delivered all of the papers read at the parliament of religions.

With 5,000 voices joining in the benediction, the world's parliament of religions closed in the Art Palace on Wednesday night.

Spiritualists held their first delegate convention in the Auditorium Hall. A national association is to be formed.

F. W. Smith pleaded guilty to attempting to bribe the jurors in the Cronin case, and was sentenced to two years in the penitentiary.

Investigation shows that more than three-quarters of a million people are brought into the city by the railroads every week.

Managers of the Exposition confidently expect to lift the entire indebtedness now outstanding by Oct. 9.

Western lines have agreed to rates to the World's Fair on Chicago day which are much lower than were asked.

On Tuesday a madman named Beldin, while the Board of Trade was in session, fired several shots among the members and spectators. A. M. Bennett, a prominent member, C. W. Rosswell, a telegraph official, and Mrs. Lewis, a visitor, were seriously wounded. Beldin was locked up for trial.

Henry F. Donavan, an Irish Roman Catholic and chronic Democratic politician, has been elected President of the County Board of Education.

Lorin C. Collins, for nearly nine years a judge on the circuit bench, has resigned to take effect Nov. 6.

Ashamed to face her employers because she had purloined $2, Etta Ferry, a clerk, attempted suicide. Failing, she has disappeared.

Frank Austin, trustee of Knights of Labor Social Assembly 6570, was held to the criminal court for embezzling $518.

Temporary exhaustion of the funds caused the discharge of 2,000 of the unemployed who have been on street work.

In the missions congress Dr. Bristol upbraided those zealous for converts in strange lands for neglecting evangelization at home.

Old liberty bell will be taken directly home Oct. 31. Arrangements could not be made for a New England tour.

COUNTRY.

The campaign for governor in Ohio has begun. To judge from the opening utterances of Gov. McKinley and Mr. Lawrence T. Neal, the tariff issue will be a prominent feature.

Of the 154 National banks that failed this summer, up to date, sixty-one have resumed, fifty-eight are in the hands of receivers, thirty-four are in the hands of examiners, and one has gone into voluntary liquidation.

The Iowa State Dairy Association will meet at New Hampton, November 14, 15, and 16.

The anti-Chinese agitation in La Grande, Oregon, culminated when an armed mob of two hundred men met outside the city limits at midnight of Sept. 25th, marched to the Chinese quarters and, after looting the houses, marched the Chinamen to the city limits and ordered them to leave. The officers attempted to quell the riot, but were overpowered. Warrants have been issued for the arrest of the ringleaders. About thirty Chinese sought refuge in the house of Chinese Missionary Trumble. When the mob demanded their delivery Mrs. Trumble appeared with a Winchester rifle and announced that the first man to enter the house would be shot. The mob dispersed.

Turkey has been compelled by the United States government to make reparation for outrages perpetrated on American missionaries.

The *Inter Ocean* of Monday exposed a well-plied horse-trade swindle, being carried on in Chicago. It is advertising very common horses for sale, giving them a high pedigree, which pedigree is bogus. In this manner horses of ordinary value are sold for double price.

St. Joseph, Missouri, was visited by a destructive fire on Monday. It is estimated that $1,000,000 worth of property was burned—and all from a burning cigarette carelessly thrown among rubbish.

At an African Methodist conference in session at Indianapolis, one speaker urged the Negroes to avenge their wrongs with blood.

A. H. Petit, of Sauk Centre, Minn., is missing, and, it is said, he is something like $40,000 short in his various accounts.

B. V. Cummings, treasurer of L county, Oklahoma, has been arrested for swindling the people of the county out of $18,000.

Billy Deutsche, the man who broke the gambling bank at Monte Carlo, is said to be dying in a hospital at Denver.

John Turpie, a brother of the Indiana Senator, has returned to his home after being mourned as dead for a quarter of a century.

Delay in repealing the Sherman law has made bankers cautious again and in New York money is practically unobtainable.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 20 to Sept. 30:

M M Ames, W Swartz, J Gates, J Walters, Mrs A Haughawout, D Kaup, E Trumbull, W H Gilletts, S Simpson, J W Alberty, J S Smith, H M Callecod, G Swanson, Jr, J F McKee, Eld Rufus Smith, Mrs I M Berry, Rev M Jones, J A Rouser, D K Lawrence, O A Chillson, C O Russell, O C M Bates, S A Thompson, Chs P Jones, S Carson, Rev J R Millin, Rev A Lent, Mrs M H Wardner, Mr H A Prest, Rev F W Bertschinger, H Keppel, J Shaw, S J Wilson.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	66⅛	@	66⅛
Winter No. 2	66¼	@	66⅛
Corn—No. 2	40	@	40¼
Oats—No. 2	28	@	30
Rye—No. 2	42⅜	@	48⅛
Bran per ton	12 00	@12	25
Hay—Timothy	9 00	@11	00
Butter, medium to best	16	@	29
Cheese	04	@	10½
Beans	1 40	@ 1	75
Eggs	19	@	20
Seeds—Timothy (100 lbs)	2 75	3	32½
Flax	1 02	@ 1	05⅛
Clover (100 lbs.)	6 00	9	25
Broom corn	03	@	04½
Potatoes, (new, bu.)	50	@	65
Hides—Green to dry flint	02½	@	05⅛
Lumber—Common		@15	50
Wool (unwashed)	13		19
Cattle—Choice to extra	5 00	@ 5	50
Common to good	3 65	@ 4	45
Hogs	5 75	@ 6	75
Sheep	2 50	@4	25

NEW YORK.

Wheat No. 3	72	@	72¾
Corn No 2	48¼	@	49¼
Oats	34	@	36
Rye	54	@	55
Eggs	22	@	23½
Butter	16	@	29
Wool	20	@	28

KANSAS CITY.

Cattle	1 35	@ 4	10
Hogs	4 85	@ 6	45
Sheep	2 00	3	50

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

President F. H. M. Henderson, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

President Noah Porter, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

President Hitchcock, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

Joseph Moore, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

Howard Crosby, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

Prof. J. R. Jacques, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

Dr Beyschlag, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

Pres. J. Blanchard:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

Prof. J. R. W. Sloane, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

Prof. Burt G. Wilder, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

Prof. S. C. Bartlett, D. D., *Chicago Theological Seminary:*—There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

Prof. J. G. Carson, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

President C. G. Finney, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

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Avoid dangerous extremes in diet. Doubtless many people eat too much and too frequently, but many others suffer from insufficent diet. We should try to have such food as agrees with us, and eat regularly and sufficient to sustain the physical powers in strength and vigor. Some may be able to exist on one meal a day, but for the majority three meals, the last one of light food, will be found most satisfactory.

One of the best things to do these fine, golden, autumn days is to get out of doors as much as possible in a comfortable dress and take breathing exercise. In fact, it is good any time of year, but these days especially invite us out. We feel a great deal better every way for five minutes of deep, full breathing in the open air.

Do not start on a long journey by rail or without plenty of extra wraps. The weather is likely to change at any time, and nights are often cool when days are warm. A shawl strap with heavy shawls or rugs and a pillow will be found very useful where a sleeping-car is not taken.

Many people suppose they are hungry when they are only tired. Frequent eating between meals is very unhealthful as it encourages irritation of the stomach and bowels. A few minutes' rest will do more good than something to eat when you are overtired.

The much-gored skirt now worn is certainly better than the trails of last year, and if modified, and not so close fitting at the top, is a very sensible fashion. As some wear them they are far from being "modest apparel" however, as the figure is immodestly exposed.

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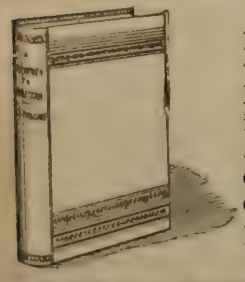

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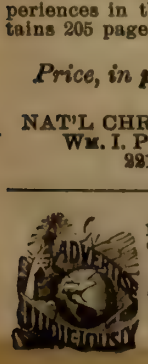

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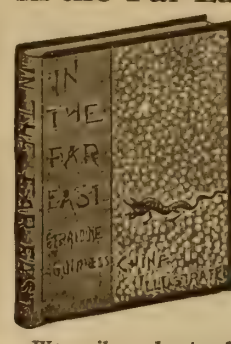

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NEWS OF THE WEEK (*Continued from 18th page*).

John Connors and Eva Flint are held at Auburn, Indiana, charged with complicity in the express robbery at Kendallville.

At St. Louis, Mo., Marion Hedgepeth was found guilty of train robbery and sentenced to a term of twenty-five years.

Pending the action at Washington there is a disposition among bankers to move cautiously and curtail loans.

At Hazel Patch, Ky., a Louisville and Nashville passenger train was wrecked and four people are reported killed.

Near Gulfport, Miss., a passenger train went into an open switch. Three were killed and eight others injured.

President Cleveland has written a letter to Governor Northen, of Georgia, explicitly defining his ideas concerning finance. In criticising this letter to Northen, the London *Standard* predicts that it will retard rather than aid repeal of the silver bill.

Fire which swept the western portion of the Cherokee strip caused the loss of many lives and destroyed settlers' property.

Democratic committeemen are working on a new tariff bill, which they hope to be able to present for consideration soon.

Incendiaries fired the stables of the Stark county, Ohio, fair, causing the destruction of prize cattle and a loss of $75,000.

Diphtheria has again appeared in Terra Haute, Ind., and citizens fear a recurrence of last year's deadly epidemic.

Cigar-makers at Milwaukee have endorsed Governor Altgeld for releasing the Anarchists. They style the act as "fearless."

Frank Kendrick, a bank cashier at Syracuse, N. Y., has confessed that he is a defaulter for $30,000.

Joseph S. Hardin, the last of the Centralia train robbers, was captured at a house in Cincinnati.

Northwestern lumbermen have organized an insurance company of their own, patterned after the English Lloyds' plan.

Snowstorms are reported in portions of Pennsylvania and New York; cold also prevails thereabouts.

Business interests of the country are still hoping for action by the United States Senate upon silver repeal.

Forest fires are raging near Winchester, Ohio, and many residents have been driven from their homes.

Five Negro murderers were hanged in Montgomery county, Georgia. Residents turned out in crowds to see the execution.

Harley Johns and Sim Reynolds were sentenced to two years in prison at Macon, Mo., for attempting to wreck a train.

The Michigamme river, in Northern Michigan, overflowed on Thursday night, and burst through into the Mansfield mine, where the flood drowned twenty-eight of the miners at work there. By this disaster, the mine, valued at $600,000, was totally destroyed.

FOREIGN.

Attempting to escape from a synagogue at Warsaw, supposed to be on fire, nine persons were killed and 100 injured.

Members of the Italian government have been accused of receiving bribes from the recently suspended Bank of Rome.

Reports that the United States would take a hand in the Haytian troubles has caused a great stir among the people there.

In a battle at Santa Fe the Argentine insurgents were routed after a sharp engagement and their leaders captured.

France is accused of treating Siam ruthlessly, and the situation is again becoming strained.

The great German war-vessels have been found defective in construction.

The authorities of Vienna are doing everything possible to get to the bottom of the recent anarchist plot which threatened to destroy the House of Parliament together with a number of most prominent buildings on the famous Ringsstrasse. The police of the Austrian capital now claim that the Czechs were also implicated in the recent anarchist movement.

Advices from Rio de Janeiro indicate that the outlook for a modification of the situation in Brazil is brighter.

The Argentine government ironclad Independencia, now at Rossario, has captured the rebel warship Andes. The latter vessel was seized at Buenos Ayres while lying discharged and out of commission. When the Independencia was sighted by the rebels on board the Andes, the latter's officers took to the boats, and managed to escape ashore; the crew, however, was captured and will be tried by court-martial and sentenced to long terms of imprisonment.

The *Soleil* says that France is pushing forward with a great deal of vigor the erection of forts on the Alpine frontier.

M. de Villieres, the special envoy of France to the government of Siam, presented the draft of another treaty to the Siamese government, declaring that it must be accepted without alteration by Sunday next.

According to the military code, Pallas, the Spanish anarchist, who has been tried by court martial for throwing two bombs at General Martinez Campos, will be shot.

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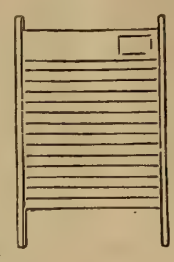

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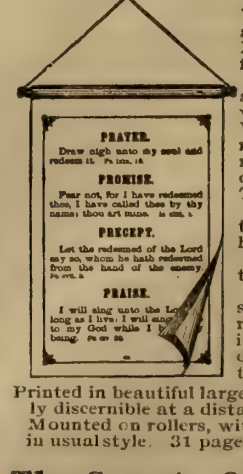

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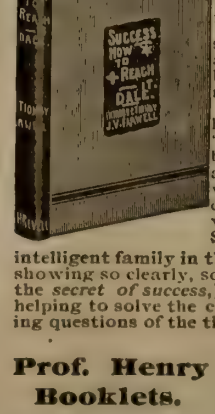

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NEW HAMPSHIRE.

CALL FOR THE ANNUAL MEETING OF THE STATE CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

The seventeenth annual meeting of the New Hampshire Christian Association will be held with the Congregational church at Barnstead Parade, October 19–22, commencing on Thursday at 2 P. M., and continuing over the Sabbath.

Evangelists H. J. Pierson and wife, Pastor A. L. Smith of South Newmarket, Pastor George L. Kibbee, of Manchester, Ezra T. McIntire of Boston, Pastor J. Q. Adams of Gilford Village, and others have been invited to speak. Barnstead Parade is on the Suncook Valley R. R., about 20 miles from Manchester. Reduced railroad rates expected.

We should be glad to have our friends in neighboring States, who desire to see the church delivered from lodge rule, meet with us. The Gospel will be preached in its purity, and the various reforms presented from a Christian standpoint.

We expect the Lord to be with us in mighty power, to bless and save. S. C. KIMBALL,
Secretary N. H. C. A.

NEW YORK STATE CONVENTION.

It is proposed to hold the next New York State Anti-Secrecy Convention at Utica. Officers of the State Association should at once address Rev. Henry L. Kellogg, at Schuyler's Lake, Otsego, Co., N. Y., and Rev. W. B. Stoddard, the Eastern agent, at 218 Columbus avenue, Boston, Mass., with reference to the proper time and details of organization.

Elsewhere in this issue we print a summary of the proceedings of the Lake Front Congress of Christians opposed to secret societies. Next week we begin the publication of several of the papers read at this gathering, the consensus of which indicates the progress of thought along the lines of our reform.

Great diversity of opinion exists in the religious press as to the effect that the World's Fair Parliament of Religions, which closed Sept. 28, will have upon Christianity. It is more to the purpose to inquire what will become of those whose religions, as presented at the parliament, were in opposition to Christianity? The latter will stand forever, and its work is to convert the followers of all other religions to the service of the Lord Jesus Christ. It is also the duty of Christians to see that this work is done.

It is seldom that we have occasion to record such a fearful disaster as that which occurred last week on the coast of the Gulf of Mexico, between New Orleans and Mobile, through the agency of a wind storm and tidal wave. Certainly we have no previous instance, in this country, where a commotion of the elements, in such a brief space of time, destroyed at least 2,250 human lives and property valued at $5,000,000. The giving away of levees and the flooding of the shores wrought most of this terrible havoc, drowning the inhabitants by hundreds. No sensible man can class these horrors as judgments upon the people, but they serve to remind the world of the power and majesty of God and warn the unsaved to be ready for death and the judgment.

A fierce war between Spain and her ancient foemen, the Moors, is now disturbing the peace of Europe. It is also more bitter because of its religious character. Following the lead of Mohammed, the Moslems take the sword in defence of their faith, and as Spain is a formidable military nation, the contest is likely to prove a bloody one. The conflict appears to have had its origin in a fruitless attack of the Riff tribes upon the Spanish garrison at Melilla, on the northern coast of Morocco. This was followed by an artillery fire from the fort upon a Moorish village, by which a mosque was destroyed. Instantly the entire Moorish population was aroused. The usual call to prayers by the muezzins was supplemented with a call to arms and a rally round the green flag of the prophet, and 12,000 of them at once surrounded Melilla, and the neighboring roads were alive with large forces hurrying to their support. Of course so formidable a demonstration caused a commotion in Spain, and naval and military preparations for war upon the Riffs were vigorously made. The situation at this writing is deemed critical.

GRACE AND TRUTH CAME BY JESUS CHRIST.

BY REV. ALEX. THOMSON.

The Light of God, most wonderful,
Came to the world of men,
And pierced, as with a glory-shaft,
The heavy dark's domain;
He placed beneath the reeling dome
That arched above our race
The staunchness and the glory of
His pillars, Grace and Truth;
And o'er the dome of human life
The victory-flag unfurled,
For the power that now upholds it is
The power that made the world.

Oh, weak was human nature,
With its heavy load of fears,
With its faltering step uncertain,
With its smiles and with its tears;
And dense the cloud of ignorance
That settled over all,
Like the curtained chamber of the dead,
A black and heavy pall;
But the torch of Truth came flaming,
With its light on many things,
And the dove of Grace flew downward,
Shaking blessings from its wings;
For the Son of the Eternal,
In his everlasting youth,
Brought his wondrous grace to cheer us,
And, to guide us, noble truth.

Now we see the wondrous meaning
Of the hidden things of Him
Who maintains his gracious counsels
In a hundred shadows dim,
Till the time of their appearing,
When he takes the veil away,
And their splendid corruscations
Pale the glory of the day.
Now we see the truth far-reaching—
God, the Father of us all;
Not a nation move without him—
Not a single sparrow fall;
Now we know the foe that clogs us,
All the way we take,
With thirst for blood of human souls
The whole world cannot slake;
Now we know of that dread prison
Whose dark arches never rung
With the laughter of an infant,
Or the song of happy tongue.

But we know our foe is mastered
By our living, loving Lord,
And the legions of perdition
Routed by his victor sword;
When the night of death dark gathered
With impenetrable fold
So the Resurrection lightens
All the east with ruddy gold;
For the grace of God that bringeth
Rich salvation unto men
Is the bow that lights and gladdens
In the cloud gloom and the rain.

Tomahawk, Wis.

THE PROCESS OF MASONIC PERSECUTION.

All Masons are bound by their obligations to make the enemies of the order their own, and to point out to the fraternity all expelled, suspended and persecuted members as "unworthy" of confidence or intercourse. This cannot be done openly, as their proceedings would be revealed to the uninitiated. It must be done clandestinely, by secret signs, specimens of which are given in the "Secret Monitor" degree of Richardson's exposition. If done openly, it would not be Freemasonry, according to Webster, who defines it as a communication by preconcerted sig-

nals. It must be done Masonically. The notoriety of their methods has added a two-fold definition to our language.

The reader can easily imagine their proceedings, as they appear to the initiated. As soon as the expelled Mason leaves his door, he is pointed out by a Masonic acquaintance to a strange member by a double rap, two-ply remark, or cat'o-nine-tail flirt of the fingers, and the stranger passes it to a second, and the latter to a third, and so on indefinitely. When the obnoxious party enters an assembly, he is pointed out by twenty acquaintances to twenty strangers, and by the latter to twenty others, and then to each new arrival by a general concert of signals. In the street car he is pointed out by an acquaintance to a stranger, and by the latter to another at the second block, and so on to the extent of the city. When he enters a car for a journey, an acquaintance points him out to a stranger, and the latter to another at the next station, and the second to a third at the succeeding one; and so on, across the continent and beyond. There is no cessation in time or place, for the conspiracy pursues the victim with the habit of discipline to the end of his days, and materializes in impediments to business, or injuries, according to the odium in which he is held by the order. The boycott is furthered by female adherents, which gives to it its anti-social features, and makes it equivalent to the Druidical prohibition of fire and water, said to hurry its victims to the grave.

But the enemies of Masonry are not confined to members. and they are evidently outsiders to point out. The Morgan controversy proved that it had its jacks to ape its ways in pointing out and persecuting its enemies. It undoubtedly operates outside the order in two ways. It is said to be the only society that permits outsiders to use its signs, and is consequently a secret empire by mutual consent and operation. Who ever heard of a jack Odd-fellow, or a jack Knight of Pythias? If so, it is a misapplication. The reader can, therefore, conceive a promiscuous throng engaged in pointing out the enemies of Masonry, and material for Masonic riots, false witness and the crimes outside the order.

It is time that less attention was paid to theory and more to the practice of Masonry. The former is merely intended to befog the inquirer and divert attention. What would be thought of a minister who prayed one-half of the time and broke the commandments the other half? Yet this is paralleled by Masonic writers in their virtuous professions. We would judge a minister by his practices and not by his prayers, and this is what we should do with Masons. The bright side of the institution is made so for the unwary, but the dark side would put to shame "the father of all evil."

Some engaged in the Anti-masonic reform are insufficiently informed of the real nature and extent of Masonry. Others are the spies who are everywhere present to detect the enemies of the order and wrangle about methods for its benefit. A third class are striving for applause or profit, but are secretly wedded to the evil and fear most knocking the bottom out of their own iniquities. It is evident that neither class will do material injury, but limit themselves to profitless theories, in which the institution has its stronghold, and disregard practice and essentials.

The most active and zealous pointer of the enemies of Masonry that the writer ever met was a reverend gentleman and pretended reformer, a Mr. H—, whom it would be difficult to interpret, in view of the Bible test, that a wicked man winks with his eyes, speaks (raps) with his feet, and teaches (commands) with his fingers. But perhaps he had been commissioned by the Lord, and his proceedings are explicable by the initial chapters of Hosea, which are recommended for perusal as aptly illustrating present events. They are as applicable to Masonry as to Baalism, and an example of symbolic (i. e., indirect) language, of which Masons speak and largely avail themselves.

Some think that the ministers who have joined this "Baal-peor" (Ronayne) should be judged leniently because the offence is so common among all classes. But they are the sentinels on the walls; and as in the case of those in the wars of the world, destruction or the gravest consequences to the hosts behind follow their treachery or desertion, and they should be visited with the severest penalties. In either case the safety of all depends upon them. In the wars of the world the treacherous sentinel is shot without mercy, and in the other case, he should be reprobated and execrated above all men. He sacrifices the sleeping multitude and makes a mockery of the reverence and livelihood accorded him. On initiation nothing, as stated by Masons, surprises and shocks the neophyte so much as the knowledge of the common level of ministers in his iniquities and degradation. Plain Dealing.

THE REFORMER'S END.

The ultimate hope of a reformer may be the complete abolition of the sin against which he contends. He cannot always see this with his own eyes—that may be for his children's children—but there are more immediate rewards that he himself can enjoy. One is the beginning of the end, or the reduction of the evil, while another is saving men all the way along. Paul could not see the complete overthrow of paganism or the entire abolition of sin in his lifetime; yet it was a joy to strive so that he might "by all means save some."

This is a defence against discouragement; for, while the end is too far off to see, and distant results seem uncertain, and while progress is slow, or even retrogression, and discourages for the time being, there is still the chance to rescue those who but for us would have been destroyed.

A temperance worker can rejoice in this, when he sees saloons standing open, legislation retarded, or the execution of law nullified. Some are sober, nevertheless, who might have been drunkards; the saloons lack customers whom they would have had, and for a few who are already rescued the dilatory legislation is no longer needed. He has "saved some."

The same immediate end allures and cheers a worker in lodge reform, even though he may find, in the evil he contends against, elements so permanent that from the ages when Israel was snared to the end of all time in which sin reigns, absolute extinction of the essence of lodgery cannot be expected. He can hinder the mischief it does, even when he cannot eradicate the agency. He can warn a few who are unwary; he can break the snare for a few already entrapped; he can "by all means save some."

Meanwhile, by this very work he is also hastening the time when the great organized agency of evil itself will be diminished and weakened, and when more will be saved because their enemy will have less power to do them harm.

Even if his ultimate hope should never be realized, his work will not have been in vain, and he will not have been completely disappointed.

It is wise, then, for the reformer to fix his attention and hopes largely on this nearer aim. Evangelists are a class of reformers who turn their own thoughts chiefly this way, paying less attention to questions concerning the final conquest of the whole world than to those affecting the life of their contemporaries in a single little town. Yet, in this very way, the whole world is, in effect, being saved. Temperance workers, to a large extent, imitate them, and lodge reformers will save themselves from discouragement and mistakes if they fall into line, and make it a large part of their work merely to "save some." Graphite.

"NEW ENGLAND."

Reading Elder Kimball's article in the *Cynosure* of September 28, I regret that he allows his curiosity to overshadow the real question. It is of no possible interest who I am.

Elder Kimball admits that he cannot deny my assertions. He notes that Senator Chandler is not a Mason, which I admitted. It is good Masonry to have one leading man who is not a Mason—even several—to point to when occasion requires. How many more can Elder Kimball name?

He says it is not good Anti-masonry to exaggerate the power of Masonry. Have I exaggerated? If the worthy President of the N. H. C. A. "believes that the anti-secret forces can control public affairs," I am glad of it, and hope to see them do so soon.

Elder Kimball is curious, also, to know if I am "a confessed Christian and a confessed Anti-mason." Why? Facts are facts, truth is truth. I intended to, and believe I did, state facts. I am not afraid of the light, but until Elder Kimball, or some other person, shows that my assertions were not true, there really seems no good reason why I should not still remain New England.

THE ANARCHISTS OF VIENNA.

The arrest of fourteen anarchists in Vienna on the 23d of September, and the capture the following day of sixty-eight members of a secret society at Bruenn, the capital of Moravia, has revealed the existence of a wide-spread anarchist plot. On the 25th seven others of the gang were arrested. The proof against them all is said to be overwhelming, and the persons concerned in the plot are known to be anarchists of the worst type. One of the men arrested is a leading manufacturer of bombs, who lives in Prague, and another named Stulka is a skillful mechanic.

Every one of the prisoners was found to have in his possession bombs or cartridges that were ready for use. To the inside linings of the overcoats worn by Stulka and a man called Hahnels were attached strong plaited wires with hooks at the ends. It is surmised that these were devices to allow of the suspension of bombs.

In Stulka's room were found rolls of zinc and lead, and glass and metal cylinders. The police seized a number of bombs made of tin, charged with ecrasite and picric acid. A large, finely finished steel bomb was also found. This contained a liquid that has not yet been analyzed. An oblong tin box was discovered, the contents of which were apparently intended to have been exploded by electricity. Conducting wires were attached to the box, which contained several glass plates and small quantities of ecrasite and picric acid.

A mass of papers was also seized. Among them were documents showing beyond doubt that the members of the club were affiliated with a Bohemian secret society known as the "Omlading." It is probable that the anarchists were about to take advantage of the political turmoil in Bohemia to start a campaign of terror against the government. The police declare that the conspiracy they have unearthed is the most formidable plot the anarchists have ever concocted in Vienna.

THE "PATRIOTIC ORDERS."

(*Continued.*)

The following declarations of the so-called "Patriotic orders" are taken from the Columbus (Ohio) *Record*, the organ of the A. P. A. and other secret political organizations.

We notice that while they claim to be non-partisan societies, they are extremely partisan in their principles:

JUNIOR ORDER UNITED AMERICAN MECHANICS, INSTITUTED MAY 17, 1853—WHAT IT IS.

It is neither a labor, partisan nor sectarian organization. It is a purely patriotic and benevolent institution, existing for the protection of Americans and American institutions, and the promulgation of a spirit of patriotism among the youth of to-day. It is not bigoted in its beliefs and principles, as many seem to imagine, but is friendly to all good citizens, whatever their creed or birth.

It opposes unrestricted immigration, believing that a large proportion of the foreigners who come to our shores are deficient in the qualities essential to good citizenship in this country, and for that reason favors the adoption of some system for the separation of the "wheat from the chaff."

Love of country and the protection of its interests is the platform upon which the order stands, and invites all who are of the same mind to enter its ranks.

ELIGIBILITY FOR MEMBERSHIP.

Any white male person born in the United States of North America, its territories, or under the protection of its flag, who shall have attained the age of 18 years, who is of good moral character, a believer in the existence of a Supreme Being as the creator and preserver of the universe, in favor of free education, opposed to any union of church and state, shall be eligible to membership, but no person shall be received to beneficial membership who is over 50 years of age.

OBJECTS.

1. To maintain and promote the interests of Americans and shield them from the depressing effects of foreign competition.

2. To assist Americans in obtaining employment.

3. To encourage Americans in business.

4. To establish a sick and funeral fund.

5. To maintain the public school system of the United States of America, to prevent sectarian interference therewith, and to uphold the reading of the Holy Bible therein.

DECLARATION OF PRINCIPLES.

The constant landing upon our shores of the hordes of ignorant, vicious and lawless criminals of the old world should be viewed with alarm by the loyal and patriotic citizens of this country.

We affirm a warm and hearty welcome to all immigrants who desire to better their condition and become a part and parcel of our nationality, but we have not one square inch of room for the Anarchist, the Socialist and the Nihilist, or for any one who is not willing to bow allegiance to that flag which is powerful enough to shield and protect them, as well as us, in the exercise of all civil and religious liberty.

We affirm our devotion to the public school system of this country. We believe in compulsory education, and that all teaching in our schools should be in the English language, to the end that future generations may be able to take their place in the ranks of our country's workers, educated in the history, the customs and manners of Americans.

We guarantee to every man the liberty of worshiping God according to the dictates of his own conscience, and would give every assistance to protect all in the exercise of this liberty, but we object most strenuously to the interference of any church, no matter under what name it may exist, in the temporal affairs of this country.

We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law; we therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time.

We believe that patriotism and love of country should be instilled into the hearts of children, and that with the sacred words of "Mother, Home and Heaven," our children should be taught that our flag is the symbol of all that makes a "home" for us. We should place a flag upon every public school in our land, and a Bible within, and the object lesson therein set forth should be a beacon light in every storm that threatens to engulf us.

In this noble and patriotic work we ask the cordial and hearty co-operation of all good citizens. In this grand work we need the helping hand of all organizations holding the same views and principles. We have no time for jealousies and bickerings, but with a united front we should march forward, shoulder to shoulder, remembering that "United we stand, divided we fall."

In the strictest sense we are a national political organization, but we oppose with unanimity the slightest taint of partisanship. "Our country" is our motto, and we keep this motto steadily before us. We are cognizant that there are great and powerful enemies within our midst, requiring the strictest surveillance of all who are at heart, word and in deed American. We, as members of this order, affirm our allegiance to the objects of the order, as paramount to any partisan affiliation, and urge upon the membership, harmonious, united and intelligent action in carrying out these principles.

The order is established in the States of Maine, New Hampshire, Massachusetts, Connecticut, New York, Delaware, New Jersey, West Virginia, Maryland, Virginia, North Carolina, Florida, Alabama, Texas, Louisiana, Pennsylvania, Ohio, Illinois, Indiana, Michigan, Wisconsin, Iowa, Missouri, Nebraska, Colorado, Kansas, Washington and California. The membership is about 150,000, and 1,550 councils.

PRINCIPLES OF THE A. P. A.

1. Nationality is not a bar to membership in the order. No man is asked where he was born.

2. We interfere with no man's partisan politics.

3. We attack no man's religion so long as he does not attempt to make his religion an element of political power.

4. We unite to protect our country and its free institutions against the secret, intolerant and aggressive efforts that are persistently being set forth by a certain religio-political organization to control the government of the United States and destroy our blood-bought civil and religious liberty.

5. We are in favor of preserving constitutional liberty and maintaining the government of the United States.

6. We regard all religio-political organizations as the enemies of civil and religious liberty.

7. It is, in our opinion, unwise and unsafe to appoint or elect to civil, political or military office in this country, men who owe their supreme allegiance to any foreign king, potentate or ecclesiastical power, and who are sworn to obey such power.

8. We are in favor of maintaining the principle of ONE general unsectarian free school organization, and will oppose all attempts to supplant it by any sectarian institution.

9. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.

10. We are in favor of laws taxing all church property.

11. We are in favor of changing our immigration laws in such a manner that they will protect our citizen laborers from the evil influences of cheap pauper and criminal labor, which through the instrumentality of European propagandist societies, and in this country by the aid of strikes, and the subtile influence of priests, are rapidly supplanting our free and educated American citizens in every line of industry.

12. We believe there should be an educational qualification to the elective franchise that will require every "American citizen" to be Americanized.

13. We are in favor of putting into office honest and true patriots, who are best qualified to fill the position regardless of political parties.

14. We are willing to be governed by these principles in our future political action.

15. Our mission is to awaken the people of free America from their lethargy, indifference and over-confidence. "Eternal vigilance is the price of liberty," yet the Protestants of this republic have ceased to be vigilant, and in conscious strength are either intently chasing the almighty dollar, or quietly dozing, while we swiftly drift toward a more tremendous and terrible crisis than this country has yet known.

IS RELIGION DYING OUT?

The able and excellent article in your July number by Rev. B. B. Tyler proves conclusively that it is not. The church of Christ can never be destroyed. "No weapon that is formed against it shall prosper." "He was manifested that he might destroy the works of the devil," and "He shall see of the travail of His soul and be satisfied." Doubtless statistics do prove that the increase in the number of churches, in church membership and church wealth, as well as in the Christian ministry, is in a greater ratio than the increase of population. But, to my mind, the apparent inference is misleading and far too optimistic. The general conditions of society do not show an increase of Christian influence corresponding with this increase of numbers. While the quantity of our religion has increased, its quality seems to have deteriorated. The salt seems to have lost its savor. Without depreciating the wonderful activity of a portion of the church, I think, in common with many others, that the general tone of piety is deplorably low—in fact, Laodicean—and that the element of self-sacrifice has largely dropped out of the average Christian experience.

In proof of this there are certain obvious facts that it would be as hard to get round as the good brother's statistics. I notice:

1. Increase of Christian influence ought to indicate more of purity and stability in the family relations. On the contrary, divorces have very largely increased, and their frequency has become a source of alarm. Not until within a few years did we hear the monstrous question, "Is marriage a failure?"

2. More of true religion ought to indicate greater sacredness of human life; but statistics show that the number of suicides is largely increasing, both in Europe and our own land, while the increase of homicides is beyond all precedent. Lynching has become terribly prevalent, and all forms of crime have continually increased.

3. More religion ought to indicate greater quietness of spirit and freedom from mental disease; but, instead, the proportion of insane persons has nearly doubled, being one out of 127, when formerly it was not more than one in 250.

4. More religion would indicate, other things being equal, more general contentment and greater loyalty to civil authority. On the contrary, the past year has been one of exceeding unrest. Three times have large bodies of troops been called out to repress domestic insurrection.

5. More religion ought to diminish the consumption of intoxicating drinks. Every genuine revival of religion has had that influence. This was notably true of the widespread revival of 1857-58. Yet in spite of the vast temperance work, the amount of alcohol consumed per capita has steadily increased for the last thirty years.

6. Perhaps no more marked evidence of declining Christian influence can be found than is indicated by our two great national fairs. The great majority of the people regard the first day of the week as a sacred day. Such was the deference to the Christian sentiment in our land, that in 1876 the Centennial Fair was closed on Sunday from the first to the last, and the people accepted it as a matter of course. In 1893 the Christian influence, even when supported by national legislation, was powerless to secure Sunday closing. Nothing but the stern logic of profit and loss would suffice.

In view of these sad things (the other side of the picture) I am sorry to say that I cannot join in the refrain:

"The morning light is breaking,
The darkness disappears."

In the midst of this gloom I look for the coming of the Holy One. "Even so, come quickly, Lord Jesus."—*Rev H. H. Hinman, in the Church Union.*

A QUESTION ANSWERED.

"Why do publishers of religious papers continue subscriptions until orders are received to discontinue them?" That is a fair question and deserves a fair answer. We have four main reasons for our rule. *First*, We can trust our subscribers. They are honest and reliable. They will pay for what they receive. If secular papers had as good a class of subscribers as we have, they would be willing to trust their patrons also. *Second*, We want to accommodate and please our subscribers. The vast majority of them want the paper without any intermission. Many would be grieved, and some offended, if we would withhold their copies or drop their names because they did not renew the very week that completed the time for which they had paid. Perhaps not more than one in three hundred wants his paper stopped without his order. *Third*, Our plan is in accordance with the right principle. Every family should receive a religious paper regularly. Every Christian family is expected to have its church paper every year. So a subscription is not generally made for a definite time, although the payment is so made. A subscription does not expire, because it is not limited. It must be killed. A subscription to a religious paper is like a subscription to a pastor's salary, in that it continues from year to year, unless ordered discontinued. *Fourth*, This is the best business plan. It is best for the subscribers and the publisher. It is the almost universal method of religious papers and some of the best secular papers after years of experience. Many patrons who want their papers continued to them, fail through oversight, inconvenience, absence from home and other causes to renew promptly. To discontinue their papers and then to look after them, secure them as new subscribers and put their names on the list again, would cost one-third more on total subscriptions. We would have to charge every subscriber, whether paying in advance or not and whether wishing to continue indefinitely or not, two dollars a year. By our plan, each subscriber saves fifty cents a year on subscription and expends only a cent for a postal card, when he wishes to discontinue. If the dozens who want their papers stopped find it a trouble to notify us when it may be done by a card, think how much trouble it would be for the thousands who wish to continue to go to town, get an order or draft

and mail it promptly the week their time was out, or else miss the next number. Our plan saves us money, which lessons the cost of the paper to the subscriber and enables us to make a better paper.—*Omaha Midland.*

NEW ENGLAND LETTER.

Political parties and candidates in New England.—A deficiency in our English tongue.—Prohibition in Maine.—The Yankee dialect and Shakespeare.—A question.—A new Messiah.—Pythianism and the churches.

If the Democratic party should win the victory in Massachusetts this fall she will have for her Lieutenant-Governor a man who is a graduate of Holy Cross College, and it is safe to say did not go through the curriculum of that institution without imbibing some of the principles of his Jesuitical instructors. The step is not a very long one to nominating a Roman Catholic for the Chief Executive, but it will not be well for the party which does it. As Whittier said years ago, in reference to the slave power,

"The spirit of her early time is with her even now."

She is still the heart of New England, and not as yet of New Ireland.

The nominee of the Prohibition party, Rev. Louis A. Banks, is one who has lifted up his voice among other good and true men in Music Hall against Romish encroachments, and his record has been along that of an all-around reformer. I am not sure of his exact attitude on the lodge question, but know that he does not sympathize with secret methods. He was a pastor in Seattle during the anti-Chinese riots in 1885-86, and preached on the subject eloquently and fearlessly, in spite of threats to take his life "if he didn't keep his mouth shut." After he had finished his sermon he turned out with other armed citizens to protect the Chinamen from the rage of the mob until the Federal troops arrived. As a reform preacher, he has met the usual stereotyped objection to such work in the pulpit, and thus trenchantly disposes of it: "When I was in Seattle, in the days of the anti-Chinese riots, and denounced the murders of the Chinamen from my pulpit, I was piously advised to devote myself 'to saving souls.' When in Boise City, Idaho, I denounced the growing disposition to cringe to the Mormon sentiment there, some of the time-serving, political newspapers severely reminded me that it was my business 'to save souls.' And now in Boston, when I denounce the cruel combinations of capital which defeat honest and free competitons in the labor world, and defend the laborer's right to share in the advantages that have accrued from the inventions of our day, I am not astonished to hear the old tune: 'It is your business to save souls!' Very few ministers—and, indeed, I doubt if there are any—have preached against popular evils without noticing this tendency "to turn the ministry aside to dealing with ghosts," as Mr. Banks sarcastically puts it.

The Prohibitionists have acted wisely in thus nominating a "Labor candidate" of the highest type, and one who ought to poll a large vote from the working class for the ability and wholehearted zeal with which he has espoused their cause.

The present unjust discrimination against new or "minority" parties must continue; for so the full bench of the Supreme Judicial Court has decided, in the late test case brought by Dr. A. A. Miner, whose name as candidate for Senator was not put on the official ballot because the certificate of his nomination did not show that the twenty-five voters were present which the law, as it now stands, requires at every caucus. It is hard to see why Dr. Miner is not right when he says that the Australian Ballot law, until it is modified in this particular, is unconstitutional, as it practically disenfranchises the minority voter.

Our English tongue, copious as it is, has failed to provide for a good many contingencies that may arise in the use of language. For instance, a Mason or Odd-fellow can speak of "the fraternity," but there is no corresponding term for the use of the sisters who belong to the back-stairs degrees. They cannot fraternize with or even "fellowship" one another. And how can domestic service ever be lifted to the dignity of a science, which we are continually being told is all that it needs in order to bring peace and joy into households afflicted with poor help or no help, until it has received a proper scientific name? A nameless science is as badly off as Romish theologians make out unchristened infants. It must always be doomed to wander on "the border lines of knowledge," pent up in a limbo of chaos and half-digested notions—neither one thing nor another. But the proper scientific nomenclature has at last been discovered. It is Oekology. This is a discovery made at the Hub, of course, but it is an excellent one and meets, as advertisers and agents say, "a long-felt want of the public." I once had help who objected very decidedly to having her services designated as "kitchen-work." It sounded too menial. Oekology, now, would have made everything right.

A big molasses hogshead aroused the suspicions of some Maine officials, the other day, who opened it and found another barrel inside filled with "the ardent," the bungholes of both being placed opposite so as to admit of drawing it without any trouble. Prohibition doesn't prohibit in Maine when they have to resort to such shifts to evade the law. Oh, no. Still we should feel reasonably well-satisfied with prohibition in Boston if it drove her liquor venders to have recourse to devices as ingenious.

I have always contended that our Yankee dialect is worthy of study, from the fact that it is really the old English which our ancestors used centuries ago; and I find, to my great delight, that a correspondent of the *Transcript*, after giving his days and nights to a Shakespearian Concordance and picking out some hundreds of so-called Yankee words and phrases, has come to the same conclusion. "Madded," in the sense of to make angry, is a very common Yankeeism. It is also purely Shakespearian. So are "heft," "tomboy," "gadding," "everlastingly," "flibbert-tigibbert," "dished;" and a host of others. Our Yankee dialect is fast passing away, and I feel, in view thereof, not a little sympathy with the Celt who sees his own musical Irish tongue disappearing before the all-conquering Queen's English. A people driven to extremity before their foes will always retreat to the hills. It is something so with a language when hard bestead, and, therefore, to hear the Yankee dialect in its native perfection one must seek the hill country of northern New England. It ought to be a fascinating study for the philologist. The Southern dialect, of which writers from that section have of late years given us a disagreeable surfeit, lacks dignity and pedigree, but our Yankee dialect has both. Talk of old things! Did you ever think that we daily toss about in our common speech words that our Anglo-Saxon forefathers and foremothers used before Shakespeare, or even Chaucer, was born? A bit of ancient tapestry or faded parchment we handle reverently. Why not use, with equal reverence, our grand old mother-tongue that is older than they, and will live on in perennial youth when they have crumbled into dust.

The writer of the fashion notes in a certain paper tells approvingly how a young woman, with more feminine ingenuity than means, contrived to imitate for herself a twenty-five-dollar imported hat so closely that no one could tell it from the original. The question arises, how many other young women may be led by this mischievous item to spend precious time in trying to ape fashions beyond their means.

Henry B. Foulkes' strange statement at Onset Bay Camp-meeting, that he is the Messiah, has caused a great fluttering among the theosophists, in whose ranks he has so long been a leading mind, as well as that "liberal" element which has such an affinity for anything in the line of the marvellous or supernatural which does not bear the stamp of revelation. As a rule, these new Messiahs have been confined to the West, and it is something unique to hear such a proclamation on New England soil. It simply emphasizes the danger of meddling with such delusions. The unfortunate victims stand in danger of losing their heads here as well as their souls hereafter.

"Be exceedingly cautious," says the *Pythian Herald*, "in relation to the churches or cisms that preach anathema on Pythianism." This allusion is especially aimed at the Romish church and the Kilkenny cat-fight now going on between Rome and the Knights of Pythias; but the advice is very good, taken the other way. Should not our churches be exceedingly "cautious" of an order which practically anathematizes the name of Jesus Christ, and holds its members in a despotic subjection as contrary to the Christian law of liberty as it is opposed to our free republican government? Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 4, 1893.

Representative McCreary's bill, which is intended to be a substitute for the Geary Chinese registration and exclusion law, has been favorably reported to the House of Representatives and will probably be taken up soon after the bill for the repeal of the Federal election laws, now under consideration, is disposed of, unless Congress takes a recess, which it may do if the Senate succeeds in disposing of the Voorhees silver purchase repeal bill by the 15th or 20th of the month. This bill extends for a period of six months from date of its becoming a law, the time within which the Chinese now in the United States may register; strikes out the word "white" wherever it is used in the Geary law, descriptive of the radical character of the witnesses to be produced by a Chinaman in support of his right to remain in the country, and more clearly defines the meaning of the term "Chinese laborer." The vote of the Committee on Foreign Affairs was with one exception unanimous for the bill. The exception was Representative Geary, of California, author of the present Chinese Exclusion law, who gave notice that he would oppose the bill with all the resources at his command. But the bill will probably become a law, as there are numerous Representatives and Senators who voted for the Geary bill who will be glad of the opportunity to modify that law.

A series of interesting public meetings are being held this week in two Washington churches —one Congregational and one Methodist—to popularize the Auxiliary League of the Salvation Army, a branch of which was established here a few months ago. The meetings are conducted by female officers of the Salvation Army, assisted by members of that organization, and include afternoon meetings for ladies and children and evening meetings for the general public. The object of the Auxiliary League, as stated by the principal speaker at these meetings, is to be a link between the churches and the Salvation Army, made up of those sympathizing with the objects of the Army though not necessarily approving its every method. The work of the Army in its various branches explained in an entertaining manner by the several speakers, and the result will be a considerable increase in the membership of the Auxiliary League, which already includes some of our ministers and prominent business men. Few who have studied the work of the Salvation Army in the slums of our large cities will deny that it accomplishes much good, however repugnant some of its methods may at first glance appear to persons of quiet and refined natures. It is the ignorant, depraved and unrefined that the Army seeks to save, leaving the organized churches to look after the refined, and probably in accordance with the old-time injunction to "fight the devil with fire," it has adopted unrefined methods to do it. I was once very much prejudiced against the Salvation Army, but long ago learned to respect it and its members because of the good results I have seen of their work, and became convinced that they, too, are engaged in the Master's work. The Salvation Army may be said to represent the brass bands, or, if you please, the drum and fife corps of the great army of Christianity which is battling daily and hourly with the cohorts of Satan and his lieutenants, rum, crime and moral depravity, and there is little doubt that their noise adds to the fighting quality of many of the soldiers, just as I have heard military veterans say that the inspiring music of a brass band at times had turned an ignominious retreat into a brilliant charge leading to victory. Let no man despise the instrument that helps to make men and women better.

An eleven-year-old boy was picked up on the street, one day this week, in a helpless state of intoxication, and is now being treated in one of our hospitals for alcoholism; one of the brightest young stenographers employed at the Capitol became a victim of the drink-habit, and in spite of all that numerous and good kind friends could do to save him he now fills a drunkard's grave. These are only two of the week's many victims sacrificed —one utterly, and the other partially, to the rum

idol. They happened to be brought to the surface by the secular press, just as were several murders and numerous petty crimes, all chargeable to the drink-habit, and they are given place here in the hope that they may serve to spur on some man or woman who is growing weary of fighting the powerful rum-power. Suppose that eleven-year-old drunkard had been your son, or your brother? Suppose that bright, young stenographer had been your brother, or your husband, or your son? They were both somebody's sons, and doubtless those two mothers had indulged in as bright hopes for the future of their boys as you do for yours or for those of your friends and relations. Beware of rum; it is no respecter of persons. *

WORLD'S CONGRESS OF CHRISTIANS,

OPPOSED TO SECRET SOCIETIES.

This gathering, as previously advertised, was one of the series of "Auxiliary Congresses" held at the Art Institute on the Lake Front in this city, in connection with the World's Fair.

The first session began on Thursday, October 5, at 2 o'clock P. M., in "Hall 4" of the above Institute. The second was held in the evening of the same date, at 7:30.

The papers read at the Congress were as follows: "Patriotic Orders, Such as the G. A. R.," by ex-Bishop H. J. Becker, of the United Brethren in Christ, who was not present at the Congress. "Secret Orders," by John G. Fee, who was also necessarily absent. "The Political Influence of Secret Societies," by Rev. M. A. Gault, who was likewise unable to attend. "The Creed and Canon of Freemasonry," by Rev. Jas. P. Stoddard. "The Great National Danger," by Rev. Henry L. Kellogg. "Christ the True Basis," by Mrs. N. Arlonine C. Brightman. "The Duty of Christians Respecting Secret Orders," an address by Pres. Charles A. Blanchard, closed the sessions. Edmond Ronayne also made two extempore addresses—one in line with Mr. Fee's paper, and another, harmonizing with the general discussion of the evils of the lodge system.

The congress was both a disappointment and a success—a disappointment in the absence of some of the distinguished men from whom we had hoped to hear—including Rev. Joseph Cook—and a success in that while other celebrated men were at the same time holding the attention of great audiences in the adjoining Hall of Columbus, the persons who listened to our proceedings were highly respectable in numbers and character, and, in the main, in sympathy with our reform. Dwight L. Moody was holding the attention of the Congress of Missions during our evening session, and attracted many who would gladly have been with us.

But if there was a scarcity of new auditors and speakers, we found that the "old guard" had lost nothing of their earnestness, eloquence or clearness of statement. The manner in which able objectors were met and silenced was in itself a triumph.

The able papers by John G. Fee, ex-Bishop Becker, Rev. M. A. Gault and Rev. H. L. Kellogg, and the strong speeches of Pres. Chas. A. Blanchard, Edmond Ronayne, and Jas. P. Stoddard, had all of the old-time ring, and met with hearty responses. John G. Fee, speaking of judges and jurors in our law courts, stated that both are so often swayed by their secret society oaths that it is impossible to hope for justice from them. The evidence of this perversion of justice is plentiful. Mrs. Brightman called to mind the fact that women are to be important factors in the work of putting down secret societies. She held that secret vows are not necessary in benevolent societies.

In the course of his address Mr. Ronayne briefly scanned his own personal history, and spoke of his early training in the Roman Catholic church (introducing specimens of the mummery taught by it), in which he received warnings against Freemasonry as an enemy of the church. Coming to Canada, he became a teacher of mathematics and geometry; and finding that Masonry claims also to teach geometry, he resolved to investigate it, and united with a lodge. He then gave a thrilling account of his initiation, dwelling upon its various phases as set forth in his "Handbook"—the disrobing of the novice, the other preparations to which he was subjected, the rite of circumambulation, etc., to the conclusion. He then dissected the various performances through which he had passed, and called attention to the fact that each and all of them were of pagan origin. Leading thus up to the theology of the order, he said that Hiram Abiff, or Mah-hah-bone, is the god of Freemasonry, of which he is really and truly the deity. He spoke eloquently upon the other principal characteristics of Masonry, which left men always "seeking truth," but never finding it. As for its religion, it is devoid of Christ and his Spirit. It is not founded on the Bible, nor has it anything in it in harmony with Christianity, but is wholly infidel. To an objector, he replied, in substance, with great tenderness, that Christ alone can open the grave and restore to us our loved and lost ones. Not so does Masonry teach. The "grip of the lion's paw," in the tragedy of Hiram Abiff and the Master's word, are the Masonic resurrection power.

Regarding the murderous character of the order, as exhibited in its oaths, an objector stated that in the initiatory degree, and so in the other degrees, the novice simply consented to undergo the death penalty in case he revealed the secrets of the order. But the speaker called his attention to the wording of the oath—"*binding myself* under no less a penalty," etc., implying much more than his mere consent. If that was all that his obligation meant, it was blasphemy; if it meant more, it was murderous. In the case of a derelict Mason who had incurred this fearful penalty, some one had to inflict it, and would the lodge hire a butcher from outside to perform this bloody deed, when every other member considered himself bound by his obligation to assist in doing it? The case of William Morgan showed conclusively the force of this inquiry.

When the reading of Bishop Becker's paper ended, a member of the G. A. R., who claimed to be a clergyman, objected to it as a whole, claiming it to be untrue and slanderous. The chair insisted that such wholesale denunciation could not be allowed, but objections must be particularly stated. After considerable quibbling, the objector mentioned certain ceremonies, referred to by the bishop, as never occurring; but several old soldiers in the audience promptly certified to the fairness and accuracy of the paper.

When President Blanchard began his address, this same objector made a strenuous effort to monopolize the time by fault-finding and quibbles. He said that he was not a Mason, and did not rise to defend the order; but he proceeded at once to do so, as well as to uphold the other orders, denouncing all opposers of secret societies as disturbers of the peace and an injury to the community. When the G. A. R. was again referred to, he could not keep his seat, though he dared not deny a single statement—he could only quibble and protest.

President Blanchard's address was, in spite of these interruptions, a clear, convincing and eloquent oration, in which it was shown that secret societies are the enemies of the church of Christ and exist in defiance of his commands. At its close several persons began to question this objector about the G. A. R., as he professed to know all about it. These querists were all opposed to secret societies, and the seceding members of the G. A. R. had retired; but most of those present had read the published ritual of the order, and produced such abundant evidence of its truth, that he diverged from his position. First asking his questioners, separately, if they were converted men, he assured them that none but a converted man can understand the Bible, and none but a member of the G. A. R. can comprehend its ritual, however carefully he may read it. On being asked why, if none but members of an order can understand it, he professed to know so much about Masonry, which he had zealously defended, though not a member of the fraternity, he denied that he had spoken in its defence. Some one here denounced him as a trickster for his lying and quibbling, when he asked if such denunciation was authorized by Christianity, and was assured that Christ and Paul had certainly warranted such characterization; and as for the scribes and Pharisees, whom Christ denounced as a generation of vipers, they did not deserve it more than he himself did.

We were especially glad to greet Mother Laura Haviland (who, though eighty-five years old, retains her mental vigor in a marked degree), and Father Geo. W. Clark, also an octogenarian, who sang for us the old songs which thrilled the friends of freedom half a century ago.

Of the many congresses held in the Art Building, this was surely not the least important, nor the weakest in the impression left on the public mind.

Several of the papers read at this Congress will be printed in the *Cynosure*.

REFORM NEWS.

OUR WORK IN EASTERN OREGON.

Weston, Ore., Sept. 30, 1893.

Editor Cynosure:—After quite a silence, I improve the present in renewing my covenant obligations with you and your readers, by writing you from this extreme Far West. I have been glad to note your continued antagonism to, and warfare upon, the lodge question. I am persuaded that you, together with your successors in office, will ever be bold in your denunciations against this giant evil, which is becoming so popular in this day and age among worldlings and lukewarm Christians.

There are quite a number of the Lord's witnesses who are not in sympathy with oath-bound secrecy scattered up and down on this Pacific coast, who are willing to speak out against this sin of the age. But not being organized until quite recently, they have labored under great disadvantages.

I was rejoiced when I received the intelligence, through Bro. Samuel Mathew, of Canby, Oregon, that an organization would be effected in convention in August, 1892. The second session has been held, with encouraging results. This is a work which was very necessary.

Those who oppose anti-secret principles are legion, and they are organized, armed and equipped for the warfare; therefore, if we who are weak numerically are to work successfully in counteracting and in breaking down these strong forces of Satanic influences, we must be organized, *united*, *courageous* and ever upon the alert.

Furthermore, we thanked God and took courage when we were informed that we had a Gideon in the person of Rev. P. B. Williams, of Portland, Oregon, and an indefatigable worker who had volunteered his services to enter the field as a lecturer and to attack the hosts of the Philistines. But where—oh, where?—are the three hundred who will extend him their sympathies and render him such assistance by their earnest prayers and means as is necessary until victory for Christ our King perches upon the banner? was a question. Well, our faith enabled us to believe that the number and necessary means could be commanded in due time. However, I am aware that there is a tendency on the part of some to shirk these awful responsibilities which too often fall upon the few. But, brethren, now is the time for us to awake to the fact that business in this particular line of work is the urgent need of both the present and future time.

The enemy have had their own way on this Pacific slope, until there is a perfect craze for secret societies among the populace. Even the children are being taught the elementary principles, preparatory to be inducted into the high orders as soon as they reach their majority.

Upon us who will be true to New Testament teachings on this subject grave responsibilities rest. Let the work be supported and done with dispatch, "for the King's business requireth haste."

Let the various departments of the work be

(*Continued on 9th page.*)

CORRESPONDENCE.

VISIT OUR BOOTH.

Wenona, Ill., Sept., 1893.

Editor Cynosure:—The writer feels warranted in saying *our* booth, because he felt prompted to contribute towards carrying on the work so ably done by Brother Stoddard.

Every *Cynosure* reader should visit the booth when at the Fair. Many of us feel discouraged because few, in its immediate neighborhood, lend a helping hand. Many times we are almost ready to say that the cause will never win.

Stop awhile in front of this booth and hear

what is said by people as they pass along, and you will go home better prepared for the contest.

The writer was honored with an invitation from Brother Stoddard to step in and have a chat. He had often met and entertained this veteran reformer in his own home in years gone by when Brother Stoddard was helping "to turn the world upside down" in our Western States. A familiar talk over past work and future prospects of the cause would have been very enjoyable to the writer. However, we soon saw that such a thing was among the impossibilities. No sooner would Brother Stoddard seat himself for a rest, after answering some inquiry in regard to his work, or replying to some objection to it raised by a passer-by, than another friend or foe would step up and demand his attention. Now one would read the testimony of Moody, of Phillips, or some of the sentiments written on the cards in front of the booth. A colloquy would likely follow between the agent and passer-by. Next, a friendly hand would be extended across the stand, and words of encouragement be spoken to Brother Stoddard in regard to his work. Again, some deluded lodge advocate, with glaring eye and frowning look, would square himself for an argument.

Brother Stoddard seems to possess the happy faculty that enables him to keep cool and pleasant. A hasty retreat on the part of the irate lodge man is sure to be the result. There seems to be no conceivable argument which they do not present, but the agent is ready for a reply.

Mrs. Stoddard occupies an adjoining booth. She represents the "Home Light," a four-page monthly published at 218 Columbus avenue, Boston. Every *Cynosure* subscriber should secure one or more copies for distribution among his neighbors. It is devoted specially to enlightening the women of our country in regard to secret societies. The paper is not only valuable in itself, but is calculated to lead to the purchase of more extensive reading-matter upon the subject.

S. J. WHITE.

THE EVIL OF THE WORLD.

DE KALB, Iowa, Sept., 1893.

The prayer of Jesus for us to be kept from the evil of the world cannot be effectual in our behalf if we do not help answer it. Those who "walk in the counsel of the ungodly" and expect the benefit of his prayer have a vain hope. They cannot truthfully say, as did the Psalmist: "I have kept me from the paths of the destroyer." And if we do the same, it will keep us, by grace, "from the evil of the world."

This prayer is a part of the atonement, but it is answered in behalf of the Christian only on condition of keeping "himself unspotted from the world." God will do his part, if we do our part, to answer this prayer, so vitally fraught with eternal interests. It is of all-importance that we trust in Jesus Christ with full confidence that the prayer will be answered. But if we walk according to "the counsel of the ungodly" and compromise with evil in any degree, our confidence is not full. And it will do no good to sugar-coat "the evil of the world" with the Gospel. All power is with those who are "unspotted" in keeping "from the evil of the world," and "all things work together for good to them that love God," whether they be few or many.

Lodgery is the organized "evil of the world;" a religious institution, purely of the world, not of the church of Christ; and though he "ever taught openly and in secret said nothing," because of the deception of lodgery, the devil is enabled to "appear as an angel of light," and cause church members by the wholesale to compromise with "the evil of the world," in the direction of disobeying the command of God, to "have no fellowship with the unfruitful works of darkness." That is according to "the counsel of the ungodly." "The evil of the world:" "the friendship of the world," is rebellion to God.

Confidence in Christ begets the feeling that he would "rather reprove them." But to ignore Scripture that is the sure foundation to help us "serve the present age" is to hinder the prayers of the greatest of all preachers in our behalf. "Come ye out from among them and be ye separate" from "the evil of the world," "that your prayers be not hindered," and receive the benefit of the atoning prayer by the grace of our Lord Jesus Christ.

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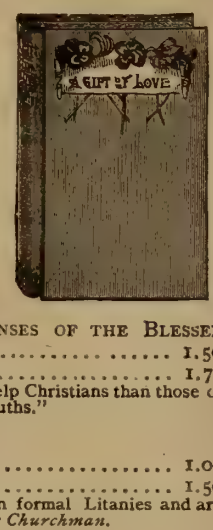

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Remember, my son, you have to work, whether you handle a pick or a pen, a wheelbarrow or a set of books; whether you dig ditches or edit a paper, or write funny things, you must work. If you look around you will see that the men who are most able to live the rest of their days without work are the men who have worked the hardest.—*Burdette.*

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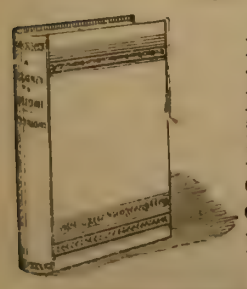

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, OCTOBER 12, 1893.

MARRIAGE AND DIVORCE.

An able presentation of this subject by a delegate to the World's Parliament of Religions, on a recent Sunday afternoon, was an interesting contribution to social science. Perhaps he gave too much credit to the Roman Catholic church, as distinguished from other Christian bodies, yet the subject is one of vital importance, and we ought to welcome any solution of this great social problem: What shall we do to increase the sacredness and perpetuity of the marriage relation? He held that the family was the prime factor in human society, and that the indissoluble marriage is the condition of its highest well-being.

He said that there are three aspects of the marriage relation: 1. That of the man and the woman in their covenant with each other. 2. Their relation to the state and to civil society. 3. Their relation to God, who instituted wedlock for the highest well-being of his creatures.

He held that since God has declared that what he has joined together no man may put asunder, therefore the marriage covenant is indissoluble, and that the duty of cohabitation might be abrogated by the persistent guilt of either; yet the right of re-marriage does not exist, and ought never to be conceded. He pointed to the vast increase of divorces during the last few decades, and showed that from 1867 to 1886 it was more than twice as great as the increase of population, amounting, in the last-named year, to one in nine of the whole number of marriages. There is no reason to think that the last seven years have shown any improvement in the stability of the marriage relation. He cited many distinguished jurists as authority for the statement that the only true remedy for this great and growing evil was the entire prohibition by legislative authority, of the re-marriage of any person who has been divorced. This opinion is based on two well-ascertained facts: (1.) That it is generally the guilty party that seeks separation; and (2.) That the motive of such divorce is a desire for re-marriage.

There is one other argument against the re-marriage of divorced persons, except to each other, to which I have seen no allusion. It is, in brief, the duty of forgiveness and reconciliation on the part of all those who are separated. If re-marriage takes place, such reconciliation and reinstatement in the former relation becomes impossible. Our Lord has said: "If thy brother sin against thee seven times in a day, and seven seven times in a day say, 'I repent,' thou shalt forgive him." Surely the duty of husbands and wives is not less binding. The un-Christian companion may not be willing to accept this code; but he or she who is a follower of Christ, however greatly sinned against, will find no warrant for any other than a patient waiting for a possible repentance on the part of the sinning companion.

THE BIBLE AND THE RAINMAKERS.

Rev. A. C. Tris, of Howard, Kan., has printed a little tract, for free distribution, in opposition to the science (so called) of rainmaking by artificial means. It is written in the form of a dialogue between a minister of the Gospel and a "rainmaker;" and while the latter sets forth all the advantages of such an invention as a public benefaction, the minister opposes his right to do so, and denounces the practice as wicked in the sight of God. The Scriptures quoted by the minister are as follows, and the reader may judge for himself how far Mr. Tris is supported in his argument: Job 5:10; Job 28:26; Job 36:26, 27; Job 38:28; Deut. 28:12; 2 Chron. 7:13, 14; Jer. 14:22; Psalm 135:7; Ps. 148:8; Ps. 30:22; Jer. 10:13; Matt. 5:45; Gen. 2:4,5; Gen. 5:29; Gen. 6:17; Gen. 7:11, 12; Gen. 9:12–17; Jer. 33:19, 20; 2 Sam. 21:1–10; 1 Kings 17:1; 1 Kings 18:1; James 5:18; Lev. 26:19; 1 Kings 18:41–46; Amos 4:7; Matt. 24:7; Mark 13:8; Rev. 16:8, 9; Rev. 11:6–13; Zech. 14:16, 17. From all of which the writer argues: "That God alone is the Sovereign Lord, and that rainmaking is not only a humbug, but is one of the follies and open blasphemies of the closing years of the nineteenth century."

THE GROWTH OF CRIME.

Recent statistics show that in all the States, except those which have laws prohibiting the sale of intoxicating drinks, the increase of crime is much greater than the increase of population. The number and variety of crimes committed in the last few months is beyond all precedent. Crimes against life, both homicide and suicide, have increased most of all. That train-robberies, which, a few years ago, occurred occasionally in our Western wilds, have become common in the vicinity of Chicago, and that it should be thought necessary to have armed guards for outgoing trains, is a matter of astonishment and alarm.

The common and growing practice of assassinating (or lynching) persons supposed to be criminals, bad as it is, and tending to subvert all law, is an evidence that the mass of the people, even those who constitute the lynching parties, have an inherent sense of justice, and are impatient with the slow course of the law in providing adequate punishment of the perpetrators of crime. This practice of lynching, though not confined to any one section of the country, is more common in the South than elsewhere; and Negroes—sometimes entirely innocent of the crime with which they are charged—are the most common victims. During a single month, twenty-four Negroes were put to death by Southern mobs.

At Roanoke, Va., eleven of a lynching party were killed by the officers, in a vain attempt to defend a criminal, who was subsequently murdered and burned.

Not simply these crimes themselves, but the benumbing influence which they have upon the public conscience, and the growing want of confidence in the security of the laws, are certainly just occasion for sorrow and alarm.

What are the remedies for this condition of affairs?

1. A certain class of reformers point to the unhappy relations of labor and capital, and the consequent poverty and suffering, as the most common cause of intemperance and crime. This class tell us that until there is a proper settlement of the labor question, our efforts in behalf of temperance and general morality will be in vain. There is a modicum of truth in this view.

Poverty is sometimes the cause of drunkenness and crime, but it is far oftener the *result*. If we compare the first twenty-five years of the present century with the last twenty-five, we shall find that the people of the United States are now better paid, housed, fed and clothed than then. They have incomparably better advantages for education and the knowledge of current events; and yet there is greater general discontent; the marriage tie is less secure, and suicide and crime in all its phases are more common.

2. Others tell us that the cause of crime is the general inattention to religion, and that the remedy is in the more general and faithful preaching of the Gospel of Christ. There is a much larger measure of truth in this view. The Gospel of Christ is the remedy for all moral evil; and it is "the power of God unto salvation to every one that believeth." But it should be remembered that the Gospel of Christ is much more generally, widely and intelligently preached than it was ninety years ago, and that the percentage of population who are members of evangelical churches is more than twice as great to-day as it was then. Somehow, "the salt seems to have lost its savor." At all events, it fails to make the world much better.

3. Again, our prohibition friends tell us that alcohol is the poison that has corrupted society and the body politic; and that the remedy is the legal prohibition of its sale for drinking purposes: Confessedly, this is a most important means to the securing of good morals and good government. As such it should have our profound sympathy and earnest co-operation.

But it should be remembered that prohibition, when it comes, will be a *result*, rather than the cause, of social and political reform. It will be unwise to mistake the means for the end.

4. The true remedy is doubtless the Gospel of Christ, not only preached with faithfulness to all the people, *but practically applied to all the relations of life.* So long as it shall be regarded as in harmony with Christianity for men to join such secret societies as Freemasonry, Odd-fellowship, etc., and that the church may not inquire what they *are*, and what they *do*, we may be quite sure that such societies will be used by bad men to promote and protect crime. Their exceeding prevalence, and their tolerance in the churches, is probably one of the most common causes of crime. The practical application of our religion to our political relations, not only in securing righteous enactments, but especially in the enforcement of all righteous laws, is one of the most pressing needs of the hour. The people need special education on the *sacredness of law.*

5. Finally, Christians should turn their thoughts to Him who shall come to destroy that lawless one "whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 2 Thess. 2:8 (R. V).

Let our prayer be, "Even so, come quickly, Lord Jesus," for in him only we can hope.

GRAND LODGE TYRANNY.

The power of the Grand Lodge occupies a discussion of considerable prominence in the October issue of the *Voice of Masonry.* "Is it true," asks the writer, "that 'each Masonic body is independent of the others?' Clearly not. The Grand Lodge is the supreme governing power in Masonry, and all others exist merely by sufferance from it. It is the conservator of all Masonry, the only true and legitimate source of Masonic authority, the foundation upon which all Masonry is built, and the laws it enacts are the supreme law in Masonry, which cannot be questioned in any other body whatsoever."

"In whatever organization a Master Mason may find himself, *his first duty is to the lodge, and there is no power on earth which can absolve him from his promise of obedience*, and this includes Masons of every degree who may find themselves, whether affiliated or not, under its jurisdiction. Whenever, and wherever, any body of Masons sets up its authority against it and undertakes to nullify its laws, it may and should crush it out of existence, notwithstanding that any vow or obligation, contrary to the supreme allegiance it owes to the Grand Lodge, is a mere nullity."

Mackey's Encyclopædia of Freemasonry (Article "Grand Lodge," p. 320) says: "A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every lodge and every Mason situated within its control. The government of grand lodges is, therefore, completely despotic."

At the installation of all "Worshipful Masters" (says the same authority, same page), "all elected Masters are required to make the following declaration: . . . . 'You (I) promise to pay homage to the Grand Master. . . and to his officers, when duly installed, *and strictly to conform to every edict* of the Grand Lodge.'"

It is true that in the "charge" delivered to the initiate in the first degree of Blue Lodge Masonry he is told that he must be "true to your government," "just to your country," "discountenance disloyalty or rebellion," "submit to legal authority," and "conform with cheerfulness to the government of the country in which you live."

Should the Masons at any time agree upon some overt act—not in opposition to the government, perhaps, but against the peace and welfare of those who oppose their pretensions and evil deeds of darkness—and the forty-four grand lodges of the several States should unite in the project and order a general onslaught, in what a predicament would all the subordinate lodges find themselves! Their members are *not sworn* to obey the laws of the Federal government, but every man *has sworn* to render implicit obedience to the Grand Lodge of that jurisdiction. They have sworn to recognize murder, in a horrible form, as a proper punishment for recalcitrant members of the fraternity; and under the autocratic government of the Grand Lodge they have more than once committed murder, although the Master of the lodge at his installation agreed to *obey the moral law.*

Every man who joins the Masonic fraternity, having taken its obligations and listened to its

hypocritical "charges," has henceforth a divided duty—to obey the laws of God and man where they do not conflict with the rulings of the Grand Lodge to which he owes his sworn allegiance. His first and paramount duty is to the fraternity; his second, to have no Masonic charity towards those who oppose its tyranny, in or out of the lodge, but to make their lives a burden, as in the case of Sam'l D. Greene when in the fear of God he had broken the seal of their secrecy.

He has surrendered to the lodge his right to exercise private judgment, and, if he is a Mason at heart, Christianity and Christian benevolence have lost their influence over him. He prefers the lodge to the church upon the most flimsy subterfuges, and fails to recognize the common claims of humanity between man and man. And it is painful to reflect that the church, in her degeneration, too often fails to recognize her duty to separate such men from her communion.

The power of the Grand Lodge, like the trail of the serpent, is over them all.

MR. MOODY'S OFFER.

The extensive evangelistic work that has been in progress in Chicago during the last five months has attracted hundreds and thousands of ministers, teachers, and other Christian workers from all parts of America and Europe. October will be the last month of these evangelistic efforts. There are still other thousands of ministers to whom the work would doubtless be a great blessing, both as an object-lesson in evangelism, and an experience. We therefore invite all ministers of the Gospel now engaged in pastoral work to spend some time during this last month of the work in Chicago, and offer them accommodation at the Bible Institute, 80 Institute Place, at the lowest possible rates, not exceeding five or six dollars a week, the boarding being on the European plan.

Admittance will be free to all the daily Bible lectures, and various meetings of the Institute. It is the opportunity of a lifetime to come in touch with a Gospel movement on such a grand scale, and all who can should get the benefit of it.

—The State Convention of Young Men's Christian Associations is now in session at Elgin. The work in Illinois appears to be in a flourishing condition.

—"The oldest Odd-fellow in America is dead." —*Exchange.* The oldest Odd-fellow in America still lives. His time for a first-class obituary in the lodge papers has not yet come.

—Occurrences of the following tenor are frequently found in the secular press, and are no credit to the churches under whose auspices they are conducted. At New Hope, near Woodstock, Va., last month, the Knights of Pythias, in considerable numbers, laid the corner-stone of a new house of worship for the Southern M. E. Church, the local pastor delivering the address. It is only another instance in which the lodge and the church have united their forces, to the everlasting disgrace of the latter.

—The eight-hour law of Kansas, which prevented workingmen from laboring more than eight hours a day, has been declared unconstitutional by Judge Reed, of a local district court. Such a law, probably originating in the secret labor unions, too effectually suppressed the exercise of private judgment on the part of the workingman, and created a tyranny over him which neither divine nor human law could sanction. Perhaps it is better that no person engaged in manual labor should, in the interest of health and comfort, work for more than eight hours a day, but to be bound by an aggressive rule to work no longer is, as the judge decides, unconstitutional and an aggravation.

—Christians who have found in the polygamous doctrine of the Mormons a direct opposition to the teachings of Christianity, and have influenced the Federal government to suppress it, will hardly favor the claims of Mohammedanism (so ably presented during the World's Fair Parliament of Religions by its votaries) as a substitute for their own glorious religion, inasmuch as the Alcoran commands the Moslem "to take in marriage of the women who please you two, three or four; but if ye fear that ye cannot act equitably, one, or those whom your right hand has acquired," *i e*, slaves. Mohammed's interpretation of his own rule is in evidence, since it is well authenticated that at one period he had in his harem no fewer than nine wives and two slave girls. Not all Mohammedans, it is said, are polygamists, but the practice is thoroughly sanctioned among them by the prophet's precept and example. And polygamy is by no means the only reprehensible feature of this pretentious religion, which its adherents are busily proselyting in this country.

—Friends of the "peace movement" in America may be encouraged by the following hopeful utterances of George T. Angell, the gentle president of the American Humane Society: "It is in the power of the Christian churches to prevent every war between Christian nations." His plan include sermons and prayers in every nominally Christian church, and in great union meetings of Christians in every city and town, with petitions to governments, signed by all Christians, for settlement of all controversies by arbitration. This course, he says, "will stop every war between Christian nations." How cheerful such a colossal church union in so good a cause would be to John G. Fee and H. H. Hinman and all who believe with them that the work of righteousness is peace in the churches and among all nations.

—September 18, 1893, was the one hundredth anniversary of the laying of the corner-stone of the United States Capitol at Washington, and dispatches were sent the daily press as follows: One hundred years ago to the day and hour, Washington, the first President of the Republic, as Grand Master of the Free and Accepted Order of Masons, wearing an apron and sash woven by the wife of La Fayette, laid the foundation stone of the great marble pile that is now the admiration of the world." To offset this Masonic falsehood, it is necessary only to say that Gov. Joseph Ritner, of Pennsylvania, in response to a communication from the legislature of that State, prepared a vindication of Gen. Washington from the stigma of adherence to secret societies, in which he proves from authentic documents—among other facts—that Washington was never Grand Master or Master of any particular lodge. The story has been ably refuted, but persistently reappears so often in Masonic publications that we think the fraternity would rather believe a lie than otherwise. Governor Ritner's report can be obtained at this office; price, 10 cents.

—A schoolmistress, possessed of an independent spirit, teaching in a public school at Pawnee, Sangamon county, Ill., habitually opens the school each day by reading a short passage from the Bible, and is then joined by her pupils in repeating the Lord's prayer. As many of the patrons of her school are Roman Catholics, complaint was made to the directors, accompanied by a demand that the Bible reading be stopped. To this the teacher replied that as long as she taught the school she would open it every morning with a Bible lesson. The Catholic citizens then appointed a committee to confer with the State Superintendent of Schools, Henry Raab, at Springfield, who told them that the law neither prohibits nor authorizes Bible reading in the public schools, and the teacher was at liberty to do as she wished. They returned home, vowing all sorts of vengeance, and threatening to pull down the American flag that floated from the school-house. This declaration of war aroused the spirit of antagonism, and the other teachers decided to also read the Bible daily to their scholars. Any attempt to remove the flag, as threatened, will be deemed a renewed call to hostilities.

REFORM NEWS (*Continued from 5th page.*)

thoroughly prosecuted. All cannot labor in the same sphere. But let each and all, according to their means and adaptability use the appliances at their command.

What are our real needs?

Well, we are in need of a great many things. We need more men on this coast who will not be ashamed, under any circumstances, of their anti-secret proclivities; those who are sound on this question from center to circumference; men who will condemn this evil of the lodge in friend and foe, in themselves as well as in others; men and women whose consciences are as "steady as the needle to the pole;" who will stand for this grand cardinal doctrine of the Bible, if the heavens totter and the earth reels; those will have the courage to defend this truth, in the spirit of Christ, in the pulpit and through the religious press, and look the world and those who worship the image of the beast right in the eyes.

Yes, we need brethren and sisters, the fathers, sons, mothers and daughters in whom the current of everlasting life runs still, deep and strong; those who will not fail nor be discouraged "till judgment be set in the earth."

W. H. Pruett.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

In consideration of the right of others to be heard, I will report briefly.

A morning caller was very friendly, and, after examining our rituals, became quite communicative. He seemed not to understand our position, and talked freely of the different degrees and rites indicated on our charts. He assured me of his thorough knowledge of both the York and Scottish rites, and that he was one who had been active in introducing the Mystic Shrine into this country. As to the Egyptian rite of Memphis, he said: "I am thoroughly acquainted with its history and work. It is the invention of Henry L. Seymore, and has no claim to antiquity or to respectability." When I spoke of the action of the Massachusetts Grand Lodge, in withdrawing Masonic communication from members who consorted with C. C. Burt and Dr. Darius Wilson in this new scheme, his reply was not indicative of "brotherly love." Some remarks that I made led him to deny, in most emphatic terms, that I had ever seen an official statement of the action of the Massuchusetts Grand Lodge in the case, though he had previously admitted that such action had been taken. A further comparison of views resulted in the speedy exit of my unknown instructor with the remark: "I have known some men—colored men, and others—who got rich by minding their own business." I assured him that that was exactly what I was doing, and thanked him for his unintended assistance.

Later, a gentleman who remained for an explanation of our objects, etc., gave his name and address, and passed on, as hundreds of others do. Returning a half-hour later, he said: "I am a member of the Grand Lodge, and came to this city to attend that body. We adjourned last night. The approximate expense of that meeting was stated at THIRTY-FIVE THOUSAND DOLLARS. You are right in saying that there are many homes that are suffering for the money and the companionship that is consumed in the lodges. I heartily wish I was out of it."

While talking to a company of some fifty I noticed the eager and intelligent face of a middle-aged lady, who seemed intent to catch every word. She pressed through the crowd to the front, and when I alluded to the baneful influence of the lodge upon the home, she spoke freely and forcibly on the subject. I saw that the cause had fallen into competent hands and quietly listened while she silenced and routed every opponent. She remained to inform me that her husband was at that very time in the Grand Lodge, and that it was a frequent occurrence for him to leave her with the care of her four little children and remain at his lodge until after midnight. Her story was a pathetic one, revealing, as it did, a sample of what the lodge is doing in a multitude of homes and hearts in our land.

Another lady, very matronly in appearance, attempted a defence of the orders. It was amusing to note her utter ignorance of that which she espoused with such fervor and advocated with so much zeal. Of course it required very little tact to bring out the ridiculousness of her position, to the amusement of bystanders, and gain for myself an expression of her opinion of a man who would oppose the secret orders. J. P. Stoddard.

Membership in the secret lodge is certainly incompatible with usefulness in the Christian church. If I ever doubted this fact, many years of experience has put it beyond question. No Christian is able to maintain the divided allegiance which is involved in such a double association. The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than churchman.—*Rev. A J. Gordon, D D., pastor Clarendon Street Baptist Church, Boston, 1891.*

The Home.

AT EVEN BY THE SEA.

Beside that quiet wave-kissed shore,
In distant Galilee,
When evening's purple shadows stole
Across the murmuring sea;
Upon each sick and suffering one
In that sweet tranquil hour,
The pitying Saviour's tender hand
Was placed with healing power.

Close to the great Physician's side
The lame and suffering pressed,
Eager to feel that wondrous touch,
Lest they should be unblessed;
But on each one the Saviour's hands
With healing balm were laid,
And sin and suffering alike
The gentle touch obeyed.

No more the loving Saviour treads
In blessed Galilee,
Healing each sorrow brought to him
At even by the sea;
We cannot follow in those steps,
And bring at close of day
Each weary pain and heart-ache sore
At his dear feet to lay.

Yet, pitying Christ, I bring to thee
My sin-sick, suffering soul
For one touch of thy healing hand,
That I may be made whole.
Look on me in thy tenderness,
And mercy show to me,
As when of old thou healed'st the sick
Beside the quiet sea.

O tender Christ, deny me not!
Only one touch I crave
Of that dear nail-pierced hand which hath
Almighty power to save;
Thy pitying love is still as great
As, when in Galilee,
Thou healed'st all who came to thee
At even by the sea.

—*Christian at Work.*

CHRIST THE IDEAL.

The universality of the doctrine and the example of Jesus Christ is good proof of his own divinity. They belong to all ages of the world, and in this respect differ from the ideals of men. At the anniversary of the Christian Evidences Society in London, the Dean of Armagh cited the example of Socrates in proof of the fact that the noblest earthly ideal cannot be universal.

"Is there," said he, "any well-instructed man n this audience who would like his sister to take Socrates for her model—Socrates, who would drink with a company till most of them were under the table, and then go swaggering off to discourse on virtue, never dreaming that he had committed an offence against good morals? A century since such reference to Socrates' conduct would not have been written. One hundred years ago the world's ideal of moral virtue in regard to partial intoxication was not much in advance of the Greek standard, and we are assured that a century hence the standard of virtue will have so far advanced in reference to things permissible for good men, that the average Christian of to-day will be a puzzle to the good people of those times who will not easily understand how Christian men could possibly be ignorant of the immoral nature of some things in their lives. It is to be hoped that Christian charity will grow equally with spiritual illumination, or else the Christians of the coming centuries will be a sad set of Pharisees. But how significant the fact that no Christian fears the day when the moral standard of the world's best life shall be able to shame the conduct of the Son of Mary, the Galilean peasant."—*Indian Witness.*

LIFE'S OPPORTUNITIES.

Some one has said that "every face ought to be beautiful at forty"; and another that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, that life's opportunities of nobleness, of even forty years of opportunity, if well used, are enough to make so much beauty within that it cannot help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings to the eyes, restful lines of self-control about the lips, pure shining of the face as great thoughts kindle inwardly—these things no parent makes inevitably ours, and no fitful week or two of goodness, give them, and no schooling of the visage either; but only habitual nobleness and graciousness within; and this will give them all. Nor does a wise man think he has watched the quick expressions which flit across the face unconsciously. The truth will out, and in these flashing motions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one.—*Rev. W. C. Ganet.*

NAPOLEON'S TESTIMONY FOR CHRIST.

Beauterne, a Roman Catholic, published in 1843 some table talk of Napoleon I., as reported by Count Montholon, his confidant. One extract has often been misquoted; it should read thus:

One evening, at St. Helena, the conversation was animated. The subject treated was an exalted one; the divinity of Jesus Christ. Napoleon defended the truth of this doctrine with the arguments and eloquence of a man of genius, with something also of the native faith of the Corsican and the Italian. To the objections of the speakers who seemed to see in the Saviour only a sage, an illustrious philosopher, a great man, the emperor replied:

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds may see some resemblance between Christ and the founders of empires, the conquerors, and the gods of other religions. That resemblance does not exist. Any one who has a true knowledge of things and experience of men, will cut short the question as I do. Which of us, contemplating in the spirit of criticism the different religions of the nations, cannot look their authors in the face and say, 'No, you are neither gods nor the agents of the Deity. You have no mission from heaven; you are rather the missionary of lies. Assuredly you have been kneaded out of the same clay as other mortals?'

"I see in Lycurgus, Numa, Confucius and Mohammed, merely legislators; but nothing that reveals the Deity. On the contrary, I see many relations between them and myself. I make out resemblances, weaknesses and common errors which assimilate them to myself and humanity. Their faculties are those which I possess; but it is different with Christ. Everything about him astonishes me; his spirit surprises me; and his will confounds me. Between him and anything of this world there is no possible term of comparison; he is really a being apart. His ideas and emotions, the truth with which he announces, his method of producing conviction, can be explained neither by the organization of man, nor by the nature of things."—*Selected.*

GOODNESS OVERCOMES.

One way you cannot overcome, for I have tried it. You can never overcome evil with evil. If the child is wrong and you punish the child, or show an unrighteous anger in your action, it knows instantly that it is not good. Many a time in my life I have been angry with my children because they did not do right; I do not mean holy anger; but it never did, it will not do—evil must be overcome with good.

I think, really, when we become what God wants us to be, we shall not talk so much to our children about God as we shall talk to God about our children, and the children will feel that subtle power of goodness that is in us. After a long life and a great deal of observation and experience, I give it as my testimony that there is nothing so powerful in this world as goodness to overcome evil.

If you simply be what God wants you to be, and then be brave enough to take your stand and to say, "No!" the battle can be won. Stand as beautifully as you can—but stand.

I have known wives and mothers to yield to their husbands and to their children, and do the things their own conscience told them were wrong, and I never knew of a case where they won them. If we win them to Christ, it must be by being loyally true—loyal to Jesus Christ, loyal.

Did you ever think what a short time it is before we will be where the opportunity of overcoming will be gone?

As we passed out of church one day, my son said to me:

"It is a startling thought to look over a congregation and think not a single person who is here will be here in seventy-five years from now."

Where will we be in seventy-five years from now? None of us here. Fifty years—not many here—then, what does it matter? Don't it matter everything to us? Overcome evil with good all the time. Listen: "Be of good cheer; I have overcome—" "I have overcome."

If we would but take our stand, with God in us, for God is in us! Every good thought and holy aspiration that dawns on us, of a true life, a noble life, is God in us. Now, take such a stand and say, "I shall overcome sin, and sin is selfishness."

Now you can overcome selfishness. Oh, the overcoming. I know dear friends that wear white robes and that walk the city of the New Jerusalem, but here we need souls in white to walk the streets of this city of New York to-day!

Overcome evil with good. Wherever you see evil in your own selves, in your families, in society around you, take your stand with God, and do all that is possible to "overcome" that evil.—*Margarette Bottome.*

STAYING POWER.

Delsie Downs stood on the corner of the road at the turnpike waiting for the four o'clock stage to pass. When the old stage-driver reined up his horses to take in his passenger, a look of surprise came over his face.

As he took Delsie's valise in his hand and held the stage door open for her to get in, he asked: "Going visiting, Delsie?"

There were no other passengers that afternoon, and, as the young girl had known the old stage-driver all her life, she was glad to have some one to unburden her troubled heart to.

"I don't know, Mr. Davis, where I shall fetch up. I've started for the city. I've made up my mind that it is time for me to start for somewhere. The truth is, that I cannot stand Aunt 'Mandy's aggravating ways another hour."

The driver kept drumming on his dashboard while Delsie was talking. When she finished he said: "But what's your Aunt 'Mandy going to do without you?"

"That's her lookout, Mr. Davis. She never appreciated anything I ever did for her. I didn't mind the work; I could get on with that well enough; but she is so unreasonable and fussy, that she keeps me stirred up all the while. I want to go and work somewhere where folks are pleasant. Many times I've gone upstairs and picked up my things, and said to myself: 'Now, I'll go to the city, and get a situation; I won't stay and be imposed upon another hour.' But when I began to pick up, I'd wonder what Aunt 'Mandy would do without me, for nobody else would go there and put up with her ways. Then I'd make up my mind to bear it a spell longer. But to-day she tantalized me so much that I just made up my mind that I'd go, and I'm going."

"Your Aunt 'Mandy must have took on bad when you left, Delsie."

"She didn't know it, Mr. Davis. I'm so chicken-hearted that if I told her I was really going, and she made a fuss, I'd be just foolish enough to take off my things and stay."

"You've done first-rate for the old lady, Delsie. All the folks in town will agree to that."

"Why didn't any of them say so when they came in, and knew I was so tired? When anybody is trying to stand up under a crushing load, it would lighten it a good deal, I'm thinking, if somebody came in and gave a lift by a few words of encouragement. If folks thought I was doing anything worthy of mention, why didn't they tell me so once in a while. It would have helped me to endure it all."

"Well, that's just what they ought to have done, Delsie. But I suppose they took it for granted that you knew that you were doing a good work. Folks take too much for granted in this world."

"What a fuss folks made over Agnes Wilcox when she came home from college with the prize. And what a time there was over Lucy Whitcomb, Mr. Davis, when she came home visiting after she started that dressmaker's shop in the city,

and did so well. I think, maybe, if I have a chance, I can do something, too, and come back to this town and surprise the folks. That man who lectured at the schoolhouse last winter talked about going to work and finding out what there in us, what strength of character we've got, and what we're capable of doing."

"Well, now, Delsie, let me tell you that it ain't half as hard to march behind the music as it is to trudge along without any tune. It takes lots more strength and Christian grace to put up with an aggravating old body like your Aunt 'Mandy than it does to go out and work where other folks are stirring about lively. We all get tumbled up and down in our minds, sometimes. John Bunyan said he did, and he was about as good a man as we've heard tell of. Delsie, you're running away from the place the Lord laid out for you. There's nobody that'll do for your Aunt 'Mandy as you have. Your mother thought a sight of her—she was her only sister—and when she died of the fever, your Aunt 'Mandy took you home. You were only a baby, and she has done the best she could for you. It's all because of those infirmities of the flesh she's got that she's so trying. What would any of us be if we'd been bedridden for ten years? It takes more strength of character and Christian grace to have staying power than it does going power, child. Hadn't you better get off right here and run back to your work, cross the lots, slip up the back stairs and take off your Sunday clothes, put on your work-a-day dress again, and kneel down and ask the Lord to give you staying power? There are lots of folks' names written up in heaven who never made any noise in the world—folks like you that are set off in corners and lonely places, doing some important work for the Lord, of a kind that don't set 'em up much, may be, but they'll be better known by-and-by. Want to get off, Delsie?"

"Yes, Mr. Davis, I guess I'd better go back, and try to stick to my place a spell longer."

"Pray for staying power, Delsie. I'll bring your bag around when I come back from the station to-night."

Two years passed. Aunt 'Mandy had accomplished her warfare with the ills of the flesh. The small amount of property left had been willed to Delsie, but it was going to be necessary for her to earn something to add to it. The place was advertised to be sold at auction, and Delsie sat alone the evening before the sale, wondering what she was going to do. A knock at the door caused her to look up and see the old stage-driver standing on the threshold.

"Good evening, Delsie. I came around to tell you about two lady passengers I had to-day. They came from the city, and are going to bid on this place to-morrow, and make what they call a 'Working Girls' Rest' of it. They asked me if I could recommend any good young woman who would take charge of it for 'em; they said somebody who had a faculty for getting along with folks' odd ways and peculiarities. I told 'em, 'Delsie Downs is just the one for you. She's got lots of staying power in her.'"

And that is the way that the name of Delsie Downs has become during the past few years so sweet to many a weary city worker who found new strength and cheer by a few weeks' stay at "Good Rest." Her corner of the earth is no more a lonely, unknown one. It is one of God's beautiful hospices which make the way to the Celestial City so much easier for many a travel-worn pilgrim.—*American Messenger.*

THE ELEPHANTS LAUGHED.

Mr. O'Shea, the well-known war correspondent, tells the following anecdote of an adventure with a herd of elephants:

"A young friend asked me once to show him some elephants, and I took him with me, having first borrowed an apron and filled it with oranges. This he was to carry while accompanying me in the stable; but the moment we reached the door the herd set up such a trumpeting—they had scented the fruit—that he dropped the apron and its contents, and scuttled off like a jack rabbit. There were eight elephants, and when I picked up the oranges I found I had five and twenty.

"I walked deliberately along the line, giving one to each. When I got to the extremity of the narrow stable I turned, and was about to begin the distribution again, when I suddenly reflected that if elephant No. 7 in the row saw me give two oranges in succession to No. 8 he might imagine he was being cheated, and give me a smack with his proboscis—that is where the elephant falls short of the human being—so I went to the door and began *denovo* as before.

"Thrice I went along the line, and then I was in a fix. I had one orange left, and I had to get back to the door. Every elephant in the herd had his greedy gaze focused on that orange. It was as much as my life was worth to give it to any one of them. What was I to do? I held it up conspicuously, coolly peeled it, and sucked it myself. It was most amusing to notice the way those elephants nudged each other and shook their ponderous sides. They thoroughly entered into the humor of the thing."—*From the Million.*

THE NEARNESS OF HEAVEN.

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing truth's white dress—
They unto no far-off height
Wearily need climb;
Heaven to them is close in sight,
From these dull shores of time.

Only the anointed eye
Sees in common things—
Gleams dropped daily from the sky;
Heavenly blossomings.
To the hearts where light has birth
Nothing can be drear;
Budding through the bloom of earth,
Heaven is always near.

—*Lucy Larcom.*

TEMPERANCE.

THE QUESTION FOR PATRIOTS.

Amid all the clamor of parties and the contentions of demagogues, there is one question that ought to go straight to the heart of every patriot like an arrow to its target, and the question is this:

Do you want a government run by the gin-mills?

There is but one organization that dares openly and avowedly to defy the laws of the commonwealth, and that is the organization of liquor-dealers. Anarchists try it and they get hung in Chicago or hunted like rats into their holes in New York. Plain ordinary citizens and tax-payers, if they propose to violate the laws, feel the necessity of keeping quiet about it. When monopolies evade the laws they hire skilled lawyers to cover up their tracks, and they do not go shouting out aloud on the house-tops what they propose to do. Railroad corporations and banking corporations may dodge the laws, but they never dare to stand out in the open and defy them and declare their intention of spitting upon them. But it was only a few months ago that the official organ of the Liquor Dealers' Association of this State and the liquor-dealers themselves were proclaiming their own crime before the public, admitting that they were persistently breaking the excise law, and declaring that if the police did not exact less in the way of blackmail for it they would break Tammany Hall. That was in a Democratic city; but in the Republican city of Philadelphia, in 1888, out of 3,442 applicants for license, the police reported 3,000 who were known violators of the excise laws. In a community wherein all other classes have to respect the law or evade detection and one class alone are allowed to override the authority of government, and to do it openly and derisively, are we not right in declaring such a class to be the dominant political factor?

Is there any other class so masterful in politics? Tammany Hall is a power, and never stronger politically than it is to-day, but when the liquor-dealers began to threaten, it began to tremble; for deprive Tammany of the gin-mill keepers on its general committee, who outnumber vastly the men of any other trade, profession or calling on that committee, and Tammany Hall would go down like a house of cards. Grover Cleveland is reported to have defied Tammany Hall; but you never heard of even Grover Cleveland's summoning enough courage to defy the liquor trade. On the contrary, when Washington Hesing, of Chicago, representative of the brewing interests, went to him in 1892, demanding that he insert in his letter of acceptance a declaration against "sumptuary laws" and affirming that his failure to do that in 1888 had lost him the election, the man who has made a reputation among friends and foes for political courage of an unusual degree cowered before *this* threat and complied with the demand. James G. Blaine was a man who seemed at times almost reckless as to the enemies he might make; but when in 1884 he walked up to the ballot-box in Augusta and refused to vote for the prohibitory law, which he himself acknowledged had made Maine the soberest and most moral community among Anglo-Saxon people the world over, he also paid tribute to the masters of American politics—the liquor-dealers.

Patriots of America, do you want this government run by the gin-mills? That is the question of the present and of the future. All this prating about "personal liberty" is to avoid that thundering inquiry. The saloons are in control of every strategic point in politics. Find us, if you can, a leading politician in either old party that dares to stand out in the open air and tell the public that the saloon is a curse to our civilization. They know it is a curse and in their hearts they despise it; but they know too that it would break their political necks in a twinkling if they dared to make such an utterance. Every "boss" in American politics, from Tweed down, has been a "boss" by reason alone of his control over slum elements, and the statesmen who are guiding the destinies of America to-day are statesmen chosen for their inoffensiveness or positive friendliness to the liquor power. The 240,000 gin-mills of this land, if each controls but ten votes or is the medium through which ten votes are to be "influenced," would swing a vote of 2,400,000, and they can do it and will do it at any time for "boodle." The Prætorian Guard of Rome, offering the emperorship of the world to the highest bidder, hardly equaled the scene in this loved land in which the saloons, organized by counties, by States, and nationally, auction off political favors to the biggest "barrel."

Men say they don't think it hurts to drink a glass of beer once in a while. But does it hurt to have this country run by the gin-mills? That is the question. Any man who cares more for his occasional glass of wine or beer than he cares for decent government is a man who is in imminent danger of spending to-morrow night in the gutter or the station house. Men say, "liquor doesn't hurt me"; but does it hurt them to have the government run by the gin-mills and to have the gin-mill politicians decree legislation for the greatest republic of all time?

The only way to get rid of saloon rule and saloon politics is by getting rid of the saloons. And the only way to get rid of the saloons is to vote into power the only party that says: *The saloon must go.*—*The Voice.*

OUR LIQUOR BILL.

In 1890 the American people consumed 87,829,562 gallons of distilled liquors, 27,850,873 gallons of wine, and 855,992,335 gallons of malt liquors. The grand total of our consumption was 971,272,770 gallons of liquor, or more than fifteen and one-half gallons on the average to man, woman, and child. The government received on the above liquors, as taxes, a total of $123,000,000, or $24,000,000 more than the pension payments for that year, and $4,000,000 more than the pension payments for 1891. Only a very small portion of the money spent in drinks goes to the government. The chief profit is to the manufacturer and the vender. The government gets one dollar for each barrel of beer sold; but 32 gallons will make over 500 glasses, which, at five cents a glass, brings twenty-five dollars. If the 30,000,000 barrels consumed last year had all been sold by the glass, the cost to the consumer would have been $750,000,000. The share of the government being only $30,000,000, the drinker gave to the vender twenty-four dollars, while he gave the government only one dollar. The government gets ninety cents on each gallon of whisky sold; but the gallon makes one hundred and twenty-five ten-cent drinks to the consumer; so that in order that the poor drunkard may give ninety cents to the government, he must give the saloon-keeper $12.50. While the government obtains its $123,000,000 from tax on liquors, the consumer must pay hardly less than $1,000,000,-

000 for his drinks, or more than eight times the total sum of our pensions.

The financial statement for one year: Total value of the corn crop, $754,433,451; total value of the hay crop, $408,499,565; net earnings of all railroads, $318,125,339; total value of the cotton crop, $292,139,209; total expense of public schools, 132,251,738; total receipts of Western Union Telegraph Co., $22,389,029; total value of the barley crop, $37,672,032; total internal revenue from liquors, $107,695,910; total tariff duties on foreign imports, $226,540,036; total cost of running the government, $297,736,486; total value of the wheat crop, $334,773,678; interest bearing debt of the United States, $725,318,110. Spent for intoxicating liquors, $1,000,000,000.—*The Safeguard.*

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON IV.—Fourth Quarter, 1893.—October 22.

SUBJECT.—Christian Living.—Rom. 12: 1-15.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Rom. 12: 1-15. T.—Isa. 52: 1-11. W.—Luke. 14: 7-14. T.—John 11: 30-36. F.—1. Pet. 2: 11-16. S.—Heb. 13: 15-21. S.—John 17: 11-21.

COMMENTS BY E. E. FLAGG.

1. *Christian consecration.*—vs. 1, 2. There were two sacrifices under the old Jewish law: the burnt-offering of atonement for sin, and the peace-offering of reconciliation and forgiveness. We need not and cannot bring the first. Christ, our great atoning Sacrifice, has been offered once for all; we can and should bring the second, but it must be a living sacrifice of all we have and are to Christ's service. He freely gave himself for us; then it is surely only our "reasonable service" that we give ourselves to him. "Be not conformed," or "fashioned," "according to this world." Do not adopt the world's principles, or look at things from the world's standpoint, or be swept along with the world's current. "But be ye transformed." Look at things from the heavenly standpoint; measure your words and actions by the great Pattern; swim against the current as the icebergs do, which have their bases fathoms deep in ocean so that they can swim against the surface stream. "That ye may prove"—or "test"—"what is that good and acceptable and perfect will of God." Knowledge can only come through obedience. It is only as we keep ourselves separate from the world that his will becomes "good," "acceptable," "perfect" to us. There is also in testing the idea of distinguishing between the true and the counterfeit; between what is really God's will for us and our own inclinations, or false teachings of others regarding it.

2. *The duty of humility.*—vs. 3–5. We are to think of ourselves "soberly," not with pride or self-conceit; nor, on the other hand, with false humility, hiding our talent in a napkin. Every Christian should know his own gift or gifts, remembering that he as a member of Christ's body must have some special office assigned him, and that it is not only folly, but it is sin, to plead that he has no gift. It may be a very humble one, but the humblest gifts are like common blessings, the most useful and hardest to despense with. "According as God hath dealt to every man"—no one left out—"a measure of faith." Each one is given, as it were, a golden measuring rod, by which to measure his own ability for spiritual service. Faith means here a capacity for discerning what we are called to do.

3. *Of diligence.*—vs. 6-8. "Gifts differing according to the grace that is given unto us." Every gift is of grace, direct from God. The great point is to be diligent in the exercise of that gift. "Whether prophecy;"—this refers to anything spoken by divine authority—"let it be according to the proportion of faith," and not from our own human impulses. "Our ministry;"—this may mean any kind of service, but probably has special reference to the temporal affairs of the church—let him wait on it, or be occupied with it. The same rule is given to the teacher and exhorter. Let him put his whole heart into his service, whatever it may be. Halfway service is neither acceptable nor "reasonable" service. "He that giveth, let him do it with simplicity"—not ostentatiously, not, like a Pharisee, to be seen of men. "He that ruleth with diligence." This refers to those who hold official positions in the church. They are not to treat such offices as mere sinecures, but try to fulfill every duty connected therewith. "He that sheweth mercy with cheerfulness". The Greek word is stronger, and means "hilarity," as it was a privilege to be embraced with the greatest joy. The reference may be to personal ministrations to the poor, the sick or the afflicted.

4. *The practice of Christian virtues.*—vs. 9-15. "Let love be without dissimulation." This is the same thought which John brings out, in another form, in the first of his epistles, ch 3, v. 18: "My little children, let us not love in word, neither in tongue, but in deed and in truth." "Abhor that which is evil," etc. A holy character is both negative and positive. There can be no real cleaving to good unless we hate its opposite, and *vice versa.* We sometimes say of people, in reference to their mental constitution, that they are badly balanced. So there are Christians who are unbalanced. They use up all their strength in denunciations of sin, instead of cultivating positive Christian virtues; or else they are satisfied to live a life of negative goodness, and never raise their voices in testimony against sin. "Be kindly affectioned one to another," as brothers and sisters of one great family. "In honor preferring one another," or, rather, taking the lead in showing honor one to another. "Not slothful in business." This has been commonly understood as having reference to our calling in life, but it is rather the statement of a deep, underlying principle. Business means zeal, purpose, action; and the meaning of the whole may be thus summed up: "Be diligent in all you undertake, and let everything you undertake be done for God's glory." "Rejoicing in hope." If we have a bright hope it will sustain us in tribulation. "Instant in prayer," or persevering. If we are constantly cutting off our channel of communication with heaven, we cannot fail to be much of the time in darkness. "Ministering to the necessities of saints" is another prime duty. But while we are to remember especially the household of faith, we are also to bless the wicked who revile and curse us. "Rejoice with them that do rejoice," etc. See the example of Christ at the marriage in Cana, and at the grave of Lazarus.

LITERATURE.

CURRENT PERIODICALS.

A fine portrait of Frederick Law Olmsted adorns the opening page of the *Century Magazine* for October—which, by the way, closes the forty-sixth volume; and Mrs. Schuyler van Rensselær contributes a biographical sketch of the venerable landscape gardener. Benefits Forgot, by Walter Balestier; Leaves from the Autobiography of Salvini; The Heir of the McHulishes, and Grace King's Balcony Stories, are concluded. A new illustrated serial—Taking Napoleon to St. Helena, from a manuscript diary of the trip, written by the Admiral's secretary—is begun, and promises a narrative of marked interest. Other illustrated papers are: Life Among German Tramps, by Josiah Flynt; Plague on a Pleasure-boat, by J. S. Stevenson; Walt Whitman in Wartime (with portrait), in his own letters; The Cats of Henriette Ronner, by Thos. A. Janvier; The Pratt Institute, by J. R. Campbell; Street-Paving in America, by Wm. Fortune, and Beranger (with portraits), by C. Coquelin. Several contributors furnish as many minor sketches, poems, etc.; and the editorial departments are ably filled. Published by the Century Co., 33 East 17th street, New York City. Price, 35 cents.

As an evidence of the great variety of reading embraced in the *Review of Reviews* for October, we present the following summary: Subjects in the Progress of the World department, 39 on recent occurrences, with maps, portraits and many illustrations. There is also an interesting Record of Current Events, with portraits; 87 Leading Articles of the Month—editorial and other notes and comments on popular topics, social and political. The more important contributions comprise the following: The Irrigation Idea and its Coming Congress (with portraits), by Wm. E. Smythe; The Evils of an Appreciating Currency, by Edward B. Howell; The Renaissance of the Historical Pilgrimage (with portraits), by Lyman P. Powell; The Revival of the Pilgrimage in England, by W. T. Stead (with illustrations); Mr. Walter Besant—A Character Sketch (with portraits), by John Underhill, and The Civic Church. There are, besides, Current History in Caricature, illustrated, reviews of books, etc. Published at 13 Astor Place, New York City. Price, 25 cents.

As a periodical in "the lighter vein" of fiction, character-sketches, and other desultory reading, *McClure's Magazine* for October offers numerous attractions. The list of contents is as follows: Thos. B. Reed, of Maine—The Man and His Home (with a portrait and other illustrations), by Robert P. Porter; More "Human Documents"—Portraits of Miss Willard, Bill Nye and Geo. W. Cable; The Psychological Laboratory at Harvard (illustrated), by Herbert Nichols; The Earl of Dunraven—His Career as a Newspaper Correspondent, Yachtsman and Politician (illustrated), by C. K. Cooke; The Spire of St. Stephens, a story, by Emma W. Demeritt; The Joneses' Telephone, a story, by Anna H. Frechette; Mountaineering Adventure, by Francis Gribble; The Smoke, a poem, by Geo. Macdonald; A Splendid Time—Ahead, a story, by Walter Besant; Stranger Than Fiction—three sketches, by Dr. Wm. Wright, etc. Published by S. S. McClure (Ltd.), 743 Broadway, New York City. Price, 15 cents.

The *Cottage Hearth* for October—as its name implies—presents a pleasant collection of original and illustrated stories, sketches and poems for the home and fireside, as follows: The Story of a Dilemma, by Annie L. Hannah; Court Day in Marston, by Elizabeth P. Allan; An October Song, by Clinton Scollard; Yellow Roses, by Myra D. Moore; An Eye for an Eye, by Amy E. Blanchard; The Old Piano, by Caroline S. Valentine; A Bull-fight in Provence, by Arthur G. Collins; Three Letters, by Gisela A. Dittrich; The Boy-Diver, by Lieut. Whitmarsh; and the usual seven household departments are strong in usefulness and interest. Published by W. A. Wilde & Co., 25 Bromfield street, Boston. Price, 15 cts.

Dr. M. L. Holbrook's *Journal of Hygiene* for October, has a score of topics replete with instruction and entertainment, timely and valuable in the household—some of which are: The Sacredness and Dignity of Motherhood, by Helen L. Manning; My Boil, and How I Cured It, by J. H. Johnston; Hygiene for Women, by Jennie Chandler; New Notes Concerning Health, by Dr. Holbrook; seasonable Topics of the Month, in the same vein, by the editor, and Book Notices. Among the many hygienic periodicals, we know of none more trustworthy for counsel. Published by Dr. M. L. Holbrook, 46 East 21st street, New York City. Price, 10 cents.

RELIGIOUS NEWS.

MISCELLANEOUS.

—A Methodist church was recently organized in Portland, Ore., with thirty members and composed wholly of Japanese.

—At Liberal, Mo., arrangements have been made to open a "Spiritualistic college," of which the dispatches significantly say, "It is the first school of its kind in the world."

—The Gospel is now being proclaimed to the Israelites in every part of the earth. Great Britain alone has sixteen societies for the conversion of the Jews; the United States has eight.

—It is fashionable in Madagascar to be a Christian, and this fact is a hindrance. The missionaries have to strive, not to get people into the church, but to keep them out until they give evidence of being truly converted.

—A great sensation has burst upon the Lower Ottawa valley in Canada, by the announcement that Mr. L. J. Amedee Papineau, the son of the late Hon. Louis Joseph Papineau, the famous orator of '37, and instigator of the rebellion, had publicly broken away from the Roman Catholic faith and joined the Presbyterian creed, says the *Canada Presbyterian.* Mr. Papineau has notified the parish priests in writing that he was no longer a member of the church.

—The program of the International Christian conference to be held in Chicago, October 8 to 15, under the auspices of the Evangelical Alliance has been issued. While nearly all branches of Christian organization—brotherhoods, guilds, domestic circles, brigades, young people's societies and a score of others—have a place on this program, no reference whatever is made to the Young Men's Christian Association.

—The city of Philadelphia has a larger number of churches in proportion to her population than any other great city in America; the number being almost as great as the number of churches in New York and Brooklyn combined. New York has 360 Protestant churches; that is one church to 5,000 of her population. Philadelphia has 600 Protestant churches; that is one church to 1,600 of her population. The Catholics have 63 churches in Philadelphia. The Protestants 600. And yet one-third of the population is Catholic.

—In Russia there evidently is a persistent effort to crush out all dissent from the Greek church. The iron hand of the government is laid upon the Protestants of the Baltic provinces. It greatly interferes with their worship, their family life, the education of their children, the occupations by which they live, and the scanty provisions which they are able to make for their old age. In Southern Russia the Stundists are harried beyond endurance. The government is planning to remove the Stundist children from the control of their parents and to put them under the training of the Greek priests. All the power of the government is made subservient to the cruel purposes of these bigoted priests. Evidently this is sowing to the wind, and the time will come when Russia will reap the whirlwind.—*Christian Secretary.*

News of the Week.

CHICAGO.

A strike is imminent among the carmen on the Chicago City Railway cable lines.

Dwight L. Moody closed the Congress of Missions with a stirring appeal to close the saloons of Chicago.

Cassius Belden, who created a panic on the Board of Trade, was held to the criminal court under bonds of $3,000.

Creditors of Banker Lazarus Silverman have accepted his promise to pay his debts in eighteen months, and he will resume.

At the Congress of Missions Dr. Thos. Craven, for twenty-three years a missionary at Lucknow, made an address.

English and German merchants in Mexico, fearing a loss of trade, have been falsifying the Fair to keep visitors away.

The Wabash will be sued for refusing to carry a man who came on an excursion ticket and died at the depot while awaiting a train home.

Mrs. Kirby Smith Eaton, who saw Fort Dearborn in 1836, a hamlet of 200 souls, is here again.

Joseph E. Gary and J. H. Kraft were among the superior court judges named by the Republicans.

Directors of the Board of Trade adopted resolutions requesting the Senate to repeal immediately the Sherman silver law.

Lady Henry Somerset has arrived from England to preside over the second biennial convention of the World's Woman's Christian Temperance Union, to be held in the Art Palace Oct. 16 and 17, and to attend the national convention which immediately follows.

The city was more than filled with visitors to the World's Fair on Monday of this week, on the occasion of the anniversary of the great fire of 1871. Trains of immense capacity were laden with guests from abroad. Hotels, restaurants, lodging houses and other resorts overflowed, and large numbers, unable to find lodgings elsewhere, applied at police stations for accommodations. The exercises and display at the grounds were on a grand scale, and probably surpassed any similar demonstration ever made in America.

COUNTRY.

Money continues to grow easier in spite of a fairly active demand. New York exchange is steady at 75 cents premium.

W. K. Hill, of Bumtown, Ohio, sought out his wife, who had left him, killed her and her mother, and escaped.

Reference to the report of the interstate commission shows that railway mileage in the western States increased during 1891–92 3,160.78 miles.

Receiver Payne, of the Northern Pacific, announces that the road will abandon all non-paying branch lines.

Beloit, Wis., citizens are wild with excitement over three attempts to burn the city in one day.

A cyclone in Union county, Ark., on Friday night, did immense damage to property, and killed and fatally injured four persons.

New Orleans citizens have subscribed about $75,000 for the relief of the sufferers by the Gulf storm.

At the Supreme Council of the Minnesota Knights of Pythias in St. Paul, Sept. 28, liquor dealers were excluded from admission to the order by a vote of thirty-one to ten.

The Sunday Rest Congress convened from Sept. 28 to 30, in Chicago, calling forth many well-known Sabbath advocates. A mass-meeting was held last Sabbath afternoon.

The elections repeal bill has been the subject of bitter and personal discussion in the United States Senate.

The Women's Christian Temperance Union held conventions in eleven States last week.

It is now expected that work at the Census Office will be finished by next July, and it is estimated that it will require at least $300,000 to complete the work. The cost of the eleventh census up to date, according to report, is as follows: Expenses, $7,719,903; farms, homes and mortgages, $1,151,157; printing, engraving, etc., $597,522; total, $9,468,582.

The House Committee on military affairs has instituted a much-needed inquiry in regard to the part taken by United States troops in the recent settlement of the Cherokee strip.

Citizens of the new Oklahoma Territory met in convention, Sept. 30, at Purcell, to urge its admission to the Union, the necessary population and wealth having been already acquired.

The Woman's Congress of Christian Missions convened at Memorial Art Palace, Oct. 2 to 4.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 2 to Oct. 7:

H B Wolcott, J Linn, J A Goddard, J N Lloyd, J Lautz, Dr Q A Brown, R A Cullor, A G McKeown, C E Smith, I Mettler, W Edwards, E L Walker, Mrs J H Stutzman, Mrs R R DeLong, Mrs M J Olney, J Pollock, Rev Chas P Paget.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		@	60½
Winter No. 2	60½	@	61¾
Corn—No. 2	38⅞	@	39⅝
Oats—No. 2	27	@	30
Rye—No. 2	35	@	43
Bran per ton	12 00	@12	25
Hay—Timothy	9 00	@11	00
Butter, medium to best	16	@	29
Cheese	04	@	10¼
Beans	1 25	@ 1	60
Eggs	19	@	19½
Seeds—Timothy (100 lbs)	3 20	3	40
Flax		@ 1	03½
Clover (100 lbs.)	9 00	9	30
Broom corn	03	@	04½
Potatoes, (new, bu.)	50	@	64
Hides—Green to dry flint	02½	@	04¼
Lumber—Common		@15	50
Wool (unwashed)	13		19
Cattle—Choice to extra	5 00	@ 5	50
Common to good	3 60	@ 4	25
Hogs	6 00	@ 6	80
Sheep	1 50	@ 4	25

NEW YORK.

Wheat No. 3	67¼	@	70½
Corn No 2	47	@	47½
Oats	33⅞	@	35
Rye	54	@	55
Eggs	22	@	24½
Butter	17	@	30
Wool	20	@	28

KANSAS CITY.

Cattle	1 30	@ 4	45
Hogs	6 10	@ 6	67½
Sheep	2 00	3	50

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The following addresses form part of the contents of this booklet:

THE MARTYR'S OWN MONUMENT, by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

NAT'L CHRISTIAN ASSOCIATION
WM. I. PHILLIPS, Treasurer,
221 W. Madison St., Chic

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

Courant, Hartford, Conn.:—The secret society fosters snobbery, and tends to create division among the best friends.

Springfield (Mass.) Republican:—We shall get over secret societies as we are getting over a good many other childish things.

Christian World, Cincinnati:—There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic.

Our Record, Utica, N. Y.:—We are confident that the great objects of equality, fraternity, and morality may be attained without resorting to the vail of secrecy.

Evening Journal, Chicago:—Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious.

Republican, Springfield, Mass.:—There is not a moral, political or social purpose which secrecy can aid more than openness. .... It is the meat of petty rather than large minds.

Advent Review and Herald:—And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

Watchman and Reflector, Boston:—We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within.

Daily Herald, Cleveland, Ohio:—If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would be pronounced foolish boys of a larger growth.

London News, Madrid Correspondence, 1868:—The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemason's society (of which there are not less than forty-nine lodges, numbering 21,000 members, in Madrid), who have been for months arming the people in preparation for this outbreak.

Harper's Magazine:—As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. His disappearance and the odium consequent upon it stigmatized Masonry, so that it lay a long time moribund, and, although revived in later years, cannot hope to regain its old importance.

The Interior, Feb., 1877:—That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ.

Utica, N. Y., Daily Herald:—The abominations of Know Nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its endorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times, secret societies, so far as they dabble with politics, must exert a baleful evil.

Scientific American, New York:—Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit, if not open, instigation of his unscrupulous elders.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords etc. Note each.

Home and Health.

(From the Vanguard, St. Louis.)

Use plenty of grapes on the table while they can be had so easily. They are better than medicine for health.

The time for buying winter shoes is near at hand. The ladies' common sense sole with low heel and comparatively heavy uppers are the kind for service and health.

A simple remedy for ivy poison and one which gives instant relief is the application of water as hot as can be borne. Repeat every hour or as often as the itching returns. The poison of sumac can be treated the same way.

Put the winter squashes upon the top shelf in the pantry, or in some dry place where they will not freeze, instead of in the cellar where they will gather moisture and soon decay. Squashes have been kept in a perfectly sound condition in this way till spring.

The canning of grape juice like fruit is a most excellent idea. It can be kept this way without fermentation and is good to use on mush and puddings and is also excellent for the sick, when diluted. It should also be put up for communion purposes.

Removing the skins from potatoes has been proved to be at a loss of one-seventh of the nutritive qualities. All have noticed the sweetness of roasted and baked potatoes. A narrow paring, however, around potatoes to be boiled, makes them more mealy if well dried.

The skin is one of the great outlets for throwing off impurities of the system. For this reason the frequent bath is a necessity to health as well as cleanliness. These should be taken in a temperature that is not chilling, with the water also as cool as can be comfortably used.

Some sicken of graham mush because it is not well cooked. Have the water boiling hard and then sift in the flour slowly so as to cook well and keep it from lumping. Of course it must be kept from boiling over or scorching by tempering the heat. When done let it have a slow cooking for ten minutes on the top of the stove.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

WORLD'S FAIR ROOMS.

Mrs. Rev. W. M. Howie, of 3557 Prairie avenue, is giving rooms, breakfast and evening dinner for $1.25, $1.50 and $1.75 per day, according to rooms occupied. By the week, $8.00, $10.00, and $12.00. Parlors and bedrooms are all convenient, and furnished for rest and comfort. The residence is four miles from business center, and three from Fair grounds. The Elevated railroad runs to Fair in 20 minutes, and the station is one-third mile distant. Write what rooms you wish and when.

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he was ed one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met h m an' said 'How d'ye?' Now go on wid dat prayer'!"

Inter Ocean: 'A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands and it should have the aid of all charitable people in this country. .... The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price.. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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The turnip would perhaps come next in the category of roots. These can be sown in the corn fields at the last cultivation of the crop, and will, if the land is strong enough for a good corn crop, produce a good crop both for market and for ship, which can be turned in after corn harvest.

Beets, carrots and parsnips are also valuable and can be grown in long rows, on well prepared soil, to good advantage. The advantage to be gained in planting in long rows consists in cultivating, which, if done early, will keep them clean and growing until harvest time.

The parsnip is an exceedingly valuable addition to the larder as a change and should not be neglected. Carrots are fine both as horse and cow-food and go a long way towards keeping stock and sheep well to do in late fall and winter.

The onion, too, comes in this list of crops and is a very valuable root indeed, healthful, appetizing and, I might add, indispensable.

Farmers who neglect a good garden and these root crops, or any of them, suffer a loss which they are far from properly estimating.—*N. Y. Witness.*

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THE SEED CROP OF EUROPE.

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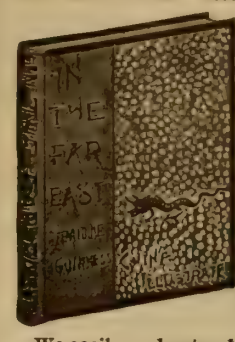

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NEWS OF THE WEEK (*Continued from 13th page*).

Rev. William Lawrence has been confirmed bishop of Massachusetts to succeed Phillips Brooks.

Rev. Thomas McClary, of St. Paul, is to be disciplined for attending the performance of "America" while he was in Chicago.

Joseph L. Cornelius, a Harvard student, while insane from illness crawled into the hospital furnace and was cremated.

Judge Long, of Detroit, will attempt to force the government to pay his pension, suspended Sept. 23.

Gov. Matthews has permitted the use of $1,000 of Indiana State funds to aid in abating the smallpox epidemic at Muncie.

Nine new cases of yellow fever were officially reported at Brunswick, Ga.

United States Marshall Gard has arrived at San Francisco from Los Angeles with twenty-five Chinese, sentenced to deportation.

For obtaining a pension by fraud James Foney, alias McIntosh, of Chattanooga, Tenn., has been sentenced to a term of two years.

Benjamin F. Tennis, who assaulted and murdered the little 9-year-old girl, Agnes Cooper Wright, at Hummelstown, Pa., on Sept. 19, has been sentenced to be hanged.

Tacoma is arranging for a northwest fair, to be held in August, September and October, 1894.

From 15,000 to 20,000 veterans attended the Illinois soldiers' reunion at Centralia last week.

It is thought the Fire and Marine Bank of Milwaukee will secure $1,000,000 and again resume business.

According to Dr. Richard von Kauffmann the per capita tax in the United States is exceeded by only one country—France.

Seven county jail prisoners at South Bend, Ind., escaped through the aid of persons on the outside.

Cornell University at Ithaca, N. Y., is celebrating the twenty-fifth anniversary of its opening.

Stonewall J. De France, arrested at Detroit, is wanted at Minneapolis on a charge of swindling banks of $38,000.

Last week the northwestern flour output decreased 56,000 barrels, due to a duller market and higher wheat.

Business is affected by Senate delay on financial matters. The volume of all kinds of money has increased.

Mrs. A. C. Arenson startled an Omaha synagogue congregation by making charges against a member, which caused her arrest.

Democrats of New York held a typical Jeffersonian convention at Saratoga and nominated a ticket.

New York Republicans held a convention at Syracuse and placed a State ticket in the field.

The Illinois grand lodge Free and Accepted Masons closed its fifty-fourth annual conclave, Thursday, in Central Music Hall. This closes the largest annual communication it has ever held and one of the largest communications ever held in this country.

Old soldiers of Iowa are joining the movement to repudiate Jackson and the Republican candidate is in a plight.

At the Boston University five sophomore students hazed the freshmen by daubing them and adding other disreputable personal injuries.

FOREIGN.

Advices received at London from Berlin are to the effect that Bismarck suffered a stroke of paralysis, but is recovering.

At Berean, Bohemia, an anti-semitic mob attacked the Jewish quarter of the town, setting many houses on fire.

Fire in the Russian barracks at Rosslave caused the death of eleven soldiers. Eight others were fatally hurt.

Admiral Mello, leader of the insurgent forces, has again commenced active bombardment of Rio Janeiro.

Joseph Chamberlain, the liberal unionist leader, in an interview expresses the opinion that Gladstone's power is waning.

Owing to the colliers' strike England is threatened with a coal famine. A cargo has been ordered from Philadelphia.

Pallas, the Anarchist, was shot in the back at Barcelona, Spain, in accordance with court-martial findings.

Spanish re-enforcements have reached Melilla. The Moors are invisible and are said to be in hiding from the troops.

Thousands participated in the memorial meeting at Cork upon the anniversary of the death of Parnell.

Ford Madox Brown, the painter, died at his London (England) house of apoplexy. He was born at Calais in 1821.

Black smallpox has appeared in Sonora, Mexico, and many deaths are reported.

France's treaty of peace was accepted by Siam and signed at Bangkok, Oct. 3.

Gladstone's visit to Edinburgh, was a well-merited ovation and his speech was loudly applauded.

After a number of decisive battles, the rebellion in the Argentine Republic has finally been suppressed by the government.

An anarchist conspiracy which meant the destruction of the Austrian public buildings at Vienna, has fortunately been intercepted by the public. Later developments show a plot of international importance.

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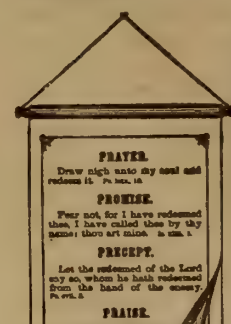

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WHERE TO FIND THE N. C. A. EXHIBIT.

The World's Fair Exhibit of the N. C. A. is in the northwest corner of the gallery of the Manufactures and Liberal Arts Building, easy of access and within short distances of several other religious exhibits of more or less interest. All visitors will be kindly welcomed to the Association booth by Rev. J. P. Stoddard or his assistants.

NEW YORK STATE ANTI-SECRECY CONVENTION.

The annual State convention of the New York Christian Association, opposed to secret societies, will be held (D. V.) in Utica, N. Y., (Tuesday and Wednesday) November 7 and 8. Addresses will be made by a number of able speakers. Full particulars will be given next week. Let all friends of the cause make an effort to attend. Rev. Henry L. Kellogg is now lecturing in the State and arranging for the convention.

REV. S. R. WALLACE, Pres.,
203 W. Colvin street, Syracuse, N. Y.

NEW HAMPSHIRE.

CALL FOR THE ANNUAL MEETING OF THE STATE CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

The seventeenth annual meeting of the New Hampshire Christian Association will be held with the Congregational church at Barnstead Parade, October 19–22, commencing on Thursday at 2 P. M., and continuing over the Sabbath.

Evangelists H. J. Pierson and wife, Pastor A. L. Smith of South Newmarket, Pastor George L. Kibbee, of Manchester, Ezra T. McIntire of Boston, Pastor J. Q. Adams of Gilford Village, and others have been invited to speak. Barnstead Parade is on the Suncook Valley R. R., about 20 miles from Manchester. Reduced railroad rates expected.

We should be glad to have our friends in neighboring States, who desire to see the church delivered from lodge rule, meet with us. The Gospel will be preached in its purity, and the various reforms presented from a Christian standpoint.

We expect the Lord to be with us in mighty power, to bless and save. S. C. KIMBALL,
Secretary N. H. C. A.

IOWA STATE ANTI-SECRECY CONVENTION.

The Annual State Convention of the Iowa Christian Association, opposed to secret societies, will (D. V.) be held at Hopkinton, Delaware Co., on Tuesday and Wednesday, November 14 and 15. The invitation to attend is not only general, but solicitous. Let there be a large turn-out.

The following is a partial program:

Nov. 14—Address of Welcome—Rev. T. H. Acheson.

Response—Pres. John Dorcas.

Afternoon—Address—Rev. C. D. Trumbull, D. D. Subject—"How to Save Young Men from the Lodge."

Evening—We hope to have an address from Mrs. C. A. Dunham, on "Open *vs.* Secret Methods in Temperance Work."

Rev. Wm. Fenton—"Relation of the Bible to Secret Societies."

Nov. 15.—Addresses by Rev. J. B. Jackson and Rev. Mr. Coffee.

Evening—W. P. McNary, D.D. and Pres. C. A. Blanchard, who will speak on "The Duty of the Hour Respecting Secret Societies."

To-day we begin the publication of the papers read at the World's Congress of Christians opposed to secret societies, with the first installment of Bishop Becker's scathing arraignment of the G. A. R. Other papers will immediately follow. They are excellent reading.

The situation in Congress during last week was reprehensible in the extreme. For weeks, since the House passed the bill repealing the Sherman silver-purchase bill, requiring the steady and unnecessary accumulation of silver bullion at the mints and its coinage, the Senate, which ought to be a wise and dignified body of legislators, has shown itself a collection of shysters, prejudiced in the interest of the silver producers, rather than statesmen engaged in promoting the best interests of the country at large. Debate, prolonged, diffusive and unsatisfactory, has distinguished its sessions, day and night, with such an evident purpose of defeating the wishes of the people, as to call down the animadversions of all thoughtful and public-spirited citizens. We need not recapitulate the tenor of their unfruitful labors, for the secular press has teemed with reports of them; but we do protest against our highest national legislature descending to its present undignified position as a stumbling-block in our financial and commercial progress.

In the lower house of Congress, on the 10th instant, the bill introduced by Representative Tucker, repealing the law governing civil elections, was passed by a vote of 200 yeas to 101 nays. The law which it seeks to repeal was enacted originally as a support of that portion of the Federal Constitution regulating national elections, to suppress disturbances at the polls by military power if necessary, to protect the voters from unjust disfranchisement, and preserve the ballot-box from frauds. It has been very efficient in these respects, but was distasteful to Democrats in the South, as it gave too much freedom to Negro voters. The movement for its repeal may be traced to this source. The bill has yet to pass the Senate, and then gain the approval of the President before the repeal will be completed. Ex-President Harrison says that the repeal will be a victory for the advocates of State rights. These men were the originators and promoters of the Southern Rebellion, and their success will tend to create confusion and frauds in our future national elections. It is desirable that the original law should be retained and enforced.

We print herewith a letter from Rev. Joseph Cook, LL.D., D.D., which explains his failure to present the paper which he had agreed to offer at our recent conference on the lodge question. We hope to have an article from him at some later date. He did noble service in vindicating the honor of Christian faith at the Parliament of Religions, and we can well understand that he was both weary and crowded at the close of that long meeting. There is, however, no cause more fundamental to church and state than that represented by the *Cynosure*. Sabbath-breaking, the reign of the saloon, the toleration of infamous resorts in our cities, the tobacco curse, and political corruption, all are fostered by secret associations, as all thoughtful observers may see. We have reached a time when almost every evil can be openly assailed by the clergy except the evil which fosters and engenders all others. The secret of this universal friendship to the dark forces in society is that secret associations are pagan religions, promising men salvation without repentance or faith in our Lord Jesus Christ. Of course, institutions of that kind are from their very nature related to all other evil.

MORNING—AFTER A NIGHT OF SORROW.

BY THE EDITOR.

The morning dawns! The sky with golden light
Sends peace and comfort to my troubled breast,
And Love, and Hope, and Friendship, trio blest,
Come trooping in to break the dole of night.
I weep, and oh, such blessed tears are mine
That all I feel and see has charms divine.
I breathe anew; the glory of the day
With joy inspired my soul; I live again,
And feel my midnight sorrows flee away,
As heat and dust before the summer rain.
No more I wander in a dull despair,
But from my tongue the notes of grateful praise
To my Creator, Saviour, God, I raise,
And holy thoughts pour forth in fervent prayer!

THE GRAND ARMY OF THE REPUBLIC.

ITS MISSION AND DESTINY.

[A paper by Rev. H. J. Becker, D D., of Dayton, Ohio read at the World's Congress of Christians opposed Secret Societies, Chicago, October 5, 1893.]

The consciousness of the tenderness of my subject makes me to exercise a cautiousness that confronts me at the very threshold. If I shall undertake to applaud the granule of good there is in the Grand Army of the Republic, I shall be asked to identify myself with them in order to assist in the distribution of that granule. If I do not speak of the good quality, I shall be charged with being prejudiced against the good of the order, and my advice will be lost. How shall I be able to unfold the subject in hand so as to neither falter nor flatter?

A simple interrogation may greatly relieve the

situation, and so I will venture it. Ought not the G. A. R. to be willing to face the facts which a "court-martial" would develop? If the investigation is full and fair, the verdict ought to be accepted if it is in harmony with the law and the testimony. "To the law and the testimony" has been the method employed by Christian civilization since the era in which it was first introduced for the purpose of encouraging what is right, and preventing what is wrong. First, then, let us trace the origin and object of the organization: It was set in motion to afford an opportunity to old soldiers to revive the memories of the war, and to relieve distressed soldiers and their widows and orphans.

If the statements here made are true, then a great misfortune befalls those who enter the ranks. To relieve the old soldier and to help the widow and the orphans is a good thing, if the help given is not squandered by the former for whisky and tobacco. If it is, it were better withheld. To revive, unrestrained, the memories of the war is fraught with evil, and cannot commend itself to the sanction of the lovers of peace and good society. Some of the memories of the war are so vulgar, so inflated, so pompous and so vile, that to suppress them is the duty of the civil authorities. The G. A. R. was originated soon after the war, and partook of the feelings that then characterized the political caucuses and incited old soldiers to give vent to the antipathy generated during the war. It brought men together who had fought upon the same fields of battle, and who permitted themselves to carry their invectives against a defeated foe to such extremes as to arouse feelings of animosity that will not be removed in the next twenty-five years. The agitation of the war-spirit after the surrender of the South should have ceased, and in its stead there should have been fostered the kindliest feelings. The organization of the Klu-Klux Klan should have met with congressional enactment, and magisterial authority should have been brought to bear upon all violators of the laws of the land. It was not necessary for the G. A. R. to undertake to regulate the regulators. An irresponsible organization, like the Grand Army, only augments the troubles they think to end. The war was over, and is over, and all of the attempts to revive the memories of the dark days are unpatriotic and tend to engender strife. To convene for purposes of enhancing the weal of the country is commendable; and when men meet to better the condition of the body politic and thereby ameliorate the embarrassed affairs of the state and of society, they deserve the applause of their fellows; but when the gatherings are in the selfish interest of a few individuals, to the exclusion of all other, no ex-soldier should be found in the resort. The origin of the Grand Army of the Republic was not the result of mature deliberation. It was not conceived nor brought into being by a man who at the time anticipated its tendency. Had it been wisely planned, if indeed such an organization can be so planned, it would have provided for the moral improvement of the boys whose army lives were of such a character as to afford limited facilities for exercising in religious matters, while at the same time vice abounded with increasing opportunities to practice its vileness.

Should it be thought that the statement concerning the memories of the war is too general, then a few quotations will be given from the advertisements of their local and public gatherings which will support the conclusion. They repeatedly announce that they are fighting their battles over again. They urge attendance with inducements to gather around the bean-pot and revive the memories of the war. They arrange to fight sham-battles, and seek to make them as real as possible, exploding giant cartridges to imitate the noise of cannon. They ape wounded soldiers with disgusting contortions of arms and body as if writhing in pain, and, to show their patriotism, roll on one side and take deliberate aim at the enemy and fire a blank cartridge at them. They work themselves into frenzy, and make themselves obnoxious to good citizens, while the nervous systems of the more delicate observers are shattered for weeks and even months, until to attempt to persuade them to another gathering of the kind would be considered as an insult. These exercises are the more revolting when the explanation is given that they show how battles were fought, and how the enemy was slain. I repeat that to revive such memories is unpatriotic and deserves the disapproval of all lovers of good society, and the condemnation of all ex-soldiers.

With this purview of the subject, we shall proceed to inquire into the real object of the organization as seen when analytically reviewed.

1. The name, *Grand Army of the Republic*, is too assuming. The society which claims it is not an army at all. An army, in the military sense of the term, is composed of men in the service of their country by regular enlistment, and by being mustered into service. The G. A. R. is composed of men who are not in the service of the country. They have been mustered out of the service in which they were formerly engaged, and are now private citizens of the country. They are not an army in any sense in which the term can be employed. How can they consider themselves to be the *Grand* Army? The qualification of such terms are such as could not with propriety be said of *any army* in a general sense. All special merit is thereby set aside, and both rank and file, irrespective of valorous deeds, or dastardly conduct, are applauded in one promiscuous throng as being a grand army. The standing army of the United States of America has a better right to the title of being the Grand Army of the Republic. The very name of these ex-soldiers is fabulous, and has no permission to exist. If during the war the old Mexican ex-soldiers would have organized and called themselves the Grand Army of the Republic, there would have been smoke in the air, and it would have come from the boys in blue. Were the Mexican heroes to do so now, there would be heard indignation on every side. Has not the standing army of the republic the right to be delivered from the further effrontery of being asked to take a second place in the nomenclature of the soldiers of our country? True patriotism condemns the encroachment.

2. The initiation of the candidate into the G. A. R. is without authority, but is done as if with full authority; and when such authority is violated (?), the individual so violating it is ostracised as a villain who has forfeited his right to be respected by his comrades. He is thrust into the company of truce-breakers, when no truce has been broken. He is held as a perjurer, when no falsehood has been uttered. He is held as a traitor, when his patriotism remains unshaken. He is condemned, when his alleged violation of the extra judicial obligation, which was as silly as it was without authority, was not a violation of a matter upon which rested either his honor or the essentials of his patriotism and manhood. True patriotism cannot condone vice and immorality under whatever specious pretense. The virtuous patriot cannot with consistency give his consent to the vulgarities of the lodge room. He will not give sanction to the moral laxity of the social hilarities of a company of men who exclude their wives and daughters, and their mothers and sisters, from their society, and spend the greater part of each gathering in foolishness too silly and too apish to command respect.

The initiatory ceremony is of itself so revolting that it ought to disgust patriots. The childish questions concerning the safety of the entrance, and whether the sentinels are at their posts of duty, and the inquiry as to the caution concerning the approach or presence of enemies, when neither sentinels nor enemies are within a hundred miles of the upper room, unless the policeman at the foot of the stairs is an enemy; and were he to be, no one should find any fault with him, since his work is to preserve the quiet of the night. Add to this the exercises of the candidates and their initiators who speel around like a top, too top-heavy for stationary whirling, and you have a scene so effeminate that the wonder is that the old boys do not rise up in their military dignity and demand that the folly cease, or they will bring it to a sudden end. To illustrate: Here comes an old veteran who has been in a score of battles. He has lost a foot at Stone river; an arm at Franklin; and shows the scars of powder which he received at Lookout Mountain. He enters the room to be initiated, and the officers make inquiry into the fact that he has served in the Federal army, and are satisfied that he has. Ought not that to commend him to the society of his comrades without asking him to take the oath of allegiance? Is it inspiring to draw such men in line and have them take on battle airs and remind one, like this old veteran, that the fate of the traitor is death? Should he be treated as a traitor? Is not he believed to be a patriot before he enters? Did not the comrades who proposed his name know that he was a patriot before they presented him for membership? Why subject an old battle-scarred hero to such indignities? Scores and hundreds who have withdrawn from the organization have testified to these indignities of the initiation.

3. The chaplaincy of the lodge is not to be encouraged. The Mosaic law is not in force, and the Levitical priesthood is at an end. There is no need for the dead formality of ritualistic service. The office of chaplain is the same as that of pastor in the ecclesiastical sense of the term employed. What mockery to have a chaplain in an institution which limits religion to a Christless form that prevents so much as an exhortation to come to the All-Atoning Lamb to secure the pardon of sin! The chaplaincy should be dismissed, or be permitted to perform the functions which the office implies.

4. The charities of the order are quoted as a strong argument in their favor. To do good, and to communicate, is an injunction as old as the New Testament. Let me inquire of the boys in blue if they think it is the duty of the old veterans of the recent war to take care of the indigent soldier? Is it not the duty of the government to do that very thing? It certainly is. Did it ever occur to my comrades that the half-dozen views held by the different posts regarding the duty of the government to provide for the relief of the helpless soldiers, has had more to do with the unsatisfactory pension laws than all other difficulties which have confronted Congress? The injustice of the pension laws has greatly lessened the respect which the soldiers previously enjoyed. Their constant criticism of Congress has so confused that body that to attempt a new law is to invite censure. These things ought not so to be. Men are getting pensions who do not deserve them. Officers are put on the retired list who are wealthy, and others are getting pensions in enormous sums; while men who were in the hardest of the fight are left with a portion so small that it is insufficient to relieve them. Why do my comrades allow themselves to submit to the repeated indignities of politicians who invent new promissory acts before each campaign to hold their votes? The tenacity of the boys towards their leaders indicates rather that they are more partisan than patriotic. Liberty is the child of patriotism; slavery the victim of monarchy, whether it be that of a king or that of a partisan. Help for the old soldier should include his physical, intellectual, and moral necessities. But what is the observation? Take the Soldiers' Home, here at my door in Dayton, Ohio, and what is it, in the moral sense, but a pandemonium of wickedness? The government permits a saloon to be kept there for the convenience of those who want to drink. Did ever any of you hear of any post in the State making an effort to have it removed? Members of the G. A. R. do not only not oppose it, but are its most frequent visitors. By what law of love does the Grand Army of the Republic encourage these dens of vice that demoralize the veterans of the war, and set before our families examples of wickedness so destructive of all that is good and to be desired that we should be recreant to duty as parent, as citizen, and as an ex-soldier, if we did not condemn the looseness which allows these pernicious practices?

(*To be continued.*)

"BIBLE ESCHATOLOGY."

BY PRES. CHARLES A. BLANCHARD.

We have in hand a book of some three hundred pages with the above title, written by our friend and brother, Rev. A. T. Cheever, D.D., of Worcester, Mass. It is an explication and defense of the writings of Rev. L. C. Baker, recently a minister of the Presbyterian church, but now connected with no organization, so far as we are informed. It seems that Mr. Baker, a member of the Philadelphia presbytery, came to believe that the resurrection of the dead, instead of being the prelude to the awarding of happiness or sorrow, was redemptive in character, and that after it those who died in sin were to have opportunity for repentance. He believed, also, that the vast majority of them would accept this opportunity and become saved and happy beings. He does

not seem sure that any will fail to accept the opportunity of redemption, though he says that if there should be some who so refuse, they will be cast into a lake of fire and so perish.

This is, so far as we are informed, a new view, differing from the annihilationists', in that they believe that all those who die in sin will be destroyed in the lake of fire; differing from the restorationists', in that they believe that those who die in sin are to receive the Gospel and be saved in the spirit-world before the resurrection; differing from the orthodox view, in that it holds that those who die in sin are sent away from the resurrection into everlasting punishment and the righteous into life eternal. We desire to commend Mr. Baker for frankly stating his changed views to his presbytery and retiring from it. In this day, when men who abandon the views of organizations with which they have been connected generally seek to hold their places and draw their salaries while assailing the faith which they profess to teach, it is really refreshing to find one who states his changed views and walks out of the place which he no longer properly occupies. We do not approve Mr. Baker's apparent complaint that the brethren did not invite him to remain in the presbytery after he had ceased to believe the confession of faith which they held. We do not see that any injury was done him. We do not see how an honest man could have remained in the presbytery believing what seemed to him truth; and, in place of speaking of them as if they had in some way injured him, we think that both he and they should be commended; he, for offering to retire; they, for saying that in their judgment it was the proper thing to do.

Respecting the doctrine which he now holds, namely: That the resurrection is redemptive in character, and that those who die in sin are likely to be saved in the resurrection, we can only say that it seems to us entirely extra-scriptural. We do not say untrue, for there are many things connected with God's administration of the universe which we do not understand, and it is quite possible that God has methods of mercy which are but shadowed in the Word, and which we shall never see in clear light until we have passed beyond the vale; but we are satisfied that the Bible does not teach that wicked people, by the resurrection, or after the resurrection, are to become holy. If this is to be so in God's unfathomable mercy, we are glad; but we have no right to teach our conjectures or desires for revealed truth. If Bro. Baker thinks that he finds this doctrine in the Bible, of course he should teach it; and equally, of course, he should not teach it in the Presbyterian pulpit, since that is not the faith of the Presbyterian church which, when he was ordained, he swore he believed to be the truth. The chief injury which such theorizing does, in our judgment, is that for most men it must, we think, direct the mind away from present practical effort to save sinners, and busy it with speculation as to what God is to do with sinners whom we have neglected. It is a wise sentence which some writer has uttered when he says that "we can understand our duty, though we cannot comprehend our state." It is not wrong to seek to comprehend our state, provided it does not hinder us from performing obvious duty; but it is grievous error for us to spend on speculation the time and strength which God has given us for work. Whether the masses of men are to go into hell after the resurrection or not, it is certain that the masses of men are in a wretched and degraded condition here and now. Our business is not to determine what God is to do with them by-and-by, but, so far as possible, to seek to afford them present relief. This, of course, does not mean to give them food, and clothing, and shelter merely. The men who are in wretchedness to-day are very largely there not because they lacked material things, but because they were lazy, vicious, spendthrift, and worthless generally. If they cannot be changed in spirit, nothing that can be done for them externally will accomplish the slightest good. They are a bottomless pit, into which one might drop the wealth of the world without essentially improving their condition. The soul dominates the body and circumstances. Men with courageous, generous, grateful, helpful souls naturally rise, whatever their circumstances may be, and men with souls of the other sort naturally descend, whatever their circumstances may be; hence the stupidity of well-intended people, often very kindly disposed, who think to help men by *giving* them something rather than by seeking for them the power of the Holy Spirit to lift them out of themselves and make them new creatures in Christ Jesus.

We are quite surprised that Dr. Cheever should quote with approbation the views of Mr. Baker. We do not impeach, in the slightest degree, the perfect integrity of his motives in so doing. We have known him, for more than thirty years, to be a friend of every righteous cause; and we have no doubt that in standing by Mr. Baker he believes himself to be maintaining the cause of the persecuted but righteous minority. He was an open and outspoken Abolitionist in times when it periled not simply reputation, property and friendship, but even life itself. He was a total abstainer in the days when his brother was sent to jail for his efforts to stay the curse of rum, and when barns and houses were burned in Massachusetts for no offense other than that of teaching the duty of total abstinence. He has been throughout his entire life the enemy of secret lodges, which are destroying men, churches and civil government wherever they exist and grow powerful. He believes in the unity of the body of Christ, and condemns the devices which are the weakness and shame of Christianity. In dissenting, as we feel compelled to do, from his endorsement of Mr. Baker's theorizings, we do so with the most profound respect for his long and splendid record as a Christian worker. We have been indebted to him, not generally—only—as a witness for the truth, but specially as a helper in our work; and while we cannot agree with the opinion which he has formed respecting the last things, we are grateful for his words of faith and cheer in so many departments of Christian activity.

SECRET SOCIETIES SEEK TO CONTROL.

BY REV. P. B. WILLIAMS.

As the years go by, I am more than ever convinced that the above is true. In one way and another they are gradually getting control of both church and state. That there is cause for general alarm in the church of Christ on this account, I think no one can successfully deny. Vampire-bat-like, Freemasonry has her beak in the life-vein of the church, and is sucking out her very life's blood. The church slumbers on while this process of spiritual demolition is continued.

It is impossible for secrecy to control a live church; therefore, her only hope is in destroying the spiritual life of the bride. It is certain that the great mass of the so-called Christian church of to-day has become corrupted and is now being controlled by the lodges.

Ministers whose voices and lives were once potent against this spiritual adultery are to-day as silent as the grave. The reform churches, I fear, are not entirely clear. We should be more aggressive, each pastor, presiding elder, bishop, class-leaders, and all, speaking out freely against this terrible evil.

I have no sympathy whatever for this *goody-good* sort of religion that proposes to join hands with everybody and everything and together sing, "Blest be the tie that binds," etc.

On the other hand, I desire to see such an uprising of moral and Christian heroes as will break forever the influences and powerful control which these lodges now have upon the church. It will require a keener spiritual discernment, more courage, and a zeal bordering upon desperation to accomplish this greatly-needed work.

I consider opposition to oath-bound secret societies the cause of all causes. No work this side of the eternal world is more necessary, and none is more manifestly of God. I am unworthy of such a high calling; but Christ is my worthiness and sufficiency; and by his grace I shall never cease my prayers or stay my exertions until the demon of secrecy has not only lost control of the church, but is banished forever from our world. I am sincere in the belief that twenty-five years hence it will be as unpopular for a professor of Christ's religion to be identified with a secret society as "petty larceny" is at present.

When the church shall once arise from this awful nightmare that now possesses her, she will shake off this viper, humble herself, and be again "strong in the Lord."

The audacity of the lodge would seek to control Jesus himself were he here. They actually claim him as one of their kind. And now they seek to beguile, purchase or intimidate his ministers and members into submission to their hellish mandates.

My stewardess, at this point, has informed me that certain lodgemen have said, since I moved here, that "if Mr. Williams expects our support, he must keep his mouth shut about the lodge."

I need no stronger argument against their institution. Whether intended, or not, it means this and nothing else: That if a man will come to Philomath, and be untrue to his principles, they will help support him; but if he is a true man they have no use for him.

I consider it as great an insult as could be heaped upon me for men to intimate that for a few paltry dollars I would be quiet in the presence of such an evil as Odd-fellowship or Freemasonry. It is but a sample of how they seek to control. Shame on such methods!

Philomath, Ore.

SECRET SOCIETIES JUSTLY REBUKED.

The following legal opinion of Judge White, who presided over the criminal court of Allegheny county, Pa., April 2, 1893, is a case in point for our brethren against secret orders and labor unions. We are legally and morally right in our opposition to such orders, and we can afford to be outspoken against them.

The case referred to was conspiracy by the Builders' Exchange: "There have been some things developed during this trial that seem to me astonishing and which I regard as very pernicious in their tendency. One is that these German bricklayers will not permit a man to learn the trade without their permission. Why, a bricklayer can't teach his own boy his trade without the consent of a lodge or a union! A poor boy who wants to learn the trade can't learn it unless he gets the sanction of a union. What is the object of all this? It is to prevent competition in the trade, prevent too many learning the trade, and in that way perhaps affecting prices. If that is the object of it, it is exceedingly pernicious. If they would adopt rules as to the qualifications of an apprentice, as, for instance, that he should be a young man of moral character; that no man of an immoral character should be a member of their union; that any man that had acted dishonestly should not be permitted to join, or should be expelled—anything of that kind would be a wise regulation for the union. But to say that no young man should learn the trade except at the vote of a lodge or union is arbitrary; it is injurious to the public welfare and tyrannous in itself. The Builders' Exchange, or Bricklayers' union or any other organization that undertakes arbitrarily to say that no man shall come in without their consent, or no man shall follow a vocation or trade or business without their consent, is absolute tyranny against public policy. Competition in the world is necessary for the public welfare, and all combinations or arrangements that indirectly are intended to control prices, to limit men in certain trades or business, to get a monopoly, either of the trade of building, contracting or laying brick—all such combinations are unlawful and injurious to society.

"Now I was surprised at the part of the evidence here to-day. Friday there was some evidence that the stone dealers in Cleveland would not sell to a certain man in this county. The explanation given here to-day is that the stone contractors of the county had an agreement with the stone dealers in Cleveland not to sell to any man except a member of their union or to a bona fide contractor. If there is such a contract as that it is a conspiracy, and the parties should be brought before the courts to break up such an arrangement. Any such arrangement as that is pernicious and against public policy. A little stone contractor, a stone mason, in this county, has just as much right, morally and legally, to go to Cleveland and buy from a stone man there as the biggest contractor in Allegheny county. And the sooner that these men are taught to know that such combinations and arrangements are against public policy and unlawful, the better for them. The purpose of this is to get a monopoly of business, and everything of that kind is wrong."—*Gospel Messenger.*

NEW ENGLAND LETTER.

An Autumn Epic—A Secret of Nature—The First Woman's Vote in Connecticut—A Proposal for "School Day"—What are our Colleges for—An Old New Hampshire Church—A Modest Claim.

The wild geese, it is said, are taking their southward journey earlier than usual this year by a month. The weather-wise have always agreed that this is the sign of an early winter, and yet September, and October so far, have been almost summer months, golden, sun-lighted and breathing balm. The frosts have held off so that the foliage has had time to "ripen," and the effects of color, not prematurely hastened, are uncommonly gorgeous. The goose *domesticus* is not a very poetic bird, even aside from its proverbial reputation for silliness; but take a flock of wild ones migrating northward in the spring, and there are whole epics in the sight of their regularly marshalled columns and the sound of their musical "honk, honk." The April showers tinkle through it, and the hum of bees in the apple blossoms of May, and all the idyllic sights and sounds of summer. But it is no less a poem in October or November, when they cleave the gray sky with their wedged-shaped clouds. By what token did these aerial travelers discern the time of their going? and what mysterious inward voice directs them in their flight, so that they never make a mistake—not even the youngest and most inexperienced of the flock? And what was the charm of that summer in the far North? What the portent that rudely broke its spell, and set them to thinking of their old trysting grounds in the bayous of Louisiana? Are they ever longing to fly back again to those solitudes which no sound of sportsman's gun ever disturbs?—those awful primal solitudes that have seen no changes save those made by Nature herself since the hour of their creation; to bask again on the clear blue waters on which they were cradled, and see the midnight sun, with its wake of warm golden light behind it, the marriage ring that weds the evening and the morning and makes them one? What pen can fitly describe that land of enchantment? But they have known it all—the romance and the poesy.

The crickets have not yet given the last of their farewell concerts, though their music is rather subdued, as if they were doing some very sober and profound thinking. One of the secrets of Nature which are easier to question about than explain, is the way these same nocturnal musicians will, for some unknown reason, leave off their piping entirely and then resume it. One evening recently, though warm and fair, not a chirp was to be heard, yet they had sung in full chorus the night before. It was suggested that they might have moved into town for the winter; but as they were all singing their wildest, merriest roundelays the next night, this theory had to be abandoned as untenable. But why such a curious interregnum in their performances? Did a thought of coming snow and cold suddenly freeze all their mirth, until some philosopher among them, of the Epicurean school, told them it was folly to be melancholy; that myriad generations of crickets had come and gone, and one thing happened to all alike, and the wisest way was for every cricket to be merry while he could, and let the morrow take care of itself?

Massachusetts has got used to the spectacle of women voting for school committees, but in Connecticut it is a novel experiment tried for the first time. It has brought out some amusing episodes, as reported in Mrs. Trask Hill's paper, the *Woman's Voice*. For instance, in one place, when a woman asked to be registered, the town-clerk refused to do so, not knowing that the law had been passed; and when informed that it was really so, held up his hands in shocked astonishment, saying: "Good heavens! If the women are going to vote the country will be ruined, sure." Another town-clerk, after numerous attempts to shirk his duty by remaining invisible when the women called, being at last ousted from his retirement and obliged to attend to their request, administered, to their great amusement, the elector's oath, thus giving them all the privileges of full-fledged voters, and when questioned, did not seem to know that he had made a blunder and sworn in the women, to whose exercise of the limited right of school-suffrage he was so much opposed, to the duties of full citizenship. "Nothing is more terrible than active ignorance," says Goethe; and certainly the women's campaign in Connecticut is developing a great deal of "active ignorance" on the part of those supposed by virtue of their sex and office to be fountains of political wisdom.

"The women had better be given time to grow up," was the sneering remark of a member of the Democratic caucus when asked that the name of the women's candidate, Mrs. Boehme, be placed on their ticket. Considering that the law to give them the privilege of school suffrage was not passed till August, and that seven hundred registered in Hartford, one thousand in Waterbury, and seventy-five in Plainville, a town of only about two thousand inhabitants, there is a fair prospect that it will not take them very long to "grow" into a very troublesome factor for O'Brien, Maguire & Co., in their plans for political preferment, by placing our public school system under the feet of Rome. It is to be noted that both the Prohibition and the People's party endorsed their candidate, but the Republicans, though more gentlemanly than the Democrats in their treatment of the ladies, also ignored their request.

The venerable Robert C. Winthrop has taken up the suggestion, first made by a religious paper, that as we have Labor Day, so we set apart another, about the middle of September, devoted to the cause of education. This would be another breakwater in the way of Romish encroachments, like the flag over the little red school house. Let us have it by all means.

There are other grand old men besides *the* grand old man *par excellence* across the water, and Mr. Winthrop is one. He is still sprightly and well preserved, and one of the most familiar figures among the summer residents of Nahant. Yet it is only when one stops to remember that he has shaken hands with Wordsworth, and Samuel Rogers, and the Duke of Wellington, that one realizes what a link between the past and the present will be dropped when death claims him.

When a leading daily in Boston issues a special edition, as the *Traveller* has recently done, devoted entirely to the game of foot-ball among the colleges, with pictures of the champions and captains of teams, we are inclined to wonder what our colleges are for; as the surest avenue to fame for a student seems now to be, not through the gateway of Greek or mathematics, but base-ball. Talk of this being an intellectual age! I am not so sure about it. When did a Boston paper ever devote a special edition to the legitimate work of the colleges and present us with portraits of the students who lead their classes in scholastic honors?

It is proposed to erect a statue to John Hancock, who certainly deserves a monument as one of our earliest and purest patriots. To be sure, he is already one of History's immortals and does not need this tardy honor; but Massachusetts owes it to herself. If his old home on Beacon Hill could only have been preserved from the sordid, vulgar spirit of greed to which the Old South itself so nearly fell a sacrifice!

The Congregational church in Lebanon, N. H., has just celebrated its 125th anniversary. One of its most celebrated ministers was the Rev. Isaiah Potter, who was a fellow-student of Dr. Emmons, and served in the Revolution as chaplain of one of the New Hampshire regiments. Although a very spiritual-minded and successful pastor, he was not without a native vein of humor. One of his congregation complained that his sermons were too short—a complaint which would certainly sound oddly enough in these degenerate days. "Will not a short sermon do on a cold day?" asked the Dominie. This, be it remembered, was in the days of fireless meeting houses. "Certainly, if it is a good one," was the incautious reply. "But if it is a poor one," rejoined Mr. Totter, "it surely ought to be short." Of course to this there could be only the same answer, "Yes," and the shrewd pastor went his way, chuckling over the tight corner into which he had put his complaining parishioner.

"In beauty, strength, morality, spirituality and godliness, Freemasonry has but one equal, and that is Christianity." Such is the modest claim made for the order, by some writer of a secret society department in the papers. Christianity is only the equal of Masonry, it will be noticed. This is the kind of teaching that is depleting our churches of male membership, and making our young men infidels and deists. Why, indeed, should they care to become Christians if another religion that requires no repentence or self-denial is just as good?

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 11, 1893.

The liquor dealers are already seeking to nullify one of the good points in the new law which goes into effect on the first of November. The point in question is that which prohibits the issuing of a bar-room license to any place located within 400 feet of a church or schoolhouse. Everybody, except the liquor dealers and those owned by them, admitted when the new law was passed by Congress that this prohibition was an excellent thing, and it was expected that its enforcement would close a number of bar-rooms. This week a bill was introduced in the House of Representatives proposing an amendment to this law which would compel the authorities to issue licenses to all bar-rooms so situated at the time the original law was enacted. In other words, the law would then only operate as a preventative of the establishment of new bar-rooms within 400 feet of a school or church, and leave all the old ones. In order to make friends for this bill among Congressmen the statement is made that unless the law is amended bar-room licenses cannot legally be issued to several of the largest hotels and clubs. It would be a good thing if that statement were true; if there were no bar-rooms in those hotels, many mothers and daughters would carry away more pleasant remembrances of their visits to Washington; but it isn't, and nobody knows it any better than the liquor-dealers, for many of them have taken advantage of the clause in the new license law which compels the authorities to issue a bar-room license to the proprietor of every established hotel having twenty or more rooms who may apply therefor, by calling their places hotels, and making the required number of rooms by means of partitions set up in ordinary sized rooms. It remains to be seen whether Congress will pass this bill and confirm the bold claim of the liquor dealers, that they can secure any legislation they desire, or will in the interest of good order and morality defeat it.

The House of Representatives yesterday passed the bill for the repeal of the Federal election laws; and to-day began the consideration of the McCreary bill to amend the Geary Chinese Exclusion law, which will almost certainly be passed in a very few days, possibly this week. It is understood that the Chinese government requested an extension of the time in which Chinamen residing in the United States might register under the Geary law, and promised that they would register if the time was extended, as proposed by the McCreary bill.

From Washington to India is a longer bridal tour than is usually taken; but a couple married last night—Rev. T. S. Wynkoop and Miss Mary Marion Dodge—will sail on Saturday from New York for Liverpool en route for India, where Mr. Wynkoop and his bride will engage in missionary work. Hundreds of their Washington friends wish them God-speed.

At a very interesting meeting of the Sunday-school Union, held Monday evening, the seven Washington delegates who attended the recent Sunday-school convention at St. Louis made reports in the shape of short talks under the following heads: "A Birds-eye View of the Convention," by the Congregational delegate; "The People I Saw There," by the Methodist delegate; "Facts in Figures"—12,000,000 persons now enrolled in American Sunday-schools—by the Presbyterian delegate; "The International Lesson Committee's Report," by the Baptist delegate; "The Field-Worker of the International Committee," by one of the Episcopal delegates, and a review of the addresses of Mrs. Kraft and Miss Johnson on "Primary Work in the Sunday-school," and the "Atmosphere of the School-room," by another Episcopal delegate. It was a novel way of rendering these reports, and was enjoyed very much, much more than reports made in the usual way would have been.

One would not suppose that it would be necessary to get a decision of the U. S. Supreme Court in order to convince any one that lager beer was

an intoxicating liquor; but inasmuch as Mr. Garland, ex-Attorney General of the United States, in asking the Supreme Court to advance certain cases upon the docket, stated that these cases involved the question whether or not lager beer is an intoxicating liquor within the meaning of the U. S. statutes. It seems that it is.

The Supreme Court began its fall term with one empty chair, the nomination of Mr. Hornblower, of New York, to succeed the late Justice Blatchford, not having yet been confirmed.

Never before have the colored ministers and churches taken such an active interest in aiding to reduce the number of liquor saloons in Washington as they are doing at this time. A special sermon was preached by one of their ministers on the subject last Sunday in which he correctly told his hearers that the liquor-dealer, whose character he declared was no better than the thieves who robbed the travelers between Jerusulem and Jericho, was the worst foe that the colored man had. *

REFORM NEWS.

MAN'S WRATH AND GOD'S PRAISE.

THE REFORM AT SCHUYLER'S LAKE, NEW YORK.

Between Richfield Springs and Cooperstown in Otsego county, New York, lie two beautiful lakes in long channels between hills that to-day are golden and brown with forests and green with pastures. One of these bears the honored Knickerbocker family name Schuyler; and at its southern end is the little town which takes its name from the lake. Sulphur springs and baths at Richfield Springs, at the northern end of the lake, make that place a much frequented and celebrated summer resort. Here short-lived Emmons Blaine was married to the noble daughter of the McCormick family of Chicago, at their summer residence. At Cooperstown, the well-known James Fenimore Cooper is buried. The region all about is immortalized in his novels,—the hunting ground of his Indian braves. To the southwest and not far away is New Berlin, where the hotly contested trial of Morgan days put the Masonic oaths into the court records of the State where every man could read them.

Spending a fortnight in this romantic and beautiful region I find the people generally well-disposed toward our reform. The visits of Bro. J. P. Stoddard and his son are well remembered. Some have read the *Cynosure*, some have our books in their homes. House-to-house work bears some fruit. It gets a testimony from many who seldom or never speak of the lodge until they have to. It puts some readi g into many houses, starts a list of readers in some new place, or gets a new reader for a good book. Money is scarce here, as everywhere; and the scarcity, added to the natural disposition or acquired habit of the people, makes canvassing a slow and unfruitful work. In better times our literature would be readily circulated in this region.

Hops, cheese and butter are leading products; one as uncertain as the others are steady and reliable in their income. "Thrift! thrift, Horatio," is everywhere the word among these hilly, stony farms. Strictest economy is the rule. Our Westerners would starve on these 50-acre farms. Theirs is like deep-sea sailing; this like schooners that keep to shore.

For lectures and such public efforts the door seems to be shut here in the village. A golden key might open it; but I prefer a door turning on golden hinges of welcome. Of the three churches, Methodist, Baptist and Union, the first has been more than once so opened. This year rancorous recollections rusted everything. No pastor lives here, and the Methodist brethren have the only regular evangelical service Sabbath afternoon.

The consent of two trustees of the Baptist church was given for a morning and evening service, the latter to be a sermon showing why Christians should not be lodge members. The third member of the board, with less regard for God or men than for Masons, objected, but finally consented to the morning sermon. But like the son in the parable, he had a change of mind for the worse, and took the keys and went off toward the only lodge room in town. Its doors were not open to him, for he is not literally a Mason, only one in heart. Few came; as the people are wont to start at the ringing of the bell. Of these, some went home, and others tarried to Sabbath-school, as the other churches could not to be opened on short notice.

On entering the Methodist service in the afternoon, however, the young pastor, led by a prominent member, once of the Masonic lodge here, came down from the pulpit and asked for a sermon. I spoke from Eph. 5: 14, as God gave me utterance, and found the word blessed to the hearers. The Sabbath-school, Christian Endeavor society and evening prayer-meeting gave other opportunities to speak for the Master, no one forbidding. The lodge was thus partly overcome; I pray it may wholly be, and an occasion be given for a discussion of its methods. At other points near I am arranging for meetings and visitations. The event will be told hereafter.

To forbid the preaching of the Gospel in a church dedicated to God, by an ungodly trustee, is a peculiar combination which has caused much remark in the little town. The effect is greater because he said plainly he did it to keep the lodge from being hurt. The end was unexpected, and confirms us in the faith that men do not govern this world. To God be all the glory.

HENRY L. KELLOGG.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

The point of vision evidently materially affects the conclusion at which men arrive in considering moral, social, economic, or religious questions. The Fair is a world's institution, and the exponents of every conceivable scheme for setting humanity right find their way to the N. C. A. booth.

What will most interest our readers is, I assume, the different views expressed regarding the ultimate object of the secret system. It is, with very rare exceptions, admitted that Freemasonry occupies the seat of honor and authority in the system, and guides and governs the minor orders, and holds their destiny in its "hidden hand."

One account of the disposition made of Morgan, published several years ago, was that his abductors delivered him to a tribe of Indians, who took him to the southwestern frontier and condemned him to "run the gauntlet," assaulted by each ferocious savage along the line, in his own peculiar manner. However fabulous this story of Morgan's "taking off," it illustrates the experience of your representative at the World's Fair, where the raps are frequent, coming from every point of the compass. No matter how it goes with the man, you will be most interested to know what his assailants find in Freemasonry, the hub of this mammoth wheel, and what they predict as its ultimatum.

1. A Presbyterian elder and Knight Templar, who acknowledges that he drank the "fifth libation" from a skull, sees in the order a consistent friend of Christianity.

2. A Congregationalist minister finds it a highway to the hearts and consciences of the unsaved, and especially helpful in pastoral labors.

3. An unbeliever in Christ and the Bible discovers in it the universal solvent of all religious differences among men, and claims that it is toning down the extravagancies of the pulpit and religious press and the fanaticism of bigots, and proffering to the race an asylum of universal brotherhood.

4. A zealot declares that it is the highest degree of Christianity in its perfected state.

5. "Little Faith" (in God or humanity) finds in it his refuge when overtaken by misfortune, or in destitute circumstances among strangers, and the assurance that when he dies he will *certainly* be buried, and that his bereaved widow and orphan children will receive frequent and consoling visits from his surviving brethren.

6. The "mercenary" tells how helpful it is in securing lodge acquaintances who *become customers*, and the advantages it offers for obtaining due and timely warning of prospective failures, and collecting doubtful claims, and extols it as the secret and sure road to business success.

7. The man with "a doubtful record," who has evidently been "pondering paths for *his* feet," says: "You never knew a Mason to be hanged," finding great comfort in the protection it gives against conviction in the civil courts.

8. The temperance advocate gets "in touch" with his brother, who indulges too freely in the "flowing bowl," and the jolly good-natured son of King Gambrinus finds it a very convenient opportunity to take a social glass and smoke with a brother after the lodge closes, who would scruple to tarnish his reputation by drinking at a public bar, or appearing on the streets with a cigar or pipe in his mouth.

These are samples of what is reeled off daily and woven into the web with which defenders of the Masonic faith and practice seek to cover and conceal from the public the real object of the system, and the ultimate end in view by those who lay the plans and work the machinery of a gigantic movement. There are those, however, who penetrate to the real secret of this world-wide brotherhood.

A Christian gentleman from Persia, of literary note, and the personal friend of some of our most eminent clergymen, and the views of an avowedly Jesuit priest, very deeply interested me. As the brother from Persia has promised to speak for himself to the readers of the *Cynosure*, I will leave him to give his own views in his own way.

J. P. STODDARD.

(*Continued on 9th page.*)

CORRESPONDENCE.

THE CHICAGO CONFERENCE—LETTER FROM REV. JOSEPH COOK.

CLIFF SEAT, TICONDEROGA, N. Y., October 7, 1893.

GENTLEMEN:—Mr. Stoddard, who has done such splendid service to the cause of anti-secrecy at his booth in the Manufactures and Liberal Arts Building this autumn, will tell you that last Monday I was at his desk there, gathering materials for an essay to be presented at your Congress.

I am in full sympathy with your general purposes. I had the most distinct impression that the date was the 8th. Your letter of some weeks ago had been mislaid, and I did not see the *Cynosure* at Chicago to examine it with attention. I was fearfully hurried, and came home expecting to forward an essay from here. Yesterday, reading the *Cynosure*, I saw my mistake, and could only send a telegram to W. I. Phillips for public use; and I now forward this letter of regret, which you are at liberty to publish.

With great respect, yours, JOSEPH COOK.

WHAT THE W. C. T. U. IS DOING.

CHICAGO, Ill., Oct. 5, 1893.

EDITOR CYNOSURE:—All lovers of humanity will rejoice at the successful efforts of the World's Woman's Christian Temperance Union, of which Miss Frances E. Willard and Lady Henry Somerset are President and Vice-President who, with their splendid forces of "White Ribboners" and their millions of friends, are carrying on philanthropies which must make all heaven glad. Mrs. Mary Clement Leavitt, honorary president, was the first brave "round-the-world" missionary who, in seven years of loneliness and hardship planted our work in every land. Miss Jessie Ackerman, the bright California girl, Dr. Kate Bushnell, Elizabeth Wheeler, Andrew and Alice Palmer have followed in her footsteps, and have glowing reports in the second World's and Twentieth National W. C. T. U. Convention at Chicago, Oct. 16–23.

Among the most interesting exhibits at the World's Fair is that of the W. C. T. U., under the able supervision of Mrs. Josephine R. Nichols, Madam Demorest and Mrs. F. M. Pearce, whose untiring efforts have brought our organization before the world. Under the charge of Miss Alice Briggs there is the immense petition to all the governments of the world pleading for the prohibition of the traffic in liquor and opium, signed by over 4 000,000 people, circulated eight years in more than fifty countries and estimated to be fifteen miles long. Miss Willard and Lady Henry Somerset will, it is hoped, lead a large delegation of W. C. T. U., women and present it to every ruler in the world, when it will take its place in the British Museum as the largest petition known in all history. Mrs. Mary H. Hunt, World's W. C. T. U. Superintendent of Scientific Temperance Instruction, in her fine exhibit shows the splendid achievement of the law in forty States requiring that children be taught in the public schools the evil effects of liquor, opium and tobacco. This entire display will probably be taken to the California Mid-winter World's Fair and will be viewed by thousands more.

The World's W. C. T. U., was well represented in the Congresses under the supervision of Judge C. C. Bonney and Mr. Clarence Young, Mrs. Potter Palmer and Mrs. Potter Palmer and Mrs. Charles Henrotin, such orators as Mary A. Woodbridge, Mrs. Clara Hoffman, Mary T. Lathrop, Mrs. L. M. N. Stevens, Miss Belle Kearney, Rev. Anna Shaw representing our cause. Social Purity was represented by Aaron Powell, Mrs. E. B. Grannis, Archbishop Ireland, Mrs. Lydia A. Prescott and "Mother" Prindle of the Florence Crittenton Missions. Judge Bonney asks that all friends of temperance write to their Congressmen requesting them to have published by the United States Government the valuable papers presented at these World's Congresses, which will be an encyclopedia on all subjects. Among the many enterprises none has given the W. C. T. U., such a commercial standing as the magnificent Temple in Chicago founded by Mrs. Matilda B. Carse. The building cost $1,250,000. The rent roll, when all offices are occupied, will amount to $220,000 annually. The rentals are now $170,000, which gives a large surplus above expenses. When the building is filled the rentals alone will pay for it in a few years, and then the society will have the splendid income to be used in pushing the forty lines of work against the liquor traffic. Another stupendous success is the Woman's Temperance Publishing Association of Chicago, of which Mrs. Matilda B. Carse is the founder and president, and Mrs. C. F. Grow is the able manager. The Association does an annual business of $125,000, doing a vast deal of book publishing for churches of all denominations, who thus help the W. C. T. U. It also publishes the *Union Signal and World's White Ribbon* official organ, a large sixteen page paper, with its subscription list of 85,000, thus reaching over 400,000 people every week. Its editors are Frances E. Willard, Lady Henry Somerset, Margaret A. Sudduth, Harriet B. Kells and Ada M. Melville. Two of its editors, Mary Allen West and Julia Ames, have heard the message "Come up higher." The W. T. P. A. also publishes the famous literary magazine *Our Day*, edited by Joseph Cook, the *Oak and Ivy Leaf*," edited by Jennie A. Stewart, the *Young Crusader* and *Advance Guard*, by Alice M. Guernsey also editor of books and publications.

None realize the power of the press more than these wise women and Miss Irene Fockler, Associate Superintendent Press of the World's W. C. T. U., and Miss Lodi Reed of the National secure the publishing of temperance items in tens of thousands of newspapers, for which they wish to thus publicly thank "ye editors."

Among the many books published in the interest of temperance none are more helpful to the cause than Frances E. Willard's "Glimpses of Fifty Years"—her autobiography; C. W. Moulton's valuable work, "Women of the Century," containing biographical sketches of 1,400 women; "Campaign Echoes"—Mrs. Letitia Youmans, Honarary President Canadian W. C. T. U.; "Junior Partners"—A. M. Rawson; "Woman's Evangel"—Eva Griffith; "Seed, Number One Hard"—John G. Woolley, and sold for the Rest Island Mission; and "Traffic in Girls and Florence Crittenton Missions"—Mr. Charles N. Crittenton, the millionaire evangelist, who has thirteen of these missions for the rescue of erring girls, five under the auspices of the W. C. T. U., in whose behalf Mrs. Emily Pitt Stevens Mr. Crittenton authorized as lecturer.

In most of the large cities of the United States the W. C. T. U., aids largely in supporting a rescue home, thus proving the falsity of the old adage, "Woman is woman's worst enemy." The Moody Bible Institute of Chicago is doing a marvelous work for missions by training hundreds of young people in aggressive labor in saving the masses. The Lecture Bureau, Miss Lucy Anthony, superintendent, sends out scores of speakers who are making a mighty temperance sentiment. One of the most notable events has been the presentation to the city of Chicago of the beautiful bronze Willard fountain, purchased with the ten cent pieces of the children of the "Loyal Temperance Legions," of which Miss Annie Gordon is world's superintendent. It will be placed at the entrance of Willard Hall, W. C. T. U. Temple, where noon prayer-meetings are held, thus providing "free drinks" for all.

Charlton Edholm,
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(*From secret society papers.*)

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The following are some of the rulings of the Sovereign Grand Lodge of I. O. O. F. at the recent session in Milwaukee, Wis: "There having been formulated a ritual for an organization of lady friends of chevaliers, called 'Coteries of Daughters Militant,' referred to in the address of the Grand Sire, the subject was referred to the Committee on Patriarchs Militant, and that committee reported adversely to the formation of such organizations. The following resolution was adopted: '*Resolved*, That the organization of Coteries of Daughters Militant be and the same is hereby prohibited.'"

"Our relations with the Catholic church" was dismissed with reference to the laws and principles on which the order is established. The Grand Sire refers to it as follows:

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"I have heard nothing further on this subject, and have made no inquiry. The matter is one which does not materially concern us. Our doors are open to Catholics as well as Protestants; if they are properly qualified. With disputed questions of creed we have nothing to do. If the authorities of the Catholic church forbid their adherents seeking admission to our order, the loss is theirs. The position Odd-fellowship occupies renders it unnecessary for us to seek the recognition of any particular sect or party."

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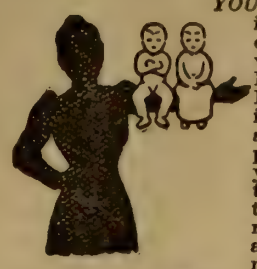

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, OCTOBER 19, 1893.

THE PRESENCE OF GOD.

"Or those eighteen on whom the tower of Siloam fell and slew them, think ye they were sinners above all that dwelt at Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish."—Luke 13: 3, 4.

The event here described seems not to have been the result of any human responsibility. It came rather in the providence of God. These eighteen persons were not sinners above all others; nevertheless they were sinners, and in the wisdom and justice of God they were overtaken by this fearful calamity. That other sinners were spared was no evidence that they were better, but rather of God's forbearing mercy. For as the Lord turned the cities of Sodom and Gomorrah into ashes, and "condemned them with an overthrow, making them an example to those that after should live ungodly" (2 Pet. 2: 6), so in all times God has made examples of sinners as a warning to all men that his presence is imminent, and that his judgments are in the earth.

The entire teachings of the Old and New Testaments establish this view. Such judgments are not contradictions of his mercy, but rather faithful warnings to cease from sin and escape its consequences. Viewed in this light, the great Chicago fire of 1871, the Johnstown flood, and the more recent and awful devastation in Louisiana, Alabama and Florida, along the Gulf coast, by storm and flood, causing the death of nearly 3,000 persons, were all so many examples to *all* "who after should live ungodly" that they should repent and seek the mercy of God before they shall be overtaken by the great judgment that will come on all mankind who have not obeyed the Gospel of Christ. That God's people sometimes suffer with the ungodly is evident; but one thing is true of them which is *not* true of others: "These light afflictions, which are for a moment, work out for them a far more exceeding and eternal weight of glory," for they are among the "all things that work together for good to them that love God."

GIRL SOPHOMORES HAZE GIRL FRESHMEN.

A press dispatch from Boston, Oct. 6, relates the following disgraceful occurrence:

"The Gamma Delta Society of Young Women at the Boston University hazed and initiated the freshman girls this afternoon. The freshman girls wore the gymnasium costumes and were required to perform various feats, greatly to the amusement of the upper class women. First the timid freshmen were blindfolded and attempted to climb ladders backward. Then, with the bandages still upon their eyes, they were forced to eat molasses from a spoon. The result was that their chins were daubed Then followed several mild tricks easily worked with the apparatus for exercising. The room was then darkened and the bandages were removed, when in stalked the girls of the sophomore class, dressed as headless ghosts, and with groans and sighs they hovered about the new comers. This is the only chance the sophomore women have to haze their freshmen sisters and they made the most of it. After initiating the freshmen they were served with refreshments."

No valid excuse can be offered for a performance of this character. Even the plea of "fun" is lame for such tomfoolery. That young women who hope soon to enter respectable society and rule and govern it with natural grace and dignity, in the full exercise of their womanly prerogatives, should stoop to such buffoonery is wonderful. Better leave these silly and degrading antics to the secret orgies of misguided men.

THE INQUISITION AND FREEMASONRY.

From a correspondent of the London *Daily News* at Paris: "A curious case of religious casuistry, bearing upon Freemasonry, has just been decided by the Holy Inquisition, the world being thus reminded that there is still in Rome an Inquisition that absolves and condemns and claims jurisdiction over the whole world. A question was submitted to this body by the Bishop of Bayonne—'Whether the secret leaders and henchmen (coryphees) of Freemasonry, notoriously known as Freemasons, but not notoriously known as leaders, should be denounced, even in countries where they are tolerated by government, and where the ecclesiastical power is unable to coerce or punish them.' As the above question may be unintelligible to many Englishmen, it may be explained that Freemasonry is under the ban of the church, men who become adepts of this 'devilish sect' incurring excommunication *ipso facto*. The Inquisition replies 'Yes' to the question of the Bishop of Bayonne, who will have a right to denounce leading Freemasons. But denounce them to whom? To the Holy Inquisition. But the stake and other temporal weapons of spiritual authority are all gone. The Inquisition will be able to follow up the Bishop's denunciation by excommunication, and no more; but Freemasons will care little for this, as they have been excommunicated once before. And then the Inquisition has no authority in France. Its thunderbolts are without any possible sanction, and with the French habit of making fun of everything, they are apt to explode in the church's hands. The Bishop of Bayonne might denounce Freemasons from the pulpit, but French courts have ruled that this is slander."

This is interesting as depicting the relations existing in France between atheistic Freemasonry and the Church of Rome. How far the republic is steeped in the iniquity of secrecy is seen in the last sentence quoted above—That it is slander to denounce Freemasonry from the pulpit!

KIND WORDS FROM ESTEEMED SOURCES.

Readers who have noticed the recent Masonic assaults upon J. E. and Kate T. Wolfe, editors and publishers of *John-Three-Sixteen* at Gwenn Dale, Indian Territory, for exposing the meanness of the "divine" fraternity, will find their October number well filled with further exposures of the same sort. We are gratified to find such worthy and earnest supporters in our warfare on the lodge. Brother and Sister Wolfe very much desire and need means to purchase a press upon which to print their paper. Donations for this purpose will not be misplaced, but aid in a worthy cause. Of the *Cynosure John-Three Sixteen* makes the following "honorable mention":

The *Cynosure*, a most excellent anti secret society paper published in Chicago, has contained several editorials in recent numbers relating to the anti-secret war now on in this section of the world. We thank editor and publisher both for their kindly words.

We have also a warm appreciation of the following "good words," from a recent number of the *Earnest Christian*, established and perpetuated by the late esteemed Rev. Benj. T. Roberts at North Chili, N. Y.:

The *Christian Cynosure*, published weekly, 221 West Madison St., Chicago, Ill., at $1.50 per year, is the organ of the National Christian Association, devoted to the principles of anti-secrecy. It is carrying on a good warfare against terrible odds, but light is dawning. The article, "Sterling Testimonies," on page 12 of the issue for August 12th shows that the truth is making its way. The fact that such a paper is maintained argues advancement.

The *Earnest Christian* is still conducted by the late bishop's son, Prof. Benson H. Roberts, and shows no depreciation in any of its departments. It is an excellent family periodical.

—Rev. S. F. Porter, the college agent, is expected in Chicago this week, after several months of missionary labor in North Dakota. Soon after his return he expects to resume his gratifying work among the colleges in behalf of our reform.

—Five hundred million dollars is the capital stock of a newly incorporated association in Chicago, designed to promote the manufacture of an invention that is to supersede all machinery for the production of electrical energy for mechanical and illuminating purposes. The amount of money proposed to be invested in it, and the immense work which the association assumes to perform, indicate either a wonderful enterprise or an enormous delusion. Yet its projectors are very confident of success.

—The A. P. A. (the anti-Catholic ostensibly non-sectarian, but no less sectarian in fact than Jesuitism) is becoming extremely formidable in Indiana and Illinois. The Indianapolis *Sentinel* says that "it proposes, first, to get control of local offices, and then to reach higher. It proposes to abolish all parochial schools. It proposes to have nothing taught but 'the American language.' It propose to increase the time necessary for naturalization to twenty-one years. It proposes to give no employment to unnaturalized foreigners.....It boasts that it is rapidly growing in this city (Indianapolis). If it goes on we may have a repetition of the disgraceful riots of the Know-Nothing days, when foreigners were forced to arm themselves against the roughs who assaulted them, and the incendiaries who destroyed their property." The Springfield (Mass.) *Republican* says of this pestilent order: "Its work in Ohio has become so pronounced that the leaders in that faith are asking the candidates for Governor to declare their attitude toward the movement."

—A note from Rev. J. M. Foster, dated Boston, October 11, brings us the unpleasant intelligence that he had then been confined to his bed for three weeks with tubular bronchitis, and that his physician could not tell when he would be better—it is such a tedious disease. We greatly sympathize with him in this affliction, and so, we are sure, will the readers of the *Cynosure*. We trust, however, that in the good providence of God he may soon be restored to health and usefulness.

—Dr. E. P. Goodwin, of the First Congregational church, referring to the World's Fair, thinks that the hand of God virtually closed the gates of the Exposition on Sunday, despite the decisions of ungodly judges, by keeping the masses away from the grounds on that day. It is notorious that the Sunday attendance at the Fair has been very much less than on other days of the week, and last Sunday was no exception. The directory endeavored, by throwing open buildings and exhibits and preparing extra attractions, to draw the usual week-day crowds, but the attendance last Sunday was less than on that of the previous Sabbath.

—The *Cynosure* has steadily resisted the idea, so widely printed in certain papers, that Roman Catholics are arming and drilling their young men in secret, and believed it to be a story originating among members of the American Protective Association. We now learn from a much more trustworthy source that the A. P. A. is arming its members with rifles and revolvers, as a secret and independent military society, contrary to the Constitution and laws of the United States. If either the Church of Rome, or its enemy, is engaged in this unlawful and dangerous business, it is time for federal investigation and summary suppression. We cannot afford to have a religious-political and armed conflict in this country.

—In one of the October magazines Bishop Haygood, of the Methodist Episcopal Church, South, has a manly article in defence of the Negro in Dixie-land, in which he presents the statement that the great body of the Negro population repudiates the crimes which lead to lynchings. He affirms that it is within the power of the educated Negroes to do much to correct this evil, and calls upon the friends of the colored people in the North to exert their utmost influence to secure the co-operation of the leaders among this persecuted race in the South. He is of the opinion that this should be promptly done, and that unless this or some equally effective plan is adopted, the condition of the Negro will grow worse.

—An association of Past Masters of the various Masonic lodges of San Francisco, Cal., purpose to establish regular public religious services. It will be also a social as well as a religious organization, intended to bring Masons and their families into closer communication. This is not the first time that a scheme of this kind has been tried. "The Church of All Denominations" was organized by Master Masons in South Carolina in 1821, but there is no record of its survival beyond that year. The religion of Masonry is defined as "pure theism" by Mackey, and is therefore a twin brother of Unitarianism. "It is not Christianity," adds Mackey; and exposure shows that it is equally fitted for Mohammedanism Buddhism and the various other forms of heathen worship.

—"Father" James O'Connor, "the converted Catholic," and editor of the periodical bearing that name, prints Grover Cleveland's letter to the Pope congratulating that functionary "on the occasion of the golden jubilee of his episcopate," and adds: "President Cleveland's action was doubtless dictated by the fact that 95 per cent of the Roman Catholics are members of the political party that elected him." This nation is seven-eighths non-Catholic, and Mr. Cleveland made a sad mistake when he laid aside his dignity as the Chief Magistrate of a great nation to pander to oath-bound Jesuits, Clan-na-Gaels, Mafias and

saloon-keepers. It is estimated that in the United States there are at least 2,000,000 voters, less than one-eighth of whom belong to the Roman Catholic church. What do the other 1,762,500 voters think of this demagoguism?

—Two events of importance distinguished the Columbian Exposition last week—the one, we infer, a sequence of the other. We refer to the celebration of "Chicago Day," on Monday, in commemoration of the great fire of October 9, 1871, which brought together on the Fair grounds about 750,000 persons, of whom 713,646 paid for their admission. The exercises were on a grand scale, but we fail to see their appropriate connection with the cruel disaster that laid the city waste. The other event was the payment of the World's Fair corporation's indebtedness to the bond-holders, amounting to about one and a half million dollars, leaving a margin of profit to the projectors and promoters of the Exposition. This week the schools of the city are closed, to permit all children to visit the Fair by paying 10 cents each.

—We have hope that the day is near when the Women's Christian Temperance Union, already so strong and brave in its promotion of great reforms, will find it profitable to take an open and bold stand against every form of secret society, whatever may be its claim as a handmaid of the church and the W. C. T. U. in the cause of temperance and purity. We are sure, and the W. C. T. U. should know also, that secrecy is unscriptural and unnecessary in *any* work of reform, and a decided detriment to Christianity, whose Founder "always spoke openly, and in secret said nothing." We believe that the impression is gaining ground in the W. C. T. U. that it is neither wise nor expedient to harmonize with doubtful methods or positive errors that good may come. Experience teaches us that separation from every form of evil is necessary to the triumph of every Christian reform.

—A few days ago, says a telegram of October 10, during the absence of the priest in charge, unknown vandals entered the Roman Catholic cemetery near Schererville, Ind., and with heavy weapons demolished every gravestone and monument in it. They then invaded the adjoining Roman Catholic church, collected all the books from the library, including the mass book, took them on the outside of the building and set fire to them, completely destroying them, together with two or three handsome banners, the property of the church. They then began their search for anything of value that they might carry it off, Handsome gold and silver articles which usually adorn the interior of Catholic churches were collected together and carried off. Whatever the object, this outrage is too dastardly for any excuse, and may lead to serious consequences if repeated in other places. It is hoped that the desecrators may speedily be brought to justice.

—Numerous officials in several lodges of the secret "benefit order" of the "National Fraternal Union" (which has its headquarters in Cincinnati), have been arrested, charged with conspiracy to defraud the society out of various sums of money. The parties arrested include the financial accountants and medical examiners of the subordinate councils of the order; and their method of operation is described in a dispatch from Philadelphia, dated Oct. 10. It was very simple. They only had to report the illness of members or their wives (who are beneficiaries), taking care that the "sick" ones were kept out of the way for a specified time; then report that the "sick" had recovered and been paid their benefits. Sometimes the alleged invalid would be a party to the fraud and share in the receipts. Others, again, might never know that they had been reported sick. But the discovery of this nefarious scheme will terminate it, and bring the perpetrators to justice.

—Editor Brown, of the *Voice of Masonry*, is having a rather interesting controversy with "Sir Knight" De Lap, of Natchez, Miss., on the propriety of wearing Knights Templar uniforms and swords at public special services in Christian houses of worship. Knight De Lap believes that the custom is wrong, and manfully maintains his position in opposition to this species of "dress parade piety." Editor Brown, who, also, is a "Sir Knight," defends the practice with the persistence of a man sworn to be a Mason "right or wrong;" and admits that: "Sir Knight De Lap has a right to oppose devotions in church by Templars in uniform, if he conscientiously believes such services wrong; but he has not the right to denounce nearly all who engage in such devotions as 'Pharisees,' 'armed pietists,' 'you Jews,' and even worse than that, and hence we reprove him." Perhaps it would be well for both of these gentlemen to become real Christians, and then, as Editor Brown suggests to his brother Knight: "When his heart and soul are filled with divine love, he will better understand and more faithfully practice brotherly love." Try it, brethren!

—The Free Methodist Conference of West Kansas recently adopted the following declaration: "We believe all secret societies to be unscriptural and that their tendencies are to corrupt the church, state and national government; also we believe that their influence is used to an alarming extent in our courts of justice; therefore, we declare it to be our imperative duty as a church to lift up our voices against them." And the Michigan Conference of the United Brethren in Christ, at Barry, last month, resolved: "That we still adhere to the distinctive principles of the church, and cannot encourage those numerous societies that refuse an open investigation of their principles and practices, and urge upon them that all secret organizations are incompatible with civil government and the Christian church." These are excellent testimonies, "and worthy of all acceptation." We trust, however, that neither of these churches will be satisfied to rest a whole year on these annual declarations, but will make active war throughout the entire twelve months upon this powerful stronghold of Satan. It is time for agitation, earnest prayer and activity against the influences of the lodge, by preaching, lecturing and tract distribution. Keep the contest warm.

REFORM NEWS (*Continued from 5th page.*)

VIEWS OF AN OUTSIDER.

[From the Chicago Tribune of last Monday.]

On the rear wall of this "exhibit" hangs a gorgeous chart, which a tall, elderly man with a gray beard and serious countenance explains at intervals to the group that gathers. The chart begins with Eternity, represented by a square of blue, and branches off in two directions, one ending in "the lake that burneth with fire and brimstone," and the other in "the new earth." The first stages in this progress are hades on the left hand and the Garden of Eden on the right, the former a black field with yellow flames, and the latter a garden with a river and shrubbery; and the sec ond are "Cain's offering" next in order of the hades and "Abel's offering" following the Garden of Eden. "Cain's offering" is represented by a chest bearing the Masonic symbol, and Abel's by an altar upon which a sacrificial lamb is peacefully kneeling. The tall man with the serious countenance, who is the Rev. J. P. Stoddard of Boston and the author of the chart, proves by it that from eternity came hades and Eden; that Cain was produced from hades and Abel from Eden; that from the former came Masonry and the first murder, and from the latter the atonement of blood and the Christian church; that Masonry leads inevitably to the lake that burneth with fire and brimstone, represented by a black sea with red flames in which two demons are cheerfully capering, and that its opposite, the atonement, is as sure a road to the New Earth, pictured in the chart as a grove with a gravel path and two trees growing.

If a Freemason or an Odd-fellow comes along and ventures to debate the matter Mr. Stoddard is quite ready for him. The old man is prepared to meet all comers, one down and t'other come on, from 9 A. M. to 5 P. M. He has all the literature, statistics, traditions, and legends of secret societies at his tongue's end, and has been lecturing on the subject for twenty years. One young man who looked like a respectable mechanic and was probably a member of a debating club, took up the cudgels with Mr. Stoddard one day this week. He announced that he was an Odd-fellow and proceeded to relate the advantages that were bound to accrue to him as a member of the order.

"How much does it cost you a year?" asked Mr. Stoddard.

The young man said he didn't exactly know, several dollars, however.

"Were you in that procession on Odd-fellows' day last week?" was the old man's next question.

"I was," said the other proudly.

"Did you ride in one of the carriages or did you walk?"

"I walked. You see there were only a few carriages for the officers."

"Well," said Mr. Stoddard, "you fellows who walked paid for the carriages that the other fellows rode in."

This thrust seemed to reach the young man's vitals, for he grinned somewhat foolishly and backed out of the little crowd that had gathered.

Mr. Stoddard is a most earnest worker in the National Christian Association, which, he says, represents the Christian movement against the secret lodge system, having for its organ the *Christian Cynosure*, published in this city. "We oppose secret societies," Mr. Stoddard said, "because they are against the laws of God and the laws of the land, in that they bind men to subjugate their consciences to others and to take oaths not to reveal what they cannot know at the time the oath is taken. Masons say proudly that no Mason was ever hanged for murder. That is because the Mason takes a vow to perjure himself to save the life of a brother Mason."

If any Mason, Odd-fellow, or other member of a secret society desires an argument on the subject he will find Brother Stoddard up one flight in the northwest corner of the building for Manufactures and Liberal Arts. F. M. W.

THE EASTERN SECRETARY IN NEW ENGLAND.

Boston, Mass., Oct. 13, 1893.

Dear Cynosure:—After spending one week at home, I am again at work in New England. Though there is much need of work in Western Pennsylvania and New York State at this time, duty seemed to indicate that I should remain a little longer in the East.

Last Sabbath was spent at Naugatuck, Conn. There I found a welcome in the Swedish Lutheran church. Through the kindness of Brother Hegstrom two meetings were arranged. On Sabbath and Monday evenings I spoke to good audiences. Eleven friends will read our paper hereafter as a result of this visit. Not being able to understand the Swedish language, I attended service in the Congregational church in the morning, and heard the pastor, Rev. Mr. Sewell, preach from the text: "Be not overcome of evil, but overcome evil with good." The speaker went on to show that the Christian should be aggressive. It is not enough not to do any great harm in the world—to live so that we keep out of the penitentiary, but we must "overcome evil with good." The speaker did not like the song: "Have courage, my boy, to say no." He would sing: "Have courage, my boy, to say yes." To counteract the influence of the saloon he would have a pleasant, well-lighted room, furnished with the latest papers, and "harmless" games, where the young man could go, read, be entertained, and "smoke his pipe if he chose." This was one of the speaker's unscriptural illustrations of the way that evil could be overcome by good.

On Tuesday evening I spoke to a goodly number who gathered in the Swedish Lutheran church, New Haven, Conn, Rev. A. J. Eustain, pastor. The best of attention was given. Several said that if I would return and lecture they would come and bring friends with them. I shall hope to visit this people again.

At Worcester, Mass., I attended a meeting of the American Missionary Board. The report that there would be an exciting discussion may have swelled the number in attendance, which was large.

A letter from Rev. H. L. Kellogg and a copy of the *Cynosure* just at hand tell of the purposed convention in Utica, New York. It is suggested by Mr. Kellogg that the time be November 7. He will doubtless correspond with State officers and report.

I recall, with pleasure, my work in Utica. There was and is, doubtless, a strong, live Free Methodist church in that city that would welcome our annual gathering. Will not all the friends in the Empire State, who can, attend this meeting? I shall hope to be there. Let all pray that it may be a blessing to many. Yours for Christ and reform, W. B. Stoddard.

The Home.

THE VACANT PLACES.

Only a clock tick, low and deep,
  Only a flower on the window-sill,
Only a tabby, lying asleep,
  And the house so perfectly quiet and still.
Only the page of the Book Divine,
  Spread to be read in the corner there.
Only the knitting, where needles shine
  On the stand that waits by the matron's chair.
China and glass, and glittering tin,
  Grandmother's closet is bright to-day;
And I know so well, as I peep within,
  That the dear "old folks" have gone away.

Close to the lattice the ivy clings,
  Nodding to cypress and dark bluebell,
Where many a fledgeling has tried its wings,
  Around the curb of the mossy well.
Grandmother's garden, so tastefully made,
  Lilac and rose in bright array;
And near at hand, in the alder's shade,
  A robin is singing his roundelay.
'Madam, indeed you are late to-day.
  The dear 'old folks' have gone away."

Thickly strewn is the new-mown hay
  Where evening shadows are deepening long,
And through the hedge, far over the way,
  Comes the maid, with her pail and milking song.
And oft, when hours are growing late,
  When duties of life seem cold and chill,
I shall stand and wait at the garden gate,
  But will miss the face at the window-sill;
For other hands and other feet,
  And other hearts will be here that day,
To fill the place that is now so sweet,
  And the dear "old folks" will be gone for aye.

—*Lilly M. Bradford.*

WRITINGS OF MRS. BOOTH,
(*"Mother of the Salvation Army."*)

DELIVERING TRUTH.

One great qualification for successful labor is power to get the truth home to the heart. Not merely to *deliver* it. I wish the word had never been coined in connection with Christian work. "Deliver" it, indeed—*that* is not in the Bible. No, no; not deliver it; but drive it home—send it in—make it felt. That is your work; not merely to say it—not quietly and genteelly to put it before the people. Here is just the difference between a self-consuming, soul-burdened, Holy Ghost, successful ministry, and a careless, happy-go-lucky, easy sort of things, that just rolls it out like a lesson, and goes home holding itself in no way responsible for the consequences. Here is all the difference, either in public or individual labor. God has made you responsible, not for delivering the truth, but for GETTING IT IN—getting it home, fixing it in the conscience as a red-hot iron, as a bolt straight from his throne; and he has placed at your disposal the *power to do it*, and if you do not do it, *blood* will be upon your skirts. Oh! this genteel way of putting the truth! How God hates it! "If you please, dear friends, will you listen? If you please, will you be converted? Will you come to Jesus? Shall we read just like this, that and the other?" No more like apostolic preaching than darkness is like light.

WOMAN'S RIGHT TO PREACH.

Whether the church will allow women to speak in her assemblies can only be a question of time; common sense, public opinion, and the blessed results of woman's agency will force her to give us an honest and impartial rendering of the solitary text on which she grounds her prohibitions. Then, when the true light shines and God's words take the place of man's traditions, the doctor of divinity who shall teach that Paul commands woman to be silent when God's Spirit urges her to speak will be regarded much the same as we should regard an astronomer who should teach that the sun is the earth's satellite.

As to the obligation devolving on woman to labor for her Master, I presume there will be no controversy. The particular sphere in which each individual shall do this must be dictated by the teachings of the Holy Spirit and the gifts with which God has endowed her.

If she have necessary gifts, and feels herself called by the Spirit to preach, there is not a single word in the whole book of God to restrain her, but many, very many to urge and encourage her. God says she SHALL do so, and Paul prescribed the manner in which she shall do it; and Phœbe, Junia, Philip's four daughters, and many other women actually did preach and speak in the primitive churches. If this had not been the case, there would have been less freedom under the new than under the old dispensation; a greater paucity of gifts and agencies under the Spirit than under the law; fewer laborers when more work was to be done. Instead of the destruction of caste and division between the priesthood and the people, and the setting up of a spiritual kingdom in which all true believers were "kings and priests unto God," the division would have been more stringent and the disabilities of the common people greater. Whereas, we are told again and again in effect, "that in Christ Jesus there is neither bond nor free, male nor female, but ye are all one in Christ Jesus."

We commend a few passages bearing on the ministrations of woman to the careful consideration of our readers.

Jesus said to the two Marys, "All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee."—Matt. 28: 9, 10. There are two or three points in this beautiful narrative.

First, it was the first announcement of the glorious news to a lost world and a company of forsaking disciples. Second, it was as public as the nature of the case demanded; and intended ultimately to be published to the ends of the earth. Third, Mary was expressly commanded to reveal the fact to the apostles; and thus she literally became their teacher on that memoriable occasion. Oh, glorious privilege, to be allowed to herald the glad tidings of a Saviour risen! How could it be that our Lord chose a *woman* to this honor. Well, it might be that the male disciples were all missing at the time. They all forsook him and fled. But woman was there as she ever had been, ready to minister to her risen, as to her dying, Lord.

Not she with traitorous lips her Saviour stung
Not she denied him with unholy tongue;
She, whilst apostles shrunk, could danger brave;
Last at the cross, and earliest at the grave.

Acts 1: 14 and 2: 1–4. We are in the first of these passages expressly told that the women were assembled with the disciples on the day of Pentecost; and, in the second, that the cloven tongues sat upon them *each*, and the Holy Ghost filled them *all*, and they spake as the Spirit gave them utterance. It is nothing to the point to argue that the gift of tongues was miraculous, seeing that the Spirit was a primary, bestowment. The tongues were only emblematical of the office which the Spirit was henceforth to sustain to his people. The Spirit was given alike to the female as to the male disciple, and this is cited by Peter (Acts 2: 16, 18) as the peculiar specialty of the later dispensation. What a remarkable device of the devil that he has so long succeeded in hiding this characteristic of the latter-day glory! He knows, whether the church does or not, how eminently detrimental to the interests of his kingdom have been the religious labors of woman; and while her seed has mortally bruised his head, he ceases not to bruise her heel; but the time of her deliverance draweth nigh.

LOWLY WORKERS THE GREATEST.

See what room the Lord makes for lowly workers. In paradise itself he gave the first man the post of gardener. When he himself comes into the world it is the little babe, wrapped in swaddling clothes; and when he comes to be a man he is known as the carpenter. He seems to choose the lowly things of earth for his service. His disciples are fishermen. He bids them consider the fowls of the air and the flowers of the fields, as if he made these his duly appointed preachers. It is the grain of mustard seed that is the emblem of the kingdom of heaven, and the leaven hidden in the meal. When the disciples were quarreling as to which of them should be the greatest, he takes the child and sets him in their midst—the little boy with great wondering eyes looking into the Master's face, and the disciples bending around him, the Master's arm about the lad as if it were his own—"Fear not!" If they would be greatest they must become as this little child, and thus should they enter the kingdom of heaven. The Lord does not want splendid workers so much as he wants simple and loving souls that are altogether given up to him. It is the song of the little children that he would not suffer to be silenced, and it was the mite of the poor widow that he commended more than all the golden gifts of the rich.—*Mark Guy Pearse.*

A BIT OF EXPERIENCE.

When I got light on this subject I changed the order of the arrangement at once. I said, "I have tried a hundred times to be holy, and failed every time. I know I will never be any better nor do any better unless my heart is made better." I was, indeed, stripped of all hope from anything I had done or could do. Then the crucifixion of the flesh, with its fallacious hopes and plans of reformation, was fully accomplished. My conscience was purged of dead works, and I was let down into the vale of self-abasement and self-despair, and down in that vale of self-conscious impotency my feet firmly rested on the "Rock of ages, cleft for me," and Jesus "was made unto me wisdom and righteousness and sanctification." Then I learned practically what I had all through believed as a theory, that as in justification by faith, so in entire sanctification of the heart, it was "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour."

When I was thus crucified with Christ in the full and final destruction of self-dependence I learned the happy art of living by faith in the Son of God, and then the good things embraced in my oft-repeated vows and covenants I secured, of course, as the legitimate fruit of a present entire consecration to God, steadily maintained as a fact, and my present acceptance of Christ for all that he has engaged to do for me, never for a moment to question whether he will do this or that which is embraced in his covenant engagement, but gratefully accepting his facts with unwavering confidence, momently "living by faith on the Son of God." He that "thus believeth shall never be confounded." Never since I was thus crucified and purged from dead works have I made any vows pertaining to the inner life and looking to a future fulfillment.—*Bishop William Taylor.*

A WEIGHTY CHARGE TO MOTHERS.

"Take the child away and nurse it for me, and I will give thee thy wages."—*Exodus 2: 9.*

The speaker was an Egyptian princess, the daughter of Pharaoh, and she uttered the words over an infant divinely beautiful, the son of a Hebrew woman whom she knew not. The woman, its mother, took the child to the hut of her husband, and there many a time did the princess come to gaze on its beauty, or send for it to the palace of the king, her father. But not for long—only for a few fleeting years—during infancy and early boyhood, would the child be entrusted to these its own parents. Very soon the lad in his glorious promise would be removed to the palace of Pharaoh, so awful in the eyes of the vast multitude, so rich in the spoils of wars. Year after year, as boy and youth and man, he would be trained in all the wisdom of the Egyptians; year after year he would pace through the Egyptian temples, among the priests, through long avenues of sculptured obelisks; year after year would he gaze with wondering eyes on the blue and crimson walls adorned with the stories of Isis and Osiris, and of judgment and death. They thought they should make of him a great warrior and a great prince among them; but it was all in vain. He clung to the memories of his childhood, trained by his mother in the traditions of his race, and bearing even on the sluggish shores of the Nile a feeling of love and reverence for that great Chaldee, Abraham, the father of the faithful and the father of the race, and listening to the story of that heroic boy who has left to all ages an ideal in the words: "How shall I do this great wickedness and sin against God?" The sympathies of that heroic foundling have ever been linked, not with Egyptian magnificence, but with Hebrew servitude; not with the clashing of cymbals of the oppressor, but with the sorrowful sign of the oppressed. His mother had taken that child and nursed him, not for Pharaoh, but for God. When he grew up to be a man, all the long years of luxury and suppositions of princedom slipped off from him with

the one desire to be recognized, not as the son of Pharaoh's daughter, but as the champion of the oppressed. So had these few years of early education done their work on the heart of Moses.

Nor is this by any means exceptional experience. Marvelously plastic in childhood is the soul of man. He may be exposed to the arrow of light that scatters the darkness around him, or to the flaming darts of wickedness that rankle in the wounded counscience of the world. Without a good mother's care, Henry IV. of Germany, becomes a miserable prince; but blessed with a mother wise and tender, Louis IX. of France, grows up into a saint of God. How many a good and great man has said: "If I have gained anything in life, I owe it to my mother."—*Archdeacon Farrar.*

LIVE PRAYERS.

After a prayer-meeting, at which a female had been among those who spoke aloud in prayer, a person slightingly observed, "As for that woman, she could pray all night." "Yes," replied a devout friend, "and I do not doubt that she has often done so." This was a first-rate reply. Of how few could it have been spoken! Yet those who are much in prayer alone are those who pray to purpose in the assembly. You can tell the other sort, however ready their utterance. It is parroty: too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could sleep from "Our Father" to "Amen" under such a performance. Yet it is very good and proper. There is nothing the matter with it, except that it is dead—dead as the woman's child, which neither of the two mothers cared to own, in Solomon's court. Oh, for more living children!—we mean true, crying, struggling prayers. These can only come from those who in private wrestle and weep and prevail.

An occasional break-down is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. Oh, that some of our brethren would or could break down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer-meetings, things cannot much improve. Oh! for deliverance!—*Rev. C. H. Spurgeon.*

AN OBJECT-LESSON.

The young people of a certain church in the West had a chance not long since to give an object-lesson and did it well. One of their number who had been long absent from home, soon after her return, made an entertainment for her friends; delightful music was to be expected, and some other enjoyments of a special character. The invitations were sent out for Friday evening; to the lady's disappointment, one, and another and another, of those whom she specially wanted, politely declined the invitation; they were sorry not to be with her; under other circumstances nothing would give them greater pleasure, but for that evening they had a previous engagement. On being pressed as to what it was, they explained that it was the evening for the regular young people's prayer-meeting. Their friend was so astonished at this reply that she took some trouble to learn whether the young ladies had known of one another's intentions in declining her invitation, and found that each had acted without knowing what the other meant to do. Don't you think she must have decided that in the minds of some people the prayer-meeting was an important place, and the engagement to attend it was not to be lightly broken?—*Pansy.*

THE DOCTOR'S STORY.

"My children," said the old doctor, "I have a story to tell you of something that happened many years ago, which I shall never forget:

"One day—a long, hot day it had been—I met my father on the road as I was coming home from the hayfield, tired, dusty and hungry.

" 'I wish you would take this package to the village for me, Jim,' he said hesitatingly.

"Now, I was a boy of twelve, fond of play, and not overfond of work, and it was a good mile to town. My first impulse was to say I couldn't, but something stopped me,—one of God's good angels, I think.

" 'Of course, father, I'll take it,' I said heartily, giving him my rake.

" 'Thank you, Jim,' he said. 'I was going myself, but I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town; as he left me he put his hand on my arm, saying, 'Thank you, my dear boy. You've always been a good son to me, Jim.'

"I hurried to the town and back. When I came near the house, I saw a crowd of farm hands at the door. One of them came to me with a pale face.

" 'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now; but I have thanked God many and many a time since that hour, that those last words were, 'You've always been a good son to me.' "—*British Friend.*

Indifference is the invincible giant of the world.—*Ouida.*

THE SMOKE.

Lord, I have laid my heart upon Thine altar,
But cannot get the wood to burn;
It hardly flares ere it begins to falter,
And to the dark return.

Old sap, or night-fallen dew, has damped the fuel;
In vain my breath would flame provoke;
Yet see—at every poor attempt's renewal,
To Thee ascends the smoke.

'Tis all I have—smoke, failure, foiled endeavor,
Coldness and doubt and palsied lack:
Such as I have I send Thee, Perfect Giver,
Send Thou Thy lightning back.

—*George MacDonald.*

TEMPERANCE.

THE PRESENT CONFLICT.

Methods of campaign have been the occasion of much recent discussion. The self-styled broad-gaugers, and those who do not care to take the trouble to brand themselves with a trade-mark, have been doing some sparring in the newspapers. The difference between the two factions has been greatly magnified, but there is a difference. One faction wants prohibition continued as the primary principle and paramount issue of the Prohibition party, without either dropping or ignoring the other planks in the platform. The other faction insists that prohibition is not the dominant issue, nor even the question of chief concern before the people. The writer speaks only for himself. I came into the Prohibition party because I wanted to destroy the liquor traffic. The tariff question did not call me into the Prohibition party. I did not join the party to settle the money question. It was not railroad monopoly nor foreign immigration that influenced my exodus from the Republican party. The chief motive behind my change from the old to the new was a burning desire to see the horrible business of drunkard-making by state and nation abolished. In the Cincinnati convention I opposed the adoption of the fifteenth plank, commonly called the dominant issue plank. I opposed it because I believed it unnecessary; but I believed then and believe now that the prohibition of liquor traffic is the greatest issue before the American people. The settlement of this question should command the first attention of our statesmen. But for this question our party would never have been born. I believe the protective tariff to be a burden. It ought to be abandoned as a policy of government and it will be. I do not make one speech in fifty without telling the people where the Prohibition party stands on this question, but I insist that the abolition of the drink curse is of superior importance. While the financiers of the country are going wild in demagogic deliverance on the repeal of the Sherman silver act, our so-called statesmen are silent as the grave over the criminal waste of a business that has destroyed more wealth in the United States in the past decade and a half than the entire value of the gold and silver production of the world in five hundred years. From 1380 to 1880 the gold and silver produced in the world was $14,675,000,000. The liquor traffic in the United States alone destroys for labor this vast sum in less than fifteen years, on the most conservative basis of estimate. Let the whole world know where the Prohibition party stands on all the leading questions of the day, but let us not make ourselves the laughing-stock of the time by trying to settle half a dozen questions all at the same time and declaring each question the equal of any other.—*A. G. Wolfenberger, in the Citizen.*

FACTS ABOUT BEER.

The use of beer is found to produce a species of degeneration of all the organs.....says the *Scientific American.* Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality.

The district attorney of Essex county, Mass., says: "I am inclined to believe that beer not only creates an appetite for something stronger, but that its immediate influence and effect upon crime is more dangerous to the community than the stronger liquors, in this way: The excessive use of the stronger drinks is liable to make men drunk and helpless, unable to do much harm, while beer excites men to acts of violence, desperation and crime."

NUGGETS.

It is estimated that 15,000,000 children are receiving temperance instruction in the public schools of the nation.

Forty-five thousand scholars from the Sunday-schools of the old country are said to drift into intemperance every year.

Reports from the Eastern States indicate that the Prohibitionists are more active than is usual in any but Presidential years.

A "Prohibition" church composed of colored people has been organized in Charlotte, N. C., with a membership of eighty.

In a long obituary list of foreign brewers, published in the *Brewers' Journal*, nearly all whose ages were given were in the forties or younger.

The casting of a vote is to each individual soul as solemn a responsibility before God as any religious command or ordinance.—*Christian Arbitrator.*

The brothel flourishes in proportion as the liquor evil flourishes—an inevitable attribute of a rum civilization, for liquor always inflames the worst passions of men.—*New England Home.*

The following is gleaned from the newly combined W. C. T. U. and prohibition papers, the *Colorado-Plaindealer:* We favor State control of the drink curse—this kind let the nation prohibit it, and then have enough control over it to enforce the law.

John Duggan, an ex-saloonkeeper, gave evidence before the grand jury on August 3, implicating about one hundred and fifty men in wholesale robbery of the cold storage building at the World's Fair grounds, and its subsequent firing to prevent discovery of their crime.

At the recent session of the National Liquor Dealers' Association in Chicago, a Californian read the pledge which is submitted to candidates for the Legislature binding them in return for the support of liquor men to oppose all temperance measures presented. The matter was discussed in secret session, and it is probable that this is the method which the National Association will follow in each State to secure the legislation their business wants. Yet some good people still assure us that the temperance question is not in politics.—*The Facts.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

Bible Lesson.

STUDIES IN THE EPISTLES.

LESSON V.—Fourth Quarter, 1893.—October 29.

SUBJECT.—Abstinence for the Sake of Others.—1 Cor. 8: 1-13.

GOLDEN TEXT.—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15: 1.

[Open the Bible and read the lesson.]

Daily Readings.—M.—1 Cor. 8: 1-13. T.—1 Cor. 13: 4-13. W.—Luke. 6: 27-35. T.—Phil. 2: 1-11. F.—Matt. 5: 43-48. S.—Matt. 18: 1-10. S.—1 Cor. 9: 18-27.

COMMENTS BY E. E. FLAGG.

1. *Love, the great teacher.*—vs. 1–7. Corinth was a center not only of the greatest wealth and luxury, but of the grossest idolatry and all its accompanying licentiousness, so that the very name of Corinthian applied to a woman marked her out as a courtesan. And yet one of the greatest difficulties which beset the Corinthian church was in reference to the doing, or not doing, of an act which in itself was no sin, yet which might become the occasion of sin in others, and, perhaps, of still more sin in themselves, as it involved a transgression of the great law of love. Should they partake of meat that had been offered to idols? All social life in Corinth was closely linked with the prevailing idolatry. Meat which had been offered to idols was commonly eaten and often exposed for sale in the markets, so that one was liable at any time to partake unconsciously of such provisions. "We know that we all have knowledge." That is, every intelligent Corinthian Christian knew, as the apostle says in verse 4, that an idol is nothing, a nonentity; and so the sacrifice was also nothing but just like any other food. So, now, in regard to dancing. We know that to move our feet to the sound of music is not in itself a sin, yet Christian sentiment has very generally united in condemning the dance because of its frivolous and impure associations. Many contend that to drink a glass of wine or other liquor occasionally is in itself no sin. The testimony of physicians regarding the action of alcohol on the human system has made this ground really untenable, yet we may grant it in the way of illustration. How many have become drunkards through the force of example! They saw some man to whom they looked up—perhaps he was a minister of the Gospel—take a social glass at some fashionable gathering, and they were emboldened to do the same, thus kindling the fires of an appetite which would burn to the lowest hell. Who was responsible? We must remember that the higher one's social standing and general excellence, the more far-reaching and mischievous a bad example. Mere knowledge tends to self-conceit, "but charity edifieth," tends to build up God's spiritual temple, by helping each other forward in the divine life. To think that we know a great deal is the surest sign that we know very little; but if we have the principle of love in our hearts we have the Spirit of God, and are taught of him. Then it follows that we shall use our knowledge, not to push our brother down, but to keep him from falling, and we shall abstain from things that to us are lawful if we have reason to think they will prove a stumbling-block in his way. "For there is not in every man this knowledge." All had not thrown off the yoke of their heathen superstitions so far as to feel that an idol was nothing, and it became sin to them because they thought it to be sin. So young people have not the knowledge of mature Christians. The latter might go in safety where the former could not. The question is not always, Will doing such and such a thing harm me? but, Will it harm my neighbor? Can I do it and still be my brother's keeper?

2. *The danger of abusing our Christian liberty.*—vs. 8–11. Verse 8 expresses the way in which the intelligent in the Corinthian church viewed this subject. "But," Paul says, "take heed lest by any means"—perhaps when you least think it—"this liberty of yours becomes a stumbling-block to" a weaker brother. "And through thy knowledge shall the weak brother perish for whom Christ died." The solemnity and pathos of this thought should certainly keep Christians from every place of questionable amusement, and lead them even in dress and minor matters to be very careful that they do not lead some soul astray. A girl who had been a Sunday-school scholar, and had drifted into a life of sin, said that her first step in the way which led her to ruin was trying to imitate her fashionable teacher's dress.

3. *Total abstinence the true principle.*—vs. 12, 13. When we cause a weak brother to stumble, we do the greatest possible injury to Christ and his cause. On this account wine-drinking pastors incur a fearful responsibility. This same principle would condemn the use of tobacco even if it was not a poison and so inherently filthy that none of the brute creation will touch it. The tobacco habit would not prevail so extensively among the young as it now does if they did not have the example before their eyes of Christian men—pastors and Sabbath-school superintendents who use the weed. And in view of the well-known fact that the tobacco habit leads to the drink habit, and tends to debasement of mind and body, should not every Christian who uses it say to himself: "If it was inexcusable in these Corinthian Christians to peril for meat a soul for whom Christ died, much less is it excusable for me to cause my weak brother to perish rather than give up a foolish and hurtful indulgence." Even things lawful may not be expedient, and thus they become unlawful as violating the great rule of Christian charity.

Literature.

A True Son of Liberty; or, The Man Who Would Not be a Patriot. By F. P. Williams. One volume, paper, pp. 190. New York: Saalfield & Fitch, Publishers, 12 Bible House. Price, 50 cents.

We have received a book with the above title, quite strongly written, but full of strange contradictions and antagonisms. Its hero is a minister who was persecuted for righteousness' sake, but who continually shocked both the conservatism and the common sense of his hearers.

There are two important principles that it develops, and which cannot be too strongly insisted on; the first is, that the effusive patriotism that prompts men to side with their "country, right or wrong," and hate all foreigners, is not a Christian grace. It is *a crime against God and humanity*. The second is, that the spirit and practice of war find no warrant in the New Testament Scriptures, but are, always and everywhere, un-Christian.

If this little work shall have contributed to the recognition of these two principles, it will, in spite of some absurdities, have had a mission; for

> "He is a freeman whom the truth makes free,
> And all are slaves besides."

CURRENT PERIODICALS.

The Preacher's Magazine, which is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory, for October, opens with an able sermon by Prof. James Stalker, entitled The Christian Name. The senior editor continues his articles on Moses: His Life and its Lessons, and in this number treats on Comfort and Rest. Dr. Robert A. Watson also continues his learned papers on The Apostolic Churches: Their Doctrine and Fellowship, and continues the subject of The Progress of Doctrine. Prof. George G. Findley completes in this number the study of the Bible. The Homiletical Department contains many outlines of sermons for special occasions and for ordinary use. Among the contributors we notice Drs. Alexander Maclaren, W. G. Barrett, W. L. Daly and S. Cuthbert Mitchell. A short article on Cause and Effect in Religion, by Prof. Drummond, is written in his well-known style and will command attention. The Notes on the International Sunday-School Lessons and Outline Addresses on the Golden Texts are well written and will be found most helpful to the pastor or teacher. The magazine, now in its third volume, is a recognized leader among the many homiletical magazines that are issued. It is published monthly at $1.50 per year; single copies 15 cents; by Wilbur B. Ketchum, 2 Cooper Union, New York.

The October number of the *Cosmopolitan* concludes the fifteenth volume, and introduces some new contributors. As a whole, in interest and illustration it is an average issue. The following are the leading articles for the month: Some Rejected Princesses, illustrated; Private Schools for Boys, illustrated; Old Newport, illustrated (and full of historic reminiscences); His Unbiassed Opinion; The Papyrus Plant, illustrated; How to Avoid Taking Cold; Senator Stanley's Story, illustrated; Notes of Ancient Rome, illustrated; Canoeing in America, illustrated; Mary of Modena, illustrated; Rome, the Capital of a New Republic; Peter Linnet's Interview, illustrated; A Traveller from Altruria, continued; Curious Bread-winners of the Deep, illustrated; In the World of Art and Letters; the Progress of Science, and Several Poems. Published in New York City; price, 12½ cents.

Special interest and importance attaches to the October issue of the *Social Economist*, which ably discusses the following topics: Path to Safe Banking and Currency, by the editor—Mr. Geo. Gunton; Is there a New South? by A. D. Mayo; With and Without a Government Bank, by Van Buren Denslow; Our Social Instincts, by E. P. Powell; The Economic Woman, by Wilbur Aldrich; Specialization of Labor Functions, by Kemper Bocock; Our Labor Outlook, by Edward Thimme; and editorial departments replete with thoughtful comment on current events of most interest. Published in New York City (Union Square). Price, 25 cents.

PAMPHLET.

"A Life and a Lesson: An Address by Dr. D. B. Wilson, Professor in the Reformed Presbyterian Theological Seminary at Allegheny, Pa., at the beginning of the Session of 1893–'94—September 19, 1893. This address will commend itself to any young man who designs to lay the foundation upon which to build a successful career. Its "lessons" are drawn from the "life" of Abraham Lincoln, and presented with a clearness and earnestness that indicate the deep interest which the speaker had in those whom he addressed. It is an excellent discourse, and can be obtained from the author at the Seminary.

Religious News.

CONGREGATIONAL.

—Rev. Arthur T. Reed, evangelist, has secured the services of Mr. L. S. Chafer, an efficient Gospel singer. During the revival season their work will be general and undenominational.

—The program for the triennial Congregational Sunday-school Convention, Medina, Oct. 31, Nov. 1, is out and gives promise of a strong, excellent and helpful meeting.

—Rev. B. Fay Mills has concluded a successful series of meetings in Concord. The services have been crowded. Sept. 28 was observed as a day of prayer, most of the shops being closed at the mayor's request for two hours in the forenoon and two in the afternoon. There were many neighborhood prayer-meetings at eight in the morning. At nine nearly every church in the city was opened.

EVANGELICAL.

—The annual convention of Christians at work in the United States and Canada will be held under the auspices of the International Christian Workers' Association this year in Atlanta, Ga., for seven days, November 9–15. These conventions have been held for seven years, and are interesting large numbers of earnest Christians throughout the country. Railroads in nearly all parts of the country have granted a reduced rate of a fare and a third, and Atlanta Christian people are preparing to welcome the delegates.

METHODIST EPISCOPAL.

—In his address before the Indiana conference, President John, in speaking of the gift of Mr. DePauw to the university at Greencastle, Ind., said that there was a misapprehension by the people as to the amount of the bequest; that it was thought the gift would amount to $1,500,000, whereas the probabilities are that it will not exceed $900,000, which includes $300,000 already received."

—Dr. George E. Reed, president of Dickinson College, has been asked to take charge of a leading Presbyterian church in Philadelphia.

—"And there is that other evil," said Bishop Bowman, in a recent sermon, "'filthy euchre.' No, that doesn't seem exactly like the name. What is it? Oh, yes, 'progressive euchre.' Well, filthy euchre is not a very bad name for it, anyway."

—The annual conferences of the Methodist Episcopal church are pouring in their petitions to Congress for the repeal of the Geary Chinese Exclusion law.

—President W. F. Warren writes that the first meeting of the university senate of the Methodist Episcopal church (see discipline of 1892, paragraph 323), will be held at Syracuse University on Friday evening, Nov. 17.

MISCELLANEOUS.

—The twenty-first annual State convention of the Y. M. C. A, at Elgin, Ill., last week, was well attended and interesting. Franklin W. Ganse, Chicago, was made president of the State Y. M. C. A.

—Rev. J. G. Stewart, a Presbyterian preacher, is on trial before the presbytery at Monmouth, charged with breaking the faith.

—Methodists of Iowa, in session at Maquoketa, adopted a resolution denouncing the license plank in the Republican platform.

—Canadian Catholics at Montreal want Pope Leo XIII. to appoint an apostolic delegate for the dominion.

—A colored philosopher "down South" is reported to have said, "Life, my breddern, am mos'ly made up of prayin' for rain and then wishin' it would cl'ar off."

—By a vote of 76 to 54 the Ohio synod of the Presbyterian church refused to sustain the appeal of Rev. Henry Preserved Smith.

—It is estimated that in New York City are found about 8,000 Chinese, of whom 300 are Christians, and not less than 3,500 congregate from all directions to "Chinatown" every Sabbath.

—The churches of Aberdeen, S. D., have organized an Anti-saloon army, with a good membership and encouraging prospects of success.

News of the Week.

CHICAGO.

At the Exposition Horticultural building will remain standing during the winter and with it may be retained three or four other buildings,

In the health congress Dr. Jerome Coonrane, of Alabama, told how an epidemic of pneumonia was checked by disinfection.

Government Entomologist Riley has examined the weevil-infested grain exhibits and says farmers need have no fear of this insect.

Clearing-house banks of Chicago will hereafter close their doors for business at noon every Saturday.

At Willard Hall Anthony Comstock scored the courts for failure to punish dealers in immoral literature.

Mrs. F. A. Moore, of Lisbon Center, N. Y., blew out the gas, and as a result her sister, Miss Jennie Mullen, is dead.

Members of the Independent Order of B'nai B'rith celebrated the fifteenth anniversary of its founding with a banquet.

An elaborate program has been arranged for this week, which is expected to surpass all records in attendance at the Fair.

Railroad men are almost unanimous in desiring a continuance of the Fair. Lymand J. Gage sees many difficulties in the way.

Papers in defense of animals were read before the humane congress at the Art Palace.

New Yorkers are making collections for Manhattan day decorations and are bestirring themselves for an immense celebration, Oct 21.

Treasurer Seeberger expects a $2,000,000 surplus at least when the gates of the Exposition close the night of Oct. 31.

Reports of Chicago national banks to the comptroller show an aggregate increase of $7,312,727 in deposits since July.

Judges Jenkins and Woods, of the court of appeals, decided it was unsafe to hold sessions in the federal building.

More than 380 horses perished in a fire at the street-car barn at Thirty-ninth and Wallace.

By 11 to 4 the board of education decided to give Chicago school children a week to see the Fair.

Members of the Loyal Legion met and elected General Lucius Fairchild, of Wisconsin, commander-in-chief.

Corporations in the habit of tearing up the streets and leaving them are herafter to be made to repair them.

Chicago and St. Louis lines will honor World's Fair tickets on all trains. Other lines may do likewise.

Passenger travel for October will be far in excess of September, which was considered the banner month.

Henry E. Howland, Warner Van Norden and Richard Morgan were appointed receivers for Chicago and Northern Pacific.

Isaac Ziegler, a resident of Chicago for more than fifty years, is dead. He was born in Bamburg in 1808.

Henry DeWolf, treasurer of the Illinois Central railway, died in Chicago of heart disease.

Exclusive of suburban business, Chicago roads brought in 450,000 people for the sixty hours up to noon of Monday—"Chicago day" at the Fair.

Anthony Comstock opened the meeting of the social purity congress with a paper on the work of his society for suppressing vice.

With fitting ceremonies the cornerstone of the Chicago Academy of Science was laid by Governor Altgeld at Lincoln Park.

Congressmen from Chicago met and decided to lose no time in urging a bill for a new postoffice,

COUNTRY.

In a speech at Denison, Iowa, Governor Boies called upon Candidate Jackson (Republican) to declare his position on the liquor question.

Legislator Bryson Bruce charges Iowa Republican leaders with having attempted to bribe him to support the Gatch bill.

Nineteen persons are now known to have been drowned at Magnolia Beach, S. C., during Friday's great storm.

A cool wave reached Brunswick, Ga., and a decrease in the number of yellow fever cases is expected to follow.

Secretary Carlisle and Senator Vorhees are emphatically opposed to compromise on the repeal bill.

The schooner Minnehaha was driven on the beach north of Onekama, Mich. Her crew of six were drowned.

By the sinking of the steamer Dean Richmond near Dunkirk, N. Y., eighteen lives are believed to have been lost.

Rev. Dr. Morgan Dix, of New York, characterized the parliament of religions in his sermon as "absurd, pernicious and harmful."

With a pair of shears as a weapon Captain W. C. Hale, of Joliet, Ill., fatally stabbed his wife and himself.

Trained nurses have been supplied by the Michigan Central to attend those injured in the wreck at Jackson.

A heavy frost throughout the lower Mississippi valley did great damage to cotton and vegetation.

Thirty-five buildings, with other property, were destroyed at Sioux City, Iowa. The loss is $400,000,

Chief Nicholson and Firemen Schofield, Kay, Kendall and O'Brien were arrested at Council Bluffs, Iowa, for starting fires.

Investigation into Bank Cashier Arnold's affairs shows he systematically robbed. Under arrest at Lockport, N. Y.

St. Louis desires to hold a World's Fair on the centennial of the Louisiana purchase.

Fifteen thousand New York business men, exclusively of bankers and brokers, have petitioned the Senate to repeal the Sherman law.

Carl Rourke, largest man in America, 520 pounds, died at Belmont, N. D. His coffin was 7½ by 3 by 2½ feet.

(*Continued on 16th page.*)

Donations.

World's Fair Fund:	
Dr I N Brown	$ 2 00
O C Blanchard	5 00
Dr A G Young	5 00
Mrs M E Carr	2 00
Rev Jno. Harley	1 00
Russell Park	1 00
J J Van Wagnen	3 00
J W Alberty	50
Wandell Vine	5 00
Mrs Jacob Grove	5 00
W M Beden	1 00
R D Nichols	1 00
A Friend (N Y State)	5 00
Free Tract Fund:	
Moses Plummer	50
Foreign Fund:	
N P Eddy	3 00
Cynosure Extension Fund:	
Russel Park	1 00
Southern Ministers' Fund:	
N P Eddy	2 00
Current Expense Fund:	
Mrs L H Plumb	10 00
Russell Park	2 00
Josiah Shaw	5 00
Ira Mettler	1 50
N P Eddy	5 00
Mrs H M Cole	3 65
James Steel, Sr	3 50
Reported by Rev. P. B. Williams:	
Cash collections	58 16
Dr Simpson for Convention Expenses	20 00
S M Neff	5 00
S C Taylor	2 00
Reported by H. L. Kellogg:	
H. A. Fischer	2 35
Mr Thomas (Indiana)	60
C A Blanchard	25 00
Reported by W. B. Stoddard:	
Cash (Pen Ass'n)	8 42
Mission Collection, Chicago	2 13
Brethren Church, Lovee, Ind	1 05
Levi Miller	10 00
Adventist Church, Denver, Ind.	50
Isaac Crane	35 00
M E Church, McGrawsville, Ind.	30
N B Church, North Grove, Ind.	47
A Friend, Willimantic, Ct	50
Geo N Morse	10 00
Hon Geo Buck	2 00
Cash collection, Worcester, Mass.	1 50
Union Church, W Mansfield, Mass	2 26
Mrs Stevenson, Mass	1 50
Swedish Luth Ch, Waltham, Mass	1 32
Union Hall collection, Cambridgeport, Mass	65
H E Hunter	2 00
New England Ass'n	30 00

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 9 to Oct. 14:

W P Clarke, R Wilson, J W Crobarger, J Steel, Sr, Rev B J Larsen, E T Bell, W C Bissell, W French, E H Thamer, L W Crane, S Bersecker, Mrs W L Enlow, Rev J M Rydman, J C Reece, S A Thomson, T Fletcher, R F Hurd, Mrs E M Tarbell, H D Whitcomb, J F Smith.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	68⅛	@	62⅝
Winter No. 2	57⅛	@	62¼
Corn—No. 2	37⅜	@	38¼
Oats—No. 2	28½	@	29¼
Rye—No. 2	35	@	43
Bran per ton	10 50	@11	25
Hay—Timothy	9 50	@11	50
Butter, medium to best	17	@	29
Cheese	04	@	10¾
Beans	1 40	@ 1	75
Eggs	18½	@	20
Seeds—Timothy (100 lbs)	3 10		3 25
Flax		@ 1	04
Clover (100 lbs.)	8 00	9	12½
Broom corn (per ton)	50 00	@80	00
Potatoes, (new, bu.)	45	@	60
Hides—Green to dry flint	02½	@	05½
Lumber—Common		@15	50
Wool (unwashed)	13		26
Cattle—Choice to extra	2 50	@ 5	50
Common to good	4 50	@ 5	25
Hogs	5 75	@ 6	80
Sheep	1 75	@ 3	40

NEW YORK.

Wheat No. 3	66⅛	@	70⅛
Corn No 2	46⅝	@	47⅜
Oats	32	@	34
Rye	54	@	55
Eggs		@	21
Butter	17⅛	@	22
Wool	20	@	28

KANSAS CITY.

Cattle	1 00	@ 5	50
Hogs	6 40	@ 6	60
Sheep	2 00	3	50

Talks to S. S. Teachers.

After a long and unavoidable delay, the author,

Rev. J. G. Terrill,

is ready to issue the above-named book. This book is the result of twenty years of experience in the practical work of the Sunday-school, the Teachers' Meeting, Conventions, and Lectures to Teachers. The work will be of 200 pages or more, divided into five departments:

I. The Sunday-school Organization and Management.
II. Methods of Work.
III. Studies in Human Nature.
IV. Rules of Interpretation as Applied to the Bible.
V. Illustrative Exercises, for Primary Classes and Children's Meetings.

As to the subject matter, the manner of treatment, and the price of the book, the author has kept in view the wants of the officer and teacher of ordinary talent and attainments.

Its price after February 1, 1891, will be 50 cents per copy.

All orders received before that time will be filled at 40 cents per copy, postpaid.

Sunday School Publications.

The Pearl (Mo.)	Fr. Qr. 3c	Sunshine (Mo.)	Fr. Qr. 2 c
The Lily "	" 3 "	Pure Words "	2 "
Light & L Scholar's Qrly	3 "	Light & L Inf Cl. wk.	4 "
" " Teacher's "	5 "	" " Lesson Leaf "	1½ "
Golden Treasures	1 "	L.&L.-Primary Qly	4 "

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The four to one address " 75c L & L Infant Class, weekly, 25c

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SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

Pres. Thomas Holmes, *Union Christian College.*—I am the uncompromising foe of secret societies in any form whatever.

Rev. James W. Strong, D. D., *Pres. Northfield College* — We do not favor secret societies; hope there will never be one in this institution.

Rev. P. M. Bartlett, D. D., *Maryville College.*—I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning.

Pres. Joseph Moore, *Earlham College.*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

Rev. Alex. Burns, *Pres. Simpson Centenary College.*—Although a Mason myself, I have not a very exalted notion of the importance or influence of Masonry. In fact I don't see much necessity of secret societies of any kind.

Rev. S. B. Allen, D. D., *Westfield College.*—Deeming them (especially those best known) injurious to all the best interests of mankind and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow.

Pres. A. M. Weston, *Eureka College.*—No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments, if they require them, can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

Prof. Bascom, *Williams College.*—Bind not the corrupt to your very bosom with bonds of secrecy, and hope to escape their influence. That breath of pollution, the breath constantly on you, which you draw into the seats of life as if it were air, is malaria, ready to creep stealthily through soul and body.

Professors Edwards A. Park, Abner Phelps, E. P. Barrows and Egbert Smythe, *Andover Theological Seminary*, to the American Tract Society, Boston, 1865:—Asking for "a judicious and carefully prepared tract, tending to dissuade the members of the churches of Christ from joining secret societies."

Rev. E H. Fairchild, D. D., *Berea.*—Secret societies are of two kinds, those which aim to secure special and unequal advantages for their members, in social, civil, political and business relations; and those which seek to promote some moral, social, or political reform. The first among which Freemasonry is the most prominent, we regard as selfish in their nature and essential aim, and hence antagonistic to the Christian religion.

Horace Mann, *the American apostle of Education:*—Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the *secret societies?*....Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of *secret societies.*

Rev. Randall Ross, *Pres. Lincoln College, Mo., 1873.*—Take the report of the Grand Lodge of Odd-fellows for the year from which it appears their revenue amounts to $4 291,071.12. Of this sum only $1,503,471 40 has been spent in "relief and charity." Only about one third of their revenue is thus expended annually. This leaves an immense sum of money unexpended by the order every year, which must in a few years become a dangerous power in the hands of the order. And this is but an illustration of all the secret orders of the land: and hence we look upon the power of such an immense amount of money in the hands of a power whose workings are in the dark, in secret, as far more dangerous to the financial affairs of the country than all our much talked about railroad monopolies.

Home and Health.

To polish tortoise shell ornaments, rub with pulverized charcoal and water, using a clean flannel cloth; next moisten with vinegar and rub with whiting wet with water, or powdered rotten stone may be substituted for the whiting.

A shoe that is uncomfortable from pinching may be fixed by laying a cloth, wet in hot water, across the place where it pinches, changing it as it grows cooler, for a number of times. This will cause the leather to shape itself to the foot.

It is well to know that Bologna sausage is exceedingly unwholesome because of the pepper and spices, and also that it is usually made from tainted beef, if no worse. One imported kind is made from the flesh of worn-out horses and mules!

To polish patent leather, take a half-pound of sugar, one ounce of gum arabic and two pounds of ivory black, and boil all together. Then let it stand until cooled and settled when it may be put in bottles for use. This is also good for all black shoes.

To clean japanned goods, wet a sponge in warm suds and wash the tray, etc., and rub with a cloth. If it looks smeared, dust on a little flour and rub it with a cloth, while if it has any marks they may often be removed with a little sweet oil rubbed on with a piece of flannel.

No person should eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three tablespoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where now there are a dozen. It seems to be the most difficult of all things properly to control the appetite. It seems to be the master. It requires will power to get it under control. When once mastered, something important has been accomplished in self-discipline.—*Journal of Hygiene.*

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Mrs. Rev. W. M. Howie, of 3557 Prairie avenue, is giving rooms, breakfast and evening dinner for $1.25, $1.50 and $1.75 per day, according to rooms occupied. By the week, $8.00, $10.00, and $12.00. Parlors and bedrooms are all convenient, and furnished for rest and comfort. The residence is four miles from business center, and three from Fair grounds. The Elevated railroad runs to Fair in 20 minutes, and the station is one-third mile distant. Write what rooms you wish and when.

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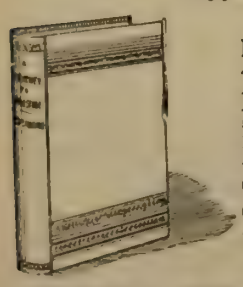

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

Inter Ocean: 'A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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Anti-masonic Sermons and AdDRESSES. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth $1.00.

FARM NOTES.

Paralysis in chickens is due to overfeeding and lack of exercise. Give less food and make the fowls scratch for a large part of their living.

Plymouth Rocks and the light Brahmas are rivals for public favor. Each has its advocates, but the best judges generally prefer the Plymouth Rocks.

If you are eager for fruit, plant dwarf trees in your orchard so as to get the fruit early, but if the orchard is planted to last, the standard trees are alone worth consideration.

English farmers say that sheep, like other animals and human beings, require change of scene, and that the removal from one pasture to another without waiting till the grass is exhausted is beneficial.

In planting ornamental trees about the home, see if you cannot introduce something new, instead of following the example of all your neighbors. Variety of trees add to the picturesqueness of a landscape, and you can do something toward it. The cut-leaved weeping birch is not very much known, but it is one of the most beautiful and satisfactory of all trees for lawn planting.

A portable fence is an extremely useful thing upon any farm, and yet few farmers possess one. In folding sheep upon different parts of a pasture it will be found almost invaluable. It will serve to enclose a truck patch in early spring, when you want to fence stock out rather than in. In short lengths you can surround your corn shocks with it and let the cattle have the run of the field. Forty to eighty rods of it will answer for most uses, and we think if you would try it you would not begrudge the cost.

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NEWS OF THE WEEK (*Continued from 13th page*).

Five officials of a Hebrew fraternal association have been arrested at Philadelphia charged with swindling the order.

From Sunday until the close of the Fair Western lines will quote a rate averaging a cent a mile.

An Omaha banker, in commenting on finance, says the country needs greater confidence rather than more currency.

Whiting, Ind., saloon-keepers were raided by constables from East Chicago. Twenty-eight were gathered in.

From an assault made upon a New Orleans policeman it is held the Mafia in that city still exists.

War in the order of Railway Telegraphers is on again by an Omaha appointment opposed by Chief Ramsay.

Masked men bound Farmer Bennett, near Clayton, Iowa, robbed the house, and compelled the woman to cook them a meal.

General Harrison predicts that if federal election laws are repealed the country will go back to State rights.

Purchases of silver under the Sherman law promise to be less for October than for August and September.

Desperate miners from California have captured a Southern Pacific freight train and started for Alabama in search of work.

Milwaukee cigar makers adopted resolutions ordering members to withdraw from the national guard, calling it a police factor.

An individual in Topeka, Kan., claims to have discovered a preparation that will turn a Negro white. He sees a fortune in it.

President Darragh and Cashier Sattley, of the defunct Kansas City bank, have been indicted on sixteen counts for grand larceny.

Late crop returns indicate that corn is not so good as has been anticipated. The loss is due to the long-continued drought.

Princeton students are to be vigorously prosecuted for the part they took in the Leopold hazing case recently.

Indiana officials want the charter of the Ohio and Mississippi revoked for bringing a crowd of prize-fighters into the State.

Conductor Erb was killed and burned to ashes in a rear-end Northwestern freight collision at Dayton, Iowa.

It is announced that Frank D. Jackson is not to be withdrawn as the Republican candidate for governor of Iowa.

Thomas C. Eastman, largest exporter of meat in the country, died near Tarrytown, N. Y., aged 72 years.

The defalcation of Treasurer Green McCurtain, of the Choctaw nation, is estimated at a half million dollars.

A 7 per cent dividend on the ordinary shares of Milwaukee and Chicago breweries is recommended by American directors.

The home of George Rossnatki, near Minot, N. D., was burned and his four young sons were cremated.

Thirty-two new cases of yellow fever are reported from Brunswick, Ga. Commissary Manager Smith was among those stricken.

Sioux Indians are again indulging in ghost dances near the Rosebud reservation, and settlers are preparing for trouble.

Mining troubles at Coal Creek, Tenn., are believed to be at an end. The soldiers have returned to their homes.

Damage by the storm throughout Florida is greater than at first reported. Railway traffic was practically suspended.

In a collision on the Michigan Central at Jackson twelve persons were killed and twenty-five injured.

Receivers have been appointed for the Union Pacific railroad company in order to prevent disintegration of the property.

Numerous portions of round-trip tickets of Pennsylvania issue are in the hands of scalpers. A reduction of rates may follow.

At Danville, Ill., Harvey Pale, Frank Stowe, Charles Harris and Elias McJunkins pleaded guilty to H. J. Helmrick's murder.

FOREIGN.

The reception of the Russian fleet at Toulon, France, was marked by holiday rejoicings.

Brazilian national guards mutinied. Firing at Rio Janeiro was again brisk.

Nine thousand Derbyshire, England, miners returned to work at the old scale. The strike was against reduction.

Reports received at London say that only the terms remain to be settled by which Brazil will become a monarchy.

Lancashire and Cheshire miners accepted the proposals of the English town mayors and will resume work.

Persons who took part in the Czech demonstrations at Prague are being arrested daily and will be severely punished.

Count von Taafe has proposed an electoral reform in Austria, which will extend the franchise to 3,000,000 persons not now voters.

England contemplates placing an import duty on silver in India.

A desperate battle occurred in Morocco between the Spaniards and the Moors, in which the Moors, who vastly outnumbered the Spaniards, were victorious. Spain dispatched troops and warships to Morocco to retrieve the Spanish reverse.

Communication by telegraph and railway has been resumed in the Argentine Republic, and all is tranquil.

Pallas, the bombthrower of Barcelona, Spain, was executed by shooting, Oct. 6.

Guatemala's president has declared himself dictator, dissolved the session of congress and ordered a new election.

On the reassembling of Parliament the British ministry will be attacked for sending the military against striking miners.

President Peixoto, of Brazil, has issued a decree depriving the insurgents of the protection of the flag.

After disposal of the German government's financial proposals the reichstag will be asked to consider social reforms.

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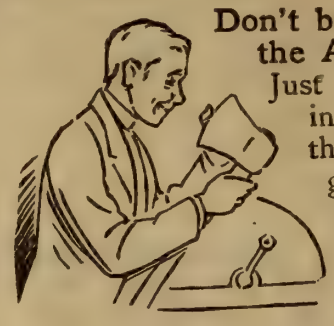

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The Annual Convention of the Iowa Christian Association will be held in the Reformed Presbyterian church at Hopkinton, Delaware county, Iowa, November 14 and 15, 1893.

PROGRAM.

Tuesday, November 14th. Forenoon—10:00 A. M. Organization.

10:30—Address of welcome—Rev. T. H. Acheson.

10:45—Response—Pres. John Dorcas.

11:00—Business.

12:00—Adjournment.

Afternoon—1:30—Devotional exercises conducted by Hunter Johnson.

2:00—Business.

3:00—Address—"Reform Work as it relates to Individuals and the Churches"—Rev. L. Mendenhall.

3:15—Report of Committee on Resolutions.

3:30—Discussion of Resolutions.

4:30—Adjournment.

Evening—7:00—Devotional exercises.

7:15—Address—"Why I left the Roman Catholic Church"—Rev. J. P. Doud.

8:00—Address—"The Relation of the Bible to the Claims of Freemasonry and other kindred Societies."—Rev. W. Fenton.

Wednesday, November 15th. Forenoon—9:00—Devotional exercises conducted by Rev. J. B. Jackson.

9:30—Address—"The nature and grounds of our opposition to Secrecy"—Rev. W. N. Coffee.

10:00—Report of Secretary.

10:30—Business.

12:00—Adjournment.

Afternoon—1:30—Devotional exercises.

1:45—Address—"The duty of the Church in respect to organized Secretism"—Rev. J. B. Jackson.

2:15—Business.

3:30—Address—"How to save young men from the Lodge"—Rev. C. D. Trumbull, D. D.

4:00—Adjournment.

Evening—7:00—Devotional exercises.

7:15—Address by Rev. W. P. McNary, D. D.

8:00—Address—"The Duty of the Hour respecting Secret Organizations"—President C. A. Blanchard.

HOW TO GET THERE.

A morning train runs directly to Hopkinton from Davenport, arriving at 8:43 A. M. Persons coming by way of Cedar Rapids can get this train if they go by way of Oxford Junction from Cedar Rapids. Two freight trains, one from each direction (north and south) reach Hopkinton shortly before noon, and there is a night train from the north at 8 o'clock. Twelve miles north of Hopkinton, at Delaware, is the junction of the Illinois Central with our road—the C., M. & St. P.; eighteen miles north, at Oneida, is the junction of the C., M. & St. P. with the Chicago Great Western. At Oxford Junction Hopkinton branch connects with the main line of the C., M. & St. P., between Chicago and Council Bluffs.

NEW YORK STATE ANTI-SECRECY CONVENTION.

The annual State Convention of the New York Christian Association, opposed to secret societies, will be held (D. V.) in Utica, N. Y. (Tuesday and Wednesday), November 14 and 15. Addresses will be made by a number of able speakers. Full particulars will be given next week. Let all friends of the cause make an effort to attend. Rev. Henry L. Kellogg is now lecturing in the State and arranging for the convention.

REV. S. R. WALLACE, Pres.,
203 W. Colvin street, Syracuse, N. Y.

"Is the German professor, who writes a spiritual commentary on John with a foaming beer mug at his side, insincere?"—*Christian Statesman.* As to the beer, no.

The modification of the Geary Chinese exclusion law, which was introduced in Congress by Mr. McCreary, has passed the House by a vote of 167 yeas to 9 nays. It provides for extending, for six months, the time for registering resident Chinese, and repealing the section requiring their photographs to be taken.

A National Convention, under the auspices of the National Reform Association, is to be held in the First United Presbyterian church, Allegheny, Pa., on the 14th, 15th and 16th of November next. Its objects are discussion of the various social, religious and political evils of the times. We trust that the evils of the secret society system will not be overlooked as a mighty factor in demoralizing the home, the church and the state. The evidence of this fact is overwhelming.

On Sunday last the gates of the Columbian Exposition were thrown wide open to all persons, and extraordinary attractions in musical and other forms were presented by the management, with the effect of enticing 140,588 paying visitors. But the event was of rather a disappointing character. In the great Manufactures Building the exhibits were covered up in nearly every instance, just as has been the case on previous Sundays, and the same can be said of other buildings which people had imagined would display attractions equal to the week day exhibits. As a consequence the Art Gallery was soon thronged, and the crowd there was far greater than any previous Sunday. The buildings controlled by the government and half the State buildings were closed, and in those that were open many of the exhibits remained covered. This is virtually the last week of the Exposition, and the attendance is large.

White Caps, who have long been a terror to evil-doers, and a menace to the peace of communities in portions of Indiana, have recently encountered large blocks of opposition from law-abiding people, and are gradually but surely coming to grief. Sometime ago a band of these secretly organized ruffians, at Salem, in that State, seized Mrs. Dalton, a resident, under a weak charge of improper conduct, and doomed her to a whipping. Elijah Dalton (her husband), and his brother, James, with four others, named Holsapple, Boling, Barnett and Peyton, composed the party and proceeded to carry their scheme into operation. James Dalton held his sister-in-law, while Holsapple applied the whip, and the others stood guard to prevent interference. But stern justice took up the case, and the two Daltons and Holsapple were sentenced to confinement in the State prison for five years each; Boling to a term of three years; Barnett for two years, and Peyton, for turning State evidence, goes free. But White Cap rule is becoming decidedly unpopular in that region.

CONTENTMENT.

BY THE EDITOR.

Would you behold contentment? Come with me
Where stands a fisher's cot beside the sea—
A hovel, in the eyes of pride and wealth—
A *home*, where mingle joyous love and health.
There, free from dangers of his vent'rous life,
Conversing sweetly with his loving wife,
The sturdy fisherman the hours beguiles,
Blessed in his children's gambols and *her* smiles—
A very heaven in his partial eyes,
The beacon of his hopes when storms arise—
The one bright spot on earth when adverse gales
Expend their fury on his tiny sails—
The one dear hermitage where all is peace,
Where all his cares with all his perils cease.
Dependent only on his God above,
His crown contentment, and his sceptre love,
What heeds he there the frowning storms of state,
The politician's wiles, ambition's hate,
The pomp of royalty, the traitors' stain,
The robber's plunder, or the merchant's gain?
There is no world outside his cottage walls
On which the ruddy firelight cheerly falls,
As with a grateful prayer he seeks his rest,
Of all men living most supremely blest.

THE GRAND ARMY OF THE REPUBLIC.

ITS MISSION AND DESTINY.

[A paper by Rev. H. J. Becker, D D., of Dayton, Ohio, read at the World's Congress of Christians opposed to Secret Societies, Chicago, October 5, 1893.]

(*Concluded*)

5. Another objection to the Army is the fact that it is a secret society. Its name is fabulous; its initiation, without authority and very silly; its chaplaincy, mockery, and tainted with sacrilegiousness; its charity a hindrance to helpfulness, and so boastful as to be excluded from the virtues, but its secrecy is the supremest folly. Concealed patriotism! What a farce! Military heroes behind the mystic veil! What a spectacle!

The champions of the grandest conflict of the age playing like little children in the sand! "Blackman; hide-and-go-seek; pussy wants a corner; merry-round-a-rosebush, you-in-your-little-corner-and-I-in-mine," is not nearly so foolish to adult performers, because in them there is at least some apology for play, while the didoes, the gewgaws, and the clownish vaultings of the lodge are too vain for men of sense to engage in them. Monkeys may do many things and be commended for them, which men may not do without being called monkeys. Were a monkey to act like a man of dignity, he would greatly enhance his intrinsic value; but when men act like monkeys, it greatly lessens their real value. How can a soldier consent to be shut into an upper room away from his family and kindred and engage in the revelry of initiations such as are conducted there? To do so, is to diminish the respect which would accrue to him as a participant in the late war.

The Ku-Klux Klan meets in secret to plot against those whom they wish to destroy. Secrecy is essential to their very existence. If their deeds were commendable, they would not want secrecy to hide them from the vigilant eyes of the authorities. What reason can the G. A. R. give for secrecy? Have they any tenable grounds for imitating the concealed conduct of the Klans of the South? They claim to be patriotic. Are not tens of thousands as patriotic as they who were not in the war of the rebellion? There are the generation who have come upon the stage of action since the war ended, are not they patriots? Then, there are those who were not in the service, although they were of sufficient age to have been there, and whose patriotism cannot be called into question. There are mothers and wives and sisters who during the war endured hardships as severe as any soldier endured in the service of his country. They went hungry and cold for the full period of the war. They did it as patriotically as any of the veterans decorated with the insignias of their bravery. Some of these women toiled by day and by night to make easy the couches upon which lay the wounded men who came bleeding from the field of conquest, and who would have died had it not been for the tender care of the heroic women who hazarded their lives to lift them up from the cots upon which they found them helplessly prostrated. Now, if the object of the Grand Army is to perpetuate patriotism, why exclude patriots from their gatherings? What interests can induce them to prevent other patriots from entering their lodge and assisting them to enhance the spirit of devotion to our common country? Is the organization so feeble that it depends alone upon its favored friends to give it existence? Are they ashamed of its internal ritual, and is it so conducted as to enlist the antipathy of the outside world were their workings known to the public? Do they wish to divide the emoluments of liberty so as to get the largest share to distribute among themselves? Why are those whom we have named, and whose patriotism is not called into question, deprived of the advantages which the lodge affords its members? Is uninitiated society dangerous to their existence, or are they not in harmony with those who are not eligible to become identified with them? Ought not the citizens of the Republic to be educated together? Ought not the lessons of patriotism to be taught our citizens simultaneously? Ought not the foreigner to have more attention paid to him than can be given by the exclusion which the debarring of a preliminary tuition affords? In short, ought patriotism to have any limits placed upon it by sectionalities, conventionalities, or selfish bigotry? If the citizens of our common country are to stand united against the foes of the nation, whether without, or within, they should have a common training together, so as to be able to form unbroken lines entirely across the front of every opposition which may seek to confront the civil, the moral, and the social safety of our people.

The extreme selfishness of the lodge which we here expose is further seen in the organization of the Sons of Veterans. They, we are told, are organized for the purpose of having trained patriots on hand should there ever arise another necessity like that of the rebellion. What an insult is that to every young man of the country whose father was not a soldier. Must a young man have the blood of a veteran in his veins to entitled him to the virtue of loyalty to his country? The Daughters of Veterans has also become a rage. The grandsons and the granddaughters will have to be introduced soon so that patriotism may be kept from disintegrating. Had we not better import some of the citizens of Hesse-Darmstadt? They were among the early patriots, and gave us some of the royal stock from which these patriots sprang who seek to monopolize the right to produce future patriots, and in case we should run short of the blood, they would be on hand to help us out of trouble.

6. The mission and destiny of the Grand Army of the Republic is not inviting. When men incase themselves in guarded rooms in the name of patriotism, they should not ask to be trusted with an element so essential to the development of loyalty as is that of devotion to the best interests of civil society. The mission of the Army is a selfish one. It lauds braveries which do not exist, and augments troubles that are only imaginary. It keeps up the antipathy of the war, and offers no remedy for the amelioration for the real condition of the old soldiers in the sense of urging upon them the blessings of that high type of our civilization which led the pilgrim fathers to plant upon this continent an early colony whose devotions to their country was tempered by their devotion to God. It seeks not to redress the insults offered by the American saloon which plants its vile dens near the very homes the government maintains for the relief of the indigent men who have no other assistance, and sits down with unconcern and looks with careless eyes upon the demoralization of those whom they, according to their boast, are organized to relieve. There is no need for such an institution unless it can be re-organized so as to make it an auxiliary of the church or the state, and competent to assume some responsibility and undertake its full share of the toil incident to the arduous work which the present moral status of the fallen ex-soldiers so conspicuously exhibits. God alone can redeem them from the thralldom of sin into which many of them have fallen. To them should be presented the mercies of Christ, and his power to save them from their sad condition. The closed-door methods of their work is so limited that they cannot hope to accomplish the good in a life-time which could be done by the Spirit of God in one effort. The lodge induces vanity by immortalizing its heroes until they are made to feel that they are the heirs of immortality by virtue of their achievements upon the field of battle. They speak of the bivouac of the dead who await the approach of the glorious morning when the heroic victors will come forth and join the galaxy of other ages and receive the illustrious appellation of having been the saviours of the nation.

Will my comrades suffer a word of exhortation? If so, please review the conduct and character of the Army, and look upon the utter regardlessness of their posts concerning the most important thing to be done to help the boys to a better life. With the influence of a healthy morality there will come to them less of the sufferings which they now endure. In the wake of morality will follow cleanliness of soul, body and spirit. This will bring to them untold comforts. The money squandered for rum will go towards the necessities of which they have made so many complaints, and from the day their moral condition is improved there will be added to them daily the benedictions of a pure life. Oh, my comrades, will you join me to secure to yourselves, and to all with whom we were associated during the war, that salvation which if a man have, he is not only a patriot, but also a soldier of the Cross through which the Invincible Christ conquered the foe of our liberty, and offered to make us vanguards in the army of the King of kings and of the Lord of lords?

SECRET ORDERS.

[A paper by John G. Fee, read at the World's Congress of Christians opposed to Secret Societies, Chicago, October 5, 1893.]

In times of peace, no good man in his social relations desires secrecy or concealment. Conscious of benevolent purpose, he even *desires* that all men may see his acts and thereby be inspired to like benevolent deeds. Not so with men in their secret orders. A few days since, a Freemason said to me: "Mr. Fee, I am free to confess that the fact that good men in their social relations desire not secrecy or concealment, is a fact against Masonry."

Concealment awakens suspicion. Not only are all secret orders repulsive to the feelings of good men, but Freemasonry, the mother of them all, is especially so. In this fraternity, the very objects, oaths and practices are grossly subversive of propriety and justice, in all social, political and civil relations. The very design of the institution is to give *undue advantage* to its members over other citizens. There is not only a pledge to "conceal and never reveal," but a solemn oath to help and shield, even in crime. The oath of the Royal Arch degree as given by Bernard in his "Light on Masonry," is as follows: "Furthermore, do I promise and swear that a companion Royal Arch Mason's secrets, given to me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own, *murder and treason not excepted.*"

With such aims and such oaths, how can we expect anything else but partiality in social and political relations, and the subversion of justice in civil courts? That this is done by the members of the various secret fraternities, is continually affirmed, and that by men who have abundant opportunities to see and know whereof they affirm.

A large proportion of our officials are, for various reasons, inveigled into these secret orders, and are so influenced by their oaths and associations that justice is averted and crime shielded. Intelligent and upright men affirm this, and say in the language of Isaiah: "Judgment is turned away backward, and justice standeth afar off: fo truth is fallen in the street and equity cannot enter."

One reason why so many good men are tempted to take the enforcement of law into their own hands is because they believe that the courts—attorneys, judges, and many jurors—are often so swayed by their oaths and associations that justice is not to be secured at their hands. There is a law above law, and is given by Mackey: "The government of the Grand Lodge is completely despotic"—a law above law of church or state, and we may well say in the language of the Psalmist: "If the foundations be destroyed, what can the righteous do?"

Not only is Freemasonry inimical to civil government, but especially so to the religion of Jesus Christ our Lord.

Masonry assumes to be a religion. "Masonry is a religious institution." So say Mackey and Webb. This religion proposes to "save men from sin, and fit them for the lodge above." Mackey, in his Masonic Lexicon, defining the term "Acacian," says: "It signifies a Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is freed from sin." This assumed preparation for the "lodge above" is by "dead works"—the impious works of Masonry—a salvation without godly sorrow for sin, or trust in the Lord Jesus Christ—practically, a subversion of the religion of Jesus Christ. With its show of religion in carrying about the popular religious book of the land, whether it be the Bible or the Koran or the Shaster, this, together with its prayers, worships, and avowed charity, though rejecting the very objects of charity—the halt, the lame, the blind, and those not having "a visible means of support,"—yet with its *show* of religion it lures the superficial into the notion expressed by many: "Masonry is good enough religion for me."

The effect of the institution is pernicious; but this, baneful as it is, is not the worst feature of the institution, for it is openly and practically anti-Christ. This is seen in the deliberate expurgation of the name of Christ from portions of Scripture quoted. Any one who will take Mackey's Masonic Ritualist and turn to page 349 will there see quotations, as from 2 Thess. 3:6–16, in which the name of Christ is expurgated, cut out. Why this? We answer: Masonry is a Christless, worldly religion, in which, in its own language, "nothing must be said offensive to a brother." The name of Christ would be such to a Jew, a Mohammedan or a Parsee. Thus Christ is again "rejected of men."

No Christian man can consent to such a rejection of the name of Christ without disobeying the command of his Lord, who requires that we "honor the Son as we honor the Father." The interests of civil society, the stability of civil government, and the speedy establishment of the religion of Jesus Christ our Lord, demand that every godly man and woman unite in prompt and

vigorous efforts for the removal of all secret orders in the land.

Berea, Ky., Sept. 5, 1893.

EMERSON'S FAMILY MONUMENT.

BY JONATHAN EMERSON.

[Mr. Jonathan Emerson is a resident of Otsego, Wright county, Minn., where he has been for years engaged in farming. He is now seventy-four years old, and, knowing the uncertainty of life, and having been a Christian reformer throughout his long and useful career, he determined that after this mortal existence is ended he will continue to "speak the words of truth and soberness" in which he here delights himself. To this end he has prepared a costly monument to mark his grave; and what follows is that which he has had engraved upon it, to perpetuate his record and his counsels. The four divisions represent the inscriptions upon each side of the monument.—Editor Cynosure.]

I.

The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. Prov. 1: 7.

My son, hear the instructions of thy father and forsake not the law of thy mother. Prov. 1: 8.

For me to die is gain. I shall rise again a spiritual body. (Bible.) Jesus answered, My kingdom is not of this world. (Bible.)

Great peace have they which love thy law, and nothing shall offend them. Be ye angry and sin not. Eph. 4: 26.

Weep not for me but for yourselves and children. (Jesus.)

He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

Speak the same thing, that there be no divisions among you. 1 Cor. 1: 10.

For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake, and the Gospel's, the same shall find it. 1 Luke.

They that sow in tears shall reap in joy. Psa. 126: 5.

Blessed is every one that feareth the Lord, that walketh in his ways. Psa. 128.

Jesus said to them all, If any man will come after me, let him deny himself and take up his cross daily and follow me.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 1 Jno. 3: 20.

A minister that pretends to preach Christ and him crucified, that will adjoin himself to the world's society and call every one that belongeth to the lodge his brother, God will condemn such a minister. Is it right to call a worldling, an infidel, a Jew, a brother? Jesus said, The secret things belong to God (not to men).

Almost all young men are spoiled by property given them; parents never should deed lands to their sons. If a neighbor injures you by word or deed, never take any notice of it, or do him any revenge back again.

Children should be taught at home to be quiet in church and respectful to older people.

There are none so deaf as the one who will not hear. The secret of the Lord is with them that fear him. Psa. 25: 14.

One Rev. Mr. Johnston, in West Virginia, was being initiated into the Royal Arch Masons. The rope failed some way; he fell thirteen feet. It caused his death. He was an M. E. preacher. This happened January, A. D., 1890. This news is in newspapers all over the country. The Cronin murder in Chicago, A. D., 1889, ought to keep Christians out of lodges. The Christian is good enough without joining a lodge; for there is nothing hid which shall not be manifested, neither was there anything kept secret but that it should come abroad. Mark 4: 22.

A part of the secret societies exclude Christ. Christ will exclude them from heaven.

If you want to learn the secrets of the lodges, send for books to the National Christian Association, 221 W. Madison St., Chicago.

II.

For I am become like a battle. In the smoke yet do I not forget thy statutes. Psa. 119: 83. The proud have digged pits for me which are not after thy law. 85th verse.

Save the boy. The boy is in danger. Yes, your boy. With his bright eyes, clear brain, healthy body, pure principles now, and great promise of future usefulness, but in danger of intemperance and secret lodges. In the presence of 200,000 grog-shops no boy in our nation is safe. Your boy now may be saved. Will you do all you can by voting against the liquor traffic? Annually, in our United States, there is more than lost $900,000,000 for drinks, $600,000,000 for tobacco, $77,000,000 for fashion. A. D., 1888.

All those wastes are offensive to God. (Bible.) Secrecy has become so important that a witness can stand in court and refuse to testify against his brother in the same lodge. The judge let him go. If they are not stopped, they will soon take your or our property to run their lodges.

Many wars are started by running secret lodges (nights). Our American rebellion could not have been if our government had not allowed secret meetings.

In a large church in our country there was to be a church festival or fair. The leader sent out handbills, headed: "Latest!" It read: "Fun upon fun!" After stating the several things to be shown, it says: "Don't fail to see the ghost!" Can a church of God yoke herself up with people who are lovers of pleasure more than lovers of God? If I separate myself from the wicked world, as all good Christians do, how can I support preachers in the church who, by the most barbarous oaths, are united with institutions which are more of the world than of Christ? What communion hath light with darkness? and what concord hath Christ with Belial? 2 Cor. 6: 14, 15, 16, 17.

I shall trust God to take care of my soul, *no matter* where my body is left. Lord, thy will be done, not mine. I have done what I could. I know that my Redeemer liveth; and because he lives, my soul shall live also.

Truth and Justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.

Above all things, have fervent charity among yourselves, for charity shall cover a multitude of sins. 1 Peter 4: 8.

Seven times a day do I praise thee because of thy righteous judgments. Psa. 119: 164. The proud have forged a lie against me. But I will keep thy precepts with my whole heart. Psa. 119: 69. I tell you nay, but except ye repent, ye shall all likewise perish. Luke 13: 3.

After the man threw off his gold chain and Masonic pin, then he was sanctified and a revival commenced, and the result was one hundred converts. We should keep ourselves from the wicked world so as not to have our souls poisoned; we should shun saloons and bad men and bad women. Between two moral evils, I will not choose either. Give not thy son, brother or friend power over thee while thou livest. Pray for truth and righteousness, temperance and reform, as long as you live.

The friendship of the world is enmity with God, and whosoever therefore is a friend of the world is the enemy of God.

He was the best member in our church until he got rich, and now he is the worst.

Prayer has wonderful power when we pray in faith; prayer without faith is sin.

In April, A. D., 1884, Mrs. Miller, at Tower Hill, Ill., was cured by prayer in faith.

Style hinders the progress of religion.

A dying sailor-boy had a Bible that his mother gave him read to him. It saved him in heaven. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8: 1.

That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10: 9.

(*To be continued.*)

LIFE AND WORK OF REV. JOHN LEVINGTON

[From the Wesleyan Methodist]

John Levington was born near Stewartstown, Ireland, on the day then observed as "St. John's Day." His father remarked, "He has brought his name with him; name the child John."

His parents were poor, but of the sturdy Scotch descent. He was reared in the Presbyterian faith, and converted in early youth.

At the age of sixteen, leaving the only shilling he possessed with his parents, he bade them farewell and set forth to make his own way in the world. Soon after this he joined the British army, and after eight years and ninety-eight days of service received an honorable discharge, having won a good character and an enviable reputation. He then entered upon a commercial career, holding many positions of honor and trust.

He was united in marriage with Margaret Jane Lafferty in Gortlowery church, Cookstown, Ireland, September 21, 1844. Mrs. Levington and three children survive.

* * * * * * * *

Brother Levington was a thorough reformer, and when convinced that the dark system of secrecy, with which the Methodist Episcopal church, then, as now, was honey-combed, was a menace to all the interests of the church, he began a relentless warfare in opposition thereto. This battle continued for about fifteen years, while he was yet in the Methodist Episcopal church. During this time he stood practically alone. He not only had Masonry and her satellites to oppose, but almost his entire conference from the bishop down. They sought by every means to persuade him to cease his opposition, but tempting salaries and proffered positions could not turn him. Starvation circuits and repeated attempts on the part of Masonry to take his life did not weaken him for a moment. Even when his conference pronounced him "superannuated and insane," he yet said with the Apostles, "None of these things move me."

Having fought a winning battle to the end, he withdrew with a clear record from the conference and started for the Michigan conference of the Wesleyan Methodist church, then in session at Brighton.

* * * * * * * *

He was not a great preacher, but a convincing lecturer. A master-workman in this as in other lines. The evils of intemperance, organized secrecy, and the false doctrines of Adventism and baptism, each received attention when occasion demanded.

He was also the author of a number of valuable books—eight in all, if we are rightly informed. Among his unpublished writings are sufficient poems to make a large volume. There was music in his soul, and rhythm in his thought and language.

As a man, Brother Levington combined the rarest qualities. He was as bold and strong as a lion, yet as gentle and tender as a child. The sufferings of humanity often moved him to tears, and seldom did he speak of his mother without weeping, though she had preceded him to the heavenly land by many years.

He was to a great degree a self made man, having had but few advantages in his younger days. He began preaching at the age of seventeen, and preached his last sermon the evening before the sad accident which caused his death.

Thus the hero of many battles dies with his armour on. Having fought a good fight of sixty-four years in the ministry, and kept the faith, there was laid up for him "a crown of righteousness, which the Lord, the righteous Judge, will give him at that day."

Upon whom will his mantle fall? Though the workers cease, their work must go on. The conference of which he was a member mourns its loss, but prays the Lord of the harvest to send more laborers into his vineyard.

S. A. Manwell, S. J. Young, } Com.

HUMILITY.

When I think of the immensity of the universe, I am filled with the sense of my own utter insignificance, and am ready to exclaim with David: "What is man that thou art mindful of him!" The freedom of human will and the starry heavens are the two greatest marvels that come under our observation, and when I think of all the mighty worlds around us, to which ours is but a speck, I feel what poor little worms we are, and ask myself, what is greatness? I do not like such a word as *design* to be applied to the Creator of all these worlds, it makes him seem a mere artificer. A certain amount of anthropomorphism must, however, necessarily enter into our conception of God, because though there may be infinitely higher beings than ourselves in the worlds beyond ours, yet to our conception man is the highest being.—*Tennyson.*

NEW ENGLAND LETTER.

An analogy.—A relic of the old Norsemen —A ridiculous masquerade at the bidding of a college secret society.—The meeting of the A. B. C. F. M.—A malicious attack on Rev. Louis Banks.—The Sunday Newspaper.

One peculiar result of the fierce gales which have swept over our New England coast, and for a distance of several miles inland—as trustworthy observers say—driving the salt spray so that the leaves on trees touched by it blistered and turned brown, is that in many places the plum, apple and pear trees, thus despoiled of their leafage, are now white with blossoms, and even in some a second crop of fruit has begun to show. "I improve the opportunity to draw analogies," says Thoreau; and surely this is such an opportunity. I have in my mind at this moment, and doubtless every reader can think of one or more among his acquaintances, who, when the storm of adversity swooped suddenly down into their peaceful lives, and tore off their branches and scattered their leaves (metaphorically speaking), instead of abandoning themselves to despair, only put forth new buds and blossoms, and went on to bear a second fruitage. Ah! those brave, sweet, hopeful, helpful lives, that meekly bow their heads to the storm, but when it is over look up in uncrushed confidence into the blue above, and thank God that it is no worse; that if the tempest was violent, it was also brief, and if it despoiled them of much that was a part of themselves, they could still feel gratitude in every torn and bleeding fibre, that at least God and heaven were left to them;—surely there are none who by the inspiration of their example lay humanity under a greater debt.

That was a curious "find" which a party of scientists discovered during a recent Greenland tour;—a patch of rye growing wild—rye that the old Norse planted nine hundred years ago. How delicate, yet how strong this "living link" with the grim old Vikings, that for so many springs has put forth its slender green blade, flourishing through the brief Arctic summer, and falling unharvested, to repeat again the same cycle of life and growth and death and resurrection, year after year and century after century! The sea keeps no trace where ploughed their dreaded warships; their city of Norumbega is as mythical as Asgard; and yet in this solitary corner of the frozen North, nature herself, who so long ago took them to rest on her bosom, has kept this memorial of their peaceful victories, over an even more stubborn soil than that of their own beloved Scandinavia.

Two Harvard students made themselves ridiculous the other day by parading through Cambridge streets with turbans on their heads *a la* Turk, and dressed in garments that were either too large or too small for them, and so grotesque in their general fashion as to make every passer-by turn to look, and set all the small boys to jeering. These young men had not become demented from over-study, as might have been one's charitable first thought. They were simply making themselves eligible for initiation into a college secret society. The performance, it is true, did not endanger life and limb, like the one which caused the death of the young Yale student Rustin, but it was one which reflected no credit on the institution to which they belonged, and from the doing of which they must have come, if they had any self-respect at all, with a smarting sense of personal degradation. It is an interesting question how much of ridicule these same young men would have dared in a good cause; I fear not a tenth of what they laid themselves open to at the bidding of a secret society. I can almost warrant that they would not have the moral courage to say "No," if to use this little monysyllable would expose them to the ridicule of their college chums. Verily, there is no saying into what queer depths of inconsistency the devil will make those plunge who abandon themselves to his leading.

The much-talked-of meeting of the A. B. C. F. M. (see Religious News, page 12 of this paper) has been a disappointment to a few, but a cause of rejoicing to more, that its proceedings have been, on the whole, characterized by such unexpected harmony. The celebrated Noyes case has been disposed of, which is certainly a blessing. The vote to appoint him as missionary to Japan, in spite of his views on future probation, is spoken of as a great triumph for the "liberals." As is well-known, the churches have hitherto not been represented on the Board, and as a consequence there has been such a steady falling off in contributions, that its adoption of a plan by which during the next four years one hundred new members may be added to the Board from the various churches, was only a self-preservative measure. Now that these questions have been satisfactorily settled, it is to be hoped that an organization which has had such a grand record in the past will take on a new lease of life and usefulness.

The malicious attempt of the Boston *Record* to make Rev. Louis Banks, the Prohibition candidate for governor, a party to the appointing of saloon-keepers as prohibitory inspectors, will not amount to much, except to show Prohibitionists what they may sometimes be inclined to forget—that every man they put up, even for the most trivial office, must be, like Cæsar's wife, above suspicion. The old party machine methods must not be allowed to creep in. Meanwhile Republican party papers are making all they can of this slip, forgetting what a huge compliment they are thereby paying the third party; for whoever thought of demanding or expecting such exceptional political purity from either of the old ones?

"It pains us to see the Sunday papers going wild, and attacking each other," says this same *Record*. There are multitudes of good people in the land whom the spectacle does not "pain" in the least. They are rather edified thereby. Let them squabble and fight and chew each other up in true Kilkenny-cat style. It will be all the better for decent journalism, that is content to make money six days in the week, and give itself and its readers a rest on the seventh. But there may be something in what the *Record* adds: "Someway the gloss seems to be wearing off the Sunday newspaper field, now that so many competitors are in it and so much scrabbling is being done. Apparently that gold-mine has its limits, and will not stand being worked too hard." If so, it will not be the first time that human greed has defeated itself, and found that, after all, it is cheaper and better to obey God.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 18, 1893.

The National Convention of the Local Preachers' Association, which assembled here last Saturday, has been holding daily sessions this week, or rather, two daily sessions. There are in the neighborhood of two hundred delegates, including two fraternal delegates from the Wesleyan Methodist church in England. The meetings have been interesting, not only to Methodists, but to the general public, and not the least interesting features were the song and praise services conducted with all the fervor and earnestness which was always characteristic of old-fashioned Methodism, to which the first hour of each session was devoted. The reports indicate the prosperity of the association and the great denomination it represents. Its college, Taylor University, located at Upland, Ind., although only four years old was reported as being firmly established and having a strong faculty. It has property valued at more than $60 000 and is free from debt. A resolution in favor of the prohibition of the liquor traffic and indorsing the work of the W. C. T. U. was adopted. The delegates called on President Cleveland, who held a special reception in their honor, Monday afternoon, and before they left the White House they did what was probably never done before—sang the long metre doxology in the East Room. This association is composed of local preachers, that is to say, preachers who as a rule are not pastors. Its objects are the promotion of fraternal intercourse, brotherly co-operation in all church work, including education, the advancement of the cause of temperance and the spread of Scriptural holiness. The visiting delegates are receiving many social courtesies and the pulpits of most of the evangelical churches have been open to them during their stay.

They were also given a practical demonstration of how a small missionary work, begun by one local preacher, has been made to grow into something that Washington is proud of, by the co-operation and assistance of ministers and members of all denominations, at the dedicatory services of the new auditorium of the Central Union Mission, held Sunday afternoon. The visitors found much to admire in the handsome auditorium with seats for twelve hundred people as well as in other portions of the large building owned by the Central Union Mission. This mission is maintained by an association composed of ministers, church members and many business men who are not connected with any church, and one of its rules is that at least four different denominations must always be represented by the members of its board of directors. At the anniversary meeting of the association it was unanimously decided to invite the revivalist Moody to hold a two weeks series of meetings in Washington this winter. Among the denominations represented by local pastors who delivered addresses at the dedicatory services were the Christians, the Methodists, the Presbyterians, the Episcopalians and the Lutherans, several of them having two ministers among the speakers. That gives a fair idea of the status of this mission.

An international commission, one member from each country, has been appointed to settle the long-disputed question of the proper boundary line between the United States and Mexico, caused by the shifting of the course of the Rio Grande river. These disputes have been the cause of endless trouble between the citizens of the two countries, and were it not for the disparity of strength between the two countries would probably long ago have led to war. It is hoped that the commission will succeed in reaching a final and satisfactory decision.

The fourth annual convention of the Young People's Christian Union, which has in four years reached in the United States a membership of more than 12,000, a remarkable growth when the membership of the Universalist church, to which it is attached, as compared with that of the other Christian denominations, is considered, was held here this week. About fifty societies, principally in the Middle and Eastern States, were represented at the convention. The Universalists have only one church in Washington, and that is a small one which was crippled somewhat several years ago by the withdrawal of its then pastor and some of its members to form what is known as the People's church; but its membership is large enough to handsomely entertain the delegates to the convention and they have liberally done so.

The hearing of several important cases before the Supreme Court will have to be postponed on account of the delay in the confirmation by the Senate of the nomination of Mr. Hornblower to succeed the late Justice Blatchford, as Chief Justice Fuller thinks they should be heard only before a full bench.

The House of Representatives passed the bill to amend the Geary Chinese Exclusion law after adopting an amendment providing that the Chinese who register shall also be photographed. Representative Bowers, of California, just before the debate closed, denied that he intended his recent speech against sending American missionaries to China as an attack on the Christian religion. The Senate is still in a dead-lock over the silver question.

REFORM NEWS.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

My last communication closed abruptly with an allusion to a Jesuit's view of Freemasonry. This disciple of Ignatius Loyola was evidently a man of thought, who had given much study and research to the subject. He had arrived at the conclusion that Freemasonry is a device of those who reject Christ, and more especially the Jews, who seek to use it as a means of supplanting the Nazarene, conquering and suppressing the Christian religion and regaining the ascendency they once held in church and state. He claimed to have noted the fact that the controlling degrees were invented by Hebrews, and that the Jews were usually conspicuous in the legislative and administrative bodies of this order, and he was confident that the rejection of Christ from lodge-worship was due to Jewish influence, and that no change affecting the vital or essential elements of Masonry could be made without at least the consent of those who deny the atonement. There is much in support of this view, but it struck me that my informant had overlooked, or failed to mention, some very important facts in the case. Accepting Rebold's account of the Creation of the Ruling Body in the Ruling Rite, we have a pro-

duction of exclusively Jewish origin in the Supreme Council of Sovereign Grand Inspectors General. But this same author affirms that all the rites of the Blue Lodge are strictly pagan in the first degree, that twenty five degrees of the Scottish Rite are the invention of Jesuit priests at Clairmont College, in the city of Paris, and that it was the successful agency used in suppressing liberty and restoring monarchy in Europe. It is doubtless true, as appears from the accepted history of Masonry, that Hebrews have employed it as an instrument to obtain power and compass their ends; but it is equally clear that the papists have made use of it for similar purposes, and that the papacy had far more to do in shaping its construction than Judaism. If we may credit Rebold's History of Freemasonry in Europe, Freemasonry is founded in paganism pure and simple. The twenty-five degrees succeeding the Blue Lodge, in Scottish Rite Masonry, are the inventions of Jesuit priests, to which eight degrees were added by seven Jewish adventurers in Charleston, S. C., in 1801. The fact is that no one class of false religionists can claim exclusive proprietorship of the order, for all have a share in its mongrel mythical traditions, dogmas and rites, furnishing common creed and altar at which all may substitute the "Grand Architect of the Universe" for Christ, and "deeds of the law" for the "righteousness which is thy faith."

If any one doubts the affinity of men of every conceivable faith in every conceivable shade or system of false worship, a day at the N. C. A. booth would remove all grounds for those doubts. Calvinists and Armenians, Annihilationists, and Future-Probationists, Mormons, Congregationalists, Buddhists, Baptists, Theosophists, Methodists, Spiritualists, Presbyterians, Unitarians, Disciples, Universalists, and what not, while declining to discuss the secret system, join in a common denunciation of all who expose the secrets of the lodge and unite in the cry, "Great is this Diana that has come down to us, whom all Asia and the world worshipeth, and loudly protest against our work, as if they were in mortal fear that their probation was to be shortened and the N. C. A. had come to "torment them before their time."

A well-dressed man, looking at Bro. Moody's picture, and reading under it his sentiment, "Come out from the Secret Lodge; better one with God than a thousand without him," exclaimed, "I am *heartily ashamed* of Mr. Moody. He ought to know better than to make such a statement as that. I am a Congregationalist pastor and I belong to a lodge. The lodge is doing more to help the poor in our place than the church," etc. I replied: "Possibly you are correct. A church whose pastor slanders the bride of Christ and yokes up with unbelievers in lodges is not apt to be of much use. The example and instructions of such a pastor would alienate all who had any faith in him from the church and lead them to the lodge. I think, sir, if Mr. Moody should chance to know you and the course you are pursuing towards his Master's bride, he would be as 'heartily ashamed' of you as you profess to be of him." J. P. Stoddard.

THE EASTERN AGENT IN MASSACHUSETTS.

Boston, Mass., Oct. 20, 1893.

Dear Cynosure:—Time forbids writing all I would like to this morning. A Christian Workers' Convention is absorbing much of my time and energy. The convention has been in session three days, this being the last. It is purposed to raise money to-day to send out three missionaries. No one questions the need of more consecrated missionaries. These friends seem to be called of God, and he will doubtless put it into the hearts of his children to provide the means. I have spoken four times since my last writing, and am pushing the work here on the same general lines as in the past.

Yesterday afternoon I fulfilled a promise to visit Sister Flagg, Bro. Dea. I. Leadbetter and other friends at Wellesley. I found Sister Flagg in usual health, surrounded by helps for her arduous literary work. How she finds time to accomplish so much I do not know. Many papers are soliciting her letters, as would be expected. Her aged father, realizing that his own strength is failing, leans more and more upon her strong arm. God alone can supply the energy and strength she will need to accomplish all she has so generously undertaken. Dea. Leadbetter, though feeling the infirmity of years, does not in the least lose his interest in reform. Though comparatively isolated from the busy world, on his farm, he watches the news of the conflict as it is brought from week to week in the columns of our paper. I must stop now to attend the convention.

W. B. Stoddard.

FOR THE NEW YORK STATE CONVENTION.

PREPARATIONS AT UTICA.

Edmeston, N. Y., Oct. 18, 1893.

In the midst of the canvass of the Schuyler's Lake neighborhood word came from Bro. W. B. Stoddard about a State Convention at Utica. His suggestion being generally approved, preparation was immediately begun by correspondence, and next morning (Oct. 12), after a long walk up the beautiful lake road, I took a train at Richfield Springs, reaching Utica at noon. The pastors of several churches were away from home, but Rev. Messrs. Gennann and Bierdeman of the Lutheran churches were glad of the proposed meeting and promised co-operation. The Free Methodist conferences sat lately, and their ministers are hardly yet settled. The brethren of the Utica church were soon expecting Bro. Kendrick, from Illinois, to aid them as pastor. Consulting with them after an excellent prayer meeting, they were ready for the convention, and will aid in every way, and, if best, will open their fine brick church to the convention. There will be aid from other churches also, which will be developed and organized immediately. Utica has hardly been reached by our reform discussions. The visit of Pres. C. A. Blanchard, nearly twenty years ago, is remembered still, as also that of Bro. W. B. Stoddard in recent years. But the page after page of the city directory given up to the roll of secret societies proves the unwelcome fact of powerful lodge influence, if we did not know it from the prominence given to the asylum for indigent Masons and their families. This is a large and expensive building, in the eastern part of the city. Pictures of it are prominently displayed in the hotels, labeled, "Our Pride." This significant title is doubtless true. The institution ministers more to the pride of the lodge than to the distresses of the poor. It is a powerful appeal, nevertheless, to an unthinking public who forget an hour after they read the lodge reports that but one dollar in three that come into the treasury of the secret order goes out for helping the distressed. But if the truth struggles against tremendous odds, it has a more powerful helper. We shall be well able to overcome through the grace of our God upon us. Returning from Utica, on Friday, to Otsego county, the time has been fully occupied in the vicinity of Schuyler's Lake, Edmeston and Garrattsville. The master of the lodge in the first-named village, having given out that the lodge-room would be open to me for an address, word was sent to him that I thankfully accepted the offer and would return by Thursday to improve it. There

(*Continued on 9th page.*)

CORRESPONDENCE

OPEN-AIR WORKERS' ASSOCIATION OF AMERICA.

21 Water St., Brooklyn, N. Y., October, 1893.

Editor Cynosure:—Remembering the interest taken by the Christian papers and people in open-air and tent work when our association was formed last spring, an interest which has been continued during the summer toward Mr. Moody's efforts in Chicago and that of others elsewhere, and thinking that perhaps you had not received a concise account of the Section Conference on Open-Air Work held in connection with the Evangelical Alliance Congress in Chicago, we send the following report, made by our representative there. We hope you will find a place for some or all of it on your pages.

The Section Conference on Open-Air Work was held on Tuesday morning, Oct. 10, in the Memorial Art Palace in Chicago.

Rev. E. H. Pyington, of Brooklyn, N. Y., presided and made the opening prayer.

Prof. Graham Taylor, D.D., of Chicago Theological Seminary, said: "Open-air preaching is indispensable to the entire fulfillment of the church's mission to society. It is practicable. It is advantageous to both church and community. It reaches non church-goers of our large cities. Not many, perhaps, are converted at the open-air service, but many do follow the preacher to the church, become interested, and scores are thus brought to Christ. Once, when preaching from the rear of a Gospel wagon, Prof. Taylor invited his audience to come with him to an evangelistic meeting in the church. Instructing the driver to proceed slowly along the street, he kept on preaching. The crowd followed and when they reached church, over 100 men entered. Roman Catholics in large numbers attend. They seem to welcome and appreciate effort and message. Some are converted and become Protestants; others are blessed and stay in their own communion. No need of trouble with police. If they are consulted previously, their authority recognized, and their co-operation requested, they will prove friends. Congregations, including Romanists, will join in the Lord's prayer, which often is very helpful and inspiring. It is good for country as well as city. In one Connecticut town a union open-air Sunday evening service on the village green drew out 300—double the number who would have entered the church on summer evenings.

"Interest manifested in audiences should be followed up invariably in after-meetings, indoors or by personal address."

Rev. C. H. Tyndall, of Broome St. Tabernacle, New York City, said: "We hold open-air meetings the entire year, and always have good audiences, even when it is so cold that the speaker's overcoat must be buttoned. It is a regular church service, the notice being on our bulletin with all the others. The meetings are near the Bowery; the audience consists mainly of men, not only those on the streets, but those in an adjacent hotel who raise their windows and listen. Several speakers, each taking about five minutes, we find the best arrangement. Our ladies speak, holding the interest, and generally making the deepest impression. Audience is always quiet for them. Meetings are sustained by yoke-fellows' band, assisted by a committee of the Christian Endeavor."

Others also spoke. R. A. Torrey, *Pres't.*
Frank H. Marston, *Sec'y.*

E. T. M'INTIRE IN RHODE ISLAND.

Boston, October 14, 1893.

Dear Cynosure:—By kind invitation, I accompanied Bro. Davis to Providence, Rhode Island, to attend a convention held at the Helping Hand Mission in Olneyville, that wickedest part of Providence. There we had a good chance to testify to the saving power of Jesus on Saturday evening.

Sabbath morning we had a prayer and praise service, at nine o'clock, and from there we went out into the square at Olneyville. Bro. Davis presented the plan of salvation in the most convincing manner.

There he invited me to give my testimony in regard to my conversion and secret orders and wanted me to talk as long as I desired.

We had a large audience of very attentive listeners; and when the invitation was given to those who wanted to become Christians, one man came forward and gave me a hearty shake of the hand and said that he wanted to find the Saviour.

We closed our service at eleven o'clock, and Bro. Davis and I attended the Broadway Baptist church, where they have a Sabbath-school of one thousand, an average attendance being between seven and eight hundred. They have the largest Sabbath-school in the city, and I think in the State. The school was held in four different rooms in the church. Bro. Davis spoke to the primary department. The whole school was invited into the auditorium, where Bro. Davis was to address them; but he insisted that I should speak to them in his stead, and wanted me to tell all I could in a nutshell, of my experience in secret societies. It was a grand opportunity to talk to the young people and prejudice them against the great evil.

In the afternoon Bro. Davis again preached in the mission, and in conclusion spoke of the evils

of Masonry and Odd-fellowship, using logical arguments that were indisputable.

At the evening service we had representatives from the various churches, many of whom were Masons and Odd-fellows. Every available place was filled.

God wonderfully helped Bro. Davis to fearlessly proclaim his whole truth. After the evening sermon, I spoke on the evils of lodge religion. At the close the people came to me eager to hear more about my experience in secret orders.

One man said that I had touched a number of points that to him were vital. He was a member of secret orders, but not at rest about remaining in them, and asked my advice about leaving. He said that they were sending him continually invitations to banquets and balls, which were accepted by himself and children, who were growing to be fond of the excitement and late hours. He was insured in these orders, so that his family would be provided for in case of his death. I gave him Scripture how to get out of them, and that was this: "Trust in the Lord and do good, and so shall thou dwell in the land, and verily thou shalt be fed." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "He will not see the righteous forsaken, or his seed begging bread." The Lord blessed us in striving to help others out of darkness into the light.

Yours truly, E. T. McIntire.

COLORED ODD-FELLOWS QUIT THE LODGE.

Charleston, Franklin Co., Ark., September 25, 1893.

Editor Cynosure:—Last year I read your excellent paper and gave it to my neighbors, for which I am called a "crank," "an old fool," and an Anti-mason, and pitied for spending my money for such "trash" as Finney's and Ronayne's expositions of Masonry. I thank God that he ever raised up such men to give the world knowledge of the evils of Masonry and other secret societies. Thank God, the light begins to shine in this dark land!

I preached to a colored, hoodwinked Baptist church, containing many Odd-fellows, and they acknowledged that they had been deceived; that the Masons had driven them from their lodge; that their charter was burned, and that they would not organize again. When they had sued the men who drove them from the lodge-room, the Masons had come into court and so far defeated them that the Odd-fellows had been mulcted in the costs of the suit. They now thought that Odd-fellowship was poor protection, and would have no more to do with it.

I proved that St Paul had been waylaid by an oathbound secret society, intending to kill him, and that they had tampered with officers of the law, as courts are juggled now to save Masons from the gallows. (Acts 23:22)

(Rev.) Chas. P. Pagot, (colored.)

We are always glad to hear from our colored friends in this reform. We know that their hearts are in the work, and rejoice whenever we see the evidences of their success in overcoming the works of darkness.

Last week we received an interesting call from Rev. Byron Gunner, the colored Congregational minister at Lexington, Ky., where he labors under the auspices of the American Missionary Association, to whose meeting at Elgin, Ill., he was journeying. He reports that he has recently obtained an eligible site for a new church edifice at that place, and thereby hangs an interesting tale. The ground selected was, before the war of the Rebellion, occupied by a slave pen, in which Negroes were locked and kept, and then auctioned off to the highest bidder. Among those subjected to this degradation were Mr. Gunner's parents. When the Yankees captured Lexington, the slaves were set at liberty and Confederate prisoners were confined in it. In some manner the rebels fired the prison and destroyed it. The key of this old slave pen, however, was secured by a colored resident and preserved, and was shown to us by Mr. Gunner. It is about one foot in length, and formidable in appearance, and possesses a national interest as a memento of the work of emancipation. Mr. Gunner will see that it has a prominent place in the new Congregational church.—Editor Cynosure.

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In Brief.

ODD AND UNCOMMON.

An English nobleman, lately deceased, left his horse trainer $80,000, his cook $5,000 and his chaplain $1.000.

Georgia is said to have a man so economical that he jumps the fence every day so as to avoid wearing out the hinges on his gate.

The receipts from traffic on the Brooklyn bridge are fifty dollars a day less than last year, but many people use the promenade, which is free.

On September 23 a colored woman, of Savannah, Ga., gave birth to five boys, and there is good prospect of their thriving and growing to manhood.

Lloyd's shipping report shows that during the past twelve months the United States has surpassed all other nations in the amount of new steamship tonnage registered.

During the year 1891–92 nearly 500 American locomotives were exported to foreign countries. Brazil took 193; Cuba, 86; Mexico, 34; Chili, 23: Japan, 12, and an American locomotive hauls the train from Joppa to Jerusalem.

Electricity and steam had a tug of war at Chicago recently. An old steam locomotive was matched against a new electric engine. When the word was given to start, the latter buzzed and scattered lightning round, while the switch engine gave a few puffs and started off with its antagonist in tow.

Three years ago William Brown, of Lost Creek, Pa., walked down a mountain path to the Philadelphia and Reading railroad tracks just in time to have his leg cut off by a passing train. A few weeks ago he was on the same mountain, walked down the same path, and at the spot of his former misfortune, he tripped and fell and had his remaining leg taken off by the same train.

Some Maine officials are credited with running across a molasses hogshead, not long ago, which bore a suspicious address. They opened it and found a barrel of whisky inside. Encircling the inner barrel was a strong framework upon which the outer barrel was built. The bungholes were opposite each other, so that the stuff could be pumped out without breaking the hogshead.

F. H. Wheelock, a St. Paul engineer, has just completed a model of a new electric fire engine, a pattern for which will shortly be obtained, that seems destined to work a revolution in fire extinguishing apparatus. It does away with the use of coal, and can be put in action with one horse and one man less than the engines now in use. The engine weighs but 4,500 pounds, and is of seventy horse-power.

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, OCTOBER 26, 1893

MASONRY, RELIGION AND THE MORAL LAW.

Bro. W. J. Gladwin, Bombay, India, sends us the following, from an English Freemason:

"I am a Freemason of the English constitution, which materially differs in faith and ceremonies from the American, if the books are a correct version. I am still much of the same mind as heretofore, as we put quite a different construction on the aims and objects of the fraternity generally than do our American brethren. I think myself that they have no right to arrogate to their society a religious complexion. English Freemasonry looks more especially to the 'moral law'; Americans make Masonry (or rather make it out to be) nothing short of a religion. This is decidedly wrong. It is the same old story. A good thing can be brought into disrepute by the mistaken notions and errors of its followers, similarly as Christianity is by papists."

Admitting what this correspondent says of the distinction between English and American Masonic aims and objects to be true—as for morality on the one side, and religion on the other—we deny that English Freemasonry is any more moral than the American. We do so on the authority of an English lodge charge-book in our possession and that of the American Masonic publication known as "Ecce Orienti," designed for the use of the fraternity. Take the Master Mason's obligation, as an example:

ENGLISH:—"I will maintain a Master Mason's honour and carefully preserve it as my own; I will not injure him myself, or knowingly suffer it to be done by others, if in my power to prevent it; but on the contrary, will boldly repel the slanderer of his good name, and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister and his child."

AMERICAN:—"I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger except it be in the necessary defence of my person, family, or property. I will not cheat, wrong or defraud a Master Mason's lodge, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power. I will not have illicit carnal intercourse with a brother Mason's wife, his mother, sister nor daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it."

In both cases the "moral law," which the English Mason says is the basis of English Masonry, is badly cracked, since it applies only to a part of humanity, and discards all the rest—*not* loving our neighbors as ourselves, unless they belong to our fraternity. Let us hear no more boasting of Masonic respect for the moral law in England or America.

As for the religious aspect of Freemasonry, we turn again to the English lodge charge-book and the American "Ecce Orienti," page 25, Entered Apprentice degree.

ENGLISH:—*Worshipful Master*—(To Candidate): "Mr. A. B., in all cases of difficulty and danger, in whom do you put your trust?" "*Candidate:* "In God." *Worshipful Master:* 'Right glad am I to find your faith so well-founded," etc.

AMERICAN:—*Worshipful Master:* "Mr. H., in whom do you put your trust?" *Candidate:* "In God." *Worshipful Master:* "Give me your right hand. Your trust being in God, your faith is well founded."

"The religion of Masonry is pure theism."—*Mackey's Lexicon, Article "Religion"* "Freemasonry is not Christianity."—*Mackey's Encyclopædia, p 641.* So the religion of Masonry is heathenish, permitting the worship of any deity most in fashion in any country. It enjoins morality so far as its Master's family is concerned, and nowhere else. So the less that is said of the religion and morality of English or American Masonry, the better. There is no difference between the two.

THE CHURCH PUT TO SHAME BY THE LODGE.

As there is on earth nothing so exalted, so pure, so excellent, that Christians may not derive benefit from the contemplation of it, so there is nothing on earth so low, degraded, or mean, that may not, at some time, become to Christians an object lesson full of instruction. It may take the form of rebuke for neglected opportunities of doing good, or it may be merely a slight suggestion for a Christian work that will spread and become a power throughout the world. It was in this connection that Paul wrote this memorable passage in 1 Cor. 1: 27–29: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

We have been led into this train of reflection by an article printed in the *Inland* (St. Louis), an illustrated Christian Endeavor monthly, in which occurs the following. It is a startling photograph of a degraded church; for any church that will allow itself to be surpassed in Christian work, or even in common benevolence, by a profane secret lodge, has surely fallen from its high position and prerogative as the bride of Christ, and is no longer worthy of his love:

"The church acknowledges that its mission is, in part, to help the unfortunate and to assist those who are in need. Is this being done in a systematic and satisfactory manner? Certainly among the household of faith is the obligation binding to visit the sick and minister unto them, and the church may point to many bright instances of recognition of this duty. What, though, was likely thought by those outside of the church of the following actual occurrence?

"In a town just small enough for everybody to know everybody else, a young married man was suddenly taken ill, and the fact was announced in the local paper the next morning. He was a member in good standing of one of the leading churches, and was also identified with a fraternal order. Before eight o'clock on the morning the announcement appeared, representatives of his lodge called at the home of the young man to know if any one would be required to sit up at night with him, or if assistance of any kind was needed, stating their desire to be of service in the hour of trouble. Indeed that was brotherly love. But what of the church?—well, after his recovery, they were glad to see him at the meetings again.....

"Evidently we should thoroughly analyze this most important matter, and, knowing what the world thinks and the reason for so thinking, we should not hesitate to return to primitive Christianity; we should, in humiliation, acknowledge our unworthiness and, by the grace of our Lord, show to the world that truly the Gospel is the power unto salvation, and that ours is a service of love devoid of selfishness."

Thus in accordance with our first proposition, that the meanest things on earth are often helpful object-lessons to Christians, we have here an instance where lodge "benevolence" (costing $3 to dispense charity to the amount of $2) puts to shame the church which professes to have been founded by our Lord Jesus Christ. Such a church should have our prayers for its restoration to its first works and its original devotion to its Founder; but there is nothing in the lodge, with all its boasted excellence, that deserves our praise, since, even at its best, it is unworthy of any comparison to "the church of the first born" with which all Christians should rejoice to be in the closest communion.

MASONS FOOLED BY SPURIOUS MASONRY.

Among the dispatches sent to the daily press, October 13, was the following, which needs but little comment. It came from San Francisco, California:

Master Masons of this vicinity have been badly fooled by an impostor called C. C. Burt, assisted by a Dr. Wilson, of Boston. Besides victimizing them in a financial way, he coaxed them into believing in a spurious ceremonial which he termed the "Royal Masonic Rite," claiming for it ninety-five degrees. It is really a revival of the Memphis rite, suppressed in France long ago, and revived since in England and the United States, only to meet the same fate. A circular of warning issued by the Masons says that one Harry Seymour, of New York, now deceased, surreptitiously obtained copies of the work and, with forged authority, brought it to the United States, and even went so far as to invade England with it, in which he was assisted by a Past Grand Master of the Grand Lodge of F. and A. M. of California, now deceased; but both were driven by the Grand Lodge of England from its shores, or they would have suffered trial and imprisonment as frauds. A leading Mason said of the fraud: "We do not complain so much of the financial injury done by the fellow as of his success in getting us to run off after false gods and do homage to downright humbuggery and tomfoolery."

We have an idea that there is no more "downright humbuggery and tomfoolery" in the Memphis rite than in the Scottish; for Mackey's Encyclopædia (page 497) says: "Like all Masonic rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three degrees of Ancient Craft Masonry." The principal objection to it in this country is that the Masonic moguls here repudiate it, and what they discard all other Masons must avoid.

THE "SUICIDE" OF DR. GRAVES.

A Denver (Colo) dispatch reports that "Dr. Graves, the famous poisoner, who was supposed to have committed suicide in jail, is not dead. It is maintained that a pine log occupied the coffin. The story is that Charles N. Chandler, a wealthy citizen of Thompson Center, Conn., arrived here Tuesday in company with Stephen Morse of that place, which is Dr. Graves' old home and where the body is supposed to have been buried. These gentlemen told a hotel man that Dr. Graves was not dead; that the casket was opened at the grave in Thompson Center, against the protests of the widow, and found to contain a pine log instead of a dead body; and that the supposed dead doctor is now enjoying his liberty in a foreign country. A rumor has been current here for some time that the body carried from the cell in the county jail on that Sunday morning was wax, and not the flesh of the alleged poisoner. It is believed that the parties to the deception are some high officials and a secret organization. This rumor was strengthened by the fact that no one was allowed to view the remains except the most intimate friends of the Graves family; and also that Mrs. Graves refused to allow the body to be embalmed before shipping it to Massachusetts."

The foregoing, the substance of which appeared first in the Denver *Evening News*, indicates what we have already suggested, that Dr. Graves, who gloried in his Freemasonry, and declared on his Masonic oath that he was innocent, has succeeded in outwitting the law, and is alive and free. That his escape was effected through the agency of some high officials in a secret (Masonic) society seems to be conceded.

We have never held that *all* Masons make use of their fraternity for the perversion of justice and the protection of crime, but we do hold that it is capable of being so used, and is therefore a *dangerous institution.* Wendell Phillips was right when he said: "Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

SUCCUMBED TO THE LODGE.

The great Baptist University of Chicago, richly endowed through the benevolence of distinguished men of wealth, notwithstanding the reputed opposition of President Harper and the faculty to college secret socities, has been invaded by a chapter of the Greek-letter secret fraternity known as the D. K. E., or Delta Kappa Epsilon, under a charter granted at a recent convention of the order at Minneapolis. "This action," says the *Inter Ocean*, "is the result of the untiring efforts and persevering zeal of several Chicagoans, including Judge Julius Grinnell," with others, "all of whom are members of the Delta Kappa Epsilon Northwestern Alumni Association."

"These prospective 'Dekes,'" adds the *Inter Ocean*, "have been under the impression that their order has been kept a profound secret and that the organization would prove a complete surprise to both the faculty and the students. This is the first Greek-letter society to openly avow its intention of establishing a chapter in the University of Chicago, the reason of their reluctance being what they term President W. R. Harper's antagonism to all secret societies. In the latter belief the students are wrong. The *Inter Ocean* knows that Dr. Harper has no antagonism to secret societies, and that it was the faculty and not he that notified the students long ago that secret societies would not be permitted in the university unless the members lived up to the university regulations. This provision was not to be construed as permission to organize. Nor has the action by the prospective 'Dekes' been a surprise, for the reason that the faculty has been informed all along of what was going on. The reason that the faculty is opposed to secret societies is that they believe that they are boyish institutions that have no place in a dignified university; that they lead to the discussion of politics and other elements inclined to be disturbing. The regulations of the University of Chicago provide that if any student insists on becoming a member of a secret society, he must have been a student there for at least one year. The societies must submit all their house rules for acceptance to the faculty, and the names of every member must be known to the faculty. In case any student declines to abide by these regulations, he will simply be expelled. It is a fact also that the professors who came here from Yale and Harvard, and who were originally enthusiasts on Greek-letter societies, and who are still members thereof, were the first to insist that they should have no foothold in the University of Chicago."

Now that we have the reason why the faculty is opposed to secret societies, from such a trust-

worthy source, will some one rise to explain why they allowed the D. K. E. to invade their precincts with its midnight orgies? We have an idea that the love of patronage is at the bottom of their acquiescence—the hope that the popularity of the institution may be augmented by this "classical" acquisition.

NATURAL RIGHTS AND THE PUBLIC GOOD.

The rights of men are in nowise affected by majorities and minorities. If they exist at all they are real and absolute, even though all men should consent to their denial. Natural rights are the gift of God to humanity, and, as such, are inalienable. The right to life and to national liberty (including the rights of conscience and of religious worship), belong to the inalienable class. If the whole world should agree to deny them to a single person, they would be none the less sacred.

There are other rights which are relative, and grow out of relations of men in society. Among these are the right of suffrage and of eligibility to civil office. Such rights, when once conceded and not forfeited by crime, are, and should be, as sacred as the rights of nature.

"The first and primary end of human laws," says Blackstone, "is to maintain and regulate those *absolute* rights of individuals;" and a due regard for the general welfare requires that this primary object be steadfastly adhered to.

Much misapprehension has existed as to the relation of the public welfare to these natural rights. Most of the opressive acts of tyrannical governments have been decreed and enforced because they were supposed to be essential to the public good. Acts of uniformity in religious beliefs and modes of worship have been one of the common forms of oppression. It was supposed that the public good required such uniformity, and the laws of Great Britain and of some of her American colonies were made the instruments of oppression; not with any purpose of being oppressive, but in the name of religion and out of a regard for the general welfare. How utterly mistaken were the men who made and executed such laws we can now see; for what was designed to secure public tranquility was the most prolific source of conflict and injustice.

A due regard for the public good in the days of slavery was suffered to require that slaves should not be taught to read, and that they should not be emancipated unless they were sent out of the State. The same kind of regard for the public good excludes Negroes from the advantages of the best schools in the South, and compels them to ride in separate cars on the Southern railroads. The so-called public good is made to be subversive of natural justice and the rights of citizenship. Doubtless a majority of the people of Kentucky favor the principle of caste. They have embodied that principle in "the separate coach-law" that has just gone into effect. But they have forgotten that the will of the majority, when opposed to natural justice, can never be embodied in the forms of law, without injury, rather than benefit, to the general welfare.

—Rev. H. L. Kellogg was to have spoken at Herkimer, N. Y., last Sabbath, and will probably do so at Syracuse next Sunday.

—Rev. J. P. Stoddard and Mrs. Anna E. Stoddard attended an interesting meeting in the Evangelical Lutheran church at Englewood, in this county, on Sunday evening last, and availed themselves of the opportunity offered of presenting the solid truth about the lodge system, with good effect.

—The *Catholic Review* charges that Abraham Lincoln was a Freemason. It is a matter of record that within a few days preceeding his assassination a high Masonic official in Illinois made the statement that Mr. Lincoln once applied for admission into a State lodge. His application was favorably received, but Mr. Lincoln failed to appear for initiation, and probably died without the burden of the horrible Masonic oaths upon his soul.

—Messrs. W. A. Wilde & Co., 25 Bromfield street, Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's twentieth annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

—In one of the Ohio towns a good brother, who owns some Anti-masonic books, loans them to persons in other places, if the borrower will pay the postage both ways. In this way he is reaching the people and carrying the truth to those who are unable to purchase our publications. Let the light shine.

—Chicago policemen, who have been too demonstrative in their zeal to stop the preaching of Evangelist Rice and his wife on frivolous charges, have been notified by Chief Brennan not to make any more such arrests except for actual infractions of the laws of the State. The order has had a good effect.

—One of the comic writers introduces a conversation between a Union and a Confederate veteran, in which the former remarks: "We vanquished you in nearly every battle." "True," is the reply; "but from the looks of your pension list it would seem as if we wounded every mother's son of you!" The story is very suggestive.

—The North Michigan Conference of the United Brethren in Christ, at its recent session, left this testimony on record: "We have no confidence in those numerous societies that lock their doors and forbid an open investigation of their inward working. We are candid in our convictions regarding these institutions, and shall continue to work and pray for their complete overthrow." The truth has made these brethren free.

—A movement is in progress looking to a combination of all labor unions and orders under one central authority. In December next delegates representing the entire American Federation of Labor are to convene, and then the proposal for a closer confederacy will be discussed. Its objects, so far as published, indicate a conservation of all the influence maintained by the present organizations. We shall refer to them again next week.

—In answer to our query in a recent issue of the *Cynosure*, the *Free Methodist* says: "Many of our preachers give the anti-secret reform its due share of attention, while others, perhaps, might be reported as delinquent in the matter. While Free Methodist preachers may not feel it their duty to give their time wholly to this one reform, they should not fail, as opportunity offers, to 'cry aloud and spare not' against the corruptions of the secret lodge system."

—Prison Reformer Wines claims that among the evils connected with the immigration of foreign criminals we must place the exclusion of American boys from trades by the rules of alien labor unions. If the members of these selfish, tyrannical, secret labor unions are not criminals, the principles of their organization are vicious, as breeding conspiracy against the interests of all workmen who refuse to unite with them, or capitalists who decline to be governed by them.

—Our correspondent who writes from Big Springs, Kansas, asking the meaning of the Scripture in Matt. 16: 19, is informed that our Saviour appointed Peter to open the kingdom of heaven to all believers, which service, as the human instrument of the Lord, he performed on the day of Pentecost in that glorious sermon which he preached on that memorable occasion to representatives of about all the nations of the earth. The "keys" were furnished by the Holy Spirit; they were spiritual keys; and the fact that they are spoken of in the plural number is due to the peculiarities of the Oriental imagery—to open the outer and the inner doors. The kingdom having been opened then by divine authority, it has never been closed, and never will be until the end of the world.

—The New York *Catholic Review* intimates that the church which it represents so energetically, without carefulness as to correctness, is troubled with "flunkeys." This is what it says of the recent Catholic Congress in Chicago: "The delegates to the Catholic Congress resolved that the Catholic Truth Society was a bully good thing, or words to that effect, and then they went home without planking down their dollar for a year's dues to its treasury. Its fourteenth quarterly report, just issued, has a gloomy story to tell—its funds are so low that it has had to suspend the publication of new pamphlets. It is languishing for want of support." Did the *Review* ever read how the image of Dagon was thrown down and dismembered because it was worthless? That was God's method of warning against all religious shams.

—Archie McNeil, Secretary of Alcona Lodge, No. 322, Alcona, Mich., writes: "Some three years ago I received an exposition on Revised Odd-fellowship, and upon reading it I made up my mind to join the order. I have done so; think it is a splendid society. If a man lives up to its teaching he is a Christian man—straight-forward and upward—honest and true." Mr. McNeil is entitled to credit as the discoverer of Christianity in Odd-fellowship; but we fancy that he would fail to recognize real Christianity, which exists only outside of any order that, like his own, officially and persistently casts Christ out of its ritual and lodge prayers.

—The more we examine the reasons for our warfare against the lodge, the greater the magnitude of the reform appears. The interests of our whole country are involved in its success; the church, the family and the state are deeply impregnated with the evils of the lodge, and these evils are constantly growing and jeopardizing the very foundations of equal and just government. Week after week, month after month, and year after year, the N. C. A. and its faithful band of workers are striving to arouse the people to a sense of the dangers with which our whole constitutional fabric is threatened by this formidable instrument of Satan. From the papacy, which is the greatest of all secret societies, to the Good Templars, which is the weakest, the public good is menaced by secret combinations, some of them much more formidable in their operations than others against the general weal; but to cease from opposing all of them would be to compromise the truth and stifle the convictions of long years of experience. It is time that the people of this country felt the importance of our work.

—The Odd-fellows' lodge claims to be founded upon the "golden rule," to do to others as we would have them do to us. It has for its object, ostensibly, the giving of light to the novice, at his initiation, and when he sees it, amid the fol-de-rol of the ritual, it gleams from the torches of the scene-supporters, standing beside the conventional coffin and a plaster-of-paris corpse. Even in the light of the "golden rule," living up to it in its broad spirit, the lodge would be only *half* a Christian lodge—and it never went beyond this—for it rested alone on the relation of man to man, not allowing reference to the Author of that "golden rule" in its prayers. But it does not live up to any of the "golden rule." It takes a man's money, and when he is sick doles it out with a sparing hand. Another sick man, known to be quite as reputable as the first, will get nothing from the lodge, simply because he does not belong to the order. He has paid it nothing; he receives nothing—no "benefits," no "sick visits." Somehow it reminds us of the parable of the Jericho road. It is evident that the Good Samaritan did not belong to the lodge of the priests and Levites.

REFORM NEWS (*Continued from 5th page.*)

is no fear, however, that the key will be turned for any such discussion.

Reaching this place on Saturday evening, a place was kindly made for me in the home of Daniel Colegrove, who, with his wife, though both are aged and feeble, yet endeavors to maintain the Free Methodist church and its testimony against abounding evils. Bro. Coons, the new pastor, is hopeful of a good work for God here. By his request I spoke in the Sabbath afternoon service, on the paganizing of America by the lodge. In the forenoon, Rev. Mr. Griffiths, the Baptist pastor, invited me courteously to assist in his service, and gave an opportunity for a few minutes to give notice of our State Convention and the work it hopes to do.

A providential opportunity to reach Garrattsville, seven miles away, being offered, and Rev. Mr. Clapperton, of the United Presbyterian church, extending me a Christian welcome, I spoke to his people in the evening on the dangerous and destructive influence of lodge altars. Two days of visiting, tramping, and arranging for further work here set me along until I return this morning to Schuyler's Lake, on the way to Utica.

HENRY L. KELLOGG.

The Home.

BURNING DRIFT-WOOD.

Far more than all I dared to dream,
Unsought before my door I see;
On wings of fire and steeds of steam
The world's great wonders come to me.

And holier signs, unmarked before,
Of love to seek and power to save—
The righting of the wronged and poor,
The man evolving from the slave;

And life, no longer chance or fate,
Safe in the gracious Fatherhood,
I fold o'er wearied hands and wait,
In full assurance of the good.

And well the waiting time must be,
Though brief or long its granted days,
If Faith and Hope and Charity
Sit by my evening hearth-fire's blaze.

And with them friends whom heaven has spared,
Whose love my heart has comforted,
And, sharing all my joys, has shared
My tender memories of the dead—

Dear souls who left us lonely here,
Bound on their last, long voyage, to whom
We, day by day, are drawing near,
Where every bark has sailing room.

I know the solemn monotone
Of waters calling unto me;
I know from whence the airs have blown
That whisper of the Eternal Sea.

—*John Greenleaf Whittier.*

THE SUPPRESSION OF A GREAT EVIL.

Once upon a time a Great Evil came into a certain nice, respectable community; and, as is frequently the case, in order to attract attention, it assumed the guise of a woman, while in reality, it possessed all the mean traits ever manifested by the worst of men. Seen from one of its sides, its form and features displayed a great degree of feminine beauty, which elicited exclamations of admiration from the spectators, and it was not unusual to hear honest, sober citizens saying to one another: "I declare! it looks pretty well;" and the next would gleefully respond, "you're right; it does."

But seen from its other side, which was seldom exposed to the public gaze, an emotion of distrust and disgust superseded all feelings of admiration, and the beholder uniformly turned away with a shrug of the shoulders, and pronounced it an abomination.

It was not long before the presence of the Great Evil wrought serious injury to the community, by creating a sense of insecurity in existing institutions that had always been deemed profitable, wholesome and trustworthy. Selfishness, monopoly, rapacity, intemperance and other vices began to crop out freely in places where liberality, honesty, benevolence, sobriety and virtue had always been rigidly exercised from principle; and it did seem, as Deacon Gooding expressed it, "as if the very Old Boy had broken loose." And the citizens generally were not slow in discovering that all these disagreeable developments might be directly traced to the Great Evil that had come among them.

Singular as it may appear, there was a division among the citizens concerning the best methods of staying the effects of the Great Evil; and nearly every one of the principal wiseheads had a plan of his own for restoring the community to its former condition of quietude and prosperity. To harmonize these various proposals for reform it was decided to call a public meeting at the City Hall for a discussion of the subject, and to adopt such measures as should rid them effectually of the baleful intruder. It was also announced that the Great Evil would be present at the meeting, and should then and there be seen on all sides in the rays of the strongest lime-lights.

At the appointed hour the meeting was called to order, and a prominent individual took the chair. The Great Evil was placed conspicuously upon the platform, where all could behold it in the glare of the illumination, with its brightest and best side turned toward the audience. Nearly the entire community had responded to the call to satisfy personal curiosity, and assist in the rooting out of the public enemy.

Professor Scholasticus, taking the floor, said that according to his way of thinking, Education would tend to very greatly improve the character of the Great Evil, and so reduce the hideousness of its bad side as to render it tolerable in the sight of the people. He had come prepared to demonstrate the value of his theory, and he hoped that an opportunity might be given for a trial of his plan.

Several gentlemen doubted the success of the Professor's proposition; but it was unanimously voted that he might proceed at once with his experiment.

Ascending the platform, he first turned the bad side of the Great Evil toward the audience, and the effect was terrible, so great was its corruption and hideousness.

"I will soon change all this deformity into grace and loveliness," said the Professor, and then you will witness how the magic power of Education can be utilized for the reformation of all mundane evils."

With these words he proceeded to unroll and suspend by cords, between the audience and the Great Evil, one by one, a number of sheets of gauze, of varying colors, each bearing the name of some one educational or social accomplishment. There were etiquette, philosophy, mathematics, music, art, social development; and as each fell softly in front of the Great Evil, its appearance, as seen through the gauze, was gradually improved; the hard exterior gradually softened, the rough places seemed smoother, the angles became graceful curves, and the entire figure assumed apparent beauty. At last the work of Education was accomplished, to the satisfaction of the Professor, and all the spectators cried with admiration, "How charming it is! What wonders Educationc an perform!"

At this point of the proceedings a quiet old gentleman, with a twinkle of fun in his eye, but who had once been bitten by the Great Evil, arose and exclaimed: "But the nasty old thing is still there all the same, and as ugly as ever!"

This served, in an instant, to break the charm that Professor Scholasticus had thrown over the audience, and the criticism seemed so reasonable that many wondered why they had not thought of that before. So when the hall had again become quiet, it was unanimously voted "that while the influence of Education should in no wise be deprecated, it certainly could do nothing to reform a Great Evil;" and the Professor rolled up his veils and departed in a state of mental depression.

Mr. Morality then approached the Great Evil, and thus addressed it: "See here now, why don't you be good and go away? Don't you see how badly you are going on, deceiving and injuring many harmless citizens without any sort of provocation? You really ought to be ashamed of yourself! Now you might easily reform and be henceforth known as a Great Blessing; but if you go on as you are now going, you will get yourself terribly disliked. Don't you know that if you are virtuous you will be happy? Do be good to yourself and us, won't you?" As he asked this question, the Great Evil frowned so wickedly upon Mr. Morality that it drove him from the platform in a tremendous fright, and the audience heard the word "Fool!" emphatically hissed from the ugly mouth of the Great Evil.

A beautiful young lady, the embodiment of grace and innocence, next approached the Great Evil, and the result was awaited with considerable interest, for the young lady, Miss Piety, was greatly esteemed. Advancing to the Great Evil, she modestly whispered to it a few words from Holy Writ that more than once have made other evil beings to stand aghast and cry for mercy. Then she gently but audibly repeated the precious promises of the Scriptures to those who turn away from the wickedness which they have committed and strive to do only that which is lawful and right.

The effect of this upon the Great Evil was manifested in a loud burst of anger from its lips and a blow from its hand, which happily missed the young lady as she retreated from the hideous presence.

It began to look as if the Great Evil had come to stay—to rule and ruin; and numerous stout hearts quailed as they meditated the calamity that had overtaken the community.

A gentleman prominent in business and social circles, Mr. Broker, was the next speaker. "Since the prospect of ridding ourselves of this Great Evil is not flattering," he said, "and looking at the matter from a business standpoint, I would suggest that it be licensed for a good round sum annually while it remains among us. If we must endure its ravages let us also enjoy whatever income we may derive from it. I admit it would be better to have it go away, but no inducement we can offer it would probably result in its peaceable departure; and so the next best thing is to tax it heavily while it continues here. I therefore move, Mr. Chairman, that a remunerative license be placed upon the Great Evil, renewable annually."

At this point in the proceedings, Mr. Public Opinion, whose influence had been often felt in the affairs of the community with the happiest effects, immediately arose and said:

"Ladies and Gentlemen:—I am surprised and incensed to find any person in this assembly in favor of perpetuating the presence of the Great Evil in this community by offering to license its actions. To do so would be not only to share in its wickedness, for all its income is the wages of sin, and we cannot afford to thus put ourselves into partnership with such a monster. No! Perish the thought! We see how futile have been the influences of education, morality and religion in ridding us of this abomination. And now comes Mr. Broker, with a characteristic proposal to keep it among us for a consideration, as if money, flowing in upon us by millions, could prove an adequate compensation for longer harboring among us the destroyer of our homes, our children and our community. Now, Mr. Chairman, and you, Ladies and Gentlemen, if you will do as I direct, and support me with your influence and adherence, we shall soon be delivered from the curse of this vile creature, and our community will be restored to its former prosperity and happiness."

Shouts of applause greeted the speaker, whose timely counsels had dissolved the spell which the proposed license had cast over the meeting.

"And now," continued Mr. Public Opinion, encouraged by the cheering enthusiasm of the audience, "if we rise in the strength of our manhood and womanhood, and with one purpose, we shall go from here the victors."

With these words the speaker displayed an ominous cowhide whip and approached the Great Evil, whom he thus addressed: "You vile beast, you must leave us this instant forever, or be flayed alive! We are in earnest, and of one mind; and if you find any comfort in any victory you have here won to-night, your exultation will be very brief. Take *that*—and *that*—and *that*"—and every "that" emphasized by a terrific blow from the cowhide whip, cut deep into the carcass of the Great Evil, causing its life-blood to flow in torrents. "And *that*—and *that!*"—and continuously the tough rawhide fell upon the Great Evil with unabated force, until unable to withstand such overwhelming energy, it laid itself down and died where it had stood.

And then there went up from that hall such shouts of joy and wild enthusiasm as you and I have never heard, and can only hear when a Great Evil has been crushed out of existence by the power of Public Opinion.—*Henry M. Hugunin, in the Union Signal.*

GRACE DARLING.

[In a certain aisle of the Transportation Building one will hear, every few moments during the entire day, from passers-by, the exclamation, "Here is Grace Darling's boat!" and also, quite often, the questioning response, "Who was Grace Darling?" The following is a sketch of the incident which made famous a young unknown girl on an island off the coast of England, and accounts for the reverential interest of many visitors to the Fair, as they see her boat.]

On the verge of the sea on the Northumberland coast of England is a little village of white-walled, thatched-roofed cottages clustering at the foot of a grim ancient castle. In the old Bamburgh churchyard near by is an unostentatious tombstone with a canopy covering, under which, carved in the stone, is a sweet girlish face, a slender figure in graceful pose, with tiny hands folded over her breast and her arm encircling an oar, the emblem of her greatness.

On the most exposed of the Farne Islands on the Northumberland coast is Longstone Lighthouse. Standing within the castle keep one can see, even in the darkest night, the revolving light

that sheds its intermittent gleams to warn mariners of the sunken rocks and perilous passages surrounding the group of islands known as the Outer and Inner Farne.

Here in this lighthouse tower, fifty-five years ago, was living Grace Darling, a name associated with heroism not only great, but sweet in unconsciousness of glory and in the gentleness of the humility which made her one reply to all who praised her, "I only did my duty."

On the night of Sept. 7, 1838, a steamer trading from Hull to Dundee, having disabled her machinery in the violent storm, drifted and struck on the deadly outer rock at 3 o'clock in the morning. The hull almost instantly parted and, with one exception, all the cabin passengers, twenty-five in number, were drowned. The captain was washed overboard with his wife in his arms. At 5 o'clock in the morning Grace saw from the lighthouse the vessel lying broken on the rocks nearly a mile and a half distant. This small, fragile girl, always rather delicate in health, was alone with her father and mother at the time of the wreck. With daring intrepidity she urged an attempt to rescue the shipwrecked survivors—if any there were. Her parents remonstrated, but yielded to her wishes and assisted her. She and her father stepped into their tiny cockle-shell of a boat, which could not have lived in the open sea for any length of time; it was pushed off by the bravely unselfish mother, and, in the face of the blinding storm, knowing that unless some of the shipwrecked crew were able to help them they could not return, under shelter of a range of rocks they crept, rowing with the gale, and by wonderful strength and skill they brought their boat to where the sufferers—nine in number—crouched. Darling himself picked the survivors off the wreck while Grace, with dauntless courage, managed to keep the boat from being dashed to pieces, and they returned to the lighthouse in safety. The storm raged on for three days in such wild fury that the survivors could not be conveyed to the mainland.

The Longstone Lighthouse was solitary and unknown no more. The daring success of this noble effort roused a warm and enthusiastic admiration throughout the world. A gold medal was awarded to William Darling, the father, while to heroic little Grace was given the highest honorary distinction of the Royal Humane Society—the gold medallion. These were forwarded to the Darlings through the Duke of Northumberland, who constituted himself the heroine's especial guardian and friend. Resolutions, awards, and other medals were bestowed by other National Humane Societies, money and gifts were heaped at Grace's feet by the wealthy and great who visited the wave-beaten, rock-bound tower. Even Her Majesty, the Queen, sent a mark of gracious approbation, and the gentle maiden, who in her pure loveliness and early death has been compared to a snowflake, found herself enrolled among the world's famous women.

In some respects this celebrity was troublesome. Applications for locks of hair came until Grace was in danger of baldness; the proprietor of a circus tried to engage her and groundlessly advertised her appearance; and even old William complained that sitting for his portrait seven times in twelve days was too tiresome.

Grace was quite unspoiled by the wealth of attention showered upon her. She only occasionally left her island, and invariably returned from the busy, crowded world outside with a stronger preference for her lonely life. Within four years after the loss of the Forfarshire her life was ended, and to her dying day the sight of the sea flying over the wrecked vessel was constantly before her imagination.

In the little church on St. Cuthbert's Isle containing her monumental slab Wordsworth inscribed this tribute to Grace Horsley Darling:

"Pious and pure, modest and yet so brave;
though young so wise, though weak so resolute."
—*Chautauquan.*

SENSE AND SENTIMENT.

Prejudice is the yellow jaundice of judgment.

Some men, like pictures, are fitter for a corner than a full light.

Let no one overload you with favors; you will find it an insufferable burden.

Learn the art to be preferred before all others, of being happy when alone.

It is no point of wisdom for a man to beat his brains about things impossible.

A compliment is usually accompanied with a bow, as if to beg pardon for saying it.

Repentance without amendment is like continually pumping without stopping the leak.

Promises made in the time of affliction require a better memory than people commonly possess.

Nature has given us two ears and but one tongue, in order that we may repeat but one-half of what we hear.

As the shadow of the sun is largest when his beams are lowest, so we are always least when we make ourselves the greatest.

Hearken, therefore, to the voice of consideration; her words are the words of wisdom, and her paths shall lead thee to safety and truth.

SECRET THOUGHTS.

I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds on to earth's remotest spot
And leaves its blessings or its woes
Like tracks behind it as it goes.

It is God's law. Remember it.
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered breath.

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping words and molding fate—
God's system is so intricate.

—*Ella Wheeler Wilcox.*

TEMPERANCE.

WHAT IT COSTS.

ELI PERKINS GIVES A LITTLE TALK ON THE FINANCIAL SIDE OF THE TEMPERANCE QUESTION.

"Britons," said President Cotton, "spend annually £130,000,000 of $700,000,000 in drink, an average of $19 for each Englishman."

Germany has 11,800 breweries, which turn out 864,000,000 gallons of beer.

America spends $900,000,000 annually for rum. The money wasted in drink in England, Germany and America would buy all the bread and meat eaten by the three nations. This awful burden compels twice the amount of labor in the world. This drink burden makes two-thirds of our sickness and three-fourths of our crime.

"Yes, but you don't have to bear this burden if you don't drink," says the drunkard.

You are wrong, my friend; I paid $425 taxes on my New York house last year. What was this tax used for? It was to govern a city where three-fourths of the arrests were made on account of drunkenness. I can govern myself, but I have to pay $425 a year to be protected from the criminal classes, made criminals through rum.

I was lecturing out in Kansas last spring, where they have prohibition. An intemperate man came to me one day and said:

"Yes, Mr. Perkins, this prohibition will bring ruin to the State."

"It will, will it?"

"Yes, it will impoverish us and destroy our business houses."

"Now, let's see about this, my friend," I said. "Let's examine this a little."

"If a Kansas farmer brings a thousand bushels of corn into Topeka, he gets how much for it?"

"Four hundred dollars," answered my friend.

"Now, if they take this thousand bushels of corn over to Peoria, how much whisky will it make?"

"Four thousand gallons."

"And this whisky is worth—how much?"

"Oh, after they have paid four thousand dollars revenue tax on it to the other thirty-six States, it will be worth about $4,600."

"And if this whisky should come back to Kansas you would have to pay about $4,600 for it."

"Yes; more too. We'd have to pay about $5,000 for it."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a great deal of idleness and crime. It would hurt us. I never did think whisky a positive benefit. I—"

"Well, how much would it hurt you?" I asked.

"Oh, I can't tell. I—"

"Well, I'll tell you," I said. "It will hurt you directly about $5,000 worth. You would sell the corn from which this whisky was made for $400, and then buy back the whisky for $5,000. You would be directly out of pocket just $4,600, and, indirectly, it would cost Kansas, in idleness and crime—caused by the 4,000 gallons of whisky—about $20,000. It would take 16,000 men a day a piece to drink it up, if they drank a quart a day each. The loss of 16,000 days' labor to Kansas would be $20,000, wouldn't it?"

"I declare!" exclaimed my friend, "I never heard it put in that way. I see it all plainly now. I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "if Kansas can save $25,000 on every thousand bushels of corn by letting it go over to Peoria, the more she is damaged that way the richer she will become, till finally, Illinois utterly impoverished, will have to call on Kansas to lend her money to build poor-houses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?" asked my friend.

"Why, her poor-houses. Your poor-houses and jails will become empty. Think of a poor-house with not a soul in it but the poor-master! Think of a jail without a convict—poor bankrupt jail and poor-house!"

THE BEER TRADE OF EUROPE.

The Paris *Temps* publishes some interesting particulars with regard to the quantity of beer which is now brewed in Europe, the figures, which may be taken as approximately correct, representing the average for the last five or six years. The total quantity brewed is 5,105,000,000 gallons, Germany coming first with a production of 1,071,066,105 gallons, of which 644,752,505 gallons are brewed in North Germany, 344,830,305 gallons in Bavaria, 70,953,750 gallons in Wurtemberg, 56,445,840 gallons in Baden, and 17,083,305 gallons in Alsace-Lorraine. Great Britain comes next with a total of 874,192,275 gallons; while Austria-Hungary is third with a total of 308,889,675 gallons; and France follows with about 225,000,000 gallons. These are the only countries in which the production reaches 100,000,000 gallons; but relatively to their population, Denmark, with 49,189,000 gallons brewed and Norway with 38,304,990, have a much larger production than most of the others. But Russia, with its vast area and large population, produces only 65,892,870 gallons, while the quantity of beer produced in other countries is: Switzerland, 26,694,495 gallons; Spain, 53,062,500 gallons; Turkey, 3,150,000 gallons; Italy, 3,099,665 gallons; Roumania, 2,225,000 gallons; Luxumburg and Servia, 2,092,500 gallons each; and Greece, 150,345 gallons. The *Temps* adds that the average quantity of beer brewed out of Europe is 380,668,815 gallons in the United States, 36,258,940 in Australia, and 4,966,020 in Japan.

It is announced that General Booth, of the Salvation Army, is "maturing a scheme for carrying on a war against the liquor traffic all over the world."

There were 785,285 men employed on the railroads of the United States last year. Many are required to be, and all ought to be, abstainers from intoxicants.

The Young Abstainer's Union of China now numbers in its several branches at Shanghai, Foo Chow and other cities, upwards of nine thousand members.

A significant fact is shown by the latest census—that the States where crime is not increasing faster in proportion than the population are prohibition States.

Kentucky is said to have been the first State in the Union to grant school suffrage to women, in 1845. Kansas followed in 1861. To-day the women of twenty-one States have this privilege.

Bible Lesson.

STUDIES IN THE EPISTLES.

LESSON VI.—Fourth Quarter, 1893.—November 5.

SUBJECT.—The Resurrection.—1 Cor. 15: 22-26.

GOLDEN TEXT.—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

| Open the Bible and read the lesson. |

COMMENTS BY E. E. FLAGG.

1. *Belief in Christ's resurrection essential to belief in our own.*—vs. 12–16. The doctrine of the Resurrection is one so commonly accepted at the present day, that we can scarcely make allowance for the incredulity with which it was heard by the heathen world of Paul's day. When he preached on Mars' Hill, the crowd listened to him patiently till he came to this one point of the resurrection from the dead. Then they dispersed, some mocking it as a crazy idea; others pondering it doubtfully, as something so new and strange that they did not know what to think about it. Greek philosophy had no place for such a doctrine as the resurrection of the body. The Stoics taught that the soul is ultimately reabsorbed into Deity, and therefore loses in the future state all individual being. The Platonists taught the immortality of the soul; but, believing matter to be the source and cause of all evil, they denied entirely any bodily resurrection. We can see that it was very easy to adulterate the Christian faith in its purity as the Corinthian church had received it from Paul, with the theorizings of their own philosophers—probably with the Platonist idea that there could be no resurrection, save a spiritual one, which was the same thing as denying it altogether, for it was denying the very corner-stone of the Christian faith: that Jesus rose again with the same body, only changed from corruptible to incorruptible, in which he had hung upon the cross and been laid away in the tomb. The whole Gospel hinges on this event, which was accordingly confirmed to all succeeding ages by the testimony of many eye witnesses—no less than 500 at once, the greater part of whom were living at the time the apostle wrote, as it was then only about twenty-five years from the time of the crucifixion; and finally he was seen of Paul himself, as of one born out of due time. Yet his testimony was none the less trustworthy, for it was not as a spirit that he saw Christ, but clothed with his glorious resurrection body, as John saw him in the Island of Patmos. All meaning would be taken out of our Saviour's resurrection "if the dead rise not," and it would be proved on the face of it a fable. And if Christ be not risen, how vain all efforts to save men; how vain the Christian faith itself! Christianity would be a lie, the Gospel a tremendous failure, and mankind could only take refuge in the Epicurean philosophy:—"Let us eat and drink, for to-morrow we die." "And we are found false witnesses of God," willful deceivers, for if there is no resurrection for us in the future, there can have been no resurrection of Jesus in the past.

2. *Christ's resurrection the basis of our Christian hope.*—vs. 17–19. If Christ has not been raised, then it follows that there has been no atonement, and our sins are still unforgiven. Then they who have fallen asleep trusting in him are perished. They might as well have died like the heathen around them, without hope. "For if in this life only we have hope in Christ, we are of all men most miserable." We lose both this world and the next.

3. *The fact stated.*—vs. 20–23. The apostle, now turning from this melancholy hypothesis, states the blessed and glorious fact, "Christ has risen, and become the first-fruits of them that slept,"—the earnest of our own resurrection to a glorious immortality. Life must come through the second Adam, as death came through the first. As we must all die, so we must all be made alive. "But every man in his own order." As there are fixed laws which control the motions of the heavenly bodies even when they seem most erratic, so

> "That divine far-off event
> To which the whole Creation moves"

must have its slow, orderly unfolding. The righteous dead will rise first. This is "the resurrection from the dead" which Paul's greatest desire was that he might "by any means attain unto;"—"the prize of the high calling of God in Christ Jesus," for which we are to strive, "forgetting the things that are behind, and pressing forward unto the things that are before."

4. *Death destroyed.*—vs. 24–26. "Then cometh the end"—of this present age or dispensation—when Christ's kingdom will be fully set up, and all powers which are hostile to that kingdom will be forever put down, whether earthly governments or demoniacal powers of the air. "The last enemy that shall be destroyed is death." "As Christ being raised from the dead dieth no more," so death cannot have dominion over those who are raised in his likeness. In reality we begin to die as soon as we are born. A process of change and decay begins and goes on continually. We have the seeds of death within us, just as in the resurrection we shall have the seeds of the eternal, the God-life. All we know about our resurrection body is that we shall be made like unto Jesus. The inexpressible cannot be expressed. Even Scripture cannot tell us more. Let us keep our earthly bodies clean and pure, so that having "borne the image of the earthly" we may hope to "bear the image of the heavenly."

Religious News.

AMERICAN BOARD.

Boston, Mass., Oct. 13, 1893.—Editor Cynosure:—While in Worcester I stopped at the Maple House. Here I found about fifteen of the Andover theological students. The Noyes case was naturally discussed at the dinner table. The young man sitting next to me said that he did not believe in a literal heaven or hell; that these were creations of the mind. Said he: "We grow into one or the other as we advance in life." These and similar views seemed to be entertained by all the students who expressed themselves.

These men were jubilant over the appointment of Mr. Noyes, as they regarded it a victory for the probation-after-death theory, which many of them, if not all, were holding.

The vexed question to be decided was: Shall Rev. Wm. H. Noyes, former missionary of the Board to Japan, return under its auspices? It was decided to return Mr. Noyes, by a vote of 106 to 24. Of those who voted in the negative, all but two were gray-haired men. There seemed to be difficulty in ascertaining just what Mr. Noyes believed regarding the probation-after-death theory. His friends claimed that while he hoped that some dying in their sins would have a chance to be saved, he did not found this hope on anything that he found in the Bible, and as a missionary he would teach only what the Bible taught. On the other hand Joseph Cook, who made the first address in the negative, endeavored to prove that Mr. Noyes really believed the probation-after-death theory, and would be likely to teach it, giving as evidence extracts from an address which he had made. Dr. Merideth, of Brooklyn, N. Y., formerly of this city, made the opening speech in the affirmative. Frequent applause showed that he had the sympathy of a majority in the audience. While the doctor is commanding in appearance and a very eloquent speaker, his theology is unsound to the core, if we may judge by this speech. Whatever Mr. Noyes may believe the doctor certainly favors the probation-after-death theory. He said: "To my mind, the teaching that the heathen goes into eternal darkness is as far beyond belief as its atrocity is beyond the bounds of exaggeration. It is a libel on God to represent the heathen as going into eternal perdition." Of the American Board he said: "I care very little about the machinery of the board, and would break it to pieces if I could." Of the church members he said: "The people can never go wrong. They do not bother and meddle, but work in the interest of Christ." When one of the brethren endeavored to apologize for some of the doctor's foolish statements, he arose and remarked: "I meant every word I said." If Mr. Noyes simply holds the mild views some would have us believe, he is certainly misfortunate in some of his friends.

W. B. Stoddard.

AMERICAN BIBLE SOCIETY.

—The stated meeting of the board of managers was held at the Bible House on Thursday, October 5th, 1893, Theophilus A. Brouwer, Esq., vice-president, in the chair. On recommendation of the committee on distribution, grants of Bibles, Testaments, and portions were made to the value of about $1,648, including consignments for colportage work in Yucatan, Venezuela, and Columbia. The issues from the Bible House in September were 89,169 volumes; issues since April 1st, 1893, 523,477 volumes.

—An inhabitant of India some years ago said what is very true of us in a collective sense. He said, "You Christians not so good as your book. If you be so good as your book, you soon would convert all India to God."

BAPTIST.

—Chicago dispatch, Oct. 6:—"The Chicago University, a Baptist institution, is not only teaching the Darwinian theory of evolution, but, through Prof. Henry Drummond, one of the university's distinguished lecturers, is actually and actively upholding and defending it. The foundation rock of the university, so far as Professor Drummond is concerned, is the monkey. By that he will stand or fall. But while the majority of Baptists may be surprised at this information, the managers of the university can hardly claim to be, for Professor Drummond's views were well known before he was invited to lecture, and it was a foregone conclusion with all who know him that he would attempt to prove to the students that they were descended from simians. Prof. Drummond's first lecture on this subject since he became connected with the university was delivered last night in Immanuel Baptist church. He reviewed the theory of organic variations and in his peroration came out flat footed in favor of the Darwinian theory of evolution. It was a surprise to most of those in the audience, and even those who had expected it were grieved that it should receive even the tacit sanction of the University of Chicago."

FREE METHODIST.

—The discipline of the Free Methodist church prohibits the use of organs in the worship of the congregation. The trustees of a church in a Western State granted the use of their church building to a congregation of another denomination which wished to use an organ. Here arose a vexing question—should liberty be allowed to others which was denied to themselves? Should they testify to the truth by conditioning the use of the church upon the disuse of the organ? The matter was taken up to the State conference, which decided that if the trustees granted the use of the church, the congregation using it should be allowed to conduct the services in their own way.

METHODIST EPISCOPAL

—"I have filled all the offices in the whole gamut of the work of a Methodist preacher," says Bishop Haygood. "I began with blacking the itinerants' boots and getting even with them by galloping their horses often and by the longest way to the spring branch."

—A very pleasant reception was given at Miss Willard's home, Evanston, to Dr. Kate Bushnell and Mrs. Andrew, recently returned from their Woman's Christian Temperance union tour around the world.

PRESBYTERIAN.

—The *Interior* says that 1,265 Presbyterian churches are vacant, seventeen per cent of the whole number, and nine per cent of the ministers are secularized or unsettled, and asks: "Cannot something be done to bring together the vacant churches and the without charge pastors?"

—Two Presbyterian missions, one in Eastern and one in Western Persia, have in all six stations, and a large number of out-stations, with sixteen ordained American missionaries, and forty American missionary women. They have forty-nine Persian missionaries, thirty-seven churches, 2,443 communicants and 5,000 pupils in Sunday-schools.

MISCELLANEOUS.

—It is proposed to celebrate the birth of Christ in 1900, but there is a diversity of opinion as to the form of the celebration. The *Christian Statesman* suggests a World's Convention of Reforms at New York, or Pittsburgh, a Missionary Conference at Bombay, an Evangelical Alliance at Jerusalem, a Sabbath-school Convention at Cairo, a Young Men's Christian Association at Rome and a Young People's Convention at London. Dr. Talmage proposes a World's Convention in New York. Congressman Wheeler, of Alabama, has introduced a bill into Congress to make a national commemoration of the beginning of the twentieth century, by an exposition in New York City during the whole of the year 1900.

—An exchange is informed by the Philadelphia secretary of the Association for the Promotion of the Unity of Christendom that in more than thirty Episcopal churches "Mass was said with intention on the feast of the Nativity of the Blessed Virgin." Of these churches six were in New York, including Trinity, five were in Philadelphia, and four were in Newark. The very expression "Mass was said with intention" is not know to the prayer book, and has to be interpreted by the usages of a church whose practices are contradicted by the very name of the Protestant Episcopal Church.

—The villages in the Russo-German and Austria-German frontiers are crowded with Hebrew families who have been expelled from Russia and are eager but powerless to emigrate to the United States. All are absolutely destitute and miserable. Men and women prostrate themselves before travelers and beg for bread or money. A report comes that the Czar has issued a ukase that 22,000 Russian Jews, most of them wealthy men, must leave that country.

—The *London Tablet*, a Roman Catholic paper in England, says: "Events now transpiring in Italy render the Pope's position one of extreme and imminent danger. The position of Italy is too insecure and unstable to make her a safe guardian of the venerable person of the Pope or the monuments which are the sacred heritage of the Catholic world."

—Thirty-five countries have been invaded by the Salvation Army.

—Bishop Turner, of the African Methodist Episcopal Church South, has issued a call for a convention of colored people at Cincinnati, Ohio, on Nov. 28, to "review and pass upon our condition patiently, impartially, and report truthfully, our knowledge of every person murdered by mobs, lynchers when and what for, with documentary evidence, if possible."

News of the Week.

CHICAGO.

With two detectives as protectors a party of eight Indiana temperance women explored the slums of Chicago.

Provision men are waiting for the hog census and returns from the yards are watched with unusual interest.

Three thousand people crowded into the Art Institute to listen to a sermon by Lady Henry Somerset.

With addresses by Bishops McLaren and Seymour, the missionary council of the Episcopal church was formally opened.

Unsold souvenir Columbian half dollars will be recoined into ordinary pieces. About 3,000,000 pieces are yet on hand.

England's flag was twice torn from Blarney castle at the Fair, while Lord and Lady Aberdeen were holding a reception therein.

Pullman palace car stockholders re-elected the old directors. The annual statement shows a handsome profit.

The money situation coutinues to grow easier, although the banks are still preserving a waiting attitude.

H R. Woodley is in serious trouble for assaulting and badly beating Mail Carrier Miller while the latter was on duty.

Twelve West Side cable cars were wrecked at Washington and Fifth avenue by a grip catching in the cable.

Rev. Erland Carlison, one of the oldest Chicago clergymen, is dead. He was pastor of Immanuel Lutheran church.

Nearly 3,000 women were in attendance on the convention of the Woman's Christian Temperance Union in the Art Palace.

The American window glass combine decided to maintain an open market till the building trade becomes more active.

J. W., Willie and Ida Steinblock, of Hampton, Iowa, were suffocated by gas in the Raiser Hotel.

Comptroller Eckels addressed the convention of the American Bankers' Association on the lessons of the recent panic.

Council of administration decided to keep the Fair grounds open after Oct. 31 as long as the weather and popular demand justified it.

E. R. Wallace, of Philadelphia, drowned himself in a bath tub at his hotel because of disappointments in a love affair.

Two hundred and fifty leading bankers of the country unanimously declared for repeal at the annual convention.

COUNTRY.

Michigan's wheat crop is placed at 23,690,693 bushels. Corn, it is estimated, will yield forty-eight bushels an acre.

Julia C. Conklin, the widow of Roscoe Conkling, former Senator from New York, died at her home in Utica.

Lucy Stone, the well-known temperance advocate and woman suffragist, died at Dorchester, Mass. She was 75 years old.

Ex-Senator Fair, of California, has disinherited his son, whose reported arrest proves to have been false.

The freight steamer Mergulio, from a Mexican port, has arrived at Boston with thirteen supposed cases of yellow fever.

On discovering that she had paid $13,000 for brass filings instead of gold dust Mrs. Elizabeth Freeze, of New York, fell dead.

Brayton Ives and his associates have won the fight for control of the Northern Pacific.

Central Traffic Association lines will hereafter quote one fare rates for the round trip on all trains to Chicago.

The schooner sunk near Port Colborne proves to have been the C. B. Benson. Her crew of seven is believed to be lost.

Damage of $2,000,000 was inflicted in New York by a blaze which destroyed a wall paper factory and several blocks of tenements. Four persons were missed.

The recent storm which swept the Pacific coast west of Guadalajara, Mex., caused great inundations, producing thousands of dollars' loss to stockmen and farmers, and sweeping away entire villages, More than 150 lives were lost.

Six girls of Osceola, Neb., were "whitecapped" by members of the W. C. T. U. As a result eleven women are in jail.

Free wool, it is said, will be the basis of the tariff bill, which is rapidly taking shape.

Dr. John C. Peters, an authority on cholera and germ diseases, died at East Williston, L. I., aged 74.

Patrick R. Clancy, chief of police of Champaign, Ill., has been indicated for extorting money from prisoners.

President Trumpff and Cashier Koetting, of the failed Milwaukee South Side Savings Bank, were indicted by the grand jury.

The gold reserve of the government at Washington has fallen to $82,966,083, while the apparent balance of available currency is $21,392,582.

Indications are that the campaign of Frank Jackson, Iowa Republican gubernatorial candidate, is going to pieces.

Secretary Carlisle notified the Senate Committee on Finance that an increased revenue will be necessary to avoid a deficit.

Indications are the Senate will reach a compromise upon silver which will postpone the date of repeal.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 16 to Oct. 21:

Mrs Jane Haire, L A Brown, F Wagner, Miss F Andrus, D H Harrington, J R Denison, E S Bogle, I M Pidgeon, Rev T M Chalmers, N Pratt, Rev L H Norem, Byron Fish.

MARKET REPORTS.

CHICAGO.			
Wheat—Spring No. 2	62	@	64⅝
Winter No. 2	62⅛	@	63
Corn—No. 2	37⅝	@	38¼
Oats—No. 2	28	@	31
Rye—No. 2		@	43⅛
Bran per ton	10 50	@11	25
Hay—Timothy	9 50	@11	50
Butter, medium to best	19½	@	28½
Cheese	04	@	12
Beans	1 40	@ 1	75
Eggs	20½	@	21
Seeds—Timothy (100 lbs)	3 10	3	35
Flax	1 00	@ 1	00½
Clover (100 lbs.)	8 50	9	25
Broom corn (per ton)	50 00	@80	00
Potatoes, (new, bu.)	55	@	58
Hides—Green to dry flint	02½	@	04¾
Lumber—Common		@15	50
Wool (unwashed)	13		26
Cattle—Choice to extra	2 50	@ 5	75
Common to good	3 40	@ 4	50
Hogs	5 90	@ 6	70
Sheep	2 50	@ 4	00
NEW YORK.			
Wheat No. 2	60½	@	69¾
Corn No 2	47¼	@	48
Oats	35	@	41
Rye			55
Eggs	21½	@	23
Butter	17½	@	29
Wool	20	@	28
KANSAS CITY.			
Cattle	1 25	@ 4	05
Hogs	4 25	@ 6	40
Sheep	2 00	3	50

PROPHECY.
A STUDY.

BY REV. S. F. PORTER,
(College Agent N. C. A.)

In this booklet is found some views of truth not peculiar to the author, though for the first time put into book form; yet views which will doubtless be new to many. Its cheapness puts it into the hands of any earnest Bible student who desires light on certain phases of Christology. A hint only can be given of the contents by the following readings:

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Rev. Leonard Bacon, D D.—Wishing you good success in your war against secret societies.

Rev. B. P. Aydeldotte, D.D., *former president of Woodward College, O., (a renouncing Mason):*—Freemasonry is a lie all over.

Rev. Justin Edwards, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

Rev. M. Bennett, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

Dr. Thomas Scott, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

Rev. J. C. K Milligan, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

Rev. B. T. Roberts, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

John G. Fee, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

Rev. J. P. Lytle, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

Rev. Edward Beecher, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

Rev. W. W. Patton, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

Rev. James H. Fairchild, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

Rev. Dr. James. B. Walker, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

Rev. Nathan Brown, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

Charles C. Foote:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

Rev. John Todd, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

Howard Crosby, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

Rev. Matthew L. R. Perrine, D.D., *Auburn Theological Seminary,* Rev. Joel Parker and Rev. Chauncey Eddy:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

Rev. Levi Chase, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

Rev. C. D. Burlingham, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

Rev. Joel Mann, *renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

Rev. Aaron Leland, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

Elder David Bernard:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

Home and Health.

(*From the Vanguard, St. Louis.*)

"Length of days" was promised to the children of the Lord in ancient times as a reward for right conduct. Now, as well as then, other things being equal, the good man or woman will outlive the sinner.

Rest when weary. Do not whip up your languishing powers with tea and coffee but take rest, and you will never be troubled with overstrained nerves if you conform in other things to the laws of health.

Do not plant maples or other shade trees which make a large growth too near your house. Too much shade is injurious to the health as well as to the house. Sunshine is a wonderful tonic and it is a pity to shut it out from our houses. Set the shade trees north of the house or several rods away.

It is sometimes forgotten by Christians that there are physical as well as moral laws, and that the transgression of one has its penalty as well as the other. The man who gormandizes on rich food and stimulates with wine and brandy, reaps apoplexy, gout, or some other serious disease and will die before his time.

Love of pleasure and excitement is a fruitful cause of disease and early death. How foolish to strain the nerves and overtax the physical powers in trying to "have a good time." The man or woman who cannot enjoy a quiet day of rest is to be pitied. Yet many act as though it would kill them to stay alone, or with their families an evening or two.

The reason many mothers give for doing the work of the kitchen themselves and neglecting to instruct their daughters, is that it is easier to do it than to be bothered. They want everything to go right, but do not consider that in a few years these girls will annoy others as well as themselves by not knowing what or how to do in the kitchen. Childhood is the time for them to blunder and then learn a better way, and the mother is not doing her duty who fails to teach these needed lessons.

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Mrs. Rev. W. M. Howie, of 3557 Prairie avenue, is giving rooms, breakfast and evening dinner for $1.25, $1.50 and $1.75 per day, according to rooms occupied. By the week, $8.00, $10.00, and $12.00. Parlors and bedrooms are all convenient, and furnished for rest and comfort. The residence is four miles from business center, and three from Fair grounds. The Elevated railroad runs to Fair in 20 minutes, and the station is one-third mile distant. Write what rooms you wish and when.

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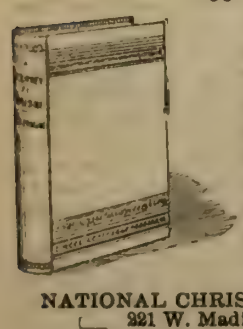
A Journey to Palestine.

BY REV. B. CARRADINE, D. D.

—oo—



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The first edition of this book has "gone like hot cakes," and a second edition with more of the same sort has been loudly called for and is now ready for delivery. The press, the pulpit, the educator, the reformer, the masses, have bidden it welcome and Godspeed. We quote a few good words from sundry sources: Earnest Christian: "Publish the book for the good it will do."

Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: "Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' said 'How d'ye?' Now go on wid dat prayer'!"

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Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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NEWS OF THE WEEK *(Continued from 13th page).*

Two Central Park policemen and a boatman were suffocated by gas while asleep at New York.

Mrs. Alice Church and her daughter Bessie are under arrest for burglary committed at Tecumseh, Mich.

Attempting to eject a gang of tramps from a freight car at Mound Valley, Kan., two brakemen were fatally shot.

William Pettit, the Indiana minister, convicted of poisoning his wife, has been granted a new trial by the Supreme Court.

Five burglars tortured Mrs. Richard Logan near Pittsburgh, Pa., securing $515. Four of them have been arrested.

Catholic archbishops in secret meeting condemned the practice of publishing articles censuring the acts of church superiors.

At a Universalist convention, Washington, D. C., a new creed was prepared to supplant the Winchester confession.

Commemorating the victory of Washington at Trenton, N. J., the battle monument was unveiled with due ceremony.

Judge Wright and wife, of Des Moines, Iowa, celebrated their golden, and a son and his wife celebrated their silver wedding.

One thousand families in Louisiana are arranging to establish a great colony in the State of Colorado.

Patrick Kanaley died at a Syracuse, N. Y., hospital, being choked to death by a sponge during an operation.

Arthur Bennett was lynched in Georgia for poisoning the family of a farmer. He claimed he was hired by another Negro.

Six counties in Southwestern Kansas have been almost depopulated by crop failures and opening of the Cherokee strip.

A large number of cannon are said to have been purchased in New York for a South American country.

Two Fort Wayne trains collided at Monroeville, Ohio, and ten persons were injured. Fog caused the accident.

Seven persons were implicated in the murder of the Wratten family near Washington, Ind. James Stone has confessed.

Harry Lacey, a Sioux Falls, S. D. real estate agent, killed his wife and mother-in-law, then shot himself.

The House Committee on Commerce has reported favorably upon a new revenue cutter for the great lakes.

General Schofield, in his annual report, recommends reduction of the term of enlistment to three years.

Indictments against Bank Cashiers W. B. Evans and Charles B. Hawkes have been found at St. Paul, Minn., for grand larceny.

Mamie Smith was kidnaped by her mother during the funeral services at her father's grave in Baltimore, Md.

The seniority of the Wisconsin G. A. R. posts is again being discussed, Colonel Gray is accused of perverting the records.

Seven persons were killed and about a dozen wounded in the wreck of an Illinois Central fast mail train at Otto Junction, near Kankakee, Ill. The train collided with freight cars. The engine and several cars were destroyed.

Through disobedience of orders Grand Trunk trains collided near Battle Creek, Mich., killing twenty-eight and injuring twenty-seven.

FOREIGN.

Charles F. Gounod, the eminent French composer, died at Paris. He was 75 years old.

Paris continues to rave over the visiting Russians, and little notice is taken of of the death of MacMahon and Gounod. Representatives of the Czar were taken to the opera and dinnner.

Rumors have reached Johannisburg that the Matebele warriors have defeated the British South African Company's column.

Reports that Herbert Spencer was dangerously sick at Brighton, England, prove to be false.

Two thousand striking miners in Lancaster, England, twice repulsed the police. Several were hurt on both sides,

Marie Edme Patrick Maurice MacMahon, ex-president and Marshal of France, is dead. He was a brave soldier, a sincere patriot, a wise ruler, and an honest man.

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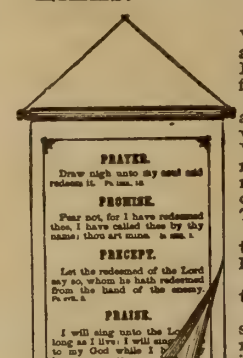

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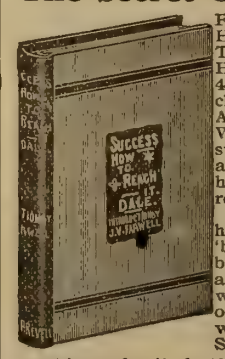

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NEW YORK STATE ANTI-SECRECY CONVENTION.

The annual State Convention of the New York Christian Association, opposed to secret societies, will be held (D. V.) in Utica, N. Y. (Tuesday and Wednesday), November 14 and 15, in the Welsh Methodist Episcopal church on Hopper street, near Steuben Square. The opening session will begin on Tuesday afternoon at 3 o'clock. Some of our best representative speakers, from different parts of the State, will address the convention. Rev. J. P. Stoddard has engaged to be present, with his recent experiences at the World's Fair fresh in his mind. Every friend of our reform in the State is invited to come up to this meeting. Where this is impossible, send a contribution to aid the cause, either to the State Treasurer, Lucius Woodruff, at Binghamton, N. Y., or to Henry L. Kellogg, 4 Chatham street, Utica.

(Rev.) S. R. WALLACE, Pres.,
203 W. Colvin street, Syracuse, N. Y.

N. B.—Additional particulars will be found in Mr. Kellogg's letter on the ninth page of this issue.—EDITOR CYNOSURE.

IOWA STATE ANTI-SECRECY CONVENTION.

The Annual Convention of the Iowa Christian Association will be held in the Reformed Presbyterian church at Hopkinton, Delaware county, Iowa, November 14 and 15, 1893.

PROGRAM.

Tuesday, November 14th. Forenoon—10:00 A. M. Organization.

10:30—Address of welcome—Rev. T. H. Acheson.

10:45—Response—Pres. John Dorcas.

11:00—Business.

12:00—Adjournment.

Afternoon—1:30—Devotional exercises conducted by Hunter Johnson.

2:00—Business.

3:00—Address—"Reform Work as it relates to Individuals and the Churches"—Rev. L. Mendenhall.

3:15—Report of Committee on Resolutions.

3:30—Discussion of Resolutions.

4:30—Adjournment.

Evening—7:00—Devotional exercises.

7:15—Address—"Why I left the Roman Catholic Church"—Rev. J. P. Doud.

8:00—Address—"The Relation of the Bible to the Claims of Freemasonry and other kindred Societies."—Rev. W. Fenton.

Wednesday, November 15th. Forenoon—9:00—Devotional exercises conducted by Rev. J. B. Jackson.

9:30—Address—"The nature and grounds of our opposition to Secrecy"—Rev. W. N. Coffee.

10:00—Report of Secretary.

10:30—Business.

12:00—Adjournment.

Afternoon—1:30—Devotional exercises.

1:45—Address—"The duty of the Church in respect to organized Secretism"—Rev. J. B. Jackson.

2:15—Business.

3:30—Address—"How to save young men from the Lodge"—Rev. C. D. Trumbull, D. D.

4:00—Adjournment.

Evening—7:00—Devotional exercises.

7:15—Address by Rev. W. P. McNary, D. D.

8:00—Address—"The Duty of the Hour respecting Secret Organizations"—President C. A. Blanchard.

HOW TO GET THERE.

A morning train runs directly to Hopkinton from Davenport, arriving at 8:43 A. M. Persons coming by way of Cedar Rapids can get this train if they go by way of Oxford Junction from Cedar Rapids. Two freight trains, one from each direction (north and south) reach Hopkinton shortly before noon, and there is a night train from the north at 8 o'clock. Twelve miles north of Hopkinton, at Delaware, is the junction of the Illinois Central with our road—the C., M. & St. P.; eighteen miles north, at Oneida, is the junction of the C., M. & St. P. with the Chicago Great Western. At Oxford Junction Hopkinton branch connects with the main line of the C., M. & St. P., between Chicago and Council Bluffs.

A correspondent who read our anti-secrecy publications in the library of an Iowa college, many years ago, writes for a copy of "Odd-fellowship Revised" to keep a young man out of the lodge. Seed properly sown on good soil is sure to bear good fruit, if the seed be good.

A note from Rev. W. B. Stoddard, Oct. 28, announces that, if possible, Stephen Merritt (a converted Mason of high degree, with a ringing testimony against the lodge) will attend the New York State couvention at Utica on the 15th and deliver an address. He will be a valuable acquisition.

The experience of Harry P. Peters, related in the Berlin (Ont.) *Gospel Banner*, is not uncommon: "I was a member of two secret lodges when I got converted; but it was not very long until I received light to come out. I was a good fellow, and they spoke well of me as long as I paid my dues, but when I informed them that I would give up my lodges for Jesus, they cursed me." "Beloved," wrote Peter (1 Pet. 4: 12), "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice.....If ye be reproached for the name of Christ, happy are ye."

A dangerous individual is thus described by Dr. Samuel Johnson: "There have been men indeed splendidly wicked, whose endowments threw a brightness on their crimes, and whom scarce any villainy made perfectly detestable, because they could never be wholly divested of their excellencies; but such have been in all ages the corrupters of the world." The great leaders of the French Revolution were largely of this class, which is not yet extinct.

Rev. P. B. Williams announces meetings during November at the following places on the Pacific coast: 1 and 2—Leland, Idaho, evening; 3 and 4—Bald Mountain church; 6—Juliaetta, Idaho; 7—Guy, Washington; 8—Lowery school house; 9—Pils' schoolhouse; 10—Gates' schoolhouse; 11—South Palouse; 11—preaching at Clear Creek at 11 A. M, and Elberton, Wash., at 7 P. M.; 13—Lecture at Elberton on Monday night; 14 and 15—Garfield, Wash. "The series of meetings I am holding," he writes, "increase in interest daily. One of my Odd-fellow friends is truly converted; he has renounced the lodge, and will unite with the church. Others tremble under their load."

The assassination of Carter H. Harrison, Mayor of Chicago, by Patrick Eugene Prendergast, on Saturday evening last, at the home of the Mayor, created a wide-spread and profound sensation. As a crime, it was a premeditated and brutal murder, actuated by revenge, and the self-confessed murderer, who voluntarily surrendered himself to the police, will probably undergo the extreme penalty of the law. His professed reason for the deed was disappointment in a political venture, from his failure to obtain a coveted position in the city government. The circumstances attending the murder are peculiarly saddening. Mr. Harrison was, on the 16th of this month, to have espoused a wealthy and attractive young lady, Miss Howard. Preparations for their marriage on an extremely liberal scale were well-advanced, and the lady was in the city at the time of the tragedy. The grief and sympathy caused by this event extends to a very large circle of their mutual friends and acquaintances, here and elsewhere. Mr. Harrison was an educated gentleman, very wealthy, agreeable in conversation, and conversant with six or seven languages. As a traveler and writer for the press he had secured a fine literary reputation, and as a speaker in public he had proved himself eloquent and attractive. But it must be added, in sorrow, that with all these accomplishments he possessed glaring and fatal faults. Ambitious to excel and gain prominent positions, he sometimes resorted to unscrupulous political methods, and derived his strongest support from saloon men and the vicious classes of society. Under the influence of such affiliations, and devoid of Christian profession or practice, there is reason to believe that he has lost his soul while seeking enjoyment in the evanescent affairs of this world.

THE POLITICAL INFLUENCE OF SECRET SOCIETIES.

[A paper by Rev. M. A. Gault, read at the World's Congress of Christians opposed to Secret Societies, Chicago, October 5, 1893.]

I regret that pressing pastoral duties have prevented me from giving the study to this topic which its importance demands. But an experience of ten years in the field of reform work has brought me in contact with many facts, showing the power and influence exerted by secret societies upon our politics.

While the last National Republican Convention was in session at Minneapolis, the daily papers published a telegram sent to the convention by J.

H. Trainor, leader of the Orangemen of America. It stated that if the convention would nominate for a Presidential candidate Thomas W. Palmer of Michigan, he would receive one and a half million votes, none of which would ever be cast for James G. Blaine. It was generally understood that what prevented Mr. Blaine's nomination at this convention, was his sympathy with Catholicism. This arrayed against him such secret organizations as the Orangemen, and the American Protective Association. The latter in two years has grown to a membership of upwards of a million—the most remarkable growth of an order ever known.

The above telegram gives us a glimpse behind the screens, and throws much light upon the secret forces operating our political machinery. Let those who are interested in the success of republican government bear in mind that when secret organizations, which aggregate the power in the hands of the few, dictate who shall be our civil rulers, then republican government may be declared a failure in this land. There looms up on our political horizon no greater danger than these organizations whose secrets and obligations are unknown to the public, and which are created and chartered by our national and State legislatures. By granting such charters our government has evoked a spirit which will soon escape and defy control. Chauncey M. Depew tells us that "fifty men in this United States have it in their power, by reason of the wealth they control, to come together within twenty-four hours, and arrive at an understanding by which every wheel of trade can be blocked, and every electric key struck dumb." But such organization and control would be impossible were it not for the tactics of secret societies.

It has often been said that ten men, with an understanding with each other, can manage a hundred men in almost any assembly. In our politics, members of secret organizations act the part of the ten men. They furnish the machinery by which the financial, and monopolistic, and every force of evil in our land can get together, and fight with weapons it is difficult to parry. Lafayette, during the dreadful experience of the French Revolution, wrote that "It is necessary that the reign of the clubs should give place to the reign of law." But the reign of the clubs is already upon us. What mean those heaving, surging masses of the ground-tier of society? What means that ominous tramp of gathering legions, marching the streets of our cities with banners inscribed with the mottoes of the French Revolution? They carry the most improved arms, and are drilled by veterans of our late war, and half a dozen European wars. Gen. Sheridan said, shortly before his death, "A government that allows bodies of men on its soil to acquire a military drill and discipline independent of its control, does not deserve the name of a government." He, at the same time, warned this nation that in case of another war, rifle-cannon and ironclads would be as mere child's playthings—that science had placed in men's hands such destructive agents that a man might carry in his vest pocket what would blow up a fort or sink an ironclad.

Some years ago, when Chicago's Exposition building was crowded with tremendous and unexpected uprisings of the anarchistic and communistic classes, the startling feature of the meetings was that they were assembled without a note of warning, or a line of advertisement. Their meetings were under the auspices of red flag revolutionists bound together by terrible oaths, and assembled by means of secret tactics.

These demonstrations for a number of years have ceased. Anarchists have found it necessary to conceal their operations from public view, in order that they may more thoroughly prepare for the great outbreak. But our social structure is now more widely and deeply permeated with anarchistic principles than ever before, and there is every evidence that it will soon precipitate the great conflict of the ages.

And what city in this land more fully answers the description given in Rev. 18: 7, than Chicago, "the Queen City of the Lakes?" "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her, for she saith in her heart, I sit a *queen*, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Is there not danger that Chicago, entrusted with the management of the World's Fair, and turning a deaf ear to the voice of the millions of petitioners, and from the lips of thousands of ministers and Christian citizens, pleading that its gates might be closed on the Lord's day—may not this city yet hear a louder voice from the lips of cannon, or in the crash of dynamite bombs? Or may it not yet be compelled to read a lesson in the glare of a great conflagration that will reduce its grandest structures to ashes and lay its towering buildings in ruins?

The spirit of anarchy is in the very air. Politically we are in the cyclonic belt of history. Political sentiment has become as violent as equinoctial gales. It runs in currents that cross and oppose each other, and are as restless as the waves of the troubled sea.

Our country is threatened by a war of religious ideas more fierce and aggressive than any of former times. The most powerful ecclesiastical organization known in history—the Church of Rome, more than twelve million strong, through the secret intrigues of the Jesuits, has for centuries been grasping for political power. Their influence in politics has become so alarming that they have been suppressed by most European and South American governments. In the United States they are making fearful encroachments upon republican liberty. Lord Robert Montague, once a champion of the papal church in England, and on intimate terms with Cardinal Manning, wrote to this country in 1887: "I know from personal experience in 1863 that your great war, by which you lost thousands of brave citizens, and immense capital, was planned and prompted by Jesuits."

In *Harpers' Weekly*, some years ago, there was the best of documentary evidence published to prove that in 1863 Napoleon Third, then at the head of the strongest papal power in Europe, succeeded in inducing England to join France in espousing the cause of the "Southern Confederacy." And what prevented them, and saved our government in that crucial hour, was a dispatch from the Czar of Russia, warning the nations of France and England that if they interfered in our civil war, Russia would at once dispatch its iron-clad fleet from Cronstadt to New York, and take the side of the Union.

It has been proved, beyond a doubt, that Maximilian's disastrous expedition to Mexico, in 1863, was a gigantic plot by the Jesuitical powers of Europe to found a papal empire upon the ruins of our Republic.

The unparalleled growth of the American Protective Association, during the past two years, is the result of the general alarm at the encroachments of Jesuitry, in seeking to control our public education and grasp political power. The indications are that these two secret organizations, like two dark storm-clouds approaching from opposite directions, will soon come in collision and cause a storm that will shake the nation and crimson our streets with blood.

The late Dr. Jonathan Blanchard, Senator Pomeroy and others have well proven that the war of the Rebellion was planned and organized in Southern Masonic lodge-rooms. I have read sufficient history of that rebellion to prove Dr. Blanchard correct in saying, "The Union would not be in existence to-day if God had not in mercy put this government, at a critical period of the war, into the hands of Anti-masons, such as Lincoln, Seward, Chase, Stevens and others, with Charles Francis Adams, and Thurlow Weed at the court of St. James."

Emmanuel Rebold, whose general History of Freemasonry is among the highest Masonic authorities, says (page 54): "During the troubles which desolated England about the middle of the seventeenth century, and after the death of Charles I, 1649, the Masonic corporations of England, and more particularly those of Scotland, labored in secret for the re-establishment of the throne destroyed by Cromwell; and for this purpose they instituted many degrees hitherto unknown, and totally foreign to the spirit and nature of Freemasonry, and which in fact gave to this time-honored institution a character entirely political. The discussions to which this country was a prey had already produced a separation between the operative and accepted Masons. The latter were honorary members, who according to long established usage had been accepted into the society for the advantage which their generally influential position in the country might effect; but this very position made them at this time naturally the adherents of the throne, and the strong supporters of Charles II, who during his exile was received as an accepted Mason by their election, and in consequence of the benefits he derived from the society gave to Masonry the title of Royal Art, because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England."

In a book now open before me, "Professor John Robison's Conspiracy," written in September, 1797, at Edinburgh, the author shows conclusively that Freemasonry is a conspiracy against all religions, and against all governments. Prof. Robison was himself a Mason, and Professor of Natural Philosophy in the University at Edinburgh. He had traveled extensively in Europe, and had made Masonry a deep study. At present I will only give his testimony in regard to the influence of Masonry in causing the French Revolution. He says, page 296, "Not only was the arch-rebel, the Duke of Orleans, the Grand Master, but the chief actors in the Revolution, Mirabeau, Condorcet, Rochefoucauld and others, were distinguished office-bearers in the great lodges." Again he says of the Duke of Orleans, page 298, "His authority as Grand Master of the Masons gave him the greatest opportunity that a seditious mind could desire for helping forward the Revolution. He had ready to his hand a connected system of hidden societies, protected by the State, habituated to secrecy and artifice, and already tinged with the very enthusiasm he wished to inspire. In these he formed political committees into which only his agents were admitted."

This testimony will be sufficient to show that secret societies are a dangerous element in politics. They have always been the machinery to propagate treason, and employed by the worst of men to overthrow republican liberty. They must be destroyed if the country is saved. To build them into any reform movement or into with any political party or civil government is to build wood, hay, stubble, which must be consumed in the final conflict.

EMERSON'S FAMILY MONUMENT.

BY JONATHAN EMERSON.

(*Concluded.*)

III.

Here lies the remains of a vigorous opposer of American slavery and secret societies, especially Freemasonry. He spent freely of his time and worldly goods to establish equity, righteousness and temperance in the earth. He loved God and his fellow man.

Blessed are the dead which die in the Lord; they rest from their labors, and their works do follow them. When thou liest down, thou shalt not be afraid. Prov. 3: 24. Say ye to the righteous that it shall be well with them, for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him. Isa. 3: 21. But seek ye first the kingdom of God and his righteousness and all things shall be added unto you. Matt. 6: 33.

Now, in the 19th century, people are more idolatrous than they were before the Reformation, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. Luke 16: 15.

Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets. Luke 6: 26.

By what fruit of the Spirit may we know that we are of God even in the highest? By love, joy, abiding peace, long suffering, patience, resignation; by gentleness, triumphing over all provocation, by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity, by meekness, calmness. Love not the world, neither the things that are in the world. John 2: 15. Also, I, Jesus, say unto you, whosoever shall confess me before men, him shall the Son of man confess before the angels of God, but he that denieth me before men, shall be denied before the angels of God. Luke 12: 8, 9.

And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them (read next verse). Acts 16: 25.

He that being often reproved hardeneth his

neck, shall suddenly be destroyed and that without remedy. Prov. 29: 1,

Thus saith the Lord: set thine house in order, for thou shalt die and not live. Isa. 38: 1.

When the wicked are in authority the righteous mourn. Righteousness exalteth the nation, but sin is a disgrace to any people. Moody says there can be no revivals where church fairs are held.

Men are known by the company they keep.

Before I was afflicted, I went astray, but now have I kept thy word. Psa. 119: 67.

IV.

I had been praying for years, but I kept saying: O Lord, call me in thine own way: and sure I had a call so loud that it nearly took away my life. But I was saved by bowing to God in my afflictions. I had two children, and I so loved them that it took my love from God, as it appears to me now. My object in writing this (A. D. 1890) is for all to profit and learn how to prolong life and save their souls in heaven. When afflictions come to you do not commit suicide, or indulge the drink habit to drown troubles, for you will shorten your days and lose your souls.

Scripture says: Go humble yourself in the dust and pray, as the Bible teaches us always to pray and never faint. God as yet (Feb., 1892), has saved both my soul and body, and I, Jonathan Emerson, still trust in God. I praise his holy name forever. Amen.

If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. James 1: 5.

For here have we no continuing city, but we seek one to come. Heb. 13: 14.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou sittest down, and when thou risest up, and thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates. Deut. 6: 5, 6, 7, 8, 9. Read 6th and 7th chapter of Deuteronomy and 19th and 20th verse of 8th chap.

And he that departeth from evil maketh himself a prey. Isa. 59: 4–15.

But Jesus said unto them: Ye know not what ye ask; can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with? And Jesus said unto them: Ye shall indeed drink of the cup that I drink of and with the baptism that I am baptized withal shall ye be baptized. Mark 10: 38, 39.

While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2: 19.

Where Christianity is preached, there will be opposition. When a Christian conforms to the world he denies Christ and becomes a backslider. Jesus, Paul, Peter, Silas, Luther and the Wesleys had all the improvements that a Christian needs.

Woe unto the world because of iniquity. Nations die from the effects of it, of which Sodom, Babylon, Rome and Jerusalem afford illustrious examples.

Practice reading the Bible every day, as all Christians do.

When secrecy goes up, Christianity goes down; when secrecy goes down, Christianity goes up.

Secret orders are inconsistent with the primal requisites of civilized society, so long as they are permitted. Some of them will be murder societies. All of them may be.

ON MY EASTERN GRAVESTONE.

Whereas ye know not what shall be on the morrow. For what is your life: it is even a vapour, that appeareth for a little time, and then vanisheth away. James 4: 14.

Sweet be thy rest, dear father,
While storms and tempests roll
Across the city of the dead,
But never molest thy soul.

Remember me as you pass by,
That, as you now, so once was I.
While you're in health, prepared be
That when death comes to follow me.

What would be thought of a man who should take an altar from some Masonic or Odd-fellows' lodge and set it up in his family and practice the lodge ceremonies about it for the salvation of his children?

THE TESTIMONY OF A SAVED PEOPLE.

The following is the report on secret societies adopted by the recent conference of the Free Methodist church of Central Illinois. There is no compromise with the lodge visible in this strong and encouraging testimony:

The Lord said, "Let there be light, and there was light." Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Again, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Ever since the devil tempted and seduced the first man and woman to sin, has secrecy been in the world. Their deeds were evil, and they sought the deepest glen, and darkest glade, to hide them from the light of God. Jesus Christ is the fountain of light; the devil is the prince of darkness. Secrecy is based upon the principles of moral darkness. Egypt, Greece, Rome and Babylon all had their secret societies and mysteries; America has hers, some of which are the most dangerous to our social, civil and religious institutions.

Masonry is like the Church of Rome: she cannot bear the light. Masonic oaths are extrajudicial and blasphemous in their character. Her votaries claim for her great antiquity, even to have existed in the days of Solomon. If their statement is correct, the high priests were its highest chief executors, and the Sanhedrim its highest tribunal, before which Jesus Christ was arraigned, tried, mocked, and condemned to death at the eventful hour of low twelve; and when the heathen governor would have let him go, they intimidated him by their threats, and thus procured the death of the Son of God, and to this day his dear name is not permitted to be used among them.

Masonry lies to its votaries, in imposing upon them fearful obligations, diabolical in their very nature. The master answers the candidate that his obligations to Masonry will not interfere with his obligations to his family, his God or his country; and before the poor man leaves her altar for the first time he swears with a horrible oath never to reveal the discoveries of that hour, no, not even to his dear wife, upon no less penalty than having his throat cut from ear to ear, and his tongue pulled out by the roots, etc. Secrecy binds the followers of Christ in a brotherhood with Jews, Mohammedans, Mormons, Hindoos, gamblers, drunkards, whoremongers, liars, profane swearers, and infidels.

To the question, "How shall we find out the iniquity of the lodge?" we would recommend to our people the careful perusal of Ronayne's "Hand-book of Freemasonry," and an exposition by Rev. Chas. G. Finney on Masonry, and other expositions published by the National Christian Association, or by T. B. Arnold, 104 Franklin street, Chicago.

Resolved, That we, the members of this conference, arouse ourselves, and investigate the evils of secrecy, inform ourselves and our people of its abominations and of its seductive and dangerous influences.

Resolved, That we encourage such reformers as shall be qualified and called, to travel at large, to faithfully and fully expose the leading secret societies of the age as subversive and dangerous to both church and state.

INTERNATIONAL BIBLE READING ASSOCIATION.

The object of this Association is to promote the more general and regular use of God's Word, as a book for home study and a guide in daily life.

The plan of reading is topical—the subject for each week's study being the International Lesson for the following Sabbath, and the reading is thus made practically beneficial to the large body of Sabbath-school teachers and scholars. The daily readings selected by the Association have met with the approval of many well-known workers in the United States and Canada, including Bishop Vincent, Dr. Hurlbut, Dr. C. R. Blackall, Dr. J. J. Miller, Prof. J. I. D. Hinds, Prof. Bradley, Dr. F. E. Clark, Dr. Peloubet, and Dr. McTavish,—and are published in the periodicals of several denominations.

The advantages of the plan are many. It provides one of the best means of preparation by teachers and scholars; it secures the interest of parents; it is a daily reminder of the Sabbath associations, and secures the continuity of study when absent from the class. The relation of the daily readings to the Sabbath topic also leads to reflection, and thus renders the reading more beneficial.

A "branch" may be formed by not less than ten members in any church, Sabbath-school, etc. The secretary's duties are to conduct the correspondence, keep a register of the members, and to sign and issue the cards and monthly "hints," etc. The office is in many cases efficiently filled by ladies.

The members include pastors, teachers, parents, scholars and any others who undertake to read the daily portions, and subscribe three cents annually if connected with a branch, or six cents if not. Members are enrolled at any time, but all subscriptions must be renewed at the close of the year. Each member receives a card of membership, monthly leaflets, containing "hints" on the daily readings, and quarterly illustrated "Circular Letters."

The fact that the readings are already published in several denominational papers does not diminish the advantages of membership of the Association. Those who are enrolled as members will have a strong incentive to regularity in reading, and their association with so many others in all parts of the world will add interest to the obligation. The receipt of the "hints" every month from the secretary will be a frequent reminder of duty, and abundant testimony proves that these brief words of council are also practically helpful.

The progress of the Association has been rapid. It was commenced in 1882, and the membership for 1892 is indicated by the issue of nearly 400,000 English cards in Great Britain, United States, Canada, Newfoundland, Bermuda, Brazil, West Indies, Honduras, Demerara, Chili, Falkland Islands, South Africa, Sierre Leone, Congo Free State, India, Ceylon, China, Japan, Burmah, Australia, New Zealand, Malta and Gibraltar. Cards have, in addition, been issued in French, German, Dutch, Swedish, Italian, Samoan, Rarotongan, Armenian, Lettish and Welsh.

A branch may be formed by any friend obtaining the consent of ten or more to become members. Application should then be made to one of the district secretaries mentioned below, enclosing subscriptions, and giving particulars of the church or Sabbath-schools, etc., with which the branch is to be associated. Individuals can become members, and may obtain cards in the same way, enclosing six cents for subscription. The "hints," etc., are sent quarterly, and postpaid to branch secretaries and individual members. The cards of membership cannot be sold, but are issued only to members personally, or through branch secretaries.

Applications for further information and for membership cards may be made to either of the following honorary district secretaries:

Canada—Mr. J. McNab, 125 Huntley street, Toronto.

United States—Mr. W. Shaw, 50 Bromfield street, Boston, Mass.; Miss H. B. Chaddock, 38 Hague street, West Hoboken, N. J.

Or to the Honorary General Secretary, Mr. C. Waters, Sabbath-school Union, 56 Old Bailey, London, England.

A SCHEME FOR LABOR CONSOLIDATION.

When delegates representing the entire American Federation of Labor convene in December it is proposed to form an amalgamation of every labor order and labor union in the United States, whereby all shall recognize a single supreme authority, and in which hundreds and thousands of workmen shall be an organized unit in everything that seems to affect their interests. Only one potent influence is being exerted to thwart the execution of this scheme—that of Samuel Gompers. Another man, willingly or unwillingly, is looked to as a champion of the movement, Terence V. Powderly, and he has already given it a

qualified approval. There are indications of internal upheavals in all the labor orders. The utterances of such leaders as John C. Costello, of Pittsburg, Pa., John T. Byron, of Massachusetts, Thomas J. Morgan, of Chicago, and R. M. Campbell, of Memphis, have been long for consolidation. The apathy of Mr. Gompers has naturally crystalized opposition, and especially as T. V. Powderly is in favor of union on general principles. For this reason he has advocated a final action recently with the Farmers' Alliance and similar organizations, as well as closer identification with political movements. When the Knights of Labor Assembly opens in November the routine business must first be attended to. Then westerners propose to bring forward their consolidation scheme in spite of whatever opposition the powers that be may manifest. Briefly embodied the objects of consolidation are:

To exterminate militarism in the settlement of labor disputes by abolishing the Pinkertons and rendering the maintenance of State militia an evidence of despotism.
To influence legislation more effective.
To save the expense of maintaining rival organizations, which, after all, have the same ends in view.
To do away with the internal dissensions of labor organizations.

The other aims are more less subsidiary. It is proposed to have a committee appointed for the purpose of conferring with a similar body from other labor orders, and if the question of autonomy comes up it will be urged that the knights are to maintain their present independence and organization. The only thing in the way of all this is the personal disagreement among rival labor leaders. It is expected by the advocates of the scheme, however, that these differences of opinion and policy may be harmonized by concession or otherwise and that the main objects of the consolidators may be carried into execution. —*New York Telegram, Oct. 22.*

NEW ENGLAND LETTER.

Conditions versus theories.—Religion and politics.—The cigarette in New Haven.—"Too busy to come back."—Gleanings from a lodge paper.—Rome and the schools.

Why can't the papers, which are continually throwing out their gibes against reformers, say something new occasionally, just for variety's sake? They keep repeating the old stale arguments, and going the old round of objections, that I have no doubt Father Noah grew perfectly familiar with while he was building the ark, with wearisome sameness. I am inclined to think the devil has not much originality, to thus keep repeating himself. Referring to the movement to have the churches devote one Sunday in the year to the cause of universal peace, one of our city dailies sneeringly asks: "But what are they to say of the building of modern navies, and the increase of modern armaments? Do they forget that they are confronted by a condition and not a theory?" Not at all. For haven't reformers always been confronted by a condition, and isn't it the condition that has always made their work a necessity? If the nations were turning their warships into trading vessels, and disbanding their armies, the Peace Society could disband too. It was a condition that made our great-hearted and now sainted leader, President J. Blanchard, devote himself heart and soul to fighting organized secrecy. It was a condition which made Lucy Stone, whose grand life has just ended, battle for the emancipation of her sex, careless of the ridicule and contempt of weaker minds. Reformers have not been confronted, but possessed, by their theories, and with them they have always moulded conditions; while the demagogues and the time-servers have always let the conditions mould their theories.

"We are told we must not mix religion with politics. If I had the politics some men have I should hate to mix it with my religion," was one of the sharp, bright sayings of Rev. Anna H. Shaw at the recent State meeting, in Springfield, of the Massachusetts W. C. T. U. This common saying, by the way, is of a piece with another which we hear with unusual frequency just now since Rev. L. A. Banks has become the Prohibition candidate for governor, that "ministers should keep out of politics." I do not wonder at all that the devil is disturbed by their intrusion on what he has always claimed as his special domain, but the very fact that he is so disturbed inclines me to think that he has his own reasons for wishing that they would hie to "their proper sphere." Saloon-keepers and their sympathizers say to the ministry of to-day what the unclean spirits said to their Master of old, "Let us alone."

It is stated by reliable Connecticut papers—though it seems hardly credible—that twenty-five million cigarettes have been sold in New Haven in one year, and the business is constantly increasing. "This," says the New Haven *Palladium*, "would mean 250 cigarettes for every man, woman and child in the city, with a few thousand left over for good measure." The time will surely come when, with tobacco, as with alcohol, prohibition must step in to save the boyhood of the land. I have often thought that the argument against tobacco as an unclean, filthy nuisance, has been too much from the standpoint of our sex, and that more should be said about the rights of decent men in this regard. I am therefore glad to notice that at a recent dinner of the Boston Boot and Shoe Club, at which the jury system was under consideration, ex-Gov. Long, while defending the system, urged on the judge a more liberal treatment of the jurors, and said, among other things: "Don't keep them, if they are out all night, in a crowded room full of tobacco smoke." I certainly should not want to risk my chance for life, or even simple justice, with jurors who had gone through such a sickening, stupefying ordeal. The cigarette-dealers seem bent on exhausting every device possible for the corruption of youth. The simple cigarette, death-dealing to soul and body though it be, is not in itself enough, but with every package they have begun to enclose a game of chance in two small pictures which are tossed up in the air, and the lucky thrower whose pictures both fall face up or face down wins them both. And thus along with the debasing, demoralizing taste for the weed, the passion for gambling is excited, and the foundation laid for a wrecked and ruined life.

"I shall be too busy to come back," said Lucy Stone, when some one suggested the possibility that her spirit might return and be cognizant of happenings in this lower sphere;—a remark which it seems to me ought to be enough to make every person with the slightest modicum of sense see the absurdity of spiritualistic messages from the wise and good who have gone before. Wherever their place may be, and whatever their work, we may depend upon it they are much too busily and happily employed for any such folly. And those other brave, hopeful words of hers: "I look forward to the other side as the brighter side, and I expect to be busy with good things." Why do we not try to habitually bring more of the joy of our future life into our present, and see how its cares would be lightened and its drudgery sweetened by the thought of all that is waiting for us on that "brighter side?"

What do such words as these mean, taken from the secret society column of a Connecticut paper just sent to me through the kindness of a friend in that State? "In our convivialities it should be remembered there is a golden mean. The dignity of our order should always be maintained. In a word, temperance should be observed in all things." It is well, when reading the above, to bear Sickles' definition of temperance in mind, as "that due restraint upon the affections and passions" which will keep a Mason from ever disclosing "some of those valuable secrets which he has promised to conceal and never reveal." And how about this? "Some of the members' wives think that all the lodge meetings are smoke-talk, judging by the aroma clinging to their husbands' clothes." Now is not this a most uncalled-for disclosing of one of the valuable secrets of the order? At least, it so strikes me. And in fact the nonchalance with which lodge-writers will persist in divulging to the profane eyes of outside cowans these secrets of the lodge-room, is a matter for continual marvel. Again, how can Christian men and women apologize for Masonry and swallow this? "Masonry embraces within its limits the fundamental principles of all religious thought. . . . . She is the church's handmaid, and they go forth through the world, not as enemies, but hand in hand, with the same Bible between them, the same Shiloh within them, and the same God above them, on their common mission of good will to men." Masonry is far too serpent-wise to set up any outward pretensions of superiority to Christianity. She only modestly claims her as an equal. I do not think the Jews who worshiped Baal in Elijah's time claimed any superiority for Baalism over Judaism, but were satisfied if they could put the two on the same platform and cleverly contrive to delude people into thinking that, after all, there was not much difference between them.

Another sentence contains all the animus of her parentage: "Trust not the man who professes to have renounced Freemasonry because he could not be a Mason and a Christian." This is concentrated venom, but it does remind me just a little of Bunyan's immortal picture of poor, old Giant Pope sitting in the mouth of his cave and biting his nails at passing pilgrims because he was powerless to do anything more.

Apropos to the foregoing, the Bar Harbor *Record* prints an extraordinary story regarding President Eliot's strenuous endeavors to have Catholic services held in a certain church in that place, contrary to the will of its members. Dr. G. Stanley Hall, of Clark University, seems to share the liberal views of his brother president at Harvard, judging from his speech at the recent New England Conference of educational workers: "We realize that we have much to learn from the Catholic church which embodies the great culture of the world. . . . . When the church takes hold of the school and brings to bear upon it all its forces and culture then Protestants must look to their laurels." Does President Hall realize what an object lesson we have in our next-door neighbor, Mexico, of what Rome can do in this line? The church has tried to take hold of our schools, and so far we have said "Hands off." The culture Dr. Hall waxes so enthusiastic over is a kind we do not admire. It is alien, parasitic. Its embrace means death. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Oct. 25, 1893.

Unless President Cleveland shall interpose his veto, the property of the Mormons in Utah, which was a few years ago confiscated by the United States, under the Edmunds law, will be distributed as a charity fund to the Mormons in that Territory, a bill providing for its distribution in that manner having passed both branches of Congress, and being now in the hands of the President. The amount involved is something like $275,000.

After much doubt as to the final outcome, it seems now to be agreed by Senators of all shades of opinion that the Senate will pass the Voorhees bill for the unconditional repeal of the purchasing clause of the present silver law in a very few days, possibly before this letter is printed. It has been a long contest, and at times a very angry one, and the Senators appear to be pleased that the end is at last in sight.

The House of Representatives is now debating the Oates bankruptcy bill, practically the old Torrey bill, which has been prominently before several sessions of Congress. It has many bitter opponents, but the impression seems to be that it will be passed by the House, although some of its friends fear that it may be loaded down with amendments to such an extent as to make it objectionable to some who now favor it.

The government finances are far from being in a satisfactory condition. The gold reserve is down to $81,000,000, lower than it has been for many years, and the expenditures are largely in excess of the receipts. It is now regarded as certain that this Congress will have to make some provision for the large deficit which Secretary Carlisle estimates will exist at the close of the current fiscal year. Just what that provision will be is at this time a matter of conjecture. It is probable that President Cleveland's message at the beginning of the regular session of Congress, in December, will be largely devoted to this subject.

Chaplain Haddaway, of the House of Representatives, whose health has been in a precarious condition for a long time, is dead.

Rev. Rosina Davies, the Welsh evangelist, concluded a series of meetings here on Sunday night, and left yesterday for Minnesota, where she has an engagement to preach to a Presbyterian convention. From there she will go to Southern California, where she will spend the winter for the benefit of her health. After hearing her preach and sing one is not surprised at the success which has attended her work wherever she has been. She made such a good impression in Washington that she was invited to return in the spring and conduct a series of revival meetings,

and she has promised to do so, her health permitting.

Captain Magnus Andersen, of Christiana, Norway, who conceived the idea of sending to the World's Fair an exact duplicate of the Viking—he pronounces it Wicking—ship in which Leif Erickson, the venturesome Norseman, is supposed to have visited America five hundred years before the arrival of Columbus, and who afterwards navigated the vessel across the Atlantic and took it to Chicago, where it was an interesting exhibit during the exposition, delivered a very interesting lecture here this week, under the auspices of the National Geographic Society. He told of the finding of the original Viking ship buried in a mound of clay, which had preserved its timbers through the centuries, of its acquisition by the Christiana University, where it is now on exhibition, and of the building of its duplicate, care being taken to see that it was an exact counterpart of the original even to the number of iron bolts used; also, of its trip across the Atlantic and its reception in America. The Viking was not sent by the government of Norway, as many have supposed, but by the people of that country, the money to build the vessel and to pay its expenses having been raised by popular subscription. Captain Andersen wishes to present the Viking to this government, but will not do so unless he can be assured that the government will undertake to keep it permanently on exhibition in Washington. He thinks it would make a fitting companion to the Columbus caravels which have been presented to the government and which will be brought to Washington in the spring and placed on exhibition. Members of the Geographic Society will endeavor to aid in carrying out his wishes. He proposes taking the Viking down the Mississippi to the Gulf of Mexico, stopping at intermediate points, this winter. *

REFORM NEWS.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

The end is near, and not a few who anticipated the opening day with delight are contemplating a release from long and laborious confinement with great complacency. Among employes (Ecclesiastes 7: 8), "Better is the end of a thing than the beginning thereof," is a very popular text, especially since the cool, damp atmosphere has taken possession of every inch of space in the fireless apartments of the mammoth buildings. There is monotony in changes repeated, and variety becomes tedious when followed as a routine, from month to month. To those who come and *go* it is variety *with* the "spice of life," but with those who come and *stay* it loses its twang.

I have seen so very little of the Fair myself that consistency suggests that I should be very moderate either in praise or criticism; but accepting the statements of others, which are corroborated by cursory observation, I must admit that the Fair is a most wonderful exhibit. I freely admit this at the N. C. A. booth, and claim that the *most* remarkable feature of this cosmos of wonders is that the secret lodge system is *exhibited;* the doors to its "temples" thrown wide open, and that "Light which shineth in darkness" reveals the naked truth to those who are willing to "comprehend it." I confess to some real pleasure in taking a poor blind, bewildered, enslaved sorcerer and leading him down and through one cavern of mystery into another, and still another, each deeper, darker and more profound in its bewitching enchantments, while attentive listeners stand amazed at the man's embarrassment and the astounding disclosures of "the mystery of iniquity." Had I no antidote to present, my feeling would be only sad and painful in the extreme, but since I can hold up the "Light of the world" and offer pardon and "a well-grounded hope" in the atonement, I have great joy in reproving sin and preaching the Gospel of "peace on earth and good will to men."

I am under a debt of gratitude both to the pious dead for their faithful instruction, and to the godly who yet live for contributions and *prevailing* prayers by which this exhibition has been sustained in the midst of a truly "perverse and crooked generation." It is God's favor, your prayers and benefactions, and not my wisdom or tact, or the sagacity of the committee in charge, that has kept the headlight and danger signals bright in the moral mists that have shrouded "Midway," "Wild-west," grog shops and the less public haunts of harlots and harlequins that have clung with a tenacious grip to this cosmopolitan display of the genius, culture, achievements, discoveries and victories of the whole world; and in fidelity I must regretfully add, an exhibit of greed and infidelity to Christ and the Sabbath, and a lack of keeping faith with the government and the good people who embarked in the enterprise with a distinct understanding that the laws of God and of the country were to be observed by the management. Let the responsibility rest where it belongs. J. P. STODDARD.

BROTHER I. R. B. ARNOLD IN KENTUCKY.

PADUCAH, Ky., Oct. 17, 1893.

DEAR BROTHER:—We have been here in Paducah three weeks; have had the floating chapel and tug both out of the river, on the ways for repairs—cost, $100. I have given several temperance lectures, have had the chapel in three different parts of the city, and as election comes soon, the temperance people are making a desperate effort to elect a no-license board. We are entering into the fight with good results, so far, as near as we can see.

We have many barrels of excellent papers, including *Cynosures*, *Wesleyans* and *Free Methodists*, which we are handing out as fast as we can. We have all we can use for six months to come, as large quantities have been sent to us.

Our line of work is much needed here. The temperance and Christian people show themselves very friendly, and are doing all they can to make it a success.

The Wheaton boys were a great help, this summer, with their singing. We expect to go up to Nashville soon, as Captain Ryman offers to tow the chapel up free of charge. Our little tug can handle the chapel coming down the river. The prejudice is so great here (where the race-riots were some months ago) that we cannot work with both whites and blacks at the same time; but we are quietly giving the colored people literature, and will soon lecture among them. It is pitiful to see so many colored men here burdened with balls and chains, working the streets to pay a fine for being drunk. If the saloons of Paducah can be closed, it will be a great blessing to the colored people.

I send a copy of "Our School," which we send once a week into every house in the city.

I am going to try to call at the *Cynosure* office before many months. Your brother in Christ,

I. R. B. ARNOLD.

THE EASTERN AGENT IN NEW ENGLAND.

BOSTON, Mass., Oct. 27, 1893.

DEAR CYNOSURE:—The Christian Workers' Convention, conducted by Bro. A. A. Hoyt, in session at the time of my last writing, was not as largely attended as it was hoped it would be, but God, by his Spirit, was manifest. The saying, "Man's extremity is God's opportunity," proved true in this case. I am sure all who participated in this convention had their faith strengthened. Those who go forth relying only for support on the divine arm will have support indeed. God still continues to use the weak of earth to over-

(*Continued on 8th page.*)

CORRESPONDENCE.

THE W. C. T. U. CONVENTIONS.

DEAR CYNOSURE:—As your representative at the World's and National Women's Christian Temperance Unions, I feel that I must say a few words, though both of these meetings have been so thoroughly reported in the daily and religious press that your readers have doubtless become familiar with their proceedings ere this.

Thirteen countries were represented in the world's Convention, some of them appearing in their native costumes, among these being Mrs. Chika Sakurai and Mr. Sen Tsuda, of Japan.

Large audiences testified to the interest in the world's-around-work of the W. C. T. U. Mrs. Palmer and Mrs. Henrotin made brief addresses of welcome, as did President Bonney of the World's Congresses, in these opening words: "Members of the Woman's Christian Temperance Union, in the sacred name of God, and home, and native land, in the sacred names of temperance, and social purity, and every other virtue, I hail you and bid you welcome."

Other words of welcome were extended by Josiah Strong, D.D., in behalf of the Evangelical Alliance.

Lady Henry Somerset was the presiding officer, and with her able corps of assistants made the meeting one of success and profit to all.

At the noontide hour Amanda Smith, whom most of us have seen and heard, led in prayer, during which she said, in pleading for the abolition of the liquor traffic: "Oh, dear God, hasten the time just as quick as you can."

Addresses were made by Susan B. Anthony, and Kate Bushnell and Elizabeth Wheeler Andrews, two of our world-around missionaries; and to hear their earnest words, their wonderful experiences, and the way the Lord had led them, was only to verify the truth of God's Word, that "When he putteth forth his own sheep, he goeth before them."

Wednesday the National opened its sessions, Mrs. Caroline B. Buell being elected chairman to fill the office in the absence of Miss Willard, the beloved president, who, on account of ill-health, was forbidden by her physicians to come over the waters to be present, though he assured her and us that with proper caution she can in a few months be fully restored.

An able address, covering the various departments of the W. C. T. U. work, was read by Lady Henry Somerset.

Mary Allen West was sadly missed from her accustomed place, and many were the words of loving remembrance spoken of her in the memorial services both in the World's and National meetings; "and her works do follow her."

The deliberations were, as a rule, harmonious, though at times spicy. The Temperance Temple received considerable attention, much of the time being given to asking and answering questions. Mrs. Carse has faith to believe that in two years it will all be paid for. God grant that it may be so! The Temperance Hospital was reported as doing excellent work, and indeed all the departments showed increased interest and activity, with an appeal for the co-operation of the women all over the land in pushing the various lines of work.

During one of the sessions it was announced that Lucy Stone, of Massachusetts, was about passing over the river of death, and a telegram of consolation was ordered sent from the convention; also one to Miss Willard in her enforced absence. Greetings from numerous friends of the work came by letter, in person and by telegram; so the good work goes on.

Frances E. Willard was re-elected president; Mrs. Mary A. Woodbridge, corresponding secretary; Mrs. L. M. N. Stevens, recording secretary; Mrs. Helen M. Barker, treasurer.

Mrs. Alice J. Harris, of Boston, had charge of the singing, which, as is always the case, was full of spirit and enthusiastic. In union there is strength; and may the women of the W. C. T. U. strive earnestly to attain to that at all times, for in thus doing they may be able to be a still greater power in the conflict against evil of all kinds. May they also be fearless to oppose every form of evil, ever living up to their convictions. Yours for the cause.

The convention closed with an excellent annual sermon on Sabbath afternoon.

ANNA E. STODDARD.

LETTER FROM MRS. ZARAPHONITHES, IN GREECE.

KATAKELON (OUR MOUNTAIN HOME), }
ANDROS, Greece, Sept. 19, 1893. }

DEAR READERS OF THE CYNOSURE:—It is a long time since we wrote anything for your benefit, but we have not forgotten you; and as we believe that many of you are praying for us and for the work, we take pleasure in writing to you.

We wrote to you last about our first two open-air meetings. Shortly after this, Mr. Zaraphonithes told Sister Hayden and I to go out and call the people in, and we did, and eighteen men, women and children came and we had a real good meeting. Then one Sunday we went over to a merchant friend, and asked him to let us have a meeting in front of his store, and he said, yes,

only he was afraid that the mayor might disturb us. Mr. Z. preached from the text, "Remember the Sabbath day to keep it holy," and we had a large audience, and not the slightest disturbance. More or less came every Sunday to our house to hear the Gospel and the hymns. In May we had a most blessed visit from a classmate and his wife, Rev. and Mrs. F. J. Stanley, missionaries to Japan, who were on their way home to regain their health. While here he addressed an audience of Greeks, through Mr. Z., about the progress of the Japanese during the last thirty years. We had the meeting in our garden. Before Mr. Stanley came, Mr. Z. had been invited by a friendly priest to a distant village, to preach the Gospel to his people, on a great holy day, called St. George's day, when a great many people would be present from the surrounding villages. He also promised him that he might preach to them in the yard just outside the church, a most unheard-of thing for him to do here in Greece. So Mr. Z took Mr. Stanley with him and went to that village. It is a journey of a day over the mountains; and, although they had mules with them, about half the way was through such bad streets that they had to walk, and they did not know which way to go many times, and in answer to prayer, the Lord sent a man each time to show them the right way. The road is a lonely one. They went to the home of the priest who had invited them, and reached there on the eve of the holy day. They were cordially received by the priest, who took them to the church with him the next morning, and after the services were over, immediately took him outside of the church and told him to speak to the people. He did preach the Gospel to them; but other neighboring priests were there, and one of them sent a monk to interrupt Mr. Z, but the friendly priest said: "This is my church; *you* go away," and he went. Mr. Stanley and Mr. Z., in company with the priest, met that monk a number of times that day as they went from house to house to salute the people, and they had some discussions in which the monk got worsted every time, until, finally the monk asked Mr. Z.'s forgiveness for being so severe.

We have made a building this last year, which opens on to the main street of Batse, and a few weeks ago we held a meeting there for the first time; the room was nearly full, and a great many stood outside. There was no disturbance. This building was intended for a store, and we were to have it together with a nephew of Mr. Z. who had promised to keep the Sabbath, and not to sell liquor or tobacco; but afterwards he did not want to keep this promise; so we took it ourselves, and we will use it for a meeting-house and a reading room, and keep the Scriptures for sale. We will also hold meetings as often as we can during the week.

We kept up two or three services on the Sabbath, and one, and afterwards two prayer-meetings during the week all last year. Sometimes we had quite a little congregation, and again only one or two Greeks would come in. During the spring we scarcely ever had morning prayers alone, for some one or more persons would happen in on an errand or for medicine, and they would stay, and we would invite the work men on the store to come in, and they would gladly do so.

There has been, and there still is, a great deal of sickness here this summer. Mr. Z has treated a good many. He was sick himself twice, and the second time he did not seem to get his strength again in Batse, so we came up here to our mountain home, where he began to improve at once. Then our brother, Wales, who is with us again, got very sick and we had him come up here and stay until he got strong again. He and our son, Leroy, together with Mr. Z.'s mother, stay down in Batse to take care of things.

Mrs. Dr. Kalopothakes, the wife of one of the missionaries in Athens, spent several weeks with us, and she also came up here, and the first Sabbath afternoon we had a meeting, and thirteen men, women and children were present, and we had a very solemn meeting. Since then, many things have happened to interrupt, so that but few have come in and those were mostly children. Sickness kept Mr. Z. from traveling as much as he had planned for this summer. We all unite in Christian love to you all. Your sister in Christ,

MRS. A. D. ZARAPHONITHES.

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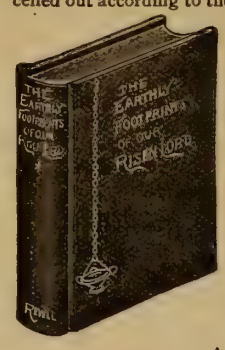

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(*From secret society papers.*)

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The *Chicago Herald* is responsible for the following:

"Out on the Pacific coast there are four or five Chinese women who belong to the order. [Tong Suen Tong, or Masons]. They are the wives of high officials in the society. If a member should divulge any of the secrets of the order he would be killed, but no Mason was ever heard of who paid the death penalty.

"It is an old saying that a woman can't keep a secret, but Chinamen are of a different opinion. Many years ago a Chinawoman was admitted to the order, and some men tried to make her divulge the secrets. They tortured her to death, but the secrets of the society were not divulged. That is why Chinese Masons have faith in women, and it is considered a great honor for a woman to be admitted to the society. There are four or five hundred Americans in Chicago who belong to the Chinese Masons. They are not given more than six degrees, however. Dr. Flavius M. Wilder, who was killed by John Redmond, was a member, and when he was buried the society spent $600 for carriages, music, and other things. According to ancient custom, the members who were initiated Sunday night will give a banquet to the officers on the third night after the initiation."

The Washington *Post*, of Sept. 22, has the following item in regard to the biennial encampment of Knights of Pythias: "The prospect for the meeting of the Supreme Lodge and the grand encampment of the Knights of Pythias in this city in 1894 brightens every day, and there is no doubt of the ability of the local Knights and their business friends to raise sufficient funds to meet all expenses required. The members of the order in this jurisdiction are enthusiastic in the expectation of the Supreme Lodge's coming here at its next biennial session, and they are working to a man to further the idea."

An exchange speaks thus of the usual lodge praying: "Praying in lodge rooms is all right and proper, but when the brother who is entrusted with this special duty recites the prayer in a singsong tone it becomes ridiculous in the extreme and has no more effect on the members than a call from the chair would have for volunteers to sit up with a sick brother suffering with the small-pox."

"Bub," said a stranger who lived across the street, "is your father a Mason?"

"No, sir," replied the boy.

"Does he belong to the Knights of Malta?"

"No, sir."

"Ah? Perhaps he is an Odd-fellow!"

"No, sir."

"Is it possible! Then he must be an Elk?"

"No, sir."

"Is he a Grand Army man?"

"No, sir."

"That's strange. Er——can you tell me what in thunder your father means, then, when he gets out on the sidewalk every morning and makes all kinds of signs, and swings his arms and shoulders!"

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Iowa.—Pres., John Dorcas, Tipton; Sec. Rev. T. P. Robb, Linton; Treas., Rev. L. Mendenhall, Fairfield.

Kansas.—Pres., Rev. C. H. Strong, Lawrence; Vice-Pres., Rev. J. L. Countermine Hiawatha; Sec., Rev. D. H. Coulter, Winchester; Treas., Joseph A. Torrence, Denison.

Nebraska.—Pres., Rev. W. I. Brooks Pawnee City; Vice Pres., Rev. C. G. Widen Mead; Sec., Howard P. Young, Wahoo Treas., Rev. T. H. Dabney, Hooper.

Maine.—Pres., ——— ———, ——— Sec., I. D. Haines, Dexter; Treas., H. W Goddard, West Sidney.

Massachusetts.—Pres., S. A. Pratt; Worcester.

Michigan.—Pres., D. A. Richards, Brighton; Sec., H. A. Day, Brighton; Treas Geo. Swanson, Jr., Bedford.

Minnesota.—Pres., S. B. Sjoblom, Fergus Falls; Cor. Sec., Wm. Fenton, St. Pau Rec. Sec., Mrs. M. F. Morrill, St. Charles Treas. Wm. H. Morrill St. Charles.

Missouri.—Pres., J. F. Beauchamp, Denver; Sec., M. N. Butler, Darlington; Treas. Rev. C. G. Cox, Grant City.

New Hampshire.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

New York.—Pres., Rev. S. R. Wallace Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

Ohio.—Pres., J. W. Martin, Mt. Perry; Rec. Sec., A. T. Vestal, Senecaville; Cor Sec. and Treas., E. Thomson, Senecaville

Oregon.—Pres., Rev. Wm. Dillon, D.D., Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

Pennsylvania.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan Beaver; Treas., R. C. Wylie, Wilkinsburg.

Wisconsin.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas. J. W. Wood, Baraboo.

The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, NOVEMBER 2, 1893.

SOME CRITICISMS ANSWERED.

We notice remarks concerning the Congress of Christians opposed to Secret Societies made by the *Wesleyan* of Syracuse and the *Conservator* of Dayton, Ohio. They seem somewhat in the nature of criticisms, the *Conservator* saying: "That every other Congress at this time should attract national, and many of them international attention, and this one disappoint even its best friends, shows mismanagement or misplaced confidence. In either case it is unfortunate for the cause." We think that the *Conservator* has failed to read the *Cynosure* in respect to this meeting closely. We were not intending to have any meeting at all in case the Fair should be open on the Sabbath. We supposed that that question would be determined in ample time, so that arrangements could be made and definite announcements issued. As all conversant with the history of that subject know, the matter was postponed, and yet postponed, until in September we finally got the decision which settled it that we were to have no relief. In accordance with the order of the Board of Directors, the committee then gave up expectation of holding any meeting, though the provisional announcements had been made several weeks. At the meeting of the Board of Directors there was a majority who felt that we should hold such a meeting as we should be able to, and we went forward according to the best of our ability. The meeting was a disappointment to us all, as probably the proportion of persons who follow the lead of the *Conservator* rather than the *Telescope* is a disappointment to our brethren in that office. We console ourselves, as doubtless they do themselves, with the thought that we are responsible for acting according to our best light, and not at all for the apparent result of our labors, provided only we have used the best judgment God has given us and have acted *as we thought right* in the matter. We have no doubt our brethren at Dayton are entitled to this consolation, and we also think that it belongs to us.

The remark made that all the other Congresses attracted national or international attention seems based on a decided misapprehension as to the facts in the case. Only a few of the Congresses have been generally attended. Many of them have been quite small. This was unavoidable in the nature of the case. Over one hundred and fifty such assemblies could hardly hope, each of them, for a large attendance of friends and the gathering of speakers of national reputation.

Respecting our announcements, we never promised the presence of those who had agreed to present papers. We hoped that they might be able to be with us personally; this we could not know and did not say, but we announced papers from no one who had not promised to prepare and present them either personally or by another.

OATH-BOUND.

Common law surrounds the oath of a witness in a court of record with deep solemnity, and provides a restraining penalty for false swearing. If a witness has conscientious scruples against taking a judicial oath, his affirmation to the truth of his evidence, without calling upon God to hear and help him, is allowed and deemed as sacred and effective as an oath, and the punishment for a false affirmation is as severe as for false swearing. The equality of an oath and an affirmation is therefore definitely established.

In the three Blue Lodge and the four Chapter degrees of Masonry (to say nothing of any other degrees in the fraternity) each obligation ends with: "So help me God and keep me steadfast," etc. This is the oath in its primary or judicial form, but extrajudicial and blasphemous in its use under such circumstances.

It should be observed, in this connection, that in each and every instance in which this form of oath is used, it is to strengthen the bond of secrecy as to anything and everything that occurs in the fraternity, be it right or wrong. There is no escape except by breaking the obligation.

Odd-fellowship, which is, in many respects, no better than Freemasonry, claims that while it also is a secret order, it is not an oath-bound one. Yet, before he can enter the lodge-room to undergo initiation in the first degree, he is obliged to affirm: "I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation." Even Masonry has not the assurance to demand such a preliminary obligation from the novice who would enter its doors. At the end of his initiatory "promises," in the Odd-fellows' lodge, he must add: "To the faithful performance of all which I pledge my sacred honor." And a similar pledge is required whenever a higher degree is conferred upon a member of the order.

Will some one tell us what difference there is between the oath of the Freemason and the pledge of the Odd-fellow, so far as the binding power of the respective obligations is concerned?

With regard to the Royal Arcanum, Bro. Rosenberger has the statement from a reliable member of that order that it is an oath-bound society. "But," remarks Bro. Rosenberger, in the *Gospel Messenger*, "it is immaterial whether the memberships, or obligations, are assumed by affirmation or by an oath—the principle is the same. It is the grave sin of SECRECY, and needs to be dealt with promptly, without any measures of compromise."

The worst feature of lodge secrecy, however, is found in the fact that the candidate for lodge promotion is sworn to conceal matters of which he knows nothing, and *cannot*, until he takes the obligation.

THE A. P. A. IN CONGRESS.

On Friday last, in the House of Representatives, a memorial was presented from Henry M. Youmans, a member of the Fifty-second Congress from the Eighth Michigan District and a candidate for re-election. praying that the House investigate the circumstances attending the election of the present representative from that district. The memorial alleged that the election was brought about by the machinations of the American Protective Association, a politico-religious organization existing in Michigan and other western States—and went on to arraign the society in very severe terms. This was resented by Mr. Hopkins. Mr. Dingley, Mr. Morse, Mr. Paynter and other members crowded around the gentleman from Michigan in a threatening way. Finally the gentleman who introduced the memorial threw oil on the troubled waters by announcing that he would withdraw the memorial until the occupant of the seat was present to speak for himself. There will be renewed interest when the case is resumed in the House.

The pressure upon our columns, owing to an unusual influx of Reform News, crowds our space.

—We continue to-day the publication of the very able papers read at the recent Congress.

—Our esteemed friend and occasional contributor, Josiah W. Leeds, recently had a theatrical agent in Philadelphia prosecuted, convicted and fined for displaying obscene play-bills in public. As a precedent it is important, because the offence is common in nearly all towns and cities, and can only be reached by a similar summary process.

—Rev. S. F. Porter left here on Monday last for Kansas, and from there (D. V.) to Southern California, in active pursuance of his anti-secrecy work among the various colleges. The importance of this mission work, which includes lectures to students and the placing of anti-secrecy literature in the libraries to which they have access, is being felt and appreciated, and the prayers and best wishes of people will greatly encourage Bro. Porter in pursuing it.

—At Hebron, Ind., last May, the Good Templars' lodge prepared a list of eighteen citizens who, in its judgment, were ruining themselves and causing humiliation and suffering to their families and friends by their intemperate habits. This list they gave to Charles Miller, the saloonman of the town, forbidding him to sell any of them liquor under penalty of prosecution. The name of George C. Childs, a prominent business man, was on the list and now he has filed a suit in the Circuit Court asking damages from the chief Templar, David T. Brough, whose name was signed and by whose authority the list was made public. The outcome is looked for with interest, as a principle is involved in this case.

—A national convention will be held in the First United Presbyterian church, Allegheny, Pa., November 14 to 16. Addresses will be delivered by able speakers of nearly all denominations on the application of the law of Christ for the solution of the great practical problems of the day, such as the Sabbath question, the marriage and divorce question, the race problem, the Chinese and immigration and labor questions, the Bible in the schools, peace and arbitration. No more important gathering for the deliberations and planning of action of patriotic citizens was ever called. The President of the National Reform Association, the Hon. Felix R. Brunot, Joseph Cook, Dr. Herrick Johnson, Dr. Josiah Strong, Judge Hinckley, Josiah W. Leeds, and a large number of other leading citizens all over the country unite in this call. Dr. Robinson, pastor of the church, will deliver the address of welcome on Tuesday evening, Nov. 14. All Christian societies and communities are invited to send delegates.

REFORM NEWS (*Continued from 5th page.*)

come the mighty, human philosophy to the contrary.

The missionaries go forth from this little meeting filled with an inspiration born of God. Who can tell what the results of their labors may be?

On Sabbath morning I accepted an invitation to lead a Christian prayer and conference service, held in the Scotch Presbyterian church of this city. The attendance was large and a good spirit was manifest. I found the pastor, Rev. Mr. Gunn, and some of the members at least in partial sympathy with our work. As lodge men were connected with the church, it was not thought best to accept my offer to address them on the subject. Much personal kindness was shown and some will hereafter read our paper. I felt that had we been better acquainted the officers would have risked letting me give my opinion of the lodge. Perhaps at some future date this can be arranged.

On Monday evening I took part in the Christian Endeavor meeting held in Dr. Gordon's church. Here I renewed old acquaintances and found new friends. Some of the young men who remained after the service asked questions regarding the lodge, and expressed a wish to attend a lecture when opportunity should be given.

Yesterday afternoon I went to Lynn, and was accompanied in my calls by Bro. G. Eide. This brother is much enlisted in the temperance reform. He is planning to visit cities in the West this winter, speaking and working as he may have opportunity. He is a reader of the *Cynosure*, and a believer that open methods are the best in reforms.

In the evening I returned to Boston and attended a meeting of the Scandinavian Congregational church, Rev. Mr. Dedrickson, pastor. Bro. Dedrickson invited me to occupy a few moments in telling of my work. Bro. S. Clements, whose acquaintance I made some years since, followed in the Scandinavian language with remarks in opposition to the lodge. A cordial handshake showed that I had the sympathy of a majority of those present. One young man expected to join the Masons, but was willing to read my tracts and consider what had been said. If as sensible as he appeared, he will not unite after the light he received. A future lecture will be welcomed by this people.

I am now concluding my work in New England. I expect soon to return to Washington and thence labor as the Lord may providentially direct. I am much indebted to our dear Bro. Pratt, who has so generously aided our work in the past, for financial backing in my labor of the month past. The financial depression is being much felt in New England. Unless there is a change for the better soon, thousands will suffer. Even the dry-goods houses are reducing the number of their clerks. Many of the factories that are running are operating only on part time. It will be but natural that reforms which at best are but poorly supported will suffer. We doubtless need lessons of adversity. As long as millions are worse than wasted on strong drink we must

expect "hard times." "All things work together for good to them that love God." This thought may keep us joyful in tribulation.

W. B. STODDARD.

THE EMPIRE STATE.

PREPARATIONS FOR THE CONVENTION AT UTICA.—IMPRORTANT WORD TO NEW YORK FRIENDS.

Mountains of difficulty can be removed and cast into the sea. Our Lord's promise (Mat. 17: 20; Mark 11:23.) is sure. Let us praise himfor his grace.

PLACE.

After one of the most trying week's work the place of our New York State convention was fixed last evening by the vote of the trustees of the Welsh M. E. church, who agreed to rent their building for a reasonable sum. This church is very centrally located on the corner of Hopper and Union streets near Steuben Park. A street car line from several railway stations passes the door. The car line on Genessee street from the West Shore road runs within a block. The house will seat several hundred and is a handsome brick structure. In a former letter I mentioned the willingness of the Free Methodist brethren that the convention should meet with them. A note from Bro. O. M. Owen, district chairman, withdrawing the favor, did not explain fully the reason therefor and I have not been able to see him since. A quarterly conference is to be held, I understand, opening on the 16th. This will be a good arrangement for the brethren in the district. They can attend both meetings.

SPEAKERS.

At the suggestion of one of the leading pastors of the city, who has had full experience of lodgery, and is through with it, I have written Joseph Cook to know if he can give an address during the week of the convention in some large hall or church. The project is favorably viewed by several pastors. Mr. Cook is deservedly popular here, as everywhere; and such an address would increase that popularity with many good men of Utica.

Every possible effort will be made to secure entertainment for all who come. Let there be hundreds. Good speakers from all the various denominations opposing secretism are invited. As part of this work was left with Bro. W. B. Stoddard I have not learned and cannot report all the speakers. But we hope to hear addresses from Revs. F. M. Foster and Stephen Merritt, of New York City; S. R. Wallace and E. Jennings (editor of the *Wesleyan*), of Syracuse; B. H. Roberts, of the *Earnest Christian*, No. Chili; J. B. Clapperton, Garrartsville; W. H. Clark, Binghamton; and J. P. Stoddard, of Boston. The promise of the latter to return by Utica from his work in the World's Fair promises a rich treat. His experiences in that great center of instructfon and interest will be well worth hearing.

TO ALL WHO CANNOT COME.

It would be good to see every friend of our cause at this meeting. Utica needs the presence and above all the prayers of you all. But if the Lord keeps you at home do not forget that he gives the victory to faith. *We overcome only by him.* So pray, brethren; pray constantly for the Spirit's power on this cnovention. Write a letter also. No matter if it be a short one. Write your experience, your suggestions, your words of good cheer. Let us have a hundred letters. Hold up the hands of those in Utica in this inspiring way.

We shall need funds also. Bro. Lucius Woodruff reports a little in the treasury. A dear brother, who says: "report this from *a friend*," sends $5 00. Let others do likewise. Large sums or small, the cause in New York needs all you can spare for it from the Lord's funds. Send on then freely as God has given you.

THE WEEK.

My last letter closed with the work in Otsego county, which is on the whole a very hopeful field. Those who favor the secret lodges are a small minority. But those who object to them, are seldom able to give so good a reason as they might. There is work enough to be done in educating and informing the people, and establishing conviction. Our friend, Byron Tunnicliff, of Schuyler's Lake, is thoroughly awake to the dangers of secretism and his influence for good is felt widely in the county. May there be many who shall emulate his zeal.

Reaching Utica on Friday, the 19th, I found a pleasant lodging in the Christian home of Mr. Bradish, and began to work for a place of meeting. Next day Rev. W. E. Sitzer, of Herkimer, welcomed me and I spoke to his people in the Free Methodist church next day morning and evening. They are fully in sympathy with the reform. Other pastors were more or less opposed to the lodge; but the Methodist brother, while personally a very friendly man, yet seems to affiliate with the lodge. Rev. Rufus Coons, of the F. M. church lives, at Herkimer and prays for the downfall of secretism.

Folts Mission Institute has just been opened at Herkimer. It has a fine building and excellent equipment. Rev. J. L. Davies is the president, and kindly explained the plan followed in this promising training school. He has known of our work and co-operated somewhat in past years.

In Utica a most cheering and helpful acquaintance has been made with the friends of the Christian Alliance. Mrs. Bradish and Mrs. Kellogg have been especially interested, and all are praying for the visitation of blessing and power on the meeting of Nov. 14th and 15th. Of their work here I must write more in future.

HENRY L. KELLOGG.

AN ANTI-SECRECY LECTURE AT ENGLEWOOD.

ENGLEWOOD, Chicago, Ill., Oct. 23, '93.

EDITOR CHRISTIAN CYNOSURE:—The well-known representative of the National Christian Association at the World's Fair, Rev. J. P. Stoddard, lectured at the Swedish Lutheran Bethlehem church, Englewood, Ill., Oct. 22, '93. His subject was: "The Secret Lodge System a Rival of the Church and Home." The lecturer gave a clear exposition of the secret lodge system, illustrating with charts. The attendance was large and we hope for good results. We rejoiced to hear the speaker especially mention that the Augustana Synod of the Lutheran church is not alone on the list of "cranks" on this point, as is oftentimes claimed. May God bless the work of the National Christian Association and its representatives in bringing light to the people in these matters.

GEO. E. YOUNGDAHL.

OUR WORK IN NEW HAMPSHIRE.

REPORT OF THE SEVENTEENTH MEETING OF THE NEW HAMPSHIRE STATE CHRISTIAN ASSOCIATION, AUXILIARY TO THE N. C. A.

The seventeenth annual meeting of the New Hampshire Christian Association was held in the Congregational church at Barnstead Parade, October 19-22, 1893. It was the largest and most successful State convention ever held since our organization. Four States, twenty towns and ten Christian denominations were represented. The meeting-house was crowded at the evening sessions and nearly full in the day-time. More young men identified themselves with our work than ever before, and more new members were admitted than at any previous sessions.

Although the treasurer reported about $20 in the Home Mission treasury, $110 were cheerfully paid in or pledged for reform and Christian work. Four noble young men, brothers and grandsons of a minister of the Gospel, who were saved at our last annual meeting at Canterbury, were present, rejoicing in the Lord, and joined our association. Two other excellent young men, Charles W. Hardy, Jr., and William A. W. Hardy, of Penacook, were approved as local preachers for one year.

The glory of God filled the house from our first session on Thursday afternoon to the close on Sunday evening. Christians were wonderfully refreshed, backsliders reclaimed, sinners struck under conviction and some, we trust, saved. Evangelists Henry J. Pierson and wife of Newark, New Jersey; Pastors A. L. Smith, C. L. Baker, Jonathan H. Leavitt and others preached the Gospel with the power and demonstration of the Spirit. Miss Abbey E. McIntire, president of the Rockingham County W. C. T. U.; Mrs. F. J. Brown, president of the Laconia W. C. T. U.; Robert A. Frohock and Frank J. Brown gave addresses on temperance. Bros. Brown and Frohock, aided by the proper officers, raided the Bofcobel, a famous rum hotel, the only liquor place in the parish, and the proprietor was bound over to appear before the higher court, under $200 bonds. Some people criticised the reform methods of these brethren, but no farmer can be expected to clean out a hog-pen with kid gloves on. The writer reported home and foreign mission work of the Association during the past year, and a collection of $23 was taken for our two lady missionaries at work in the West India Islands. Miss Isadore D. Haines has been abroad about two years and Mrs. Mary H. Harmon one year.

The anti-secret reform was very ably presented by Bros. Ezra T. McIntire, President R. A. Frohock and Deacon Simon Rowe. Words can not do justice to the grand work of Bro. McIntire as he taught the people with Moore's Trestleboard in one hand, the blessed Bible in the other, and like Stephen of old, filled with the Holy Spirit. It was not possible to resist or gainsay the wisdom and power with whichhe spoke. Some of our good brethren do not approve of our method of anti-secret work, but we willingly submit that all may judge whether it is wiser to spend our time and strength rehearsing the silly antics of the lodge room to a handful of simpering hoodlums and maddened lodge dupes, or in the church of God, his Spirit manifestly bearing witness to the truth, before a crowded audience of sincere and candid, but to a large extent uninformed, people; to show with overwhelming proofs and abundant witnesses that the fundamental principles of the secret empire are utterly antagonistic to sound morality and the Word of God. Beloved brethren, we have become thoroughly satisfied that the most skillful housewife cannot make a good soup of one vegetable.

Mrs. H. J. Pierson and the writer explained the promises of the Bible to sick Christians; after which sixteen intelligent and trustworthy persons testified that they had received bodily healing in answer to prayer. These witnesess gave glory to God for healing them of neuralgia, sciatica, rheumatism, impaired eyesight, nervous prostration, influenza, chronic headaches of forty years' standing, hernia, insanity, consumption and other diseases incurable by human means or natural remedies. Six sick Christians were anointed with oil and prayed for, according to James 5:14.

Miss Ella Carter, of Boston, glorified God by singing his praises during the convention. The following resolutions were unanimously adopted:

Resolved, That we commend the *Christian Cynosure*, 221 West Madison street, Chicago, the organ of the National Christian Association, as specially worthy of the patronage of Christian people for its able defence of sound morality and pure religion. We approve its resolute stand against all secret societies.

Resolved, That we disapprove of all secret societies and solemnly testify that membership in them tends to unfit men for good citizenship and worthy churchmembership.

Resolved, That we believe in total abstinence from all intoxicants and narcotics, and will pray and vote that the traffic in them be prohibited by law.

Resolved, That we discountenance turning the house of God into a dining-saloon or play-house, to raise money for religious purposes.

The convention also voted thanks to the Concord and Montreal R. R. system for reduced rates, and to the people of Barnstead for their ample and generous hospitality in entertaining the convention.

The writer's commission as Home Missionary and General State agent was renewed.

The following officers were chosen for the ensuing year.

President—Robert A. Frohock.

Vice-presidents by counties: Belknap—John H. Bartlett. Carroll—William H. Mason. Cheshire—Franklin S. Wood. Coos—Horace Holton. Grafton—John Howland. Hillsboro—Geo. L. Kibbee. Merrimac—Chas. W. Hardy, Jr. Rockingham—A. L. Smith. Strafford—D. C. Dargin. Sullivan—J. L. Kimball.

Secretary—S. C. Kimball.

Treasurer—F. J. French.

Foreign Mission Sec'y and Treas.—Mrs. Mary H. Bartlett.

Executive Committee—Simon Rowe, Robert A. Frohock, James F. French, Ansel B. Sawyer, S. C. Kimball.

All praise to God, Father, Son and ever-blessed Holy Spirit for the seventeenth annual meeting of the New Hampshire Christian Association.

S. C. KIMBALL, Sec'y.

THE HOME.

SCHOOL LIFE.

I sat in the school of sorrow—
The Master was teaching there—
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upwards
And seeing the face divine
So full of the tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson
And say, "Thy will be done,"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard him say,
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason:
'Tis enough for you to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to this weary sorrow;
One look at that face divine
Had given me power to trust him
And say, Thy will, not mine.

And then I learned my lesson,
Taught by the Master alone,
And he only knows the tears I shed,
For he has wept his own.

But from them came a brightness
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—*Traveller.*

A CHRISTIAN SACRIFICE.

A young man who was half through his medical course in one of our large universities, and who accepted Christianity and professed to follow its teachings, one day awoke to the fact that, having been absorbed by his studies, he had forgotten that his profession placed him under sacred obligations to lead a generous, unselfish life.

While in this frame of mind the thought of another student in the university came to him—a fellow-townsman—who was fast rioting himself to death. The two had been friends, but when the younger man began to drink and to seek questionable associates, the medical student avoided him. Now he felt that he had done wrong to abandon a man when he most needed a friend.

That day he hunted the poor fellow up, and found him partially under the influence of the last night's debauch. His books were lying before him, and he was stupidly trying to prepare for his next recitation.

"This place is not for a man like you. Come to my rooms. We shall share them together."

The poor fellow answered: "I can't leave. I'm in debt. I'm no good. I'm past any hope of reform. Let me alone."

"Not a bit of it," answered the other cheerily. "I've let you alone too long."

The young man paid his townsman's debts and took him to his own neat rooms.

The next morning his guest was sober, and the host proposed a written contract between them, if they were going to live together. This paper stipulated, among other things, that neither of them was to go out alone; that twenty minutes should be allowed to get to the university or back, and all extra time should be accounted for. One hour each day was to be reserved for pleasure. Under all circumstances bygones were to be bygones.

This contract was signed by both students. A month passed without any violation of it. Then the man who had been rescued threw down his book and exclaimed:

"I can endure it no longer. I can't and I won't continue the struggle to keep that contract.

"All right. Break it, then, and break it here," was the calm reply.

"But how can I? I must drink. There is no brandy here.

"Drink, if you must; I'm studying."

"All right! I will."

The half-reformed fellow rose to put on his hat. His host also arose and took his.

"What are you doing?"asked the other, querulously.

"Remember our contract. If you must drink, I must go with you."

The guest's eyes fell, and he dropped to his chair. His face grew deadly pale. Should he break away from this man, the only true friend he had? If he did there was no hope for him. It meant a drunkard's degradation; possibly a drunkard's grave. The horrible craving for liquor stirred every nerve in his body. The struggle, the alternations of feeling, the intensity of desire, convulsed his whole nature.

There was a pause. For some moments in silence the men faced each other, one sitting, the other standing. At length the set lips of the tempted man relaxed, the frenzied eye softened, and he said feebly:

"Thank you, old fellow, I'll stay here, and try—and—try—to overcome," and then, crying like a child, he threw himself upon his bed.

Another month passed. The temptation came again. Again this constant friend stood by him, supporting him by his stong will, and his firm sympathy.

When eighteen months had passed the drunkard was a cured man. His old haunts had been abandoned, his old tastes overcome. During this period of convalescence his friend, each day in the quiet of his little sider-oom, had offered openly his morning prayer, and had read some time during each day a book which he had not invited him to share. It was the Bible.

"You never talk religion to me," said the puzzled man one day."

Talk religion, when his self-sacrificing host was leading the life of Christ before his eyes? It was the life that had saved. It ought to have spoken louder than words.

"I would have talked religion had it seemed best that I should do so," said his friend. "I have not shunned to show you the motive that has governed my conduct. Your feelings and opinions, with regard to Christ, whom I love, have been indifferent, almost antagonistic. More than I can tell you, I should rejoice could I know that you have the hope and the incentive to a true life that I have found in Him I love."

When the savior of his friend left the university, he took no honors, for his work of mercy had not left him time to do so. He was simply what is called a "common-place man." The other, who was a man of brilliant parts, ranked among the first in his class—he who but a little while ago had been picked upout of a debauch.

This story is a true one. The like occurs, in different ways and under varying conditions, oftener than we suspect. It is a sacred drama, forever new, forever inspiring, when one life is given in some beautiful form for that of another—unknown, unrecognized by man, but honored by God.—*Youth's Companion.*

ABOUT FLOWERS.

According to a tradition of the Peruvian Indians, the sunflower was given to one of the Incas by the Spirit of Light. The Inca gave it the place of honor in his garden, and yet the flower would not rest content. It was homesick for the realms of everlasting light, from which it had become a reluctant exile. All day long it kept its face turned to the sun, and when night came, was inconsolable until the first flush of dawn. Then it would look eagerly, watching for the appearance of the sun, again to follow it all day long as it traveled across the sky.

This beautiful myth recalls the lines of Moore:

"As the sunflower turns on her god when he sets
The same look that she gave when he rose."

It must not be thought, however, that the *blossom* follows the sun. It is the young plant which makes this display of devotion. No plant responds so readily to the feeblest glimmer as the sunflower, unless it be the flower bud of the pond lily. After the sun has been down an hour or more, all the sunflowers will stand, bowing their heads toward the lingering twilight in the northwest. But when the twilight is over, every plant stands looking straight at the zenith, and maintains that position all night. In the early morn, the sunflower perceives the daybreak as soon as any human eye can. At the very first faintest flushes of dawn, all the young sunflowers bow to the east, and stand in the reverent attitude of the peasants in Millet's *Angelus.*

Those who only know morning glories and moon flowers as climbing plants, will be interested in knowing that one species grows as a tree, in Western Mexico, twenty or thirty feet high, and with a trunk three feet in circumference. The flower is about two inches long, and white, though yellowish below.—*Youth's Journal.*

THE WIFE IN BUSINESS.

A man's wife often knows more than he does about a great many things, and while he need not lower himself in her estimation by admitting her mental superiority, it is sometimes well for him to silently recognize her superior intelligence, and profit by it. If he is a wise man he will not be too ready to come into accord with the opinions of his wife, but will affect a great deal of wisdom of his own, even though he knows he has none. It never increases a wife's respect for her husband to know that he is her inferior in anything, and it certainly does not increase her respect or affection to have him intimate by word or look that she does not know anything at all. The judgment of the average woman regarding the disbursement of money is often better than that of the average man, particularly when it comes to spending money for domestic purposes. It takes a shrewd tradesman to get over the average sensible woman, while the tradesman finds it easy to work off stale goods on the average man; and the most conceited man might as well acknowledge frankly that his wife can attend to most of the affairs of her own household better than he can attend to them for her. Women very often have the most acute perception regarding business affairs. If men would only "talk business" with their wives instead of taking it for granted that women don't understand "anything about business," there would probably be fewer failures. Many a successful business man owes his success to the keenness of judgment of a partner whose name does not appear in the firm or over the shop window, and who is not supposed to have any connection with the business—and that partner is his wife, in whom he is wise enough to confide—*Merchants' Review.*

SAVE TIME.

"I am so busy in the morning that I may catch the regular train to the city to my business, that I cannot take time for family worship, and so I observe it with my family only in the evening," said a leading merchant to his pastor; and it is doubtless true that many church members act on this principle, and all to save time. But does it save time? Luther used to say that he was so busy that he could not get his work done unless he spent several hours in prayer every day. A celebrated judge in England declared that if he neglected to ask God's direction and guidance in the morning, everything would go wrong through the day. The writer of this article has a friend who, when he finds his business getting tangled through the day—mislaying this letter that required a prompt answer, and spending precious time hunting it up—forgetting that important appointment until it is too late, and neglecting to remit that draft which was promised to-day, etc.—he stops and inquires at himself, why is all this confusion? Did I neglect to ask God's help and guidance this morning? and he invariably finds that this is what he did, and hence his trouble.

We ought not to forget that wisdom for temporal, as well as spiritual, things cometh from God. His indwelling Spirit can keep our minds and hearts in such peace that it will be an easy matter to attend to the duties of the day without distraction, so that it indeed becomes true we will save time by using a part of it in asking the guidance of God. Some one may say that is a new thing to attribute to prayer, but it is as old as Luther at any rate, and not a whit more wonderful than other things it accomplishes. Prayer turned the council of Ahithophel to foolishness. Prayer overthrew the army of Sennacherib.

Prayer has healed the sick and raised the dead; why cannot it secure wisdom to help us in our daily work? It can. Try it, and see if in your prayerful days you cannot do twice as much labor as in your prayerless days.—*Selected.*

CHOICE EXTRACTS.

An oath is a prayer offered to the devil.—*Anonymous.*

Christian life consists in faith and charity.—*Martin Luther.*

Enfold thyself in the armor of purity and thou art safe.—*Interior.*

To my thinking charity is the New Testament told in a word.—*Edgar Saltus.*

Many of our cares are but a morbid way of looking at our privileges.—*Henry Ward Beecher.*

It does not take a great man to be a Christian, but it takes all there is of him.—*B. Fay Mills.*

It is a law of the divine economy that the best things of life are within the attainment of every individual.—*Lilian Whiting.*

There are a great many people in all the churches who are willing to pay the Bible any tribute except that of studying it.—*United Presbyterian.*

Life is all a trial and a discipline. We can not rest here but in hope. The creature cannot satisfy. God alone can fill the soul.—*S. H. Calhoun.*

Some people pray for dying grace, when what they need most is grace to make them live within their means and pay their debts.—*Christian at Work.*

SHEAVES FROM MANY FIELDS..

A small sin hides the face of God.

When you cannot see in any other direction, look up.

All truth is nonsense to the man whose life is a lie.

Heaven is a prepared place for a prepared people.

No matter where faith steps, it always finds solid rock.

The man God sends never tries to pick out easy places.

Riding a hobby is more restful to the rider than to anyone else.

The first duty the Christian owes to God is to be happy.

The only joys which live and grow are those we share with others.

It is not a good plan for the head of the family to do all the giving.

No life is worth living that is not a blessing to others.

If you do not want to be detested don't be a chronic growler.

The only work God pays for is that which we do for nothing.

Every soldier in God's army ought to be willing to be a private.

It is the duty that lies nearest we are most apt to neglect.

He who lives for himself lives for a mean fellow.

You cannot whiten your own character by blackening others.

There can be no right use of a wrong thing.

Beauty in the heart will find its way to the face.

The pleasure-seeker is a man of many disappointments.

Every dollar some men get widens the gulf between them and heaven.

Practice the same kind of religion in the street car that you profess in church.

It will not make you any cleaner to throw mud at another.

It is hard to be a friend to a man who is an enemy to himself.

Considering that the world is so wide it is strange that some people are so narrow.

If the devil had to travel without a mask he would never be followed.

Surround a sinner with happy Christians and he will either be converted or leave the country.

It is just as needful that Christians should rejoice in the Lord as that they should go to church.

The devil never goes into a warm prayer-meeting to invite people to go to the theater.

Some people never find out the real worth of their religion until they lose all their money.

The man who walks over a precipice with his eyes shut is as sure to be killed as the one who throws himself from it.

As soon as a man gets right with God he can't bear the thought of being wrong with anybody else.

The right kind of a Christian will thank God every hour of his life, whether there is anything in sight to thank him for or not.

Much of the trouble in this world happens because men take too much time to make money and too little to enjoy it.

God's cause is injured when parents observe the Sabbath in a way to make their childen hate it.

The prayer of faith always holds out both hands to receive the answer.

Call the day lost on which you have not tried to make somebody happy.

If we would spend more time in looking for something to love we would see less to hate.

A hypocrite is a man who, in trying to fool everybody else, fools only himself.

A heresy trial is like a dog fight in a flower garden; nothing is settled but the flowers.—*Anonymous.*

TEMPERANCE.

ONLY.

Free from all care in his boyish play,
A face as the sunlight, cheering and gay,
The pride of a mother whose arms entwine—
Only a sip of his father's wine.

A growing knowledge with manhood's strength.
A mind far-reaching in wisdom's length,
A smile for the merry, for the grieving a tear—
Only a glass of the foaming beer.

Shining in circles of mirth and song,
A love of the right and a hatred of wrong,
A friend to be sought for whose friendship is gain –
Only a toast in the bright champagne.

In the manly face a line of care,
Some silver threads in the dark brown hair
A cloud on the brow, in the eye, alas!
Only an occasional social glass.

A figure bent in the noon of life,
A weeping mother, a pleading wife,
A weakened brain and a mind grown numb—
Only a drink of the fiery rum.

A squalid room in an attic high,
A pain-wrought moan, a pitiful cry,
A bundle of rags 'neath the rafters' gloom—
Only a dying drunkard's home.

A coffin of pine, unfinished and rude,
A widowed mother with starving brood,
A lonely ride o'er the rattling pave—
Only a pauper's nameless grave.

—*Banner of Gold.*

ALL OVER WITH HIM.

Dead!

Dead in the fullness of his manly strength, the ripeness of his manly beauty, and we who loved him were glad! His coffin rested on his draped piano, his banjo and his flute beside it. And as we looked upon his brown curls thrown up from the cold, white brow, on his skilled hands folded on his breast, on his sealed lips, of which wit and melody had been the very breathings, the silence was an awe, a weight upon us, yet our voiceless thanks rose to God that he was dead.

Always courteous in manner, kind in work, obliging in act, everybody liked "Ned," the handsome, bright, brilliant Ned.

Three generations of ancestors, honorable gentlemen all, had taken the social glass; as gentlemen may, but never lowered themselves to drunkenness—never, no, not one; but their combined appetite they had given as an heirloom to Ned, and from his infancy he saw wine offered to guests in the dinner parties, and, when he had been "a perfect little gentleman," was given by his father one little sip.

He grew, and the taste grew, and when his father was taken, all restraint but a mother's love was taken.

As the only child of a praying mother, now the church would hold him up, now the saloon would draw him down; now his rich voice would join his mother's to swell the anthems of the church, now make her nights hideous with his ribald songs. So all along the years he was her idol and her woe.

When her last sickness was upon her the mother said to a friend:

"They tell me when I am gone Eddie will go down unchecked; that in some wild spree or mad delirium he will die. But he will not. His fathers created the appetite they gave my boy. His disgrace is their sin and my sin too. He saw it on our table, tasted it in our ice creams, jellies and sauces. For this, my punishment is greater than I could bear but for the sure faith God has forgiven me and will answer my daily, nightly prayers, and Eddie will die a humble penitent. It is just what I am forbidden to enjoy here, the promised land, but I know whom I believe, and my boy will be carried safely over."

As death drew nigh every breath was a prayer for Eddie; and as he chafed her death-cold hands, the pallid lips formed the words no other ear could catch, "Meet—me—in—heaven." And his voice, rich and full, responded, "I will, mother, I will."

And as from her mountain height of faith and love she caught a sight of that "promised land," with a seraph's smile she whispered, "I—thank—thee—O Father," and was gone.

And his uncontrollable grief made one say to another, "His mother's death will be his salvation."

He covered the new-made grave with flowers, and when others had left the cemetery he went back and sat beside it until nightfall, and then went to his lone home, and the oppressive silence drove him out to walk. He passed a saloon; some of his old associates came out and said kind words of sympathy. His soul was dark and sad, and from the open door came light and cheerful voices, and he went in.

Before the long spree was over he bade a crony "take that old book out of my sight."

That old book, the Bible he had seen his sainted mother reading morning, night, and often at midday, and from which he had read to her through those suffering, dying days.

Then a friend of his mother took him to her home and brought him back to soberness, remorse, and a horror of himself. For months he did nobly and became active in Christian work, and refused all urging to "just step in and see your old friends," and we felt there was joy in heaven.

Then he was asked to bring his banjo and sing at an oyster supper at the most respectable saloon in town, where "no one was ever asked to drink."

A wild spree was the result, and his robe was so mired we doubted if it ever had been white. And he doubted, too, lost hope, lost faith in himself, and, worse, lost faith in God.

Kind arms were thrown about him, and again he was placed upon his feet. Very humbly, very weak, he tried once more to walk the heavenward path.

"I am very glad to see you so well," I said one day when I met him.

"I don't know how long it will last," he said sadly.

"Forever, I hope," I said cheerily.

"I shall try hard to have it, but there will come an unguarded moment—but *you* know nothing about it."

Some two weeks later I met a physician.

"I have a case for you, ladies. Ned is very sick."

"Has liquor anything to do with it?"

"No, not at all. He has pneumonia, but his old drinking has so ruined his stomach, it will go hard with him."

His nurse told us he thought he should die, and constantly exclaimed: "My wasted life! my wasted life! God cannot forgive it!" He would fear to die, and pray to live to redeem his past; then he would fear to live, and pray to be taken from temptation. So wore on a week, and then he gave up self and grew calm in Christ.

One Sunday he said his mother was in the room, and wondered we could not see her, and with a smile on his face and "mother" on his lips, he passed beyond.

As I came out of the house one of his whilom associates, sober and sad, took off his hat and asked, "Is it all over?"

Impressed with the vast meaning of those two little words, I bowed and answered:

"*All over!*"

With a voice full of pathos he said:

"The dear fellow is all right now. There are no saloons up there."

I walked on repeating to myself: "No saloons *up there!* Thy will be done on earth as it is in heaven."—*Issue.*

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON VII.—Fourth Quarter, 1893.—November 12.

SUBJECT.—The Grace of Liberality.—2 Cor. 8: 1-12.

GOLDEN TEXT.—For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. —2 Cor. 8: 9.

[Open the Bible and read the lesson.]

COMMENTS BY E. E. FLAGG.

1. *The spirit of true giving.* vs. 1–5. We note here (1) that giving to others is a privilege granted to us through the grace, or favor, of God. He could so have arranged his universe as to require nothing from his creatures in the way of gifts or service. He might have relieved the poor and suffering by the direct effort of his own will, but he has chosen the opposite method, and made us his instruments through which to work. Human hands must minister to the poor; and human, not angelic, lips, preach to them the Gospel. (2) That trial and affliction, though they may limit the amount of our charities, should not stop us from giving, but should rather have the effect of enlarging our sympathies. We have periodical recurrences of hard times, as at the present, but we happily know nothing of the grinding, hopeless poverty of the mass of the people in Paul's day. The literal rendering of the word "deep" is "down to the depth;" and the Geneva version has it, "the poverty which had consumed them even to the very bottom." Macedonia had suffered greatly from successive civil wars and ruinous taxation, besides losing one chief source of income in its mines, which had been appropriated by the Roman government. Besides, here as elsewhere, the church was made up, not of rich and noble, but of the common people; and yet, like the widow with her two mites, they have stood all these centuries a blessed example of true Christian liberality. (3) Theirswas a willing offering, given with a glad, free spirit. They "were willing of themselves;" that is, gave of their own accord as their hearts prompted them. (4) They first gave themselves to the Lord. We come now to the most important part of their giving; that which gave value and sacredness to the whole, and made it a real heart-offering, acceptable and pleasing unto the Lord. It is no use to give our gold or silver if we do not give ourselves. This latter term, as popularly used, has grown to have a false significance, as if it could be applied only to those who engage in direct personal work for the Master. But a merchant, a mechanic, a washerwoman, when they go to their store, or bench, or washtub, with "singleness"—the literal rendering of liberality in v. 2—of heart and purpose, glorifying all they do with the one motive of love to Christ, as truly give themselves as did these Macedonian Christians.

2. *Where the Christian graces abound there will also be abounding liberality.*—vs. 6–8. There may be liberality without the graces of holy living. There may be works without faith, but no sincere faith without works. Systematic, cheerful giving is one of the greatest helps possible to growth in grace. We love a cause in proportion as we deny ourselves for it. To sacrifice in order that we may give unto the Lord is the strongest proof that we love him, and he so considers it. That is the right kind of emulation which seeks to excel in good works; it is the kind which Paul, in this and kindred passages, urges on believers. A Christian should not feel disturbed if his worldly neighbor makes more show or gets ahead faster than he does, but he ought to feel rebuked when those poorer than himself are more forward than he to give and suffer for Christ's sake.

3. *The example of our Saviour.*—v. 9. Our Lord was rich, for he had the wealth of the whole universe at his disposal; yet he freely laid it all aside for our sakes and became poor. Had he been born into the world a Cæsar or Crœsus, it would still have been in a relative sense poverty, for compared to the glory he had voluntarily cast aside, the richest earthly surroundings would have been less than the light of a glow-worm compared to the sun. But he did more than this; he descended to the lowest depths of human poverty,—cradled in a manger and poorer all his life than even the foxes and birds of the air, which had their homes while he had none. How little at the most we can do for him who has done so much for us.

4. *A willing mind the first requisite.*—vs. 11, 12. We have seen that there can be no genuine giving, none which the Lord recognizes and accepts, unless we give ourselves, too. There are many who can give only their two mites, and a still greater number who withhold the little they might give because it is not more. They forget that it is a willing mind which must give their offering all its value, whether it be a million dollars or one cent. Suppose the mites were all brought in—brought cheerfully, and God's blessing invoked on each one as it was dropped into the contribution box—how speedily the world might be won for Christ. Let us pray (1) that God will enlarge our hearts and grant unto us the same grace as to those Macedonian Christians. (2) That we may be delivered from poverty of soul, which is a far greater affliction than poverty of purse. (3) That we may have the example of Christ always before us, and his Spirit within us.

LITERATURE.

TOUCHING INCIDENTS AND REMARKABLE ANSWERS TO PRAYER, as Related by John B. Gough, Bishop Bowman, Mrs. Mary G. Cramer, Dr. Jas. H. Potts, Matthew Hale Smith, John Wesley, T. DeWitt Talmage, Geo. Muller, Bishop Simpson, William Carvosso, John Knox, Martin Luther, D. L. Moody, A. B. Earle, Chas. G. Finney, S. A. Keene, Dr. S. I. Prime, Chas. H. Spurgeon, Mrs. Maggie Van Cott, B. Fay Mills, Edward Payson, Geo. Fox, Mark Guy Pearse, and many others. Compiled by S. B. Shaw. One volume, pp. 303. Published at Dutton, Mich,, by S. B. Shaw. Price, in cloth binding, $1.00.

These 134 brief narratives contain as many helpful sermons to those who believe in prayer as "the Christian's vital breath," and also to those who are doubtful whether "the great and terrible God" will deign to hear the supplications of his fallen and finite creatures. Fear him as we may, and ought, yet those who fear him and desire to serve him will find him a tender, loving God, who, for Christ's sake, will hear and answer prayer; and to this end has given us many great and gracious promises to induce us to believe in him as a bountiful giver to his children.

Even sinners may pray to him with the happiest effects, if they come to him in a humble, submissive spirit. One of the most touching incidents of this kind is that told of a little neglected child, perfectly ignorant of the first principles of Christianity. A kind clergyman instructed her to pray to God this simple prayer every day for a week: "O, Lord, show me myself." At the end of that time he found her a convicted sinner, distressed beyond measure at the depravity of her own heart. For another week, he advised her to offer another simple petition: "O, Lord, show me thyself," and at the end of that period she found herself a happy Christian child, thoroughly converted. As an evidence of this, she gave her life to missionary labor, in the service of her Saviour. Sinners should be kindly persuaded in this manner to forsake self and seek the Lord.

With the Christian, who has already won the ear of the Lord, there should be no difficulty in going to him in sincere, earnest prayer. The incidents in Bro. Shaw's book are guarantees of the acceptance of their petitions, if they are offered in the simple trust of a little child who knows no will but that of God. To those who live so near the Lord that they may at any moment put forth their hands and touch the hem of his garment, prayer is natural and easy, faith has passed into knowledge, and the soul is lost in devotion. They are Christ's, and in him all things are theirs.

The lessons of this volume are worth the wealth of the world; "for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.) "If ye abide in me, and my words abide in you, ye may ask what you will, and it shall be done unto you." (John 15: 7.) Mr. Shaw's book contains many receipts in full from those who have enjoyed such glorious bounty.

CURRENT PERIODICALS.

Scribner's for November presents its usual quota of autumnal attractions of letter-press and pencil, and will be found a readable number. Its contents are as follows: Madame Roland at the Conciergerie, a full length portrait of this unfortunate woman, which, with other fine illustrations, accompanies an impressive article by Ida M. Tarbell. In Camp with the Katchins (cattle-raiding mountaineers on the borders of China and Burmah), illustrated, by Col. H. E. Colville. Indian Summer, by Archibald Lampman. The Proud Pyersents, by Octave Thanet. Love's Guerdon, by Elizabeth C. Cardoza. Glimpses of the French Illustators, illustrated—concluded, by F. N. Doubleday. The House of Commons, by Aug. Birrell, M. P. The Picturesque Side (of the World's Fair), illustrated, by F. Hopkinson Smith. Mr. Freeman at Home, illustrated, by Delia L. Porter. The Copperhead, concluded, by Harold Frederic. Education for Girls in France, by Kath. De Forest. A Laggard in Love, by Martha M. Williams. Historic Moments—The Nomination of Lincoln, by Isaac H. Bromley. Editorials: The Foreign Critic and the Fair—The Appraisal of a Man—The Hygiene and Economy of Reading. New York: Chas. Scribner's Sons. Price, 25 cents.

St. Nicholas, having absorbed that other bright magazine for youth, *Wide-awake*, starts out on its twenty-first volume permanently enlarged to 96 pages, which are brimfull of interest to its large number of embryo men and women. Rudyard Kipling begins a series of tales of India, where he lived in childhood. Mark Twain revives an old favorite in a new illustrated serial—Tom Sawyer Abroad, by Huck Finn. Susan Coolidge sketches A Member of the Harnessing Class. Geo. W. Cable describes New Orleans. Clara Doty Bates finds curious children on the Plaisance at the World's Fair. Mary S. Roberts tells the story of Nicholas Ferry, the historic dwarf. Numerous minor tales, sketches and verses, with abundance of "pictures to match" and a general air of attractiveness, aid in making up an exquisite issue of this popular periodical. New York: The Century Co., Union Square: price, 25 cents.

The November number of *Worthington's Magazine* is replete with interest. Its principal papers, copiously illustrated, are as follows: A graphic description of the Ramoni (N. M.) Indian School, by John H. Whitson, and Random Notes on Hawaiian Life (continued), by Dr. C. T. Rodgers. Fiction and poetry are well represented in A Calm Flower, by Edith Brower; The Lover in Feathers, by Olive Thorne Miller; Married by Accident, by Margaret Johann; Genius, by Emilye A. Braddock; "'Lias," by Kate M. Robb; The Wind Among the Maple Boughs, by Jennie E. T. Dowe. The special and editorial departments cannot fail to please the various members of any intelligent household, with their many attractive topics. Published by A. D. Worthington & Co., Hartford, Conn. Price, 25 cents.

PAMPHLETS.

"The Study of the Bible," by Prof. G. G. Findlay, is the second number of "The Helpful Hour Series." The *Expository Times* says the article "is a wise word on the right way to the study of the Bible by one who has studied it, and loves it well;" and Prof. W. T. Davison says: "It is admirably suited as an elementary guide to the study of the Scriptures." We can recommend it to the thoughtful perusal of our readers. It is published by Wilbur B. Ketcham, 2 Cooper Union, New York, and the price is 15 cents, postpaid.

Our agricultural friends will find Bulletin No. 19, from the Nevada Agricultural Experiment Station at Reno (University of Nevada), interesting. It treats, at large and in detail, of Sugar Beets, their culture, harvesting, pitting and manufacture into beet sugar, with numerous facts and figures relating to this important subject.

RELIGIOUS NEWS.

BAPTIST.

—Ohio has 622 churches in thirty-two associations. There are 491 ordained ministers, of whom only 378 are in the pastoral relation. Last year there were 3,274 baptized, and the total membership is 53,217. Value of church property reaches $2,485,651. Salaries and church expenses are put down at $312,348, and $63,996 was contributed to missions, $2,643 to education—an aggregate of $461,735 for contributions of all kinds.

—In the recent meeting of the General Association of Illinois, the report of the committee on the state of religion "showed that the year has been one of trial among the churches in the State, and results are not in all respects as we might desire. Although, however, contributions for State missions have not been sufficient to meet all needs, there has been large blessing upon the labors of the missionaries. In the churches there has been manifest blessing, with many souls hopefully saved. The Sunday-school work has been greatly prospered, an interesting incident of the year being the erection of the model Sunday-school building at the Columbian Exposition, in the erection of which our churches and Sunday-schools have shared. The educational progress of the State has been unexampled. There is much to encourage renewed consecration and larger effort, which also the report urges upon the brethren as what is chiefly needed."

CHRISTIAN ENDEAVOR.

—The Indiana statistics for 1893 report 20 Methodist Christian Endeavor societies, with a membership of 464 active and 188 associates; also 32 Sunday-schools, with a membership of 420.

—In Australia, Victoria leads the way in Christian Endeavor societies: Victoria, 310; South Australia, 204; New South Wales, unknown; New Zealand, 45; Tasmania, 17; Queensland, 16; West Australia, 3; total, 595.

NEWS OF THE WEEK.

CHICAGO.

Hotel-keepers near the World's Fair sue the railroad companies for damages sustained by the maintenance of high rates.

Director General Davis has prepared an order for the immediate removal of exhibits from the buildings.

More than 1,500 women received medals for their handiwork. Mexicans gained the greatest share of the awards.

The supreme court has refused to interfere in the case of George H. Painter, sentenced to death for murdering his mistress.

Murderer Painter has been placed in the cell occupied by Anarchist Lingg and the death watch set upon him.

Foreman Carhart, of a West Side candy factory, had to be protected from fifty girl employes, one of whom he had discharged.

West Chicago Street Railroad Company is said to contemplate changing the power on its cross-town lines to electricity.

Registration day was quiet and uneventful. But few voters were added to the lists except along the drainage canal.

Dionysius, Archbishop of Zante, head of the Greek church, made a brief address to the Episcopal missionary council.

Sons of the American Revolution resolved upon the formation of a military body similar to New York's Old Guard.

According to the Episcopal missionary council, enforcement of the Geary law will have a disastrous effect on work in China.

Charles Cleaver, an old settler of Chicago, died at his son's residence. The funeral took place Sunday.

John Miller and his son Lewis, of East Dubuque, Iowa, blew out the gas on retiring. The son is dead.

Charles Schwartz, head of a Chicago Board of Trade firm, died of Bright's disease. He was 56 years old.

President Palmer has selected the committee of national commissioners to write the history of the exposition.

Marshall Field has assured the success of the Columbian Museum project by a gift of $1,000,000.

Cowed when given the oath of his own country (China), Jun Jock Lin confessed to the murder of Jung Din Kok.

Capt. William P. Black's residence at Park Ridge, a landmark, was destroyed by fire. Loss, $20,000; insurance, $14,500.

Artist Watts, of England, has given his great painting, "Love and Life," valued at $20,000, to the United States government.

Several thousand members of the Ancient Order of United Workmen celebrated their twenty-fifth anniversary at the Fair.

Chicago, Sioux City and Bismarck and Chicago, Cascade and Western lines have consolidated.

All the mayors from towns for many miles around joined in the celebration of American cities day.

Bank statements show a very large reserve, which is taken to indicate that money will be easier to borrowers.

The aquarium at the Fair was donated to the new Columbian museum.

Treasurer A. F. Seeberger, of the Fair, has $2,000,000.

J. W. Reinhart was re-elected president of the Santa Fe road.

COUNTRY.

Alarmed by Chicago's rapid growth, New Yorkers are again urging the absorption of Brooklyn.

Heirs of George A. Porter have begun suit to recover possession of 160 acres of land within the limits of Superior, Wis.

Fully a third of the corporations of Illinois have failed to make the affidavit required by the anti-trust law.

Four tramps were killed in a wreck on the Pennsylvania road near Bear Swamp, New Jersey.

Resolutions in favor of free coinage and establishment of postal savings banks were adopted by the F. M. B. A. at Indianapolis.

Six men were burned, one fatally, by an explosion in a sulphite fiber mill at Ashland, Wis.

Budd Stone now says he alone killed the Wratten family and that the men implicated by his first confession are innocent.

Mrs. Lizzie Lee and Peter Adams, of Richmond, Ind., were arrested for grave robbing. Adams was caught in the act.

Nelson Brady, ex-cashier of the Central Michigan Savings Bank at Lansing, has been arrested for misstating the bank's condition.

Reports of the earnings of the Atchison and the St. Paul railroads for the year show gratifying increases.

Large shippers at Houston, Texas, have decided to boycott the Atchison owing to a differential which displeases them.

Republican candidate for governor Jackson's record as a pension attorney in Iowa seems to be growing worse as it is investigated.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 23 to Oct. 28:

A C Lemm, Robt Gunn, Rev R E Rose, Mrs A W Bock, W Mathews, Robt Burk, Mrs M B Park, Mrs E C Capwell, Mrs M C Eaton, Mrs L M Wylie, G A Greene, G W Merritt.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	64⅛	@	67
Winter No. 2	61	@	65⅛
Corn—No. 2	38	@	39⅛
Oats—No. 2	28¼	@	31
Rye—No. 2	47½	@	49
Bran per ton	11 75	@11	75
Hay—Timothy	9 50	@11	00
Butter, medium to best	18	@	28
Cheese	06	@	11½
Beans	1 50	@ 1	75
Eggs	18	@	21
Seeds—Timothy (100 lbs)	3 00	3	12½
Flax	1 01	@ 1	01
Clover (100 lbs.)	7 15	8	75
Broom corn (per ton)	40 00	@75	00
Potatoes, (new, bu.)	45	@	60
Hides—Green to dry flint	02¾	@	05½
Lumber—Common		@15	50
Wool (unwashed)	13		26
Cattle—Choice to extra	4 60	@ 5	25
Common to good	3 45	@ 4	10
Hogs	5 80	@ 6	50
Sheep	2 30	@ 3	00

NEW YORK.

Wheat No. 2	70½	@	70¾
Corn No 2	46¾	@	49⅜
Oats	34¾	@	37
Rye			55
Eggs	19	@	23
Butter	19	@	29
Wool	16	@	25

KANSAS CITY.

Cattle	1 00	@ 5	25
Hogs	5 75	@ 6	10
Sheep	2 00	3	50

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. WM. M. BROOKS, *Pres. Tabor College.*—Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture.

PRES. L. H. HAMMOND, *Lebanon Valley College.*—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling-block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRES. E. K. HILL, *Washington University.*—I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country.

PRES. H. H. GEORGE, D. D., *Geneva College.*—No man can, at the same time, be a lover of Christ or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity. No man can be innocent in going into such a fraternity without knowing its true character.

PRESIDENT J. H. FAIRCHILD, *Oberlin:*—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well-known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9–26. Their oaths are no less murderous than those taken by the Mollie Maguires, for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D.D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. TIMOTHY DWIGHT, D. D., *in a Fast Day Sermon, Yale College.*—These [the doctrines of Illuminism] were: that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning and other crimes of a similar nature are lawful and even virtuous. A large branch of the *Masonic Societies* in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design and the most advantageous opportunities for its successful execution.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn.*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank.

HENRY G. LUDLOW, *pastor Spring St. Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

H. L. HASTINGS.—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D., *editor of the "Truth," and pastor of Washington Avenue Presbyterian church, St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was established on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence!

HOME AND HEALTH.

TRY THESE:

Washing mirrors with warm suds, dusting with whiting in a muslin bag, and polishing with chamois.

Wetting paint which has been spattered on a glass with water, and then rubbing with a silver dollar.

Removing tar by putting soft grease on the spot, rubbing it in thoroughly with the hands, and washing both grease and tar out with warm soda water.

Sweep a carpet with a broom wet with warm salt water.

Always sweeping the right way of the carpet.

Flour and cold water made into a paste, for removing grease spots.

Removing black grease stains from clothing with cold water and soap.—*Exchange.*

CANDY MAKING AT HOME.

The most difficult part of candy making is the boiling, and the best and surest method of cooking the sirup is over a gas stove, as the heat is quick and perpectly even and no necessity arises for moving the kettle to replenish the fire. A small gas burner, made to spread the flame, can be obtained at any large hardware store at a trifling expense, and a few feet of small rubber tubing will connect it with any burner in a house where gas is used for lighting. This, however, is one of the luxuries for cooking and can be dispensed with, but a quick, even fire must be maintained, whatever means be employed.

The materials needed are white crushed sugar, bakers' sweetened chocolate, cream of tartar, vanilla extract, a small bottle of fruit coloring, and a little glycerine; with these can be made all the plain cream candies, chocolate creams, baby creams, etc. For a still greater variety, supply a pound of assorted nuts, a few dates, prunes, a little grated cocoanut, and a pound or two of confectioners' xxx sugar. For candies containing brown sugar, get if possible the unrefined.—*Good Housekeeping.*

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Dyspepsia She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

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She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, **gained** 22 lbs., does her work easily, is now in perfect health.

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Finely Illustrated 196 Pages.....75cts.

The first edition of this book has "gone like hot cakes," and a second edition with more of the same sort has been loudly called for and is now ready for delivery. The press, the pulpit, the educator, the reformer, the masses, have bidden it welcome and Godspeed. We quote a few good words from sundry sources: EARNEST CHRISTIAN: "Publish the book for the good it will do."

Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wan ed one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

Inter Ocean: 'A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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The fame of this Scottish Spurgeon, as he is very generally called, is becoming as wide-spread as the English tongue. The secret of his power over the masses, has been discussed on both sides of the Atlantic. If one may judge from these printed sermons the secret lies in a homely and pointed putting of the old truths of the Gospel in plain Anglo-saxon. There is evidence of study, but more the study of human nature, and particularly the human heart, than that of books, other than the Book of books—with this volume Mr. McNeill is evidently in love. With unquestioned faith he believes the writen word, and preaches with an earnestness born of conviction.

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Farm Notes.

HEN OPINIONS OF THE EGG MARKET.

As all are aware, the price of eggs is pretty good for this time of year. The following imaginative conversation is supposed to have lately taken place on South Water street, Chicago, when a commission man there was asked the reason for this. He replied:

"Well, the cold weather ——"

"Tut, tut, tut," cackled a big, coarse, all-bone and no-meat Shanghai hen as she poked her head out from between the slats of a box near by, "the Parliament of Religions recently in session in Chicago may partially account for the shortage."

Then up spoke a Black Spanish hen, upbraiding the Shanghai in unsisterly or unhenlike words and figures as follows, to-wit: "You know nothing of the market. You are neither good eating nor do you lay. To gnaw your bones is to break teeth. You are a capper for a dentist's shop and you are too penurious to let loose of an egg. The cause of the bulled market is that the weather has been so dry that there's not enough moisture to build eggs."

"That's not right," piped up a big Plymouth Rock hen, one of those speckled waddlers, reminiscences of the fine flavored meat from the kindred of which loll about memories of epicures. "The trouble has been those maternal Buff and Dark and Light Cochins, old-time bears of the egg market, have been devoting their entire attention to the perpetuation of the species. The visible supply has been thereby decreased."

A Buff Cochin pullet which sat picking her teeth with her claw angrily retorted: "Yes, there's hens like you and the Black Spanish and White Leghorns and other such trash that associate with you have no maternal feelings and spend your lives bearing the egg market. Why, I was talking recently with a Leghorn upstart, and she told me in a swaggering way that she was turning out an egg a day. She said that during all of last winter she deposited a diurnal egg, and you remember how cold that winter was. Why, you could hear hens' teeth chattering all over the hennery, and that flirt was a laying two and a half dozen eggs a month. I don't believe it, so, there," and she pettishly shook herself and resumed her tooth picking.

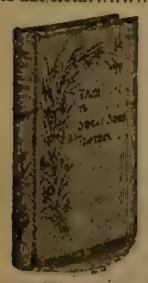
A Light Cochin clacked out: "The stringency in the money market pushed up the price of eggs."

"We need a closure rule in this coop," crowed a rooster. "It's bad enough to be deprived of liberty and hauled away to be slaughtered, without being encooped with a lot of garrulous hens that make one's last hours on earth miserable by their ante-mortem flights."

On turning to the commission man for further information the reporter found he had tired of the hen expressions and disappeared.—*Farm, Field and Fireside.*

Talks to Sunday-School Teachers.

By Rev. J. G. Terrill. 12mo, 200 pages, bound in fine cloth.....75



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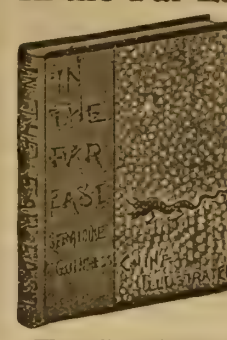

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NEWS OF THE WEEK (*Continued from 13th page*).

Gov. Hogg, of Texas, offers $200 reward for the conviction of each white cap engaged in burning cotton gins.

St. Paul street car men are on a strike, the company refusing to recognize the union and discharge non-union employes.

President, cabinet and leading men are seriously considering the growing deficit in the treasury of the United States.

Merrill E. Gates, of Massachusetts, was chosen president of the American Missionary Society at Elgin, Ill.

The Holy See has placed the Good Templars' society under the church ban, sustaining Archbishop Katzer, of Milwaukee.

The weekly pay law passed by the last legislature was declared unconstitutional by the Illinois supreme court.

Through complications of the Australian law both parties at Fort Dodge, Iowa, are without a candidate for supervisor.

Ex-Deputy Collector Shaw was found guilty at Louisville of assessing government employes for campaign purposes.

Battle-ship Oregon, the most powerful n the United States navy, was launched at San Francisco.

Gross official frauds in the Cherokee land strip office are to be investigated by a grand jury.

Two attempts were made by incendiaries to destroy Cedarville, Ill. The fires were put out by the residents.

By the explosion of a saw-mill boiler in Boone county, West Virginia, three men were killed.

"Doc" Taylor was hanged at Norton, Va., for the murder of five persons out of a family of six.

Southwestern freight war is nearing a focus. The Rock Island has forced the issue by sweeping reductions.

George Gould says western legislation has injured railways and there will be no more eastern investments for a time.

By court order at Des Moines, Iowa, the Sioux City & Northern passes into the hands of the Great Northern.

A nude wild man was caught in the woods near Logansport, Ind. The entire neighborhood turned out in the hunt.

Michigan supreme court has decided that the regents of the State university at Ann Arbor are exempt from suit.

Post-mortem on a supposed baby found in the Battle Creek, Mich., wreck showed the find was a bologna sausage.

J. V. Mitchell, clerk of Faulkner county, Arkansas, has disappeared. So has $10,000 intrusted to his care.

Steamer City of Concord and her consort, the Dunford, are missing. It is feared they were lost in the lake gale.

Ten-year-old August Sumerfelt jumped from a Pittsburg window to escape a beating and was killed. The father was arrested.

Union street car employes at St. Paul, Minn., were quickly defeated in their strike, the company finding men easily.

Passengers on the ocean steamship Gellert had an exciting experience by a fire on shipboard. She was saved by deluging her.

Treasury officers purchased 343,000 ounces of silver at 72c, the lowest price except in July, when it was 66c.

Miss Daisy Garland, daughter of the ex-attorney general, shot herself through the heart with her father's revolver.

Ex-Priest Slattery was stoned at St. Louis after a lecture. Friends and the police escorted him to his hotel.

Five were seriously and thirty-five otherwise hurt in a riot by Boston Italians, who sought an officer's life.

Ex-Judge William McKenna, of the United States circuit court, died at Pittsburg, Pa. He was born in 1816.

According to the currency comptroller Illinois banks have 36.06 per cent reserve, over double the amount required by law.

FOREIGN.

Many factories in England and Ireland will be compelled to suspend operations owing to the lack of water.

It has developed that the Haytian boat Alexander Petion was sunk by revolutionists instead of going down in a gale.

The relations between the Catholics and Protestants in Germany are becoming very strained. Strictly sectarian organizations are growing in membership.

Emperor William has decided to at once take steps against the gambling practice among aristocratic army officers.

Delegate Legin bitterly denounced Auer and Bebel as tyrants in the social democrat congress at Cologne.

M. Gounod was laid at rest in the cemetery near Paris. The state funeral of the composer was impressive.

English people view the coalition between France and Russia as a menace to British naval supremacy.

Advices from Spain tell of a terrific battle between the Spanish and the Moors, which resulted in heavy losses on both sides. Many Spanish officers were killed, among them General Margello, commander of the Melilla garrison. Gen. Oxtego, the next in command, has demanded reinforcements, and two regiments were dispatched to the scene. The battle raged all day.

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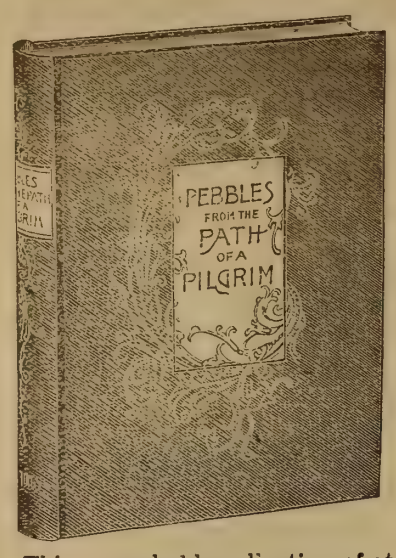

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ATTENTION, IOWA!

It is requested that all the pastors of churches in Iowa in sympathy with the State Association opposed to secret societies, will take up collections in their congregations in the interest of this work and send the same to the treasurer, Rev. L. Mendenhall, Fairfield, Iowa, or bring the money with them to the State meeting, to be held at Hopkinton, Delaware county, Iowa, Nov. 14, 15, 1893.

IOWA STATE ANTI-SECRECY CONVENTION.

The Annual Convention of the Iowa Christian Association will be held in the Reformed Presbyterian church at Hopkinton, Delaware county, Iowa, November 14 and 15, 1893.

PROGRAM.

Tuesday, November 14th. Forenoon—10:00 A. M. Organization.

10:30—Address of welcome—Rev. T. H. Acheson.

10:45—Response—Pres. John Dorcas.

11:00—Business.

12:00—Adjournment.

Afternoon—1:30—Devotional exercises conducted by Hunter Johnson.

2:00—Business.

3:00—Address—"Reform Work as it relates to Individuals and the Churches"—Rev. L. Mendenhall.

3:15—Report of Committee on Resolutions.

3:30—Discussion of Resolutions.

4:30—Adjournment.

Evening—7:00—Devotional exercises.

7:15—Address—"Why I left the Roman Catholic Church"—Rev. J. P. Doud.

8:00—Address—"The Relation of the Bible to the Claims of Freemasonry and other kindred Societies."—Rev. W. Fenton.

Wednesday, November 15th. Forenoon—9:00—Devotional exercises conducted by Rev. J. B. Jackson.

9:30—Address—"The nature and grounds of our opposition to Secrecy"—Rev. W. N. Coffee.

10:00—Report of Secretary.

10:30—Business.

12:00—Adjournment.

Afternoon—1:30—Devotional exercises.

1:45—Address—"The duty of the Church in respect to organized Secretism"—Rev. J. B. Jackson.

2:15—Business.

3:30—Address—"How to save young men from the Lodge"—Rev. C. D. Trumbull, D. D.

4:00—Adjournment.

Evening—7:00—Devotional exercises.

7:15—Address by Rev. W. P. McNary, D. D.

8:00—Address—"The Duty of the Hour respecting Secret Organizations"—President C. A. Blanchard.

HOW TO GET THERE.

A morning train runs directly to Hopkinton from Davenport, arriving at 8:43 A. M. Persons coming by way of Cedar Rapids can get this train if they go by way of Oxford Junction from Cedar Rapids. Two freight trains, one from each direction (north and south) reach Hopkinton shortly before noon, and there is a night train from the north at 8 o'clock. Twelve miles north of Hopkinton, at Delaware, is the junction of the Illinois Central with our road—the C., M. & St. P.; eighteen miles north, at Oneida, is the junction of the C., M. & St. P. with the Chicago Great Western. At Oxford Junction Hopkinton branch connects with the main line of the C., M. & St. P., between Chicago and Council Bluffs.

NEW YORK STATE ANTI-SECRECY CONVENTION.

The annual State Convention of the New York Christian Association, opposed to secret societies, will be held (D. V.) in Utica, N. Y. (Tuesday and Wednesday), November 14 and 15, in the Welsh Methodist Episcopal church on Hopper street (Coke Memoral church). The opening session will begin on Tuesday afternoon at 2:30 o'clock.

Able speakers will discuss the folly, expense and danger of the sceret orders and show why all good citizens should avoid and withstand them. Among them are expected:

Rev. S. R. Wallace, Syracuse; Rev. W. H. Clark, Binghamton; Rev. F. M. Foster, New York; Rev. Stephen Merritt, New York; Rev. B. H. Roberts, editor *Earnest Christian*, Rochester; Mrs. D. P. Rathbun, Syracuse; Mrs. V. A. Stone, Steamburgh; Rev. Nathan Wardner, Rome; Rev. J. P. S. Stoddard and Henry L. Kellogg.

All Christian people and the public generally are invited to be present. Where this is impossible, send a contribution to aid the cause, either to the State Treasurer, Lucius Woodruff, at Binghamton, N. Y., or to Henry L. Kellogg, 4 Chatham street, Utica.

(Rev.) S. R. WALLACE, Pres.,
203 W. Colvin street, Syracuse, N. Y.

AN EXPLANATION.

In the *Cynosure* of Nov. 2 is an announcement of a State Convention of anti-secretists to be held in Utica, Nov. 14,15, in the Welsh M. E. church, etc. In the same issue is a letter from H. L. Kellogg, in which he says: "A quarterly conference is to be held, I understand, opening on the 16th. This will be a good arrangement for the brethren in the district. They can attend both meetings."

Our general quarterly meeting commences Nov. 23, in the Free Methodist church, and the quarterly conference will be held there on Saturday, the 25th. I do not wish the people to get the dates or places confounded. O. M. OWEN.

Herkimer, New York, Nov. 4, 1893.

In the Odd-fellows' lodges a member must suffer from a week's illness before he is entitled to "benefits." But that week's lodge dues must be paid promptly, or he will be neglected longer.

Prendergast, the assassin of Mayor Harrison, is on trial for the murder this week. His conviction is desirable; and even if the hollow plea of "insanity" should save him from the gallows, the temper of the common people, friends of his victim, threatens to place his worthless life in jeopardy.

President Cleveland has issued the customary official proclamation for a day of thanksgiving and praise on Thursday, the 30th instant. As usual, God only is mentioned as our benefactor, and the simple phrase "year of our Lord" is the only reference to our obligations as a people to the Lord Jesus Christ, our Saviour, Priest and King. But Christians will not forget him and his wondrous works for the children of men. They can afford to be true to the "whole family in heaven" on this occasion.

The funeral of Mayor Harrison, last week, was marked by ostentatious displays of mourning, a military and civic escort, formed of many organizations, and a procession of, it is estimated, 50,000 persons. On the Sunday following the assassination, the leading preachers in the city made it a theme for consideration. Joseph Cook, who occupied the pulpit at the First Congregational church, referred to it as follows:

Certainly no other nation has been so humiliated as our own by assassinations in high places within thirty-five years. Can we sow wind and not reap the whirlwind? Can a governor of a great commonwealth commute anarchists and not make assassination cheap? That is the question, not an assertion, I beg you to notice. I am slandering nobody. It is the business of the pulpit and of every honest man to think for himself about all these matters, and for one the question that will not down in my heart is, how far is the easy excuse for lawlessness among respectable American citizens responsible for this terrific outburst of crime?"

Other clergymen also made the subject a vehicle for timely cautions.

THE CREED AND CANON OF FREEMASONRY;

OR LANDMARKS OF THE ORDER.

[A paper read before the World's Congress of Christians opposed to Secret Societies, Chicago, October 5, 1893, by Rev. J. P. Stoddard.]

This is not purely a Masonic term, but when used by Masonic authors it has special reference to the fundamental tenets of the order.

The Landmarks are to Freemasonry what the Ten Commandments were to the Jewish system, an epitome of doctrine, faith and works. They constitute a standard by which to try all mooted questions in legislation, administration and religion. In every controversy an appeal to the Landmarks is final; and when they speak, strife among the mystic brethren must cease.

Practically they are the Bible of the craft, giving the oracular utterances of the Masonic god. This is demonstrated by the fact that in controverted cases constant reference is made to these oracles, and there is no authoritative treatise on the ethics, homiletics, polity or religious creed of Masonry extant which does not appeal to the Landmarks as the *sine-qua non* of the order.

Permit me to emphasize this fact, for it is the key to the whole situation, viz: The so-called ancient Landmarks are the Bible of Freemasonry in the practical control of the order. Whoever, or whatever may be its god, these are his unalterable utterances. This is not directly assert-

ed by Masonic writers, but the proof is even stronger, if possible, than direct assertion.

Take a question in point. When a question arises among Christians, an appeal is taken from church creeds and courts to the Scriptures of the Old and New Testaments, because this is the Christian's Bible. Under similar circumstances the Mohammedan has recourse to the Koran, because it is *his* Bible, but the Mason's appeal is neither to the Christians' or the Mohammedans' standard as ultimate authority, but to his own Bible, the Landmarks of his order; from which the inference is direct and conclusive that what the Divine Word is to Christianity and the Koran is to Mohammedism, the Landmarks are to Freemasonry.

Conceding this claim, and admitting the supremacy of the Landmarks in the lodge system over the Bible of the Christian, the Koran of the Mohammedan and every other code, sacred or secular, religious or political, let us examine with care this great chart which guides the neophite in his perilous journey to the east, and governs the grand lodges in their deliberations and official actions.

What are the Landmarks of Masonry?

On page 270 of his Lexicon of Freemasonry, Albert G. Mackey says: "Those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as sons of light, are called the Landmarks of the order."

This same distinguished Masonic author, in closing a brief discussion of this subject, says (page 17) of Masonic Jurisprudence." The Landmarks of Masonry, so far as I have been able to compute them after the most careful study, are twenty-five in number," which he gives entire, with comments, explanations and footnotes.

Thus we are supplied with an approved copy of this most important document.

The last in order of arrangement, Mr. Mackey esteems the first in importance of these precepts, and with this we will begin. He says: "The last and crowning Landmark is that these Landmarks can never be changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them." Lest some one should doubt, he says (page 16 Juris.): "What they were centuries ago, they still remain and must so continue in force until Masonry itself shall cease to exist."

Language is incapable of expressing immutability in more absolute and unqualified terms. Now immutability is a sequence of perfection, and hence we are forced to the conclusion that Masonry claims for its canonical code absolute perfection in every particular. Whatever is defective in ethics or theology may be improved. Whatever is incomplete may be added to, subtracted from, or modified; and since the Landmarks of Masonry can never be changed, they must be absolutely and unqualifiedly without fault or blemish.

The unchangeableness of God himself is a sequence of his absolute perfection, and immutability is possible only on the pre-existence of perfect holiness.

The adoption of this code by a society or an individual results in a practical rejection of all others. As there can be but one God supreme and over all, so there can be but one ultimate, absolute, unchangeable rule of right which covers the whole plane of human action and obligation; from which it follows that Masonry rejects the Christian's Bible by degrading it below its own unerring standard of faith and practice.

It is no palliation to say that there is no conflict between the Landmarks of Masonry and the law of God, for such a position is an utter impossibility. It is claiming as an accomplished fact what never has existed, and what in the nature of things can never exist.

Remember that both the Landmarks and the Bible claim to be supreme in authority. Both cover the whole field of human action and obligation by virtue of their absolute perfection. Both are unchangeable, and yet each exists, and the very fact of existence establishes the dissimilarity of the two. The divine law covers the whole field. The Masonic law, as a sequence of its perfection, must do the same thing. There is no room outsid the one for the other to act, and hence it is impossible in the nature of things for the two to exist without a difference; and if a difference, then there must be a conflict; and if a conflict, one or the other must be imperfect and subject to change, which we have seen is not true of the Landmarks; and hence the man who swears obedience to Masonry adopts a code of laws which must antagonize the law of God; else their very existence would be an impossibility.

The Scriptures include and determine the character of every action; and if we accept the claim of the Masonic code to perfection their distinction can be maintained only by their antagonism; otherwise they would be absolutely and in every respect one and the same.

A second result is that since Masonic Landmarks furnish a perfect and unchangeable standard, covering the entire field, all others must be measured by this ultrimatum from which there is no appeal. Everything in the Bible, the Koran, the church creed, or any civil code, or constitution, not in harmony with this higher law, must be eliminated, where Masonry has jurisdiction.

In perfect accord with this sentiment Masonry mutilates the Scriptures used in its initiatory ceremonies, by omitting Christ's name, and reveals its attitude toward civil governments, when defining the covenant which makes the Mason. Robert Morris says: "No law of the land can affect it, and no anathema of the church can weaken it. *It is irrevocable.*"

The late Ecumenical Council, declaring the Pope infallible in his official utterance, claims no more for the papacy than Freemasonry unblushingly asserts of its Landmarks. Both are infallible, and alike supreme.

Let us now examine some of the tenets of this unchangeable digest of Masonic infallibility to learn what it is, and what it requires of its religious devotees.

IT IS A CONFESSION OF FAITH.

The nineteenth and twentieth Landmarks contain an epitome of the religious creed of the order, which consists in a belief in God and a resurrection to a future life. These are the only essential articles in the Masonic confession of faith, and the first of these only is religiously insisted upon. Whatever opinions a man may entertain about the resurrection or concerning a future state of rewards and punishments, he must profess faith in the existence of a God before crossing that threshold which separates the profane world from the sanctum sanctorum of the brotherhood.

In this nineteenth Landmark it is written: "A belief in the existence of God, as the Grand Architect of the universe, is one of the most important Landmarks of the order." Beyond question, then, this Masonic syllabus is a profession of religious faith, and the one all-important tenet is belief in the existence of a God.

Nowhere in the unchangeable Landmarks is it said that men are accountable to this Grand Architect, or that they have any further connection with him than that of being superintended by some mysterious architectural power. He is not even recognized as a sentient being, possessed of intelligence or invested with a single moral attribute. For aught we may learn from these *infallible* utterances, he may be a simple mechanical force, like gravitation, arranging matter and binding the universe together by a power simply mechanical.

Do you ask who or what is this object of adoration which the neophite is required to acknowledge before entering the lodge and worship when once within its tyled precincts? The Landmarks answer, "The *existence* of the Grand Architect of the universe." *Nothing more.*

Note carefully the expression, It is not God, but *existence*, that the man must believe and consequently worship. A personal god is not made the object of the man's faith. It is simply and solely existence, and that in a restricted sense. No account is taken of the moral character of this god, nor of his attributes beyond his skill or architectural ability. The man is not required to believe in the self-existence of his god or in his eternity or that he created one particle of matter, only that he somehow *is*, and that he, she or it constructed the universe out of material that he, she or it may or may not have originated. The most that can be made out of this unchangeable Landmark is that the Masonic god is an ideal impersonation of *existence*, exerting itself in combining matter in that huge mass called the universe.

Taking the bare facts, stripped of grandiloquent, sonorous empty phrases, and you have for your Masonic god, existence, which in point of fact is no god at all. The late Dr. Thomas, Professor in Lane Theological Seminary, and beloved pastor of the First Presbyterian church in Dayton, O., struck this image of the beast between the eyes when, in a discussion before the Piqua presbytery, he exclaimed: "Masonry—Freemasonry—what is it?" Replying, he shouted at the top of his voice, "It is the godless ape of the bride of Christ."

Freemasonry, while professing deism, is practically atheism. It denies Christ and heartlessly ejects him from his own Word. It is Satan's device to shut the only door through which a sinful soul and a lost race may return to the living and true,—the personal and eternal God and Father of our Lord and Saviour Jesus Christ. Yes. It tramples the Infinite Jehovah, and the Word that was made flesh and dwelt among us, and the ever-blessed Spirit, beneath its feet, while it leads its votaries to pay their devotions at an idolatrous empty shrine, in the secret chambers of its imagery, "superintended" by the existence of a mechanical force, which is in reality no good at all; from which it follows that acts of devotion purely Masonic are like the Gentile sacrifices of which Paul speaks in the tenth chapter of 1 Corinthians, that were offered to devils and not to God. It is in the atheistic creed and demon-worship of Masonry that we find its real power. But some one says the lodge quotes Scripture, and so did Satan when he proposed to go into partnership with Jesus Christ and put into a joint-stock company the kingdoms of the world and the glory of them as his share. But the Masons pray. So did Dives (or the rich man) in hell, but his request was not granted. The heathen pray. But Masons have the Bible in their lodges. So do Mormons in their temple, only adding the writings of Joseph Smith as Masons add their traditions and legends. But there are good men and ministers in Masonry? Grant it. But will you stake your reputation on the proposition that ordination is conclusive evidence of entire sanctification? Dare we deny that there may be wolves in sheep's clothing, who are worldly, sensual, even devilish? Read Ezekiel's lodge exposition in the eighth chapter of his prophecy, where the seventy elders in Israel were worshiping the sun, with their backs toward the temple. Remember there was a Judas among the twelve. Surely you cannot have forgotten who it was that persuaded the people that they should ask for Barabbas, and when confronted by the last alternative, cried "Crucify him, crucify him; his blood be upon us and upon our children." I believe, and not without evidence, that the Christian ministry is the purest, most intelligent and trustworthy class on earth to-day, and that the church which Christ has purchased and purified with his own precious blood is the salt of the earth and the light of the world; and God forbid that I should bring accusations against my brethren; but I may not forget that it is written, "Cursed is the man that trusteth in man and maketh flesh his arm." I cannot forget there were once, and that there may now be, sepulchres which outwardly appear beautiful, but within are full of dead men's bones and all manner of uncleanness. I cannot forget that the rival of Christ's bride is a proud, abandoned woman, who courts the darkness and abhors the light. I cannot forget the words of Him who spake as never man spake, "Every one that doeth doeth evil hateth the light, and he that doeth truth cometh to the light.

Let us have no fellowship with the "unfruitful works of darkness;" but let us "walk in the light as he is in the light," that we may inherit the promise that "the blood of Jesus Christ his Son cleanseth us from all sin."

THE GREAT NATIONAL DANGER.

[A paper by Rev. Henry L. Kellogg, of Wheaton, Ill., read at the World's Congress of Christians opposed to Secret Societies, Oct. 5, 1893.]

"What greater calamity," writes Emerson in his essay on Duty, "can befall a nation than the loss of religion." The secret societies of America are bringing this danger on us: and this paper will attempt to show how our country, and every other, may be certainly paganized by their means.

No careful student of American history can have failed to note the reverential acknowledgment by our fathers of God as the source of au-

thority and giver of prosperity. "In the name of God, Amen," from the Mayflower platform, echoes in all the great state documents that succeeded, notably in the Farewell Address of Washington and the Act of 1787, in which Congress, before the Constitution was adopted, accepted the cession of the "Northwest Territory" from Connecticut and Virginia. Religion and morality, say these eminent authorities, are fundamental to good government and must be purely transmitted. The speeches of Sumner and the Adamses, the "Higher Law" proclamation of Seward, and the argument of Webster, "expounder of the Constitution," in the Dartmouth will case, that "Christianity, general, tolerant Christianity, is the law of our land,"—these and many others, to our day, pass on the great and fundamental doctrine. Victoria, dearest, if not greatest, of England's rulers, said the same when she answered the question of the foreign prince as to the source of England's prosperity. "This," said the pious queen, handing him a copy of the Bible, "this is the source of England's greatness." Let us gratefully accept this judgment.

Whatever, then, deteriorates or destroys true religion or morality must be of "fatal tendency," as Washington truly says; and men or devils have invented no surer means to this end than the setting up of false altars and the proclamation of false doctrines in religion.

The effect of Manasseh's altars in Jerusalem was no more certain than the result of false doctrine in France, which, derived from Locke, Cousin argues began that most direful and bloody epoch of modern times, the Revolution of '93. There was but one loop-hole in the Mormon creed, that of the insufficient revelation of the Bible, but it was big enough for the devil to drive through with his coach and six, of lust and murder, bigotry and oppression, superstition and treason. Mormondon, indeed, left to itself, would fall to pieces by its own weight of corruption. We have seen the experiments of Owen and Fourier, of the Oneida community and New Ulm, and believe their failures emphasize the principle that no community can permanently prosper where Christianity is inexcusably rejected. The evangelist Mills powerfully uses the case of New Ulm to prove this law. "There was a town in Minnesota," he says, "where the people agreed there should be no mention of God. They hung Jesus Christ in effigy. I went through there once, and a man would tremble at the thought of staying there over night. The Indians came down upon them. The fire burned them out. They experienced a cyclone. But there was something worse—the demoralization of their children. Their sons grew up to be violent men, and their daughters became impure women." Not until the Sabbath-school and Christian church became established there, did property become safe or woman respected.

But, as Dr. Henson has so pithily put the case in his published letter: "It is as wicked to ignore Christ in a lodge as it is in a church"—or a community. And this brings us to consider the paganizing tendencies of the lodge system and the fatal results that must follow to religion and the state.

How are these tendencies paganizing?

1. Because the secret societies of America teach false gods. This was the accusation that put Socrates to death. Let it not be made lightly. Christ condemns most severely those who teach men falsehood in religion. I do not make any apology that the argument is familiar. It is a fact that needs to be trumpeted, repeated, inculcated,—that is, put in with the heel, stamped in, —that the secret societies teach false gods.

They do teach belief in *a god.* Their constitutions, creeds, monitors, ritualists, histories, encyclopedias, initiations, all require this,—from Jesuitism, Mollie Maguireism and Masonry, to the Good Templars and the American Protective Association. If there be any exception, it but proves the rule. But it is a god who is worshiped by all sorts of devotees. Masonry, speaking by its historian Hyneman, says: "The God named in connection with religion, in effusions of orators and addresses, is the God of Theology, a contracted being, and not the God of Masonry." —*History of Freemasonry in England, page 8.*

So the Grand Lodge of Illinois three or four years ago, in the Vienna case, where the Grand Master was voted down and infidelity endorsed—that is, Christ was voted out. So the action of the Grand Lecturers in Baltimore in 1843 in explaining the significance of the symbol of the Blazing Star. So the decision of the Grand Sire of the Odd-fellows and action of the Supreme Grand Lodge that the name of Christ cannot properly be used in lodge rooms.

But is not the name of Christ used in Knight Templarism and some other of the Masonic degrees? Yes; of such a Christ as we should have, had our blessed Saviour yielded to the devil on that high mountain and fallen down and worshiped him.

There is no doctrine of the Word more clear than that there is no true God out of Christ. Says Scott in his comment on 1 John 2: 23: "The supreme being, the supposed deity, which ancient and modern deniers of the personal and mediatorial honor of the Son have professed to worship, is in fact the creature of their own imagination, and not the wise, just, holy, merciful and faithful God and Father of our Lord Jesus Christ." Says Albert Barnes on John 5: 23: "Those who do not render proper homage to Jesus Christ do not worship the true God. There can be no such God as the infidel professes to believe in." Christ being set aside by law or custom, the lodge teaches false gods.

2. It sets up a false worship. This is a corollary perhaps of the first proposition.

The worship of Masonry, we are taught again and again by its authors, is that in which "all men can agree." But there is no such religion or worship. It is a fiction like their deity. The Word teaches that there will be no such thing until the end, when *to Christ* every knee must bow. The worship of the secret orders is such that all sorts of men are supposed to join in it, whatever their creed or their practice, so long as they are members. Such a mongrel worship is worse than that of the Samaritans (2 Kings 17) which Christ condemned in his talk with the woman at Jacob's well: "Ye worship ye know not what." That worship and all like it is a worship of devils (2 Cor. 10), and demonizes the worshiper: that is, makes him like the object worshiped. Masonry, Odd-fellowship, the Knights of Pythias, etc., trace their likeness to the old mysteries. Albert Pike, from his place at the head of the Masonic system, says it is identical with those abominable mysteries which Paul condemns in his letter to the Ephesians. (See Morals and Dogma by Pike, page 624.)

The further effect of this system in its destructive influence may be noted in its multiplicity of oaths and teaching of false morals. Washington solemnly warned us against the time when a sense of morality should be cast out of the oaths which are the protection of justice and the bond of every public officer. The barbarous penalties of two centuries ago are transmitted and copied, until the threats of death become a mockery and a jibe; and moral principles enforced by such oaths become as rotten as their foundation. Why do the saloon and brothel hail every conclave of our larger secret orders? They keenly know that there is no obligation in these lodges to interfere with their trade. The Knight Templar conclave last in Chicago strewed the Lake Front with proofs of its debauchery and even raised the price of liquor by making it scarce. Do the morals taught by Christ and his church give any such encouragement to vice? But these practices are shielded by the religion taught by the lodge system. Truly says Shakespeare in the "Merchant of Venice,"

> "In religion,
> What damned error, but some sober brow
> Will bless it, and approve it with a text!"

To introduce such morals, such worship and such a creed among our churches and schools and open Bibles, would be impossible if it were done openly. The cover of mystery is needed to deceive, and it does its work fatally. A large body of men from Chicago attended the Mohammedan ceremonies at the dedication of the Mosque at the World's Fair and joined them as far as they were able. They belonged to the Mystic Shrine, whose religious ceremonies and principles our missionaries tell us are Mohammedan: and they ought to know. An English proselyte to the Moslem faith, we are told, is making an effort to introduce it in this country. Do we fear the result? Do we believe he will convert any of our communities to that effete system? Will our young men follow his instructions given openly? Nothing will come of it. But thousands of our young men are practically Moslemized by the Mystic Shrine lodge, and our churches are as blind to the fact as Samson

> "Eyeless, in Gaza,
> At a mill with slaves."

This is the trouble with our young men. They are being subtilely paganized under the very shadow of our churches. Says the St. Louis *Republican* quoted by a church paper:

> "Out of 7,000,000 young men in America, 'tis said that 5,000,000 never go to church. On the other hand statistics show that 67 out of every 100 criminals are young men; and young men are the chief patrons of the saloon, the gambling den and houses of ill-fame, etc. Despite the multiplied agencies at work among men, like the Y. M. C. A., Christian Endeavor, *et id genus omne, the neediest heathenism in the world is found among the young men of America.*"

Yet in the face of such facts we are as heedless as Ruskin says we are of the fate of Tyre. "Since the first dominion of men was asserted over the ocean, three thrones, of mark beyond all others, have been set upon its sands: the thrones of Tyre, Venice and England.....The exaltation, the sin and the punishment of Tyre have been recorded for us in perhaps the most touching words ever uttered by the prophets of Israel against the cities of the stranger. But we read them as a lovely song and close our eyes to the sternness of their warning."

He that prophesies against the towers of the Lodge is even to-day scorned and derided. "The prophet is a fool, the spiritual man is mad." Hosea 9: 7. "Is there no hope?" said the people to Jeremiah. Is the case so bad as you say? We don't believe it. No! we have loved strangers and their gods. Their altars are set up even in our temple: and after them will we go. For this iniquity the Lord God threatened in vain that he would visit on that sinful people such punishment as would make the ears of men tingle to hear of it. He would wipe Jerusalem as a man wipes a dish. The word came true. God is the same, hating above all iniquities that of false worship. Against no other are we taught that he is jealous. Shall not his church also begin to be jealous for his name and separate itself from so great an evil, teaching men so? Else will blood be found on her skirts.

THE WORK OF THE A. P. A.

Captain Wm. R. Myers, a prominent Democrat from Indiana, was interviewed, while here the other day, by a representative of the Chicago *Herald.* The subject was the political aspect in Indiana. Among other things, Mr. Myers said:

"The only uncertain elements in politics in Indiana, the one feature that may cause considerable uneasiness to Democrats in the next campaign, is the American Protective Association, or the A. P. A., as we call it for short. As is well known, the A. P. A. is an organization opposed to foreign-born voters, and sworn by secret ties to defeat them when candidates for public office. It is said three-fourths of the members are Republicans, but still a few Democrats belong to the organization. The A. P. A. has considerable strength in Indianapolis and in several sections oft he State, and its influence will certainly be felt in the next campaign. As Indiana is a battle ground where close political fights take place, it needs only a few Democrats to go astray and join the A. P. A. in order to cut the plurality of the Democracy to a dangerous minimum.

"And it wouldn't surprise me to see that the A. P. A. will be quite a factor in this country in the next national campaign," concluded Mr. Myers. "The organization also fights Catholics, and is drawing support away from Governor McKinley now, because he refused to grant the requests of the A. P. A. to not appoint Catholics to office. The A. P. A. is quite a factor in Colorado, Michigan, Nebraska and Illinois. And it may be heard from in the contests in New Jersey, Pennsylvania and Massachusetts this year. The A. P. A. has formerly paid more attention to municipal and local campaigns, and in this respect it had remarkable success this spring in Michigan and Illinois, in towns that were formerly carried by Democrats. Now, if the A. P. A. enters national politics, which seems altogether likely, it will prove to be an uncertain quantity and one to injure Democracy. The spread of this know-nothing spirit is, no doubt, due largely to the influx of paupers and scallawags from every foreign country, who could flock here by the wholesale under unrestricted immigration laws for years. This country has been the dumping

ground for anarchists, communists and wild-eyed foreigners with all sorts of wild ideas, who come here and turn liberty into gross license. The reaction against the system of immigration has driven many native-born men to the other extreme, and they have adopted Know-Nothing doctrines. And they forget that we still have many desirable classes of foreigners coming here."

NEW ENGLAND LETTER.

Modern witchcraft.—Religious sentimentality.—Military drill in our public schools.—Baseball and co-education. Rabbi Schindler.—The Apostle Eliot.—The Iron Hall.

"There is nothing new under the sun," said King Solomon; and if sometimes we feel inclined to doubt his word, we generally come up, with a suddenness that nearly takes away our breath, against some old truth clad in modern garb, but older than even the royal sage himself. Christian Science, for instance, our fathers knew not of; and yet what is the difference between teaching that some persons are capable of exerting such a malign influence on the physical frame of another by simply concentrating the whole force of their evil thought and will on the unfortunate victim of their hate so as to cause bodily illness, and witchcraft pure and simple? I was at a church-party recently where this subject came under discussion. "If it be really so," said one of the ladies, "all our fathers were wrong about was the hanging," and it is difficult not to accept this conclusion. The "crank" mania that is now sweeping over the country, and which so suddenly shrouded in funeral gloom the last day of your great World's Fair, may have something to do with this newly-discovered realm of hypnotism. The assassin's exclamation, "I had to do it," has been the feeling probably of all other assassins, from Ravillac to Booth and Guiteau. Having surrendered themselves to evil, a dark, mysterious power seems to take entire possession of such, impelling them on till the fatal deed is wrought. Satan and his angels are the great hypnotizers of this world, as the Bible plainly teaches in the case of Judas. But how far he can delegate this power to members of the human race is a subject on which the Scriptures are silent. That we are born into a universe so full, at every step, of terrible and unknown possibilities ought surely to be enough to make every reasonable being heed the warning to "watch and pray."

Mammon's latest appeal to religious sentiment comes from Palestine, where there is a firm actually engaged in supplying water from the river Jordan to churches, putting it up in sealed bottles which are sold by the case, a consular certificate being affixed to each one to prove its genuineness. I hope the New England churches are few and far between that would purchase this new kind of "holy water." The more of mere sentimentality about our religion, the less of genuineness, and the nearer it sinks to the level of mere superstitution.

Instruction of high-school pupils in military tactics, under the auspices of our national government, is one of the things that may be looked for in the nigh future. At least, so says the Boston *Herald*, from what seems to be authentic information. There is no good reason why military instruction should be given in our public schools, and every reason against it. Our best teachers of physical culture do not favor the military drill, as it brings into play but one set of muscles, and gives stiffness and rigidity rather than a graceful command of all parts of the body. Aside from the fact that it must take time and energy that ought to be spent on legitimate studies, the feelings of those parents who are opposed to the training of their sons in the tactics of war should be respected. Thinking minds on both sides of the Atlantic are united in denouncing war as a mischievous, costly and idiotic way of settling national differences, while leading novelists have written volumes showing up its horrors. When a reform gets into fiction it is pretty good evidence of the ripeness of the popular mind to receive it. One of the reasons given for this step on the part of government is that "it gives the boys a proper sense of subordination and command." But it will train them, as Rev. H. H. Hinman has ably pointed out, in that habit of unreasoning, machine-like obedience which makes good soldiers and good lodgemen, but not intelligent citizens of a free republic, whose glory is that they think for themselves in matters of duty and conscience.

The craze for foot-ball has led to a curious result in a Wesleyan University, one of New England's few collegiate institutions that practice co-education. The boys dislike the idea of feminine class-mates who cannot play football, and, by a system of ingenious boycotting, are trying to drive them out;—which does not look as if this renowned college game was much of an inspirer to gentlemanliness, and inclines one to think that after all, in spite of the gibes of the newspaper press, which would be hard put to it for news in summer if they could not fill up with details of the last match between Harvard and Yale, that the Princeton faculty were right in their opinion "that football is beneath the dignity of a divinity student." Perhaps, as some one suggests, there is a modicum of jealousy underlying their unchivalrous treatment of these young women, and that it is not so much the inability of the latter to play baseball that they cannot forgive, as their superior standing in the class-room. If so, it only makes the matter worse.

The resolution of Rabbi Solomon Schindler to retire from the pulpit—or, rather, the reason he gives for doing so—is worth considering, in the light of the fact that he is not only the most noted Jewish preacher in the country, but liberal in his views to such an extent that one hardly knows where to place him as to creed, or whether he has any—even a self-formulated one. He told a reporter that "it was the indifference of his congregation in all religious matters" which drove him to take this step. Such indifference will always follow preaching that presents no definite ground for faith to stand on. I was struck by what a Christian worker of many years' standing said to me the other day:—that she had known work among fallen women to be sometimes undertaken under Unitarian auspices, but never successfully. Yet the failure could not be laid to the lack of funds, the patrons being generally wealthy; nor to lack of real desire on the part of of the workers for the uplifting of these unfortunates. The reason was because the great motive power, the Christ-love, was wanting, and the mere love of humanity was less than a spider's web to take the place of that golden cord. The retirement of Rabbi Schindler for the cause assigned is also significant of the change going on among a large part of our Jewish population, who have lost their faith in a future Messiah, yet are not willing to accept Christianity, and so are drifting anchorless and rudderless on the sea of rationalism or open infidelity.

The record of the baptism of the Apostle Eliot has just been discovered in the parish church of Widford, England; and in this ancient structure, dating back to the days of the Normans, where Bishop Whately was baptized, and Charles Lamb frequently worshiped, it is proposed by his descendants to erect a stained glass window to his memory. The records of this apostle's life are so meagre that this is an interesting discovery; yet to me the great oak, but two miles from my own home, under which he gathered his beloved redmen, and preached to them the Gospel for the first time, is a grander memorial than any which can be erected by human hands. Its rustling leaves seem to have the gift of tongues, and carry one back on a tide of dreams to those early days, gone forever, with those sons of the forest to whom he preached. But on the background of our Puritan history no other figure stands forth so vividly as that of the great-hearted, simple-minded man, who, I am often glad to think, did not know of "the century of dishonor" which was to be such a blot on our future history. Even then he had to contend with the curse of the white man's "firewater," and found it one of the greatest impediments in the way of converting the natives. Who can read the last letter of the young missionary Thornton, murdered by a drunken native, with its touching appeal for justice and protection from the government, and not feel that Uncle Sam could much better employ the public funds in banishing this great curse of civilization, than in teaching school-boys the art of war.

The dupes of the Iron Hall may receive from six to twelve per cent of their money, if it is not lost in litigation. This is cold comfort. The immense sum of $5,000,000 remains to be accounted for. Where has it gone to? And has the community learned this severe lesson so thoroughly as to make such wholesale swindling impossible in the future?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 1, 1893.

This week will be a memorable one to all who have taken part in the legislative struggle over silver, which has in some respects been the most extraordinary in the history of Congress. It has arrayed friend against friend to a more marked degree than your correspondent, during many years spent at the capital, has ever known any legislative measure to do. It has at times caused Senators who have reputations for dignity and courtesy to use language towards their colleagues which they must have bitterly regretted in calmer moments, but it will at last be ended when the House of Representatives passes the Voorhees bill for the unconditional repeal of that clause of the silver law which directs the monthly purchase of silver bullion by the Secretary of the Treasury, which it will do at once. It now behooves all good citizens, whatever their personal opinions may have been while the legislation is pending, to acquiesce in the result and to add their help towards bringing about the return of that prosperity which President Cleveland and those who favored the bill now about to become a law are so positive in believing will follow the cessation of the purchase of silver bullion by the government; and I take pleasure in chronicling the wishes of several of the Senators who were foremost in opposing the measure "that it may be followed by all of the good results predicted by its friends. The country is to be congratulated that a measure upon which there was such a wide divergence of honest opinion was not adopted by a partisan vote. Few votes have been taken in Congress in which conscience was so largely the deciding factor as it was in this case.

There are reasons for the fear that the United States is in danger of being drawn into serious diplomatic complications with one or more European governments by reason of the intrigues connected with the revolution now going on in Brazil. Commercial greed is at the bottom of the trouble, as it is in so many international disputes. The Department of State has information which is believed to be trustworthy, that agents of several European governments are aiding the Brazilian insurgents, in order to overthrow the republic, under which commercial relations with the United States have grown to large proportions, and replace it with a monarchy, which will aid in restoring European commercial supremacy in Brazil. This places this government in a position where it is almost compelled to take some action, both for the protection of American commercial interests and in vindication of the "Monroe doctrine," which forbids interference by European nations with the affairs of nations upon this continent. The matter was discussed at a Cabinet meeting yesterday. What action this government will take cannot at this time be positively stated, but there is good authority for saying that nothing will be done hastily.

Two opinions were given yesterday concerning the new liquor-license law, which went into effect to-day, by the Attorney for the District of Columbia, that have caused great rejoicing among the temperance folk. The first was that saloon-keepers cannot sell liquor without making themselves liable to arrest and punishment while their applications for license are unacted upon. Unless some way can be found to upset the opinion, a thing that the highest officials of the District have publicly expressed their willingness to do, if possible, every saloon in Washington, with the exception of about twenty-five, the proprietors of which secured licenses under the new law some months ago, when it was thought that it was to go into immediate effect, will have to close their doors until their new licenses are granted. True, the closing of these saloons would be only temporary, but even if they were only closed for a few days the city would necessarily be benefited. If the commissioners attempt to put a different construction upon this law, in order, as one of them expressed it, not "to work a hardship on the old reliable places,"—just think for a moment of a prominent official talking of "working a hardship" upon the men who are hourly depriving women and helpless children of the very necessaries of life. Surely this official consideration for the interests of the

liquor-men is one of the greatest curses of our time—the temperance people will endeavor to carry the matter into the courts by having every saloon-keeper who sells liquor before he gets his license arrested. The Anti-saloon League will hold a public mass-meeting to-night to discuss the matter.

The other opinion will be a permanent benefit, if it holds good. It is that no liquor license can be issued under this law to a drug store, and that no druggist can sell liquor, except when ordered by a regular physician's prescription, without making himself liable to the penalties provided by the law. If this construction of the new law be correct, and it be rigidly enforced, some of the most dangerous tippling places in Washington will be driven out of business, for it has been stated by the chief of police that a large percentage of the smaller drug stores are kept open only to sell liquor. *

One of the rules of the Canadian military service is that of "crying down credit." In Toronto recently this rule was carried out in front of the postoffice. It consisted in a little ceremony performed by a sergeant-major, a trooper and a trumpeter of the Canadian dragoons. The trumpeter blew his trumpet, and then the sergeant-major in a stentorian voice declared that the officer commanding the Canadian dragoons would not be responsible for any debts contracted by the members of the regiment beyond a day's pay, and that even a day's pay would not be guaranteed if the debt was contracted for liquor.

REFORM NEWS.

MARCHING ON TOWARD UTICA.

THE NEW YORK STATE CONVENTION—GOD AND GOOD MEN TO BE THERE.

4 CHATHAM ST., UTICA, Nov. 2, 1893.

The preparations for the State Convention are in a hopeful way, and as we look toward Christ there is abundant promise of a good meeting November 14 and 15 in the Coke Memorial (Welsh M. E.) church. Utica needs a great meeting, not after man's reckoning, but God's: and the promise, "My God shall supply all your need according to his riches in glory through Christ Jesus," is under us.

As acquaintance widens in the city, I find more sympathy with the effort we are making. Pastors generally, so far as they have any thought on the subject, look on the lodge as a hindrance and a danger which they would rejoice to see put away. Last night one of these, who finds the church to which he lately came full of secretism, is thankful for the convention, and will invite his people in. An hour later a brother who confessed that he had been a 32-degree Knight Templar Mason and Odd-fellow, said that he had now no time or heart for such things since Christ had come to bless his soul.

The faithful and noble women of the Christian Alliance are helping mightily by prayer and in finding entertainment for delegates. We expect to accommodate all who come.

Rev. Stephen Merritt, of New York City, a leader in the Alliance movement, gives us leave to expect his presence. His testimony was a power in the last New York meeting, and God will bless his word if permitted to give it here. Rev. Peter Scott, missionary to India, is to visit the Alliance here on the 15th. An arrangement is nearly complete to give him a good share of the last evening of the convention, thus uniting missions at home and abroad.

Saturday last I stopped at Rome and Chittenango, on the way to Syracuse, for the Sabbath.

At Rome, Rev. Nathan Wardner, the "Fighting Chaplain" of the 96th N. Y. Volunteers in the rebellion, and for years editor of the *Wesleyan Methodist*, is pastor of a flourishing Wesleyan church. He was away from home, but Mrs. Wardner heartily welcomed me and my errand. The pastors of the Welsh Presbyterian and Congregational churches are much interested and hope to arrange to have their people addressed on the relation of the lodge to Christianity next Sabbath. Bro. Clark, of the Free Methodist church, has lately come to this work, and finding a depressed condition, is not able to co-operate as he would be glad to do. Bro. Curry, of Chittenango, is full of enthusiasm in reform. He has a good congregation in the Free Methodist church, and wishes a Sabbath discourse given them.

At Syracuse our State President, Rev. S. R. Wallace, made me most welcome, as did also Bro. J. B. Knappenberger, of the Wesleyan, Bro. Z. Osborne, of the Free Methodist, and Elder D. P. Rathbun of the Pilgrim Mission Congregational church. To find the latter in Syracuse was a surprise and pleasure. He is meeting success in his work—good congregations and frequent conversions cheering him. But his health has been for some time impaired, and at times seriously, which is attributed to the attack at Kellerton, Iowa, some ten years ago. Mrs. Rathbun is also laboring in the Gospel, and supplies a Baptist church at Blodgett's Mills. We look for both at the convention.

It was my privilege to speak morning and evening in the Wesleyan church, where Bro. Knappenberger is doing a good work for Christ. The congregation is large, debts have been paid, an addition made to the building, and the number of members constantly increases. Revival services are in progress in Bro. Osborne's church. With the Covenanter church special services for communion were appointed, and I did not therefore visit them. An opportunity was given for a testimony on Sabbath afternoon in the Christian Alliance meeting, and on Monday in the gathering of the Syracuse ministers.

Returning Tuesday, the Oneida pastors were visited, and some help given them to understand the nature and importance of our reform work, which was thankfully received.

So we join hands in pushing on the cause. Let none of the New York readers of the *Cynosure* fail to do their part. Remember how much your presence and prayers are needed in Utica; how much, too, the State Association needs your gfts. Be sure to send before convention to your treasurer, or to myself at No. 4 Chatham St., Utica. HENRY L. KELLOGG.

OUR WORK IN NEW YORK.

SYRACUSE, N. Y., Nov. 4, 1893.

EDITOR CYNOSURE:—Rev. Henry L. Kellogg spent Sabbath, Oct. 29, with the Wesleyan Methodist church of Syracuse, N. Y., preaching morning and evening with acceptability and the manifest presence of the Divine Master. In the evening, he showed, especially, the true and false worship, and that the lodge Christ-rejecting worship was an abomination in the sight of God, and is the devil's masterpiece in leading a world to ruin. Our hearts say, Come again, Bro. Kellogg.

J. B. KNAPPENBERGER, *Pastor.*

FROM THE EASTERN SECRETARY--A WILL CASE.

WASHINGTON, D. C., Nov. 3, 1893.

DEAR CYNOSURE:—Since my return home I have been called as a witness in what is known as the Ford will case.

Our late brother, Milton Ford, left the most of his property to the Orphan Asylum, where the orphan children of his son were cared for. After providing for his wife, he gave most of the balance to a perpetual fund, the interest to go to the Orphan Asylum, unless his children (two daughters who are now supposed to be well off) should ever come to want. In that event they would be paid thirty dollars per month, each, from said fund.

This arrangement was very displeasing to them, and suit has been brought to break the will, on the ground that the father was mentally incompetent to execute a contract.

Some very grievious stories are told by them. *Cynosure* readers will be especially interested in one of the arguments brought forward to prove that he was not of sound mind. In prosecuting the case, District Attorney Birney spoke as follows (doubtless, especially, to the Masons and Knights of Pythias whom he knew to be on the jury): "Somewhere, at sometime, and by some means, this man got it into his insane mind that such noble organizations as the Masons and Knights of Pythias, composed as they are of many of the best men in every community, having among their number the best of the clergy" —*et ad nauseum*—"that these honored and everywhere recognized organizations were an evil."..... "He even got a fellow by the name of Blanchard to preach the funeral sermon of his deceased son and assault the Knights of Pythias order, to which he belonged, in the face of his mourning relatives."

The best of evidence was brought to show the deceased not only mentally competent, but a shrewd business man. Judge Bradley, in charging the jury, was clear and explicit. He told them that the views of the deceased regarding secret societies, Christmas, the Catholic church, etc., should not be considered by them as an evidence of insanity.

The jury were out all night. In the morning they agreed that the deceased was mentally incompetent. The judge, after sharply reproving them, set the verdict to one side. The lodge appeal evidently had great weight with the jury, but did not take with the judge. If any reader has a skeleton that he or she does not wish to have aired after they are gone, don't make a will that will displease any of your natural heirs.

Brother and Sister Powers, who have been so helpful in our work in New England and elsewhere, are at present with us. We are glad to have their aid in the home missionary work here.

W. B. STODDARD.

—A rare sight is the annual Chrysanthemum show, now in progress at the Art Palace in this city, where not less than 200,000 blossoms of this beautiful flower are on exhibition.

—It is astonishing how the spirit of greed is pervading every department of life; even Christian church-members often manifest it, and church and reform work surely suffers from its influence.

CORRESPONDENCE.

HOME RULE IN IRELAND—AN EXPLANATION.

BALLYMONEY, Ireland, Oct. 16, 1893.

DEAR CYNOSURE:—On this side of the Atlantic I read your paper with the deepest interest, and rejoice most heartily in your good work on behalf of national Christianity; although, as a Covenanter, I should rejoice still more in seeing you make even stronger claims for Christ's universal headship.

There is, however, one subject relating to our country on which your views are disappointing to me. I write this with a view to your interest and credit, and should like to see your paper thoroughly reliable in matters relating to reforms here, as well as on such subjects as the Sabbath and Secret Societies. The Home Rule question is one on which there seems to be almost but one opinion in the American press, and along with most other papers on your side, you seem to favor Mr. Gladstone's views. I feel sure that if you lived in Ireland and knew more of the movement of which you speak, with your views on the Sabbath and national Christianity, you would alter your opinion regarding Home Rule. In the matter of legislation and legislative representation, Ireland is better circumstanced than England, and Roman Catholic Ireland is better than Protestant Ireland. But there are a few matters, bearing on your views of work, to which I would ask your careful attention.

First.—The Home Rule agitation lives by Sabbath desecration. Nearly all the political meetings in the south and west are held on the Lord's day. Everything indicates that were Home Rule granted we should be under a more grossly Sabbath-desecrating government than even that under which we now live.

Second.—Almost, if not all, the Protestant religious societies and workers have spoken out against it. Religious publications, such as the *Christian Irishman* and the *Converted Catholic* (the latter edited by the world-famed Father Connellan), which are purely non-denominational, look upon the movement as one which would certainly give greater power to the papacy and the priests. And you know something of what that means, educationally and otherwise.

Third.—This elevation of the papacy would be accomplished by a nation which at one time solemnly swore, king, parliament, people, church, against popery. Would it not be an act of national perjury?

Fourth.—This movement also contemplates the release of men who for outrage and murder,

some of them members of secret murderous associations, and not for any political cause, are suffering merited imprisonment. You would not wish the anarchists and members of the Mafia society in Chicago to be treated thus.

Your issue of Oct. 5th is just at hand, and on page 1 there is a paragraph on this question which shows that you have been misled. You speak of Mr. Gladstone's Midlothian speech, in which he charged the House of Lords with "nothing less than high treason." Of course Mr. Gladstone did not mean that seriously. He was speaking, as he can do, hyperbolically. For refusing to pass a measure, even at the bidding of Mr. Gladstone, the House of Lords would no more be tried for high treason than would your Senate for a similar proceeding. The House of Lords could be abolished only by a revolution, either bloody or bloodless, at the wish of the people. But just now there is not the slightest sign that the people would take any such step. Nor is the House of Lords the collection of hereditary aristocrats it is often thought to be. The majority of its members have been elevated to their position in the upper House on account of distinguished political and legal power. Mr. Gladstone, as Prime Minister, has created more than any other living statesman. Yet the vast majority, even those who were raised by him, voted against his measure.

English statesmen speak too much as selfish, party politicians; and I would respectfully warn you against accepting the statements of any of them as giving a perfectly fair view of a case. Also there are intricacies in your politics which make it hard for us to know which party is best. The same is true of ours, no doubt, as viewed by you. Let me then also warn you against taking sides with any of our political parties unless where the question is thoroughly understood by you in all its bearings. Wishing you God-speed in your work, I am, etc., JOHN RAMSEY.

ECHOES OF THE N. C. A. FAIR EXHIBIT.

EAST LYNN, Ill., Oct. 30, 1893.

EDITOR CYNOSURE:—We think the National Christian Association did just the right thing in keeping an exhibit at the World's Fair, and, also, that Mr. Stoddard was the right man at the right place.

It was amusing to see the advocates of the lodge pass by the booth and read the various mottoes on the wall that reflected on their institutions. Whenever they opened their mouths in defence of the lodge, in every instance they went away defeated.

The writer, on three occasions, was left by Bro. Stoddard in charge of the exhibit. On one of these occasions some lodge members rather impugned the truthfulness of the exposures that were exhibited. To make short work of these objectors the writer said, in substance: "Look here, my friends; we can establish these exposures as correct in courts of justice. We can sell Ronayen's, or Doesburg's expositions on express warrantee that they are substantially the kind of Masonry that you peddle out at your homes for, perhaps, $30 for the Blue Lodge degrees; but we can sell the same *stuff* for fifty cents, which will be a clean saving to the buyer of $29.50. In your sale you will swear the victim to not expose the swindle, at the risk of having his throat cut across; besides, in our sale for fifty cents he keeps on his clothing and is not led around like a mule; and, besides, my friends, we can prove its truthfulness by you fellows, if you will only tell the truth and not perjure yourselves."

It was interesting to see them twist about and ook around, as it were, "several ways for Sunday." It was also refreshing and encouraging to hear the many praises of our work left by the friends of light. We have every incentive to go on. Let us keep at work, never turning from our course, and in due season we shall reap if we faint not. Let us be instant in season and out of season. Let us send out tracts by the millions—pamphlets and books, all that we can dispose of—and, particularly, place them in the hands of young men and women in the colleges and seminaries; and after awhile it will surely *tell*. It is our duty to sow the seed, and the good Lord, at the proper time, will give the increase. Let us not weary in well-doing, for the reaping time will certainly come, if we faint not.

J. S. HICKMAN.

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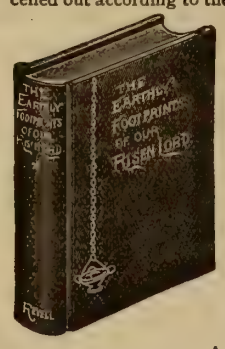

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IN BRIEF.

Lord Randolph Churchill has a choice private collection of teeth of noted criminals and murderers, to which he is constantly adding.

The Archbishops of York and London each receive as high a salary as that paid to the President of the United States, while the Archbishop of Canterbury gets half as much again—$75,000 a year.

The following "personal" recently appeared in a Boston paper: "To philanthropists—I am a working woman; will some one buy and hold for me two shares of sugar common, and allow me to pay in monthly installments? Address V. E. M."

Standing on the threshold of the twentieth century it seems a trifle strange to read that a man is lecturing in New England against the theory that this planet revolves. He contends that the earth is flat and stands still. Maybe he has got it mixed up with the Senate.

A Minneapolis clergyman recently recovered $417 from a Chicago local express company for the loss of his valise. The valise contained 40 type-written sermons of his own composition and some note books. The jury thought the sermons were worth $10 apiece, and threw in the $17 for the notes.

Charles Hodge, of New York City, was born with twelve fingers and fourteen toes. Now, in his thirteenth year, he has had the extra members amputated. His mother and his grandmother were afflicted in the same way in their infancy, as were also his maternal grandparents for the last five or six generations.

The Emperor Francis Joseph, of Austria, whom his Czech subjects want crowned at Prague, as King of Bohemia, has been twice crowned already as Emperior of Austria and as King of Hungary. On the other hand the kings of Italy, Spain, Belgium, Bavaria and Saxony have never taken the trouble to be crowned at all.

The government of Saxony has adopted a method to secure the payment of taxes which should prove beneficial. The names of persons who did not pay their taxes last year are printed and hung up in all the restaurants and saloons. The proprietors dare not serve those mentioned on the list with food or drink, under penalty of losing their licenses.

Austin Atchison, who died at Spenceport, N. Y., the other day, bore a unique relation to Syracuse University. When over 70 years old he deeded all his property, estimated at $30,000, to that college, on condition that the institution should pay him seven per cent upon the amount annually as long as he should live. On account of his advanced years the peculiar condition was accepted. Mr. Atchison lived to be 103 years old, and before he died the principal had been paid back twice over, though the rate of interest had been reduced.

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, NOVEMBER 9, 1893.

POLITICS IN UTAH.

The two principal political parties at Salt Lake City, Utah, this fall, according to the *Deseret News*, are the "Amorines" and the "Liberals," both of which divide the partisan field with the "Gentiles" and "Mormons." The platforms and principles of the first-named two are analyzed as follows by the *News:*

The Amorines, or American Protective Association, are a secret society, and therefore no more is known of their tenets than has come to us through spies or recreants. This kind of information we are instructed by authorities to receive with caution and are quite inclined so to do; but it has become so cumulative and direct regarding the Amorines, and is so generally admitted by them to be correct, that the prevailing feature at least of the organization is pretty well understood. This is hostility to the Catholic church and opposition to individual Catholics. In Utah the society presumably adds to its code an unwritten provision for the support or assistance of the Liberal party, though it has been hinted that there are some members distinctly anti-Liberal in their predilections.

The Liberal party, as is well known, survives at present for the one reason that it is hostile to the Mormon church and is opposed to individual Mormons.

The difference between the two organizations would therefore seem to be chiefly that nearly all Amorines are Liberals, though all Liberals are not Amorines, since there are many Catholics in the Liberal party. Or, to answer our correspondent accurately, there isn't much difference politically between the two; and in the particulars in which both are unworthy, one is about as bad as the other.

Due allowance must be made for this description by the *News*, which is a Mormon organ; but in the main we deem it a correct portraiture.

THE ASSASSINATION OF CARTER HARRISON.

This terrible crime that has spread sadness and gloom over the last days of the Fair, and brought distrust and alarm to all of our great cities, is the third of a series of assassinations perhaps unparalleled in the history of modern society. That within the period of a little more than twenty-eight years two chief magistrates of the nation and the mayor of its second city should have been cut off by the bullets of conspirators, is a sad commentary on a government of law and of the will of the people. Of the three great crimes, that of Booth was the last expiring spasm of the pro-slavery rebellion; that of Guiteau was in revenge for disappointed expectations of an appointment to high office—revenge, not towards Pres. Garfield, against whom he had no personal grievance, but against the ruling influences in the party in power. The last great crime, that of Prendergast, was not unlike, in its motives, to the murder of Garfield, but was more personal in its character, and more directly in consequence of causes for which Mr. Harrison was responsible.

Mr. Harrison was a man of marked ability, of lofty ambition, and a born leader of men. He had such social qualities as endeared him to certain classes in society. As a politician, he was eminently successful. Having served one term in the National House of Representatives, he was five times elected mayor of this city, usually by large majorities. His last election was but just before the opening of the great Fair, which he was ambitious to supervise.

It is a remarkable fact that his last two elections to the mayorality were against the almost unanimous protest of the better class of society. The entire religious and most of the secular papers opposed his election. No one supposes that he was a friend to anarchy, or that he did not desire the peace and good name of the city; yet the classes that hate the restraints of law were quite unanimous in his support. They *thought* they had his sympathy, and that he would condone much that was illegal. This was especially true of gamblers and saloon-keepers.

This catering to the vicious element brought his ruin. The hopes he had inspired could not be carried out. He had, without intending it, sown to the wind, and he reaped the whirlwind.

The plea made by his assassin, that Mr. Harrison had made promises that he did not keep, and therefore deserved to die, is truly Masonic. Masonry binds men, under a death penalty, to keep their promises, even though they find it repugnant to all ideas of justice and self-respect. This wretch was probably not a Mason, but he had evidently been educated in lodge morality.

An analysis of the character of Mr. Harrison reveals what was equally apparent in Stephen A. Douglas, to whom he bore considerable resemblance. There was a want of appreciation of the moral forces in society. Mr. Douglas, though patriotic, saw no wrong in slavery. He was indifferent whether it was voted up or down. Mr. Harrison was not impressed with the evils of the liquor traffic. Each failed to recognize the great fact that these two mighty evils are doomed to fall before the power of divine truth, and that he who stands across the pathway of eternal justice, will, sooner or later, perish as the result.

LABOR NOTES.

On pages 3 and 4 of last week's issue we printed a scheme for an early consolidation of labor unions and confederacies, and note, in that article, the significent sentence: "There are indications of internal upheavals in all the labor orders."

In support of this assertion, the Milwaukee, Wis., *Sentinel* informs us that Bricklayers' Union No. 1 of that city has issued a protest against the efforts of the International union to prevent the employment on the government building of union men whose unions do not belong to the International. The Bricklayers' Union No. 1 does not belong to the International; its members do not see any reason why they should join the International and pay dues and assessments, holding that they have the right to exercise their own discretion about joining and a right to work whether they belong to the International or not.

The *Sentinel* sees in this movement the suggestion of some "inconsistency on the part of the members of the local bricklayers' union. They insist that a bricklayer who does not belong to a local union shall not work if they can help it; and they deny his right to do as he pleases about joining their union. They are ready to boycott any contractor who employs a man who does not belong to a local union. It seems as though the International union has the same right to demand that the local union shall join the International that the local union has to demand that an individual bricklayer shall become one of its members. It is not a question of right, but of power. Naturally, and also under the statutes, it rests with the individual himself whether he shall join a union and contribute to its support. But if he does not become a union man voluntarily, every effort is made to deprive him of work and sometimes he is subjected to personal violence. If the International can deprive the local union men of work, or compel them by threats of personal violence to join the International, it is only carrying out the general union policy."

This seems to be a very fair statement of the situation in Milwaukee and suggestive of a similar state of affairs in other sections of the country.

One of the objects of the proposed consolidation, it is stated, is "to do away with the internal dissensions of labor organizations," like that at Milwaukee; but we are told that the only thing in the way of the proposed harmonious consolidation is "the personal disagreement among rival leaders." Mr. Powderly appears to favor a political union with the secret Farmers' Alliance, which would tend to complicate affairs. The result of the discussion, sometime this month, will be looked for with interest.

CLOSE OF MR. MOODY'S CAMPAIGN.

Mr. Moody preached the last of a series of sermons in the Haymarket Theater on Sunday morning. When Jesus preached, "the common people heard him gladly." Sabbath morning the Haymarket Theater was filled one hour before the appointed time. Mr. Moody spoke of the good order that had prevailed in the city during the last six months. He said that he had seen but one drunken man during that time; that five theaters had been occupied by Gospel preachers, and, that if they had engaged five more they would all have been filled; that 110 meetings were held in the city that day; that the whisky-men were disappointed; and while he prayed that God would save the whisky-dealers, he also prayed that God would smash up their business; that he expected the good work of the evangelistic meetings would go on; and that he had brighter hopes for the world now than he had six months ago. His theme was the Saviour's parable of the "Rich Fool," in which he showed that the man's folly consisted in neglecting his opportunities for the salvation of his soul; that while heaven was a prepared place for a prepared people, the fool, having made no preparation for it, lost his soul.

While Mr. Moody tenderly alluded to the late awful tragedy of the Mayor's assassination, he was careful not to extinguish the lights in the lighthouse—God's Word—by allowing that a man could be suddenly destroyed in his sins and go to heaven with God's people; but, on the contrary, he improved the awful event by tenderly admonishing his audience to prepare for heaven.

On Sunday evening the doors of Central Music Hall were opened one hour before the time appointed for the meeting; but before the doors were opened a great crowd filled the vestibule and extended across the sidewalk reaching as far as the street-car tracks. The time was occupied by the crowd in singing hymns until the doors were opened. Rev. John McNeill preached his farewell discourse, giving an exposition of the Twenty-third Psalm, in his own inimitable and witty style. He sailed for Scotland last Saturday on the steamship Devonia, of the Anchor line.

—The notice on our first page—"Attention, Iowa!"—is addressed to all our reform friends in that State, and appeals to their liberality.

—The proposition to disqualify saloon-keepers for membership in the Odd-fellows' lodges is "hung up" in the Sovereign Grand Lodge. Would its discussion and adoption "throw a coolness" over the order?

—Rev. P. B. Williams, as we learn from the *Christian Conservator*, is this month engaged in reform work for the N. C. A. in the Walla Walla Conference of the U. B. church, in the State of Washington. We are expecting good reports of his labors for publication in the *Cynosure.*

—The *Western Catholic News* classes the A. P. A. with "the Waldenses, the Wickliffians, the Hussians, the Lutherans, the Knoxites, the Calvinists," and other religious bodies of sacred memory. The editor does the A. P. A. too much honor by placing it in such excellent company.

—A committee of the National Grange has addressed a memorial to Congress, asking that the protective duties on wool and other farm-products may be retained in the revision of the tariff law. As a secret, oath-bound society, the Grange is accustomed to "pulling the wool" over the eyes of its novices.

—No association, secret or otherwise, whatever its published claims to consideration by the people, is any better than its practices, especially when its operations are governed by blood-curdling obligations that bind its members to each other and forbid them to exercise their private judgment. Such a fraternity is Freemasonry.

—Propositions to amend the Constitution of the Odd-fellows' order by changing the eligibility to membership from 21 years to 18 years, are pending in the Sovereign Grand Lodge. Will the next movement admit children into the lodge at half price? Seriously, it is shameful to delude innocent lads into this Christless, worthless society on any terms.

—A summary of the World's Fair Congresses held in connection with the Columbian Exposition, is published as follows: 210 congresses, covering 1,245 sessions, at which 5,794 speakers were heard by over 700,000 people, and more than 1,000,000 documents were distributed. It would be difficult to enumerate the results that will flow from these unique and varied gatherings.

—Last week, Dan. Coughlin, who was tried and convicted of participation in the murder of Dr. Patrick H. Cronin, and who, after serving a partial term of imprisonment for his crime, was remanded to Chicago for a new trial, became an object of interest in the criminal court presided over by Judge Tuthill. Great difficulty was experienced in finding unprejudiced jurors; and the result of the new trial is still (as we go to press) in doubt.

—The *United Presbyterian* has "heard of a church that contains not a single laboring-man, and where it has been said, "none are wanted." Could it possibly have been a Christian church? And

would not such a church, by its exclusiveness, have a tendency to drive laboring men into the secret labor unions or the saloons? Fortunately such churches are an exception and not the rule.

—It may be that the Lord *can* save a man *in* the lodge, but if the man is thoroughly converted he will be sure to come *out* of the lodge. Those who remain in the lodge, whatever their religious profession, can never be more than half-Christians, having a divided heart, which the Lord abhors.

—"To the profane who are not of our brotherhood we have no explanations to make, no justification to offer."—*Masonic Orator.* No, the fraternity goes on, in silence and secrecy, falsifying when cornered—"denying the allegation and defying the allegator" in the face of testimony that would consign a gang of thieves to terms in the penitentiary. No explanation of its relations to the "profane," or any justification of its acts, need be expected from such a source.

—Our sterling co-worker, the *Midland*, representing the United Presbyterians in the Northwest, and now published at Omaha, Neb., announces that during the coming year it is to be issued from both Omaha and Chicago—not simply with a Chicago department, but having two places of publication. The change is entirely in the interest of the paper, which is worthy of a liberal support. It stands shoulder to shoulder with us in its opposition to secret societies.

—"The whole doctrine, as well as practice, of secrecy," wrote Dr. Samuel Johnson, "is so perplexing and dangerous, that next to him who is compelled to trust, I think him unhappy who is chosen to be trusted; for he is often involved in scruples without the liberty of calling in the help of any other understanding; he is frequently drawn into guilt under appearance of friendship and honesty, and sometimes subjected to suspicion by the treachery of others." The danger of uniting with secret combinations has seldom been more graphically described.

—There is reason to believe that more or less of the many disastrous railroad wrecks of the past few weeks were due, in a measure, to the rush to the World's Fair, causing the overworking of trainmen, switchmen and other employes, and that overwork made them sleepy and careless. Another reason is also advanced, that these trainmen, etc., belonged to labor unions which, in their anxiety to increase their membership, enrolled many incompetent and untrustworthy men. Whatever the cause, the suffering and loss of life by these disasters is appalling in the extreme.

—*The United Presbyterian* recently encountered "a man of the world," who confidentially stated that "many were kept from uniting with the church by their fear of the ordeal of 'meeting with the session.'" As the editor knew that this same "man of the world" had already undergone the ordeal of initiation into a secret society, "with all its requirements of personal degradation," it seemed inconsistent in him to fear a little thing like "meeting with the session" of his fellow-churchmen. The editor thinks that "the jewel of consistency might be worn quite as appropriately outside as inside the church of Christ.

—Those of our readers who are interested in Home Rule for Ireland, will find Mr. Ramsay's letter, on page 5 of this issue, an interesting document. It confirms very strongly the following statement, which we copy from an intelligent exchange: "Opposition to Home Rule in North Ireland has assumed the form of an Ulster Parliament. This assemblage is composed of 600 delegates, representing 170,000 Ulster loyalists. It is called a defense union, and meets for the purpose of organization and to rejoice over the rejection of the Home Rule bill by the House of Lords. No secret is made of an intention to resist the measure even unto death."

—The last day of the Columbian Exposition, October 30, which it was proposed to celebrate with festivities on a grand scale, in honor of Christopher Columbus, was shrouded with a general gloom caused by the assassination of Mayor Harrison. The attendance was light and the occasion spiritless. A fair estimate places the number of persons who visited the Exposition between its opening and closing at 11,000,000. The total attendance was 21,477,212. Thus in point of numbers and receipts, the Exposition was the most successful of all the "world's fairs." It was, in the main, ably conducted, and has left a remarkably favorable impress upon our age.

—The *American Tyler* (Masonic), of Detroit, Michigan, in a recent issue says that the late Jonathan Blanchard was a Freemason in his early manhood. This will be news to his numerous friends, who will be as loth to believe it as they will the story promulgated Oct. 21, 1893, by the *Catholic Review*, that Abraham Lincoln was a Roman Catholic in his youth, then a Mason, an apostate and an infidel! These things make one feel like echoing Falstaff's remark: "Lord, how this world is given to lying!"

—At Rockford, Ill., last Thursday, by agreement of the attorneys, the case of the heirs of Daniel Bull against the Moodern Woodmen of America was taken from the jury and submitted to the court. Judge Crabtree rendered a decision in favor of the heirs for the full amount of their claim, holding that according to the construction of the by-laws of this order a man who had been a member could not be regarded as a new member in asking for an increase of benefits, and, therefore, that Mr. Bull's age alone at the time that he applied for an increase could not bar him from securing it. The defense moved for a new trial, but the motion was overruled. The case has been appealed.

—"Indelibility," in the language of Freemasonry, applies to the murderous oaths administered to the embryo Mason, at his initiation, passing and raising in the Blue Lodge. In the words of Mackey's "Encyclopædia of Freemasonry" (p. 363), "no voluntary or even forced withdrawal from the order can cancel certain obligations which have been contracted;" referring to his oaths to "conceal and never reveal" what he has learned of the secrets of the fraternity. The truth is, as has been frequently demonstrated, that oaths and obligations entered into in Masonic lodges are extrajudicial and unlawful, and may be annulled and made void by a withdrawing brother without dishonor, as he would renounce any unlawful or fraudulent contract into which he has been drawn.

—The *Cynosure* is promulgating a process of Masonic persecution in which there is no truth. If its patrons will believe such falsehood they must be astonishingly gullible. —*The Voice of Masonry for November.*

This probably has reference (among other testimonies) to the article entitled "The Process of Masonic Persecution," printed on pages 1 and 2 of this paper in the issue of October 12, 1893. Only last week we had a visit from another gentleman who claims (and we have reason to believe) that he has been thus "hounded" and driven from places and reputable employments by the stealthy and dishonorable methods of secret societies because he had become offensive to them. There is plenty of evidence to confirm this characteristic meanness of the Masonic fraternity, and the *Cynosure* needs no other vindication of its statements.

—Industry and the prosperity attending it, among the farmers in the Western States, has had the effect of demoralizing the Populist party. In Nebraska nearly half of the Farmers' Alliances have surrendered their charters. In the towns their membership has increased, while in the country the lodges have lost heavily. Another cause of this diminution of the party is the impetus that the Populist movement gave to education. The farmers began to study and think for themselves upon the subjects advanced by the party leaders, and discovered that their affairs and prospects were not nearly as deplorable as they had been taught to believe. Perserverance and industry soon placed them in a comfortable condition, and they had no more use for lodge methods. The lesson is a salutary one, and the farmers in other States may profit by their example.

—"Masonry is pre-eminently unselfish." So said Masonic Grand Orator Kuhn before the Grand Lodge of Freemasons of Missouri, Oct. 11, 1893. Then he added in support of his preposterous statement—"The spirit that pervades its innermost recesses is to contribute to the relief 'of worthy distressed Master Masons, their widows and orphans.'" This is the fraternity that utterly refuses to admit to its fellowship or benefaction a woman, an old man in dotage, a young man in his nonage, or a cripple—the very individuals most in need of encouragement and charitable consideration—the very persons upon whom the Lord Jesus most commonly bestowed his divine blessing. No one who is not "a distressed Master Mason," or his widow or orphan, has any claims for charity upon the fraternity, if this its orator and apostle is to be believed. What is this but solid selfishness?

—Both houses of Congress adjourned on Friday last, and thus closed the special session called by President Cleveland to legislate upon national finance, to revise the Chinese Exclusion law, and to take preliminary action for a modification of the existing tariff on foreign productions. The most important work performed was the repeal of the purchasing clause in the noted Sherman silver law; and purchases of silver bullion at all assay offices and the mints have been stopped. The provisions of the amended Chinese Exclusion law are explained in another article, in this issue. A lively discussion occurred over the proposition to amend the tariff, for which purpose a bill will be ready for introduction at the approaching regular session of Congress. The delays in legislating upon these measures have been vexatious and unnecessary, and the country experiences a feeling of relief that the session has ended.

—The bill amending the original Geary Chinese Exclusion bill was passed in the United States Senate as it came from the House of Representatives. It extends for six months the time under which Chinese can register under the Geary law, and for the deportation after this time of any Chinese laborers found in the United States without a certificate of registration. It provides that the word laborer shall be construed to mean skilled and unskilled laborers, while a Chinese merchant shall be a Chinaman devoted exclusively to mercantile pursuits and not engaged as a laborer at all. It changes the provisions of the Geary law concerning witnesses in that instead of requiring a white witness it requires that the witness shall be other than a Chinaman. Pending the order of deportation the Chinamen to be deported cannot be bailed. Certificates of registration are to contain the photograph of the applicant. The misstatement of a contemporary led us to say in a previous paragraph that the provision requiring photographs had been omitted. Altogether the modification of the law (which should have been repealed *in toto*) is as satisfactory as could be expected from the Congress that considered it.

PERSONAL IMPRESSIONS.

Three months and five days spent in the "White City" passed so quickly that it is hard to realize that the end has come. My daily task was a busy though not an irksome one, and the opportunity of giving to hundreds of people their first intelligence of an organized movement to expose and remove secret societies, was a wholesome stimulant to faithful effort. Every day's experience showed more clearly the imperative need of our work, and deepened my interest and conviction in its vigorous prosecution and ultimate triumph. The city itself, and the marvels it contained, were to me like New York or any other great center, and the impression left in my mind is not unlike to that of a successful convention, in which multitudes have been reached and the truth has had free course.

During my stay I entered but ten of the many buildings of the grounds, and spent no time studying the wonders which others had crossed continents and oceans to examine. In taking a retrospect, I do not regret the course I pursued, for never again shall I have another opportunity to reach so many and strike so heavy a blow against the enemy of our blessed Lord, of his church and all that elevates and ennobles mankind.

To the many friends who called to speak encouraging words and to meet the enemy in the gates, I wish to express my thanks, and for those who sometimes spoke hard and bitter words I have no feeling of unkindness.

The Lord willing, I shall, with my companion, return to the New England field in a few days, there to resume the work, with increased experience, if not with more wisdom and zeal than in the former times. Address me at 218 Columbus avenue, Boston, Mass., where your communications will always be welcome, and you will find a resting-place should you visit that city. Very sincerely your brother in Christ,

JAMES P. STODDARD.

The Home.

THE POTTER'S HAND.

To the potter's house I went down one day,
And watched him while moulding the vessel of clay;
And many a wonderful lesson I drew,
As I noted the process the clay went through.

Trampled and broken, downtrodden and rolled,
To render it plastic and fit for the mold;
How like the clay that is human, I thought,
When in heavenly hands to perfection 'tis brought.

For self must be cast, as the dust at his feet,
Before it is ready, for service made meet:
And pride must be broken, self-will must be lost,
All laid on the altar, whatever the cost.

But lo, by and by a delicate vase,
Of wonderful beauty and exquisite grace;
Was it once the vile clay? Ah yes, yet how strange!
The potter has wrought such a marvelous change.

Not a trace of the earth, not a mark of the clay;
The fires of the furnace have burned it away.
Wondrous skill of the potter—the praise is his due,
In whose hands to perfection and beauty it grew.

Thus souls lying still, content in God's hand,
That do not his power of working withstand;
Are molded and fitted, a treasure to hold:
Vile clay—now transformed into purest of gold.

—*M. T. Clarkson.*

DEACON LEE'S OPINION.

We know not where "Deacon Lee" lived, says the *Golden Rule*, nor whether he ever lived at all; but his "opinion" as expressed in the subjoined sketch, sent to us by mail, ought to be read and pondered in every parish in the land:

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and to inquire as to the reason why there had been no revival for two or three years past.

"Now what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion; and, after a thought, frankly answered: "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, "I don't."

A twinkle was seen in the eye of this troubler in Zion, and, taking courage, he asked: "Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted: "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked: "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had been planted. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B———, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as a dead-weight to the wheel; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by his Spirit to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson: every child of his ought to learn that he who touches one of his servants touches the apple of his eye. I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul: 'He may be dying, and the sight of your face might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me as a brother—that the man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and I implored her, for Christ's sake, to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor! Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured, as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before me in my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who had given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's effort to get a new minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

OBEYING ORDERS.

Mr. Chittenden tells an anecdote in his "Recollections of President Lincoln," which illustrates how ready the President was to obey orders. Mr. Chittenden had gone out to Fort Stevens, anticipating an attack on Washington from the Confederate forces under General Early. As he entered the fort he was surprised to find there President Lincoln and Secretary Stanton.

A young colonel of artillery, the officer of the day, was in great distress because the President would expose himself. He had warned Mr. Lincoln that the Confederate sharpshooters had recognized him and were firing at him, and a soldier near him had just fallen with a broken thigh. The officer asked Mr. Chittenden's advice, saying that the President was in great danger.

"What would you do with me under similar circumstances?" asked Mr. Chittenden.

"I would civilly ask you to take a position where you were not exposed."

"And if I refused to obey?"

"I would send a sergeant and a file of men, and make you obey."

"Then treat the President just as you would me or any civilian."

"I dare not. He is my superior officer; I have taken an oath to obey his orders."

"He has given you no orders. Follow my advice and you will not regret it."

"I will," said the officer. "I may as well die for one thing as another. If he were shot I should hold myself responsible."

He walked to where the President stood. "Mr. President," he said, "you are standing within range of five hundred rifles. Please come down to a safer place. If you do not it will be my duty to call a file of men and make you."

"And you would do right, my boy," said the President, coming down at once. "You are in command of this fort. I should be the last man to set an example of disobedience."

The President was conducted to a place where the view was less extended, but there was almost no exposure.

A LESSON IN ART.

There is a legend of a artist who sought for a piece of sandal-wood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood, which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece. In like manner people wait for great and brilliant opportunities for doing the good things, the beautiful things, of which they dream, while through all the plain, common days the very opportunities they require for such deeds lie close to them, in the simplest and most familiar passing events, and in the homeliest circumstances.—*Rev. Dr. Miller.*

A WRECK AND A RESCUE.

[The interesting sketch of Grace Darling's rescue of shipwrecked sailors, printed in our issue of October 26, recalls to the mind of an esteemed correspondent the following similar experience on the coast of England.—Editor Cynosure.]

Thirteen years before the adventure which made Grace Darling famous, there was a fearful storm near the east neuk of Fife. At the time such a storm of heavy snow and fierce and howling winds was raging as is only realized on such a shore, with its rocks jutting out into the North Sea, between the firths of Tay and Forth. It was Sunday morning, December 25, 1825. My

father controlled a crew of brave men, some of whom, in the dark and early morning, came in with the sad news that a vessel was on the rocks near the harbor of Crail, an ancient royal borough, whose castle was on a high rock washed by every tide, and on the land side had the old ditch to entrap its assailants.

My father was ever ready on such occasions. Mother was alarmed, but was assured that no boat could live in such a storm as then raged, so that she need not fear that father would venture. So off he went. A boat was launched into the waves, with my father at the helm. Into it volunteered Captain Ross of a Greenland whaleship, and his son, a mate in same trade. Another son was prevented by his father, as he said: "No, no, my son, two of one family are enough." Enough to risk their lives in such a dangerous venture! I am sorry that I cannot remember the exact names of the men who made up the crew. But there were, I think, eight or nine in all; and soon they sped out of the harbor of Crail.

When they reached the wreck they found that she had split in two, from stem to stern. In falling, a mast had broken some of the captain's ribs, and his son and the crew had sheltered him, with themselves, near the bow of the half of the vessel that rested upon the rocks. The wounded officer was the first put into the boat, and all were safely landed in the harbor, to the great joy of the auld town of Crail.

As I was going to church that morning I saw the whole shore strewed with timber, and it was evident that the crew of the vessel would have been lost but for their timely rescue.

I remember that the wrecked men had a meal at our house, and that one of them had (on the vessel) secured a keg of liquor to drink and make his death easy, and had it at his mouth, when a big wave struck it from his grasp.

To my deep regret I learned, also, that the wrecked captain's kitten, which had remained by him during his hours of anxiety and peril, had not been rescued; for the boy would have liked very much to have had her saved.

I may add that my dear father, nine years older than this republic, had his share in rescuing other crews and persons. He was a good swimmer, and as courageous as he was tender-hearted. He was one of the first Sunday-school teachers in that part of the country.

I have a letter of April 19, 1796, from Archibald McLean, of Edinburgh, to Dr. John Goodsir, of Largo, introducing my father to him as pastor, and as having been baptized by Mr. McLean that day. He was ever consistent with that confession of faith in his buried and risen Saviour. The Bible was daily read, and family worship maintained to the close of his life.

The Dr. Goodsir above named was grandfather of Dr. Goodsir who went with Sir John Franklin on his ill-fated expedition to the North Pole, and was never heard from. An excellent young man he was—once a senior in the same school as

Yours truly, T. H.

GOOD FOR EVIL.

A prominent lawyer relates to a correspondent of the New York *Sun* that many years ago, while he was attorney general of Missouri, he happened to be in Governor Steward's office when a convict was brought in from the penitentiary to receive a pardon at the governor's hand. The convict was a "steamboat man," a large, powerful fellow, with the rough manners of his class.

The governor looked at the man, and seemed strangely affected, scrutinizing him long and closely. Then he signed the document which restored him to liberty; but before handing it to him, he said:

"You will commit some other crime, I fear, and soon be back in the penitentiary."

The man protested solemnly that such a thing should never occur. The governor looked doubtful, and after a few minutes said:

You will go back on the river and be mate again, I suppose?"

The man said yes, that was his intention.

"Well, I want you to promise me one thing," continued the governor. "I want you to pledge me your word that when you are a mate again you will never take a billet of wood and drive a poor sick boy out of his bunk to help you load your boat on a stormy night."

The man answered that he never would, and seemed surprised, and inquired why the governor requested such a pledge.

"Because," answered Governor Steward, "some day that boy may become governor, and you may want him to pardon you for some crime. One black, stormy night, many years ago, you stopped your boat on the Mississippi river to take on a load of wood. There was a boy on board, working his passage from New Orleans to St. Louis, but he was very sick of a fever, and was lying in his bunk. You had enough men to do the work, but you went to that boy with a stick of wood in your hand, drove him on deck with blows and curses, and kept him toiling like a slave till the load was completed.

"I was that boy. Here is your pardon. Never again be guilty of so brutal an act."

The prisoner took his pardon, covered his face, and went out.

TEMPERANCE.

WILL IT PAY?

Out from ths hearthstone the children go,
Fair as the sunshine, pure as the snow;
A licensed wrong on the crowded street
Waits the coming of guileless feet;
Child of the rich and child of the poor
Pass to their wreck through the dramshop's door;
Oh, say, will they ever come back as they go,
Fair as the sunshine, pure as snow?

Out from the hearthstone the children fair
Pass from the breath of a mother's prayer;
Shall a father's vote on the crowded street
Consent to the snare for the thoughtless feet?

Ah, fathers, your finest gold grows dim,
Black from the rust of such nameless sin;
You may pave the streets with your children slain,
And light your ways with the price of shame;
But say, will your dearest come back as they go,
Fair as the sunshine, pure as snow?

—*M. T. L. in Divine Life.*

PROHIBITIONISTS IN IOWA.

[From the Northwestern Christian Advocate, Oct. 18.]

Prohibitionists have not strongly sought to found a third party in Iowa, for the reason that Republicans as a party have proposed to realize for the people all that which the former party promises. This new backsliding point as to local option has given deep offense to many Iowan voters who do not propose to see their State deposed from its proud position as a prohibition commonwealth. Inasmuch as it is correctly claimed that some counties have been and are now rebels against State prohibition laws, it is now sought to remove the reproach of rebellion by allowing some counties to determine by vote whether or not they will permit men to sell liquor.

Prohibitionists earnestly argue that it is one thing to grant local option in a State where men are free to sell rum, and quite another to permit that option in a State where valid statutes already outlaw the traffic. In the former case local option ministers to possible prohibition, while in the latter local option is intended to prohibit prohibition. The present plank in the Republican platform is a macrh toward the rear, and the success of that platform means a marked victory for the rum power. It is not enough to say that some counties in Iowa, where the present law should govern, are now violating that law, and that it is better to so modify the law that rebellion shall disappear from the State in the interests of all law. If wicked and selfish men are now willing to defy State law, much more readily and fearlessly will they defy mere county law, where local option outlaws their desperado "business." Let the present law stand. It is unworthy for people or party or parties in any State to seek some theoretical plan whereby evil men may be coaxed to obey law. Rather let the commonwealth lift its standards and educate its people, and compel its parties to seek the maximum of obedience to healthful legislation, and declare war on rebels of all degree.

* * * * * * *

The Republican party in that State has indeed ordained prohibition in the past, but it has not honestly aimed to execute and enforce that policy. That party has not been harmed by its temperance legislation, but it has been damaged almost fatally and unpardonably by its weak consent to the failure of the law in some rebellious counties of the State.

* * * * * * *

The party that does the most for prohibition in Iowa may confidently expect the most from sober people. If the State now has a speck of promised revolt wise men should be warned in good time. It is not yet too late to "save the party" on prohibition conditions of salvation.

ALCOHOL AND DISEASE.

The influence of alcohol on the nerves, and especially on the motor nerves, is seen in the acute stage of intoxication, and in its chronic form is exhibited in delirium tremens, andvarious forms of neurotic disease. But, fearful as are these diseases, they are of comparatively rare occurrence, while diseases springing from the action of alcohol on the physical organs are of such far more frequent occurrence as to render their consideration of greater practical importance. Alcohol exerts its essential and most significant influence on the vital organs by being taken up in the circulation, and thus brought into direct contact with the cellular tissues of the vital organs. Cirrhose liver, diseases of the heart, of the arteries, of the kidneys, and of the mucous membrane of the alimentary canal, along with gout, diabetes, and fatty degeneration, are all ascribable to it. This is a formidable list when we take into consideration their frequent occurence, and I can only ascribe the indifference of the profession to a want of realization of the injurious consequences flowing from the pernicious nabit. Alcohol is frequently prescribed under the mistaken impression that it possesses wholesome and even healing properties. The physician, as family friend and adviser, should be careful not to err in this direction; especially should alcohol never be administered to children. The prevention of the evils of alcoholism, when once realized, should appeal to us as physicians to enlist all our forces in an earnest effort to grapple with them. Prevention is, in principle, so easy. Nothing is needed but insight and good will! Shall we not, then, gladly embrace the opportunity to avert such endless misery? The ridicule with which the opponents of alcohol are assailed will lose all its force, when one is supported by the firm conviction that he is toiling for a good cause in the service of humanity.—*Dr. Adolf Strumpell.*

NUGGETS.

There are fifty-one thousand breweries in the world.

The supreme council of the United Commercial Travelers has decided to prohibit the use of intoxicating liquors at its banquets.

The amount of temperance drinks consumed annually reaches the enormous total of 259,000,000 dozen bottles.

Fifty per cent of the young men in Switzerland are ineligible for military service on account of physical deterioration produced by excessive drinking.

The W. C. T. U. coffee-house in Menomonee, Wis., is now the only public eating-place in the city without a "bar" attachment. It is gaining favor and doing a good business.

Hon. Carroll D. Wright, the well-known statistician, recently stated that facts show that "for every dollar the people receive from the saloon they pay out twenty-one."

Senator Peffer has lately introduced a bill prohibiting the manufacture and sale of liquors in the District of Columbia, excepting for use in the arts and sciences and sacramental usages.

In India, certain regiments with 5,510 men were placed under observation. They were divided into free drinkers, moderate drinkers and abstainers. It was found that the deaths of the former were 44 per 1,000; of the moderate drinkers, 23 per 1,000; and of the abstainers only 11 per 1,000.

Until recently, all marriages in England were celebrated before noon, the reason for which law was that the parties might be sober. It used to be the custom to dine at noon, and, as it was the proper thing to drink the health of bride and groom, frequently all parties would appear at the altar intoxicated.

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON VIII.—Fourth Quarter, 1893.—November 19.

SUBJECT.—Imitation of Christ.—Ephesians 4: 20-32.

GOLDEN TEXT.—And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32.

| Open the Bible and read the lesson. |

COMMENTS BY E. E. FLAGG.

1. *The true knowledge.*—vs. 20–24. "But ye have not so learned Christ." Paul had been speaking of the ignorant Gentiles; their alienation from God, and uncleanness of life. But these to whom he wrote, though they themselves had been once in this darkened, benighted situation, should bear witness by their changed lives that "the true light now shineth;" that they had been taught by the great Teacher "the truth as it is in Jesus." This is the test of all genuine Christian knowledge,—not that we can say a church creed without tripping; not that we understand the prime doctrines of the Christian faith, and are sound on all the many points of orthodox belief, but what effect have they had on our hearts and lives? "Lay off the old man," as a beggar would put off his rags when adopted by a king and made one of the royal family. "Which is corrupt"—ready to fall to pieces like a worn-out, filthy garment that is constantly waxing worse, just as the Gentile world, left to itself, instead of growing better, kept sinking lower and lower to incredible depths of vileness. "And be renewed," or new created. "And put on the new man." In other words, put on that eternal youth of the Spirit which can never change or decay, "which after God"—that is, according to his likeness—"is created in righteousness and true holiness," or, as in the revised version, "holiness of truth."

2. *Things which belong to the old man.*—vs. 25–32. Lying is a world-wide sin, but especially common among heathen nations, who often seem to have no idea of truth. It is therefore mentioned by Paul as the first thing they must put away, as a sign that they had left their old heathen practices and become pupils in the school of Christ. "Be ye angry"—righteously angry at sin, but do not let your anger become sin. "Let not the sun go down upon your wrath." Let it not continue to burn till it becomes hate against the sinner and urges us on to deeds of resentment and revenge. "Neither give place to the devil." The idea is, do not allow him the smallest vantage-ground. He can put up with a very little room in the heart; but as the proverb says, "Give him an inch and he will take an ell." "Let him that stole steal no more." Stealing is another common vice of the heathen world, but this exhortation is just as pertinent to our own land and age. The heathen of Paul's day may have had looser ideas about property, but there is probably far more business dishonesty now, and on a greater scale, than was known then. "Let him labor, working with his hands." Idleness has no part in Christian character, nor that false pride which makes so many young men and women ashamed of manual labor. "The thing that is good." It must be an honest industry honestly plied. The work must be done with all the skill we have; not slurred over, not slighted, not made to appear what it is not, like so much of the work that is done at the present time. "Let no corrupt communication proceed out of your mouth." This was a sin fostered by heathenism. Its gods, its worship—all that pertained to it savored of licentiousness and impurity. The goddesses of ancient Greece were abandoned women who had been deified; and even their supreme divinity, Jupiter, their poets represented as not only having human passions, but giving free rein to them. It is a vice, however, which is fearfully prevalent under Christian civilization, demanding the united efforts of all good men and women to stop the tide of corruption through the printed sheet and the indecent theatrical poster. "But that which is good." Christian character must be a positive thing. That we never speak or write what is harmful is by no means enough. Our words must "minister grace"—that is, improve and help to build up the Christian virtues in those who hear us. "Grieve not the Holy Spirit of God." How tender this exhortation. As we would not do anything to pain a loving parent, or a dear friend, so we must put far from us all bitterness and wrath; all anger; all clamoring for real or imaginary rights; and all evil speaking. But it is not enough to simply put these things away. We must fill up the empty place with their opposite, or evil in a more exaggerated form will rush in, and our last state be worse than our first. Kindness, sympathy, forgiveness of injuries, and all these gracious fruits of the Spirit, must be cultivated at the same time that we are trying to keep down the rank and poisonous weeds. "Even as God for Christ's sake hath forgiven us." Here we have at once the highest example and the most inspiring motive. If we would be God's children we must begin to develop his likeness, by practicing every God-like virtue, chief among which is the love that freely pardons our enemies, and is kind even to the unthankful and the evil.

LITERATURE.

CURRENT PERIODICALS.

The Preacher's Magazine for November, which is intended for the pastor, teacher, and Bible student, is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory. It is no exception to the previous issues, and contains a rich variety of fresh and vigorous matter, and by its suggestions and help will be found of service. The leading sermon in this number is by John Hall, D. D., LL. D., and is entitled A Lamb as It Had Been Slain. The senior editor continues his able articles on Moses: His Life and its Lessons, and also contributes A Christmas Sermon. Dr. Robert A. Watson continues his papers on The Apostolic Churches: Their Doctrine and Fellowship. The Homiletical Department is most complete. Outline Sermons and Sketches are given by the Revs. G. Talalun Newton, John Wright, Alfred G. Bate, Henry H. Adams, Joseph Parker and others. Rev. T. D. Hyde furnishes an Outline Children's Sermon, which he entitles Temptation. The other departments, such as Notes and Illustrations, Notes on the International Lessons, Outline Addresses on the Golden Texts, and About Books, will command attention. Among numerous others we notice a scholarly article by the Rev John McNeill on Preaching. The magazine is published monthly at $1.50 per year; single copies 15 cents. William B. Ketcham, publisher, 2 Cooper Union, New York.

The *Century* for November begins a new volume with many claims to public favor, both in art and literature. A full-page portrait of Edwin Booth, as he was in 1853; a hitherto-unpublished poetical address to James R. Lowell on his fortieth birthday, by Ralph Waldo Emerson; a beautifully illustrated paper on Fifth Avenue, New York, by Mrs. Van Renssalaer; Hunting Fierce Game in Africa, by H. W. Seton-Carr; Artists' Adventures—The Rush to Death, by Walter Shirlaw; John Henderson, Artist, by George Kennan; Taking Napoleon to St. Helena (concluded); Bismarck at Friedrichruh; Tramping with Tramps; Escape of the Confederate Secretary of War, by John T. Wood; Humor, Wit, Fun and Satire, by James Russell Lowell; Memories and Letters of Edwin Booth, and several other papers of more or less interest, make up a list of acceptable contributions; while the usual departments provide an attractive *melange* for desultory readers. Published by the Century Company, New York City; price, 35 cents.

The *Arena* for November has a striking full-page portrait of Richard A. Proctor, the astronomer, and the following list of contents: Thoughts in an Orphan Asylum, by Rabbi Solomon Schindler; Shakespeare's Plays, by the late Richard A. Proctor; Medical Slavery Through Legislation, by Henry Wood; The Slave Power and the Money Power, by Dr. C. W. Cram; Knowledge the Preserver of Purity, by Laura E. Scammon; Is Liquor Selling a Sin? by Helen M. Gougar, A. M.; Study of Thomas Payne, by E. P. Powell; The Bacon-Shakespeare Case—Verdict No. 4, by Hon. Wm. E. Russell, A. B. Brown, A. H. H. Dawson and Henry Irving; La Corrivean, by Louis Frechette; An Omen (poem), by E. E. E McJimsey; Three Gentlewomen and a Lady, by Mary J. Judah; Gerald Massey—the Man and the Poet, by B. O. Flower, and Books of the Day. Boston: The Arena Publishing Co. Price, 50 cents.

McClure's Magazine for November is a capital number, both in material and variety. A literary conversation between Frank R. Stockton and Miss Edith M. Thomas, recorded by the lady, and nicely illustrated, is the opening paper. Four Hundred Degrees Below Zero (produced by oxygen), as explained by Prof. Dewar; Patti at Her Home in Wales—The Story of a Visit, by Arthur Warren; The Surgeon's Miracle, a story, by Joseph Kirkland; The Personal Force of Cleveland, with a portrait, by E. Jay Edwards; Portraits of "Human Documents;" Once Aboard the Lugger; Reminiscences of the Bronte Family, by Dr. Willam Wright; The Hypnotic Experiment of Dr. Luys, by R. H. Sherard, with other interesting contributions, form an entertaining collection for fireside reading. New York: Published by S. S. McClure (Ltd.) 743 Broadway.

Historia for November maintains all the interest that has hitherto distinguished its former issues. The story of the Sepoy Mutiny in India; Gunboat Life on the Mississippi; From Ulm to Austerlitz; A Tale of the French Revolution; Captain Nathan Hale, and Andrew Poe and the Indian Bigfoot, with several illustrations, will find delighted readers among its patrons, both old and young. It is an excellent magazine to introduce into a family of *manly* boys. Published by the Historia Company, 20 Times Building, Chicago. Price, 15 cents.

RELIGIOUS NEWS.

CONGREGATIONAL.

—Chicago Seminary has triumphed, and the magnificent sum of $575,000 is added to her endowment. On the last day, when $60,000 remained to be raised, thousands of subscriptions poured in, and in the evening a wonderful meeting was held in the Union League Club, of which Dr. Pearsons himself was the inspiration. He made a grand speech, concluding by adding $25,000 to his previous offer of $150,000, on condition of other gifts from those present, and under this impulse the balance was pledged. Of this $575,000, Dr. Pearsons gave $175,000, and churches and individuals $400,000.

—At the recent meeting, at Elgin, of the American Missionary Association, it was shown that contributions from the churches during the year were nearly seven thousand dollars more than last year; the legacies, however, were $95,000 less. The missions to the Chinese, the colored people of the South and the Western Indians were discussed with a view to increased work among all. The remarkable reports of spiritual work among the Indian schools of the A. M. A. were very encouraging. They commend the stand of the Association in cutting loose from government aid.

ENGLISH LUTHERANS.

—The Synodical Conference, with a membership of fifteen hundred ministers and nearly half a million communicant members, is entirely German. Recently, however, this body, not officially, but through its leading members, has begun to take great interest in the English work. As a result a small English Synod has been organized, and in quite a number of the larger cities English missions have been begun, the chief object of which is to provide a church home for those who have become too English for the German churches. This same body has already established an Engiish college in Kansas, for which it received $50,000 from a liberal member.

METHODIST EPISCOPAL.

—Fifteen of the eighteen bishops of the church met at St. Paul, Minn., last week, to discuss church extension, missions, etc. The work of church extension is one of the most important in Methodism, and the board has this year the apportionment of $500,000 for the building of new churches on the frontier and in the less settled parts of the country. The report of the College of Church Extension at Philadelphia to the general committee was read by Dr. Spencer of Chicago, the corresponding secretary. The growth of Methodism in the last year, he said, had been most remarkable. The whole family is reported as having 51,419 organizations, with 43,138 church buildings with a seating capacity of 12,863,178, and worth in the aggregate sum over $132,000,000. This society has furnished aid to individual churches during its history to the aggregate amount of $50,000,000. The treasurer's report showed that the receipts from Nov. 1, 1892, to Oct. 30, 1893, were $256,152.31. The disbursements were $230,508.81, leaving a balance of $25,643.50. The finance report of the M. E. Women's Foreign Missionary Society showed the apportionment of money to be raised amongthe eleven branches as follows: New England, $32,000; New York, $50,000; Philadelphia, $30,000; Baltimore, $13,000; Cincinnati, $43,000; Northwestern (Chicago), $90,000; Minneapolis, $10,000; Des Moines, $30,000; Topeka, $9,000; Pacific, $50,000; Colorado river, $9,000, making a total of $310,000, distributed among the foreign fields as follows: India and Malaysia, $122,000; China, $55,000: Japan, $60,000; Bulgaria, $4,000; Italy, $10,000; Korea, $8,000; Mexico, $25,000; South America, $18,000; contingent, $9,000. This is an increase of $50,000 over the last year. Bishops Thoburn, Taylor, Ninde, Newman and Fitzgerald were given foreign assignments.

—It is reported that some white and colored ministers in the South contemplate organizing a new church—the American Methodist church.

MISSIONARY ALLIANCE.

—The fourteenth annual convention of the American Inter-Seminary Missionary Alliance was opened in the rooms of the Yale Theological School, New Haven, Conn., on Oct. 26. Delegates from all parts of the United States were present, making a large attendance. They represented sixty American theological schools, colleges and universities.

SUNDAY SCHOOLS.

—The report of the Executive Committee shows that Pennsylvania is the banner Sabbath-school State in the union in the number of scholars and teachers. She has 139,356 teachers and 1,247,320 scholars. The treasurer's report stated that the total receipts for the year had been $1,700.85 and the expenses $1,689.08, leaving a balance in the treasury of $11.17.

News of the Week.

CHICAGO.

No decided change in general business is reported by the banks, but the feeling is better. Money is still piling up.

Robert S. Poston, confidential clerk for stockyards commission firm, is missing. So is $15,000 of the firm's money.

The model postoffice in the Fair Government Building dispatched 7,937,467 pieces of mail matter during the fair.

In caucus Republican aldermen named George B. Swift for mayor pro tem, by 20 to 14 for Alderman Madden.

More than 10,000,000 persons were fed on the Exposition grounds by one company..

Badly frightened, Patrick Eugene Prendergast pleaded not guilty to the murder of Carter Harrison.

George O'Neill, a policeman, was arrested for burglary. A jimmy was found in his possession when taken in custody.

Mrs. George Sturgis announced that she would give $50,000 toward the Columbian Museum enterprise.

James W. Scoville, president of the Prairie State National Bank of Chicago, died at Pasadena, Cal.

William B. Anderson's appointment as pension agent at Chicago was confirmed by the Senate, together with several others.

Arthur Farrar, a large property-owner and capitalist, died at his Chicago home of nervous prostration.

At their recent meeting in Chicago, the anarchists adopted a manifesto declaring the government to be a failure.

Jud Murphy, cook in a contractor's camp on the drainage canal, was killed for being late in preparing breakfast.

Benevolent Jewish women have established a people's soup kitchen. Nearly 400 applicants were fed on the opening day.

The big building of the Young Men's Christian Association is nearly ready for occupancy. Headquarters will be soon moved.

Receipts of sheep during October were 326,036 head and during the ten months 2,515,781—the largest on record.

In tow of a steam launch the Viking ship departed for St. Paul, which is to be its future home.

Trustees of the Columbian Museum are bestirring themselves to secure the exposition stock required by Marshall Field's offer.

The historical collections of the Baltimore and Ohio and the Pennsylvania roads have been tendered to the Columbian Museum.

La Rabida's priceless treasures will be temporarily lodged in the Columbian Museum, and may be permitted to remain.

Exhibitors, it is expected, will be given congressional permission to sell goods upon payment of half duty.

A gift of fifty thousand dollars in cash and ten thousand shares of stock was made to the Columbian Museum by the City Railway Company.

Burglars murdered Mrs. Cron, of Wilmette, then set fire to the house. One was killed by the woman's son-in-law.

It is suggested that the splendors of the white city be preserved on canvas in a cyclorama to cover 41,000 square feet.

Through a prank of her brothers, Daisy Berg's spinal cord was broken in the closing of a folding bed, death following.

Arrangements were made at a secret meeting for a memorial demonstration next Sunday for the anarchists who were hanged.

COUNTRY.

Francis H. Weeks, the notorious New York defaulter, passed through Atlanta, Ga., in charge of three detectives.

Italian laborers caused a riot on an Erie train near Huntington, Ind. Conductor Hempstead was badly cut.

No monument can be erected over the grave of Jennings, first governor of Indiana. His resting place cannot be found.

Over 500 witnesses have been examined by the grand jury at Washington, Ind., in connection with the murder of the Wrattens.

Unknown robbers killed Matthew Akerson and his wife, living near Weeping Water, Neb. They also wounded a son.

Harriet Ann Weed, daughter of Thurlow Weed, died in New York from pleurisy. She was 74 years old.

An electric car on a Portland, Ore., road went through an open draw into the river. Seven persons were drowned.

Minnesota has been robbed of millions of dollars by prominent citizens, according to the committee investigating pine land frauds.

Travel was never so heavy as in the last six months. The killed and injured were never smaller in proportion.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 30 to Nov. 4:

A Benham, John Trout, D S Shautz, J W Margrave, Rev M A Kelsey, Rev W O Dinius, L G Pearson, T Ruth.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		63¼@	
Winter No. 2		59 @	61¾
Corn—No. 2		38¾@	39
Oats—No. 2		29¼@	30¾
Rye—No. 2		47½@	49
Bran per ton		@11	75
Hay—Timothy	9 50	@11	50
Butter, medium to best		16½@	27½
Cheese		08 @	11½
Beans	1 50	@ 1	75
Eggs		20 @	20½
Seeds—Timothy (100 lbs)	3 05	3	15
Flax	1 01	@ 1	02
Clover (100 lbs)	8 00	9	25
Broom corn (per ton)	40 00	@75	00
Potatoes, (new, bu.)	45	@	58
Hides—Green to dry flint		02¾@	05½
Lumber—Common		@15	50
Wool (unwashed)	13		26
Cattle—Choice to extra	4 70	@ 5	35
Common to good	3 50	@ 4	20
Hogs	5 85	@ 6	45
Sheep	2 00	@ 3	50

NEW YORK.

Wheat No. 2		67¼@	67½
Corn No 2		47¼@	48
Oats		35 @	36¾
Rye			55
Eggs		24 @	25
Butter		17 @	29
Wool		16 @	25

KANSAS CITY.

Cattle	1 30	@ 4	40
Hogs	5 90	@ 6	10
Sheep	2 00	3	50

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WITH
SECRET SOCIETIES.
BY A TRAVELER.

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National Christian Ass'n.,
221 W. Madison St., Chicago.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason*

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

Home and Health.

(*From the Vanguard, St. Louis.*)

It is not so much what we eat, as the appetite and digestion that makes a meal enjoyable.

Hominy is an excellent and nutritious food if well cooked. It needs from eight to ten hours' steady cooking. Be very careful not to let it scorch.

The passions, like the elements, make good servants but bad masters. Those who desire sound health and long life will do as the Apostle Paul, and keep their bodies under.

Do not wait too long before putting on warm flannel underwear. Many an attack of la grippe or pneumonia has been caused by wearing light summer clothing through the changeable fall weather of our Eastern and Middle States. Prevention is better than cure always.

Soul and body, spiritual and physical, are so intimately connected in man that one *must* be greatly influenced by the other, and it is hardly possible for any person to be sound mentally and spiritually if much diseased. Hence the right care of the body, and healing faith, are of vital importance.

If you want a nice dessert, or supper dish, take ripe pears, core them and cut in half. Lay them in an earthen dish, adding a sprinkle of sugar and a small cup of water. Cover them and bake three hours or more in a rather hot oven. Let them get very cold and serve in saucers with cream. They are delicious.

Dr. Mary Wood Allen very wisely said in a recent lecture on "Heredity:" "All manner of jesting about love, marriage, and flirtation does children and young people incalculable harm. If we only speak of marriage in the dignified and sacred manner which truly belongs to it, we should find our young people would have high respect for it, and this would influence them in all their conversation and thought regarding it."

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

WORLD'S FAIR ROOMS.

Mrs. Rev. W. M. Howie, of 3557 Prairie avenue, is giving rooms, breakfast and evening dinner for $1.25, $1.50 and $1.75 per day, according to rooms occupied. By the week, $8.00, $10.00, and $12.00. Parlors and bedrooms are all convenient, and furnished for rest and comfort. The residence is four miles from business center, and three from Fair grounds The Elevated railroad runs to Fair in 20 minutes, and the station is one-third mile distant. Write what rooms you wish and when.

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

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Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price.. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

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Farmers in Douglas county, Illinois, early this month lost several head of stock, including hogs, cattle and a horse. The animals were found dead and badly mutilated. The mischief was supposed to be done by a panther that had escaped from a circus sometime before. At last accounts the farmers were banding together and had determined upon a thorough hunt with rifles for the marauder.—*Farm, Field and Fireside, Oct. 28.*

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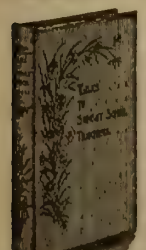

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NEWS OF THE WEEK (*Continued from 13th page*).

Trouble over immigrant traffic is on in earnest. Western lines cannot agree upon a plan for managing the business.

Mrs. Lydia Bradley, a rich woman of Peoria, Ill., donated 100 acres of land as a permanent State fair site.

Illinois supreme court decided that fraternal insurance societies are subject to the general insurance laws of the State.

Treasury statement for the month of October shows receipts of $26,000,000. The expenditures amounted to $27,500,000.

Enterprising Norwegians of Scandinavia, Wis., erected a $14,000 academy, which was appropriately dedicated.

Rev. Edward Sorin, founder of the University of Notre Dame, is dead. He was born near Paris in 1814.

At Indianapolis the furniture of a Methodist church was levied upon by the dealer who furnished the trappings.

Steamship City of Alexandria, New York bound, was burned off Cojimar. More than thirty lives were lost.

Farmer Trauger's cupidity got the better of his judgment, near Pleasant Unity, Pa., and he exchanged $5,000 for paper scraps.

Investigation by the State veterinarian shows the horse diseases which scared Clay County, Illinois, farmers to be colic.

Henry Villard filed an answer in New York denying charges of fraud in connection with Northern Pacific.

It is semi-officially announced that the international monetary conference will not resume its deliberations.

Sympathies of the American government are said to be with Peixota in the Brazilian complications.

The Illinois Central and Louisville and Nashville have secured the Chesapeake, Ohio and Southwestern railroad.

Colonel Gilbert S. Jennings, retired army officer, died at Detroit. He was born at New York in 1817.

An increase of $559,717 is shown by the monthly debt statement. The cash balance decreased $4,581,341.

Residents along the line of the Chicago and Southeastern have been cut off from the world by a strike of employes.

Francis H. Weeks, the New York embezzler who was captured in Costa Rica, will throw himself on the mercy of the court.

Indiana's election bribery law, adopted by the legislature in 1889, has been declared valid by the State supreme court.

Owing to a dispute about unpaid taxes, the University of Minnesota is offered for sale to the highest bidder.

Ten thousand shares of exposition stock have already been contributed in aid of the Columbian Museum project.

The Great Northern is endeavoring to purchase Chicago terminal rights from the Wisconsin Central.

"Bud" Stone, the murderer of the Wrattens, near Washington, Ind., pleaded guilty and was sentenced to be hanged.

Excluding the value of their goods, American exhibitors claim to have expended from twenty million dollars to twenty-five million dollars at the fair.

Seven hundred Detroit newsboys, whose expenses were paid by General Alger, viewed the fast-fading beauties of the fair.

Edward Waggoner, his son, daughter and son-in-law were hanged to a tree near Lynchburg, Tenn., for barn-burning.

For rioting in Holy Rosary Catholic Church at Baltimore, Md., seventeen Poles were arrested by the police.

Cotton gins are still being destroyed by white caps in the South. Leighton, Ala., is the latest sufferer.

Three whales appeared at Cape May, N. J. One of the monsters attracted crowds by its spouting.

Experiments are about to be made on the Erie canal looking to the operation of boats by electricity.

A sailboat in which were twenty-two workmen was swamped near New York and nine of the occupants were drowned.

According to the report of Assistant Postmaster General Maxwell, 2,621 fourth-class offices were established during the year.

FOREIGN.

Parliament opened in London, attracting little attention. Few members were present at the ceremony of opening.

Spaniards of Melilla pursued eleven Riffian spies found near the fort and caught three of the number.

According to the latest accounts the Matabeles lost 500 in the recent fight with the South Africa Company troops.

The British commission for the regulation of vice denounced the state attitude toward immorality in India.

Cardinal Carlo Lorauzi died in Rome. He was born in Perugia in 1821 and was created a cardinal in 1889.

Premier Gladstone's health has been much improved by his trip to Scotland.

A crisis is imminent in Italy. The Giolitti ministry is doomed and Zanardelli is believed to be the coming man.

A London paper is authority for the report that a dynamite bomb was found under Westminister bridge.

King Lobengula is reported captured by the British troops. Nearly 3,000 Matabeles were killed in recent battles.

Socialists stormed a hall in Vienna in which liberals were holding a meeting. In the ensuing riot fifty-three were injured.

Thirteen hundred soldiers are said to have been drowned when the transport Rio Janeiro was sunk by the Republica.

In an address to the women of Montreal Lady Aberdeen advocated formation of a national council of women for the dominion.

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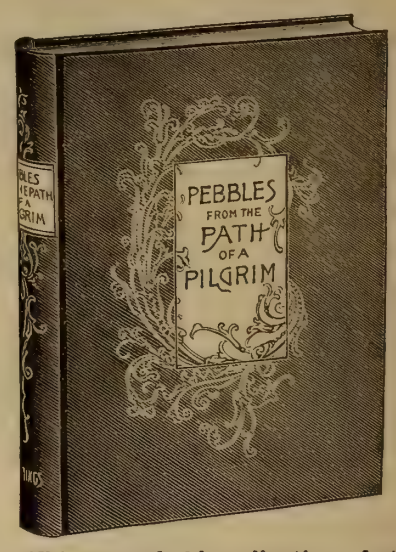
—BY—

MRS. H. L. HASTINGS.



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This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Anarchists, on Sunday last, celebrated the execution of four of their leaders several years ago for the Haymarket riots. It was a tame affair.

As we go to press on Tuesday morning the New York State Anti-secrecy Convention and that of the Iowa State Christian Association are gathering at their respective places—Utica and Hopkinton. We look for satisfactory reports of the proceedings of each in time for next week's issue.

At the election in Colorado, last week, it was decided that women may vote in that State. The progress of female suffrage may be slow, yet it seems to be making headway against whatever popular prejudice exists in opposition to it. If the right of women to vote will tend to the improvement of both sexes in social, religious and political positions it would be wrong to withhold it from them.

Rev. J. P. Stoddard and Mrs. Anna E Stoddard left Chicago last week, leaving behind them a record of arduous and fruitful anti-secrecy work at the World's Fair. After a course of lectures in Canada and a visit to the New York State Anti-secrecy Convention at Utica, they may be addressed at 218 Columbus avenue, Boston, where they propose to resume their efficient labors in New England.

Mr. W. T. Stead, editor of the *Review of Reviews*, a born Englishman, is at this time visiting Chicago, and giving publicity to two ideas that are attracting attention. One is the amalgamation of the Christian churches, of all names, into one organization, and its co-operation with whoever will seek to unite with it, with a view "to providing cleaner, safer, happier conditions of life for all people, but more especially for those classes on whom the hard burdens of life are heaviest." In this manner he expects to effect important civic reform. The idea is worth a little thought; but the scheme might prove impracticable. His other notion is to save the best World's Fair buildings, and keep them standing where they are. This is more reasonable.

Rev. W. F. Oldham, D. D., pastor of a Methodist Episcopal church at Pittsburgh, Pa., last Sunday, stated in his pulpit that 16,000 members of the A. P. A were enrolled in Buffalo, N. Y., within two recent weeks, and that they "have done better in Pittsburgh than in any other city in the United States." He gave, as the incentive to this rapid growth, the hostile position of Rome towards American institutions. His statements are significant.

While there was no open, organized movement of the A. P. A. announced in the recent election in Chicago, still its hand was visible, inasmuch as two of the city daily papers, taking the tickets of the Republican and Democratic parties for judges and county commissioners, suggested a new list of candidates, from which Roman Catholics were carefully excluded. The returns showed that out of the twenty candidates thus selected all but four were successful in the canvass.

Rev. P. B. Williams, in a private letter dated the 6th inst., notes the fact that he has spoken six times in public in the interest of our reform, since leaving home, to fine congregations, who manifested good attention. He has also added nearly 75 signers to the constitution of the Pacific Coast Anti-secrecy Association. This is encouraging. Mr. Williams will continue his lectures in our behalf for some time longer in the Walla Walla conference of the U. B. church in Washington.

The philanthropists and the legal fraternity have a unique problem to solve in the case of a railroad robber who was shot and killed. But it appears that the robber was not killed because he was a robber, but that he was murdered by the one who shot him with the intent to commit murder. So far as the robber is concerned, the case is settled, but the fate of his destroyer is in the balance. At present he is confined on a charge of murder. The question arises, ought he not to be treated as a public benefactor?

In a recent editorial—"Some Criticisms Answered"—we accused the *Christian Conservator* of saying, in reference to the N. C. A. Christian Congress of October 5, in this city:

> That every other congress at this time should attract national, and many of them international, attention, and this one disappoint even its best friends, shows mismanagement or misplaced confidence. In either case it is unfortunate for the cause.

The *Christian Conservator* repels this accusation, although it did criticise some of the details of the congress referred to, and thinks that the *Cynosure* "had made use of what some other paper said, to give the *Conservator* a gentle slap." Regretting that we should have even inadvertently misjudged our good friends of the *Conservator*, we beg their pardon, and hope the guilty critic will be manly enough to declare himself in an equally penitential mood.

Those who read, recently, in the *Cynosure*, the action of the American Board in sending Wm. H. Noyes to Japan as a missionary, will find the following report of an address by Rev. Joseph Cook on that occasion, a characteristic commentary: "In missionary work motive was more than men or money. Noyes is the figure-head of an idea. The eager attention of this audience shows it is not an exceptional case. We have seen the thin edge of the wedge. Let me show you the thick edge." He gave twelve reasons for not appointing Mr. Noyes. "It would put Congregationalists out of line with the evangelical regiments." He emphasized his position that "it is never safe for any man to die in his sins; that men must come out of their graves to answer for what they did before they went into their graves, is doctrine twice ten centuries old, and should not be abandoned to-day."

The re-election of Judge Gary to the bench of the Superior Court of Chicago is a rebuke to anarchism and its chief abettor in Illinois, Governor Altgeld. In extending his executive clemency to three anarchists who had been imprisoned for life for their participation in the murderous Haymarket riots, the Governor insulted a majority of the people of the State, and aggravated the situation by publicly venting his spleen on Judge Gary, before whom the anarchists, living and dead, were tried. For his able and fearless course during those trials, the Judge had gained the respect of the entire nation; and his re-election by a majority of about 8,000 is a vindication of which he may well be proud.

Thirteen States voted at the general election of last week, and in several of them the Republicans scored marked victories. Notable results were: McKinley was re-elected Governor of Ohio, by a very large majority. In Massachusetts ex-Congressman Greenhalge (Rep.) was elected Governor by about 30,000 majority. New York also went Republican by a good majority. Pennsylvania elected a Republican State treasurer and Supreme Court judge. South Dakota elected Republican Supreme Court judges. Republicans in Iowa elected their State ticket, and secured a majority in the Legislature. By many the results of this campaign are looked upon as only the outcome of an "off-year," and not indicative of any permanent partisan revolution in our national politics. By others it is feared that the moral, religious and social interests of the people will not be improved by the change. We shall see.

CHRIST THE ONLY TRUE BASIS.

[A paper by Mrs. N. Arlonine C. Brightman, read at the World's Congress of Christians, opposed to Secret Societies, Chicago, Oct. 5, 1893.]

The immortal Goethe has said: "Manhood is worth everything else. Sell all to buy it."

The notion that prevails to-day, and not only to-day, but which has prevailed for many days, that to belong to organizations, and to take oaths, and to make pledges to things seen or unseen—the latter quite preferable, as it involves one so deeply and mysteriously—that there must be presumably something brave and manly about it, is a false notion. Is not manhood upright, instead of mysterious? free, instead of in bondage to numbers? free to meet all the changes on the kaleidescope of events and possibilities with its own best thoughts, its own best discernment of means to ends, its best plannings how to meet results which must inevitably flow from legitimate causes, instead of in bondage to masters—how often ignorant, selfish, scheming and intriguing?

Could manhood follow out such dictation? Must it not ever stand upright? free in its own well-sought enlightenment, drawn from the best lessons of all ages, decided between himself and God alone?

Numbers, doing thus, would make a strong band of harmony, and helpfulness to the world and one another, but they would need no secret vows, no pagan ceremonies, no titles nor degrees to deceive, as though of great authority—only the ear turned upward, and the eye inward, instead of both turned outward and around, listening to popularity, servility or compromise.

Manhood, thus in swaddling clothes, must eventuate in weakness and infancy. Quite different from the sturdy manhood of our Puritan fathers is this following of dictation, and conse-

quent weakening of will and of purpose, until not one man in a thousand dares to stand alone, but is weak-kneed and lost to his bearings, unless there is an organization at his back.

Did our nation, when it came up out of peril and oppression, iron-gray and earnest, with bleeding feet from frozen battlefields, and with homes to make for loved ones and for nations—did it dawdle around in this way, with lodges and clubs and "grand masters," or, did it come on with straight, manly, responsible, individual, hand-to-hand work?

Confederacies cannot stand; they are so many ropes of sand, because they have not the true Master, Christ, as their basis! Of what avail is it if men do combine together; if they leave out the Creator of the world?—he who, it is presumaable, has the most interest in the success, perfection and victory of mankind.

The only God of all the gods, who can send down his electric thrill to vivify his creation, even in its old age and woroutness, until some quickened and God-like ones shall be gathered out, bearing his image and superscription, to be planted once again in a new era—to see what can be perfected and accomplished by the man grown up from the childhood of the first Adam "into the stature and fullness" and inthrill of the second Adam—Christ the Lord, the only true, or in any way, enduring basis. The base is above the foundation. The base is the visible, underlying structure of all monuments, pyramids, or of whatever is thus made to stand upright, strong, individual and alone, aspiring heavenward, instead of spreading along as a wall earthward. The welfare of mankind cannot rest securely on any other base or underlying, but the most broad and sufficient, even Jesus the Example—Christ the Lord! Then Huxley's "fittest" cannot crowd out the "best," but the two will become one!

Grand stones in this foundation of character are the lessons of Noah and of Sinai; of Confucius and Buddha; of Mohammed and Nervani; of David and the prophets; of Socrates and Plato; of John the Baptist and the twelve; of Paul and Apollos; of Luther and Wesley; of Queen Elizabeth; of George Washington and Abraham Lincoln; of John Brown; of Spurge on, Swedenborg, Beecher and Talmage; of Joseph Cook and Bishop Dudley; of Benedict Arnold and Jefferson Davis; of Gen. Booth and Henry Varley and D. L. Moody; of Joan of Arc; of Ellen White, Mrs. Livermore, Frances Willard and Susan B. Anthony. All and each of these, and thousands more, have given lessons of inspiration or warning, which, woven into the fibre and foundation of our life, may aid us heavenward, resting upon the true Basis, who designed all before the foundation of the world—even Christ the Lord. He designed to perfect all *strength*, not only by *exercise of obedience* to the best things we *know*, but to the best things we can *possibly know of*, both past and future, of both heaven and hell. Taking this Christ, the latest, most advanced and progressive manifestation—hence, surely beyond Confucius or Buddha—"man may come" into *His* fullness and stature (and when I use the word man, I mean as it was written at the "beginning," indivisible male and female); into *His* fine discernment between good and evil; want of which caused man's downfall in his infancy in Eden, but the obtaining of which, in all delicate shadings of spiritual perception, will be the fullness of the lessons of the man just to graduate out of the telling events of the near future. *He himself* will be that "man of gold,"—not by crying out the *strength* of his "*confederacy*," but the strength of his God; not *by permit* of Leo. XIII, but *each* man in direct communication, as kings and priests unto him who needs no "medium" of communication in arrangements of pacification or indulgences, but who dwells *in his own*—the outward man being only the expression of the inward man.

Up here with Him, how trivial seems all the outlook of confederacy, of whatever name or kind, and of all secrecy, which shall, ere long, be blazoned across the sky in letters of shame.

But if free from the conflict of life, there comes a man, *perfected*, even a man "more precious than the gold of Ophir," who shall question God's manner of bringing about such a character, even though it be as by the refining of fire when he has lent his Son to be a sure, an indisputably complete and final basis, upon which man may stand, until he himself may tower far beyond Christ's earthly accomplishments in victories, in the earth-life, because, being in the fullness of the day, rather than in the beginning; in the harvest, instead of in the seed sowing; and the *recipient*, if he will, of the full power, which Christ has now received, back again, from the Father.

Austin, Ill.

CHRIST OR THE LODGE—WHICH?

BY REV. A. A. HOYT, BOSTON, MASS., EDITOR OF THE "INDEPENDENT CHRISTIAN."

"No man can serve two masters." Matt. 6: 24.

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14.

Ye are not of the world, even as I am not of the world." John 15:19; 17: 14.

"Ephraim hath mixed himself among the people. Ephraim is a cake not turned." Hosea 7: 8.

What I have to say is not designed as a denunciation of men, but of the false systems that pervert men's judgments, and lead them astray from the only Name and way "whereby we must be saved."

Christianity and the true church is heaven-born. Her commission and work is God-appointed. Her existence is an imperative necessity. She is God's appointed agency to lead men into the way of life. Without her agency all nations of men are barbarous. With her agency, men and nations are civilized. Anything like amalgamation with worldly rites neutralizes her recuperating and invigorating forces. God's positive injunction has ever been to be separated unto him; to "be not unequally yoked together with unbelievers." "Ye are not of the world." "Ye cannot serve two masters."

Typical Israel, or the ten revolting tribes, was denominated Ephraim. They early became apostate—mixed among the people, their idolatrous neighbors. God said of Ephraim that he was "a cake not turned;" half-baked professors. With this amalgamated worship, partly of God, and partly of Baal—the idol god of Assyria and Babylon—came decrease of civilization and power, until the kingdom fell, in disgrace, a victim of the nations with whom it had joined in this unholy alliance of amalgamated worship.

Later on, Judah followed in alliance with the Egyptian and Babylonian worship, and fell by the bloody hands of those idolatrous nations.

We read of Solomon, in his day, that he married wives of the idolatrous nations, and that his wives turned his heart away from God. He was turned into the channels of mixed worship, and his former light went out in darkness.

We are informed that Masonry claims to have had its origin in the slimy frog-waters of compound abomination of Egyptian mythological Apis and Assyrian Baal worship, as propagated by the unholy alliance of Solomon with his three hundred idolatrous wives; but we have no faith to accredit their institution with so remote antiquity. As said the Chinaman: "He too muchee credulitee."

The imperative thought that forces itself upon us to-day is, Shall we anti-type the fallacious apostacy of these men and nations of past ages, whose former light went out, by their apostacy, in the darkness of barbarism and ruin? Shall we join hands with a mixed worship, which must in time retrograde our civilization and result in the damnation of millions of souls for whom Christ died? History repeats itself; and such results will surely come if we do not warn men of this treacherous undermining of vital Christian life. What an Ephraimitish mixture of half-baked professors we have in too many of our so-called churches of to-day—Jew and Ashdod, church and lodge; and many of them don't know just to which they really belong, but are much like the Dutchman who prayed "good Lord and good devil," because he didnt just know whose hands he might fall into.

Freemasonry, as the fatherhood of all secret, oath-bound lodge systems, boldly lays claim to a progeny of Babylonian and Egyptian religious rites. We quote from their words as follows:

"Freemasonry is a philosophical development of the ancient system of sun-worship."—*Mackey's Manual, p. 100.* Many quotations on this line might be given.

Its secret oaths are barbarous, bloody, cruel. In some of the degrees the oaths are very numerous, men who have attained to the degree of Royal Arch having taken over 60 of these awful oaths, which have grown more and more terriable and blasphemous in the higher or more advanced degrees. Men are gradually and craftily led on in these barbarous rites, step by step, hoodwinked and cable-towed. Otherwise, Christians would revolt against such impositions upon the pure doctrines of Christianity.

We object to this system of pagan ritualism, which claims to fit men for God's kingdom, as being a delusion that shuts out the true light of Christianity, and thus deceives men, and damns their souls in perdition. It brings all kinds of men and religion on a common level in its rites—Christians, rumsellers, libertines, gamblers, Mohammedans, Jews and infidels; and by its abominable rites claims to usher all its patrons into "the grand lodge above," which is the heaven of Masonry. I once saw a most blasphemous infidel at the head of a Masonic funeral procession, with Bible in hand, enter the sacred desk and conduct the services, as chaplain of the lodge.

Shall we not lift the voice of warning against a system of such gross impositions? Can we be silent while it comes into our churches, as it is doing by stealth, as the serpent came into the Garden of Eden, and draws away our young men from the true worship of God, to the lodge-room and to the shrine of idolatrous rites; and through its membership proposes to run and rule our churches? If any one doubts this, go to the more popular churches of this city and ask to speak publicly against Masonry there, and with few exceptions, you will soon see, and possibly feel, the horns of the pagan dragon.

What a fraudulent claim is theirs, that such a system can be a substitute for the pure Gospel of Christ! A system that expunges the name of Christ from its prayers and from all of its basis rites; and makes no provision for the salvation of the wives and daughters of even its own members. If Masonry can save the men, who or what do they claim can save the women? Are there two systems of salvation: one for the men and another for the women? If only the men can enter the grand lodge above, where, oh where, do Masons think our women are to go? And yet, how vastly many Masons are making this system a subterfuge for salvation; and they tell us that it is as equally efficacious as the blood of Calvary to atone for sin; and many, by word and deed, claim it to be the only system of salvation. We generally hear it remarked, by the members of the lodge, "The religion of Masonry is good enough for me."

Their own standard works admit that their institutions of secrecy, which have stood for *centuries*, could not have existed so many *years* with open doors. They virtually admit that theirs are the chambers of darkness. We quote their own words:

"In the ancient mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence darkness became the symbol of initiation. Applied to Masonic symbols it is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him."—*Mackey's Ritual, Art. Preparation, p 44.*

How can the lodge elevate our young men where they are bound together by oaths of secret brotherhood with rumsellers, rum-drinkers, tobacco gormandizers, libertines, etc., and where balls, champagne banquets and revelries of exceptionable character are the order of the day? Judge Whitney, once Worshipful Master of the Belvidere, Ill., Lodge, says: "A Masonic lodge is the strangest conglomeration of ministers and gamblers, deacons and adulterers, professed Christians and rumsellers that the Almighty ever looked down upon." Aye! Is such akin to Christianity? Can we imagine our meek and lowly Saviour entering the lodge rites of Masonry, half clad and half naked, hoodwinked and cable-towed around the room and over the rough road to Jericho, perhaps by a loathsome rumseller, or a blasphemous atheist? Does any person imagine our Saviour such an one as that? Nay, verily! Then let us know, as Christians, that as he is so are we in this world, "holy, undefiled, and separate from sinners;" separate from the unholy alliances of the lodge, and from the despotic, secret, idolatrous rites that their blood-curdling oaths bind men to honor, obey and revere.

Josephus says: "The Jewish religion made

known to all the people the mysteries of their religion, while the pagans concealed from all, but an initiated few, the mysteries of theirs." Does not the same difference exist to-day between Christianity and Masonry? One is an open revelation of the mystery of God, "which is Christ in you the hope of glory;" while the other sets the seal of its horrid oaths and penalties of secrecy on man in even the most trivial things, never to divulge, even to the wife of his bosom.

Again, we object to the lodge in that it consumes valuable time and money which belongs to the work of Christ in saving souls. Many professors belong to so many lodges that their evenings are nearly if not quite all spent in lodge meetings, and thus they rarely if ever attend the prayer circle. Some are reported as belonging to from twelve to twenty-four lodges. The church and home are both neglected, in time and money. Think of the costly temples, halls and regalia. Millions of dollars are paid in annually, and not more than one-third of this is spent for benevolent purposes. Frequently, time and money are spent in marches and other display on the Sabbath, while its evenings are desecrated with lodge revelries. Is this the remedy for sin, the civilizing power?

Again, lodge oaths pervert justice and undermine government. The courts and juries are oath-bound to support a lodge brother, whether rum-seller or black-leg. Think of the awful fruitage of the lodge. Masons, Fenians, Jesuits, Clanna-Gael, Mafias, Labor Unions, with their murders, strikes, street mobs, etc, "filling the land with violence."

Do we not need a reviving of the former law of Massachusetts and of such sentiments as were uttered by "great and noble men" of church and state? Daniel Webster said:

"All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen for abolishing all such oaths and obligations."

The State of Vermont has upon her statutes this law:

"A person who administers to another an oath or affirmation or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $200 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation, administered without intentional secrecy [this shows that where secrecy is intentional the oath is illegal] by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any State or any other country, nor abridge the authority of a magistrate."

Charles Sumner said: "Freemasonry is steadily usurping the reins of government, and must with slavery be destroyed in our country."

John Quincy Adams wrote: "I believe that the order of Freemasonry is one of the greatest moral and political evils under which this Union is laboring. Its oaths are in violation of the precepts of Jesus Christ, and of the laws of the land."

Charles G. Finney, president of Oberlin College, once a Master Mason, said: "It is a most intolerant and intolerable despotism; the most anomalous, absurd and abominable institution that can exist in a free country."

Which shall we have? Christ or the lodge? Christ excludes the lodge, and the lodge excludes Christ. Which will we have? Echo answers, "Which?"

ROMANISM IN THE UNITED STATES.

One of the most singular delusions that has ever been propagated in Europe is the notion that Roman Catholicism is making immense headway in the United States. Its position there is entirely due to emigration from poverty stricken and miserable Roman Catholic countries in Europe. The Protestants of Europe are, on the whole, so well off, so free, and so prosperous, that they are not tempted in the same way to cross the Atlantic. Rome has made scarcely any converts under the Stars and Stripes; but millions of unhappy Irish and Italian Roman Catholics from Europe have, of course, clung to their ancestral faith even in the land of the free.

But with all these recruits Rome has suffered fearful and irreparable losses in the United States. The census of 1890 was the first that approximated toward accuracy so far as religious statistics are concerned, because the commissioner appointed to secure these returns had the wisdom to insist that ministers of religion should in every case make their religious returns on oath with all the perils of a prosecution for perjury if the number were scandalously exaggerated. The result was that out of sixty-three millions of inhabitants, only seven millions were returned as Roman Catholics. This is five millions less than was popularly claimed. Further, if the Roman Catholics in the United States had retained their children and their grandchildren, they would now have numbered twenty-six millions. But in the free and Protestant atmosphere of the great commonwealth founded by the Pilgrim fathers, Rome has actually lost within the present century nineteen million adherents. Moreover, the Protestantism of the United Statesis of a very decided type. It is not a form of Anglicanism scarcely distinguishable from Romanism.

It is startling to the English mind to be informed that in the United States the Episcopal church, which represents the Established church of England, number, all told, including communicants, adherents, and school children, only half a million. Half a million out of sixty-three million, while there are at least ten million Baptists, ten million Congregationalists, ten million Presbyterians and twelve million Methodists.

It is quite true that the Roman Catholics have the wisdom to act together politically for their own religious objects, and that so long as the Protestants of America are divided and careless, the Roman hierarchy is able to gain certain advantages of publicity and of civic patronage. But the moment the over-whelming Protestant sentiment of the United States is evoked the power of Romanism is simply effaced. In America, as in England and everywhere else, the one great lesson for those who love what Mr. Chauncey Depew has so simply and finely called "the open Bible of the family fireside" is —cease to wrangle with one another, close your ranks, be vigilant and active on behalf of civil and religious freedom, and the future of the race is in your hands.

All this need not and must not imply any injustice or any unkindness to our Roman Catholic fellow citizens. On the contrary, let us invariably treat them with the justice and the courtesy which their fathers invariably refused us. Let us conquer them by kindness. Let us wean them from all that is sectarian and cruel by teaching with word and deed the supremacy of love.—*Rev. Hugh Price Hughes, in the London Methodist Times.*

FREEMASONRY IN POLITICS.

In the approaching contest for municipal place in our good city of Detroit we find that a majority of the contestants are members of the Masonic institution. All things between each being equal, the influence of all should be strictly in equipoise. All are good men and true, and separated from the association of each with the Masonic fraternity—which, of course, pre-supposes each to be a man above reproach and under the tongue of good report. The several political parties in these men represented have certainly made selections of men who in any station would do honor to the office. The fact that these men are respected and appreciated Masons should give perfect freedom from the charge that Masonic pressure will be brought to bear in the coming election. One hundred per cent matched with 100 per cent in Masonry leaves a perfect balance; hence it cannot be charged that one shall have (Masonically) the preference over the other. In short, we write in the interests of the "profane" more than in that of the "craft" when we say that Masonry knows no religion or politics, and the Mason outside of his lodge is as free as full freedom in these aims, opinions and ambitions can make him. This is why we are called Freemasons, and we rejoice in such limitless freedom. Still, human nature is much the same either in or out of the lodge, and the passion or propensity which, for the time being, holds the reins of reason generally drives over all intervening obstacles totally regardless of all restrictions, so that the deserved goal may be reached. Hence the *Freemason* of Toronto, Canada, rightfully condemns the action of certain brethren in that jurisdiction in their endeavors to gain office. All scheming for office in Masonry is out of place and should be stopped. That the coming contest will prove a warm one is fully conceded, and party spirit and even prejudice will run riot for a time. But Masonry should have no more to do with the final result than Methodism, nor obligatory bonds be bowed and bent to fit the sinuosities and curves of candidacy, because forsooth the candidate sports a Knight Templar or Consistory charm. Let the best man win and permit the people to say who shall lead and govern. We have no use for the man or men who would seek to make of Masonry a stepping-stone to reach the prize of political preferment. There is no place or sanction for such action in the institution of Masonry. Men do not honor the craft by their attachment to it, but, on the contrary, it crowns their brows with the laurels of honor, provided they are worthy. That worthiness rests largely in that perfect unity in which brethren should dwell and on which no extraneous element should have effect.—*American Tyler, Detroit.*

"COLLEGE ETHICS."

In an address to the Medical College of Indiana, President J. P. D. John uttered the following timely words:

"There is a sentiment too largely prevalent that the school boy or the college man is a law unto himself, and that he can do with impunity what would be disgraceful, or even criminal, if done by a man who is not so fortunate as to have his name on the school register.

"Put in plain English, the sentiment which prevails in many colleges whether professional or literary, is this: To tell a lie is wrong on the street, but right in college. To cheat is wrong in market, but right in college. To use personal violence is wrong in a saloon, but right in a college. To boycott is wrong in Ireland; wrong even in the business circles of the United States, but right in a college. To destroy property is wrong in a cowboy, but to deface walls or carry off gates and signboards is right in a college student. To howl and screech on the street is wrong in a drunken man, and should consign him to a diet of bread and water, but to make night hideous with unearthly yells is a sign of culture, provided the yells proceed from the throats of the college boys. A street-corner loafer who guys the passer-by is rude and insolent, but a crowd of college boys, hooting at the pedestrian who comes their way, is only giving vent to an excess of youthful spirit. To take a howling dog up a man's stairway, through his attic, and leave it on his roof half frightened to death, and half frightening to death the immediate neighbors, is wrong in a town boy, but right, even manly and honorable, in a college boy. To violate the Golden Rule is wrong in a heathen, but right in a Christian, provided the Christian happens to have his name on the college roll. The Golden Rule, so beautifully exemplified by the Divine Teacher, is binding upon the conscience of the pirate on the high seas; of the liquor seller, as the young man appears at the bar for his first drink; of the Indian with his tomahawk uplifted; of the gambler in his den of infamy—but, forsooth, this same Golden Rule was not made to measure the conscience of a Christian who has matriculated in a Christian college! * * *

"Once more; to restrain a man of his liberty without cause, and to add personal violence to this restraint, is wrong, even among savages; but to tie a young man to a bedpost, to shave his head, to hang him until he chokes, to put him in a perspiration and then give him a shower-bath of ice water, to put him in his bed which has been saturated with water, and after all these outrages to seal his lips with the threat of worse personal violence, or even death—this is only a huge joke! Such contemptible and criminal proceedings, it seems, are right or wrong according to the way we spell the word describing it. If we spell it as they do on the street, m-u-r-d-e-r, it is wrong; but it is all right and a great joke if we spell it as they do in some colleges, h-a-z-e.

"I do not claim that all of these evils exist in all of our colleges. In some of them these and other evils prevail, even in a more marked degree than I have described. In others they have been reduced to a minimum, and perhaps to some extent have been exterminated. The object of this address has been to point out the false stand-

ards of conduct which so generally prevail among college youth, and to insist that there is but one standard for student and non-student alike.

"What is right in college is right anywhere and everywhere. What is wrong anywhere else is wrong in college. The Golden Rule does not bend around a crooked college act. A foot is twelve inches in college and out of it. A pound is sixteen ounces in the store and in the class-room. A dollar is a hundred cents on Christmas day, it is a hundred cents on examination day, it will be a hundred cents on the judgment day."

GEO. W. CLARK'S REMINISCENCES.

Many will recognize an old friend and staunch reformer in the following notice, which was clipped from the *Hampshire County Journal*, of Northampton, Mass. Mr. Clark's reminiscences embrace more than half a century of our country's most eventful history, and cannot fail to interest a large circle of readers:

"SOME INTERESTING REMINISCENCES.

"In the city of Detroit, Mich., there lives to-day an old man who was almost as famous in the old abolition days as William Lloyd Garrison and Wendell Phillips. His name is George W. Clark. He is now eighty-three years of age; and he it was who set to music and sang the stirring words of Whittier, Longfellow, and other poets who strengthened anti-slavery sentiment by their inspired words. Mr. Clark visited New England in those 'days that tried men's souls' (Northampton among other places), and became acquainted with the late Dea. J. P. Williston, the Burleighs, Sylvester Graham and others who then led the anti-slavery sentiment here. Through a friend of the *Journal*, who is acquainted with Mr. Clark, we are able to announce that the old anti slavery singer will contribute his reminiscences of experiences in New England to the columns of this paper, in two or three articles, beginning next week. We believe our readers, young and old, will find it an instructive story. The incidents of the abolition days are still of thrilling interest to every lover of his country, and the men who dared and suffered, without other hope of reward than an approving conscience, are fast passing away. The story of every one of them ought to be told before they leave this earth, for the encouragement of truth and justice, and for this reason we shall be glad to publish Mr. Clark's reminiscences, as proposed."

THE N. C. A. AT THE WORLD'S FAIR.

The National Christian Association has been represented at the World's Fair by an exhibit of its publications in charge of Rev. J. P. Stoddard and wife of Boston. This included an exposition of all the leading secret organizations, with the opinions of Joseph Cook, D. L. Moody, A. J. Gordon, Charles Sumner, William H. Seward, and other eminent ministers and statesmen, as to their evil and dangerous character, conspicuously displayed. Mr. Stoddard and his capable wife explained the exhibit and preached the Gospel separation from all the works of darkness. The influence of this work was very wide and cannot fail to result in much good.—*The Christian Witness.*

CATHOLICISM AND MASONRY RULE IN ITALY.

The Rev. A. O'Loughlin, Rome, in the *Irish Ecclesiastical Record* of the current month, draws a lurid picture of the state of Italy and especially of Rome. Everything is going to the bad; poverty has increased to an alarming extent; bankruptcies are the order of the day; crimes of every kind are committed unchecked in the open day. Last year twenty-six thousand beggars were expelled from Rome, and still "from gutter and protecting doorway a hundred arms will be stretched out towards you; no bread, no work, will be the cries you hear on all sides." Deposits in banks have decreased in two years to the amount of £8,000,000, and the increase in mortgaged property has been £60,000,000 in the same period. Taxes have been raised to a degree that is unbearable; everything is taxed: food, wearing apparel, and income, however small; a man must pay five shillings in the pound income tax. In consequence of this taxation, food has increased in price. As in Ireland in the famine times, so it is in Italy to-day; there is a stampede to get out of the country, and the emigrant ships are crowded with passengers. There is an accumulation of evidence taken from even Masonic papers that proves the woeful state of public morals.—*New York Catholic Review.*

NEW ENGLAND LETTER.

An October day.—The Republican victory.—Cremation.—"Bent on the best."—The cinnamon cigarette.—A "liberal" creed.

"What is so rare as a day in June?" sings Lowell; but what is so rare as a day in late October, when with every breath we seem to be drinking in the very nectar of the gods? when the sun is just pleasantly warm without the enervating heat of summer, and the trees stand out with scant foliage or bare limbs against the clear background of the sky, like some wonderful etching. It is a beauty rarer and more subtle than that of the most perfect June day that ever trod warm and glowing over our New England hills; and why should not the October of our lives be every whit as beautiful? The roses may hang dead on their stalks, but is not the garnered grain better? How strikingly appropriate, by the way, is every fruit to its particular season as well as its particular *habitat*. The strawberry is as much a child of early summer as the cranberry is of the fall. The delicate, crimson, cone-shaped balls, studded with yellow seeds, which gave me in childhood the impression that this was the reason it was called strawberry, seem made to blush under June skies, to keep company with her roses, and be an epitome in itself of all that is sweet and luscious, rich and tender in that month of months. But the cranberry of the Cape Cod marches—coming to its maturity after the beating rains and fierce gales of the September equinox have swept the sky to crystalline clearness—could there be a greater contrast? I can never see the bright, red berry without feeling the salt tang of the east wind, hearing the cry of some solitary white-winged sea-bird, and, pervading it all, the deep, mysterious monotone of old ocean, which, like the living creatures John saw in his vision, is never silent, night nor day. Ah! it is a brave berry, with much about it that is typical of what is best and noblest in a genuine New England character. It craves no cultivated Eden to grow in; it hides as shyly as did ever "modest merit" under its green leaves, and when "the stormy tempests blow," careering on from the fierce Atlantic, it holds on by its delicate, thread-like stem, that hardly looks strong enough to withstand a summer zephyr, with a glorious persistency, a grand stick-and-hand-to-a-tive-ness—the real Yankee grit.

Massachusetts has gone back once more to her first Republican love, and the agony of election is over for another year. The Prohibition vote of nearly 8,000 was not a bad showing. It would probably have mounted higher, had it not been claimed for Greenhalge that he was strongly prohibitory in sentiment and would do his best to carry out anti-saloon measures in the Legislature. This remains to be seen. Such claims have been made before, and proved as deceitful as the desert mirage. The idea of Knowlton as Attorney General is not pleasant to those who remember the malignancy,—no other word will describe it, though satanic would hardly be too strong—of his closing speech in the Borden case. A man who will override all justice, truth and common-sense in his efforts to find evidence of guilt where none exists, is not the right one to hold such a position. The financial situation has doubtless contributed much to Republican gains all over New England. The part played by the reform element is not always easy to see. In Massachusetts, however, the A. P. A. are numerous enough to be quite a factor in the political situation. Naturally enough, they did what they could to defeat the Democratic candidate, Russel, who, it is said, has given large gifts to Roman Catholic churches, as well as the Jesuit Collins.

The remains of Lucy Stone are to be cremated as soon as the crematory now building at Mt. Hope is ready for use. So that even in death she was still the pioneer of advanced ideas. This new method of disposing of the dead will take many years to become popular; yet when one stops to think of it, the old familiar ideas of the worm and the shroud, and the slow process of going back to earth, which our modern system of burial makes as slow and unnatural as possible, are really much more calculated to shock a sensitive mind. But the prejudices of custom and education die hard.

"We saw her in the world and in her home,
Bent on the best in every little deed."

These two lines, from Mrs. Kate Tannatt Woods' poem, read at the memorial services held for Lucy Stone, seem to me the very ideal of a beautiful womanly life, holding every duty, small and great, in even balance, and everywhere and always "bent on the best." That was the secret of it:—never to be content with the inferior, either in attainment, in action, or in knowledge.

Cinnamon cigarettes are the last fad with Connecticut school-boys, now that the sale of the tobacco cigarette is forbidden. Parents and teachers need to be Argus eyed; for while cinnamon cigarettes may be comparatively innocent as an agent for physical harm, it will learn the boys the vile habit of smoking as effectually as the forbidden sort.

At the late conference in the Claerndon Street Baptist church, Dr. Gordon spoke of the general drift towards secularization, saying that the churches with dance-halls and smoking and billiard rooms are fast becoming the most popular. A powerful commentary on his words is Rev. C. A. Dinsmoe's plan of campaign, as formulated in the *Willimantic Chronicle*. About thirty young men of his congregation were invited to meet him in the church parlors, and there listen to a plan for making the Sunday evening service more attractive, by forming a Young Men's Sunday Evening Club, which should have charge of that service, after about fifteen minutes of the time had been given up to preaching. So novel a plan could only be made successful by such a happy combination of gifts and graces, spiritually and intellectually, as we do not always find in our young laymen. But how about the young laywomen? Mr. Dinsmoe's plan seems to leave them out altogether, and this is, in the beginning, a mistake. But as one of the things that he hopes for in the future, as "a power for good and a magnet for attraction of young men," is a large and well-equipped gymnasium building, the whole conception will be found, when it comes to practice, a grand mistake. The church which tries to make its services "attractive" in any other way than by holding up Christ as the Saviour of sinners and the only hope of a lost world, will find to her shame and sorrow that she cannot compete with the world. She must play a losing game in the end. Mr. Dinsmore is pastor of a Congregational church, whose creed, he states, "is the simplest and most liberal on the continent.... *a recognition of the example of Jesus Christ*, and an effort to exemplify that life," being all that is required in one seeking membership. Alas for the pastor and the church to whom Christ is nothing more than this! No wonder that men are weary of such an emasculated Christianity.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 8, 1893.

Miss Clara Barton told the sad story of the sufferings of the colored people in the recent storm-swept Port Royal islands off the coast of South Carolina, to an appreciative audience at the Washington headquarters of the Red Cross Society, on Monday evening. Six thousand houses were destroyed and thirty thousand of the inhabitants of the eighty islands are without even the barest necessities. At the request of the governor of South Carolina the Red Cross Society has undertaken to care for and aid these poor people until next year's crops can be grown. Miss Barton sent a petition to Congress, just before adjournment, asking that $50,000 be appropriated to aid in this work, but the joint resolution authorizing the appropriation was unacted upon. Although disappointed, Miss Barton was not surprised at the failure to get the appropriation from Congress, and she will go right ahead in personally directing the work of relieving the sufferers and trusting that private contributions will, as they have often done before, supply the money and other things needed. The Red Cross Society has purchased 500,000 feet of lumber, to be used in rebuilding houses, and contributions of either money or useful articles will be thankfully received.

The impression made upon the good people of Washington by the International Christian Workers' Association, which held its sixth annual convention here, was such a pleasant one that it was determined to waylay a number of the eastern members of the association when they passed through on the way to Atlanta, Georgia, where their eighth annual convention will be held, and give them a brotherly greeting and God-speed. The greeting took the form of two meetings, one presided over by Rev. John C. Collins, of New Haven, Conn., secretary of the association, and the other held under the auspices of the Central Union Mission. Among the speakers was Rev. E. P. Hammond, who recalled to some of the older people present the remarkable series of revival meetings he held upon the steps of the Capitol building in 1876. These meetings were perhaps the most memorable ever held in Washington; they continued daily for ten weeks, and audiences of from 15,000 to 20,000 were the rule during the greater portion of that time. Much good work has been done by those who were converted at those meetings and several of the converts were on hand to greet Mr. Hammond. The delegates to the convention were yesterday sent on their way rejoicing.

A very interesting entertainment is that furnished by the "Story of the Reformation," which was presented here this week for the benefit of St. John's English Lutheran church. The story consists of a lecture upon Luther and his times, delivered by Mrs. H. E. Monroe, of Philadelphia, and brought all the more vividly before the audience by a series of stereopticon views and of living tableaux, the characters in costumes of the Luther period.

Dedicatory services were held Sunday in the Gunton-Temple Memorial church, built and presented to the congregation of what was once known as the Unity Presbyterian church, by Mrs. Mary Gunton Temple as a memorial to her father and husband. The material used in the new building is Pennsylvania serpentine stone with Indiana limestone trimmings. It is a combination of the Gothic and Romanesque in style, and is decidedly handsome and artistic, both outside and inside.

The Commissioners of the District of Columbia ignored the construction put upon the law by their own attorney, and ordered that no saloonkeeper who had applied for a liquor license should be arrested for selling liquor without a license, pending action upon his application. To have accepted the construction put upon the law by the attorney for the district would have been distasteful to the powerful liquor interests, and would also have been an innovation that people have ceased to expect from our public officials.

The coincidence of three Washington ministers having made the assassination of Mayor Harrison the basis of their sermons last Sunday, has been widely commented upon. In the first place it was unsual for our ministers to take such a theme; and in the next place some of the language and sentiments used by them was still more unusual here. There are many things which should never be said in a pulpit.

If enthusiastic work thoroughly systemized will accomplish it, the local Christian Endeavorers will succeed in bringing the 1896 National convention of that popular organization to Washington. Although the time is nearly three years off, they recognize that no time is to be lost, as the conventions for 1894–5 have already been located in other cities.

Edward Atkinson, said to be the leading fiscal statistician of our times, says that it costs five dollars a head to run our government, but the annual cost of spirits, beer and wine is fifteen dollars ahead.

The thirty-fifth report of the Reformatory and Refuge Union states that in Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards, of whom 12,000 are men and the rest women.

The medical department of the general post-office, London, in a health document for preventing disease, prints for the benefit of postal employes, in large type, the following: "It can not be too distinctly understood that dangerous qualities of water are not obviated by the addition of wines or spirits."

REFORM NEWS.

THE COLLEGE AGENT IN KANSAS.

LAWRENCE, Kan., Nov. 4, 1893.

DEAR CYNOSURE:—Leaving Chicago on the 30th ult., I had a prosperous journey to Kansas City. This place has extended over the Missouri river into Kansas, and has enlarged wonderfully since the war. After I got on the cars to go to Lawrence they stood still for nearly two hours, waiting for a delayed train. It was difficult to keep cool with the car windows wide open, the sun was so hot; but the next day it was cold enough. This morning we had ice half an inch thick.

On my arrival in Lawrence I was kindly received by Rev. and Mrs. E. S. Bunce, and made very much at home. There is an Indian school here called the Haskill Institute. It is supported by the United States government, and is under the superintendence of Charles F. Meserve. There are between four and five hundred students of both sexes, and quite a number are not more than half-grown. It is an industrial training school. Lessons are given to the young men in farming, at the carpenter's bench, in the blacksmith shop, and in the use of the mason's trowel. Also housekeeping in all its various forms, and millinery and mantua-making are taught the young women. And joined to this is a good common school education in English for all. The necessary means to carry on this good work, and to pay the teachers, is furnished by the government. The superintendent reports directly to the Commissioner of Indian Affairs at Washington. Upon consultation there did not appear to be any call for our reform books at this institution.

THE UNIVERSITY OF KANSAS.

In 1861 Congress donated seventy-two sections of land for the use and support of a university in Kansas. It was accepted; and now there are five departments, with large and commodious buildings for them, here in Lawrence: the school of arts, of engineering, of pharmacy, of law, and of music and paintings; in all, there are 1,038 students of both sexes registered. And those who have their residence in the State pay no tuition.

On Friday, the 3d inst., I visited the university and called on Chancellor F. H. Snow, LL. D., who introduced me to the library. Miss Carrie M. Watson is the librarian. There are 18,241 volumes, besides unbound pamphlets and circulars. There is one book favoring the lodge among them: "Morris on Masonry in the Holy Land." After making arrangements to place some reform literature in the library, I heard a recitation in part in the Greek of Homer's Iliad.

Yours, S. F. PORTER.

A DAY IN ROME.

UTICA, N. Y., Nov. 10, 1893.

That is, in *Rome, New York*, preparing for the State Convention in Utica. This is an old city, centrally located in Oneida county near the headwaters of the Mohawk river. Its history runs back into the last century, but the most interesting chapter to the *Cynosure* readers may be found in President Finney's Autobiography. This is an account of one of the most wonderful revivals of religion ever perhaps experienced in an American city. The Spirit of God came down in mighty power, smiting sinners with conviction, and prostrating them even in their homes. Business was practically suspended, the houses of prayer crowded, the very atmosphere seemed to be pervaded with the mighty influence. For once conscience had its ruling place, and the chief business of the people was to get right with God. People driving into town felt they were in a peculiar atmosphere, as if the very air was charged with heavenly batteries. This mighty work is still remembered, but alas! the abnormal condition of the world on top has been resumed, the lodges outnumber the churches, and there is a dram-bar for about every 100 people. There are evidences of solid wealth in the well-laid walks, the strong-walled homes refitted from one generation to another, and the ample houses of worship. Italian and papal Rome is vigorous, too, with one great brick building, and another, even larger, of stone just rising above the foundation.

I found a most cordial welcome waiting from Rev. Nathan Wardner, which Mrs. Wardner as warmly seconded. The arrangements which the pastors of the Welsh Congregational and Presbyterian churches wished to make were stopped by lodge members; but the Wesleyan Methodist pulpit was ready, morning and evening, and it was my privilege to speak to an excellent and attentive congregation at both services, discussing in the evening the demon-worship of the lodge. Bro. Wardner ably seconded the argument. One friend, who attends the church but cannot join because he prefers to hold to Odd-fellowship, went home a serious and troubled man.

In the afternoon Bro. Wardner ably addressed a well-attended meeting of the W. C. T. U. in the Universalist church, otherwise, I am happy to say, unoccupied. The ladies called for a few words from one who had seen their beautiful Temple in Chicago and knew something of the work of the Union since that early day when Miss F. E. Willard climbed the long stairways to the *Cynosure* office to frame, with Mrs. E. A. Cook, the early constitution of the greatest of women's organizations.

During the hour following, Rev. Mr. Taylor of the Presbyterian church addressed a large number of young men and women in the Y. M. C. A. hall on choosing Christ, in so clear, forcible and persuasive a manner that it seemed impossible to resist it. Secretary Huie is an example to many Y. M. C. A. managers in his fervency in religion and the friendliness of his manner. He wants the *Cynosure* among the papers of the reading-room. I look for a good delegation from Rome to the convention.

At Oriskany I found of the ministers only the Episcopal at home. He is not a lodge man, as are so many of that persuasion. Notices in the stores led to inquiry and argument with a good opportunity for seed-sowing.

Here, in Utica, matters improve on acquaintance. More pastors are interested, and promise to attend the convention. In one church, the Evangelical, I hope for an arrangement with Pastor Miller to speak Sabbath evening. He is a Naperville graduate (Northwestern College) and reveres, as we all do, the memory of Dr. A. A. Smith. The editor of the *Star* asks for an article reporting the convention and its arguments against the lodge. Some of the pastors will take part in conducting devotional exercises at the different sittings of the meeting. God is with us and hears the prayers of many who have been pleading for a blessing on the convention.

HENRY L. KELLOGG.

CORRESPONDENCE.

A NOTE FROM REV. W. F. DAVIS.

MT. WASHINGTON, CHELSEA, Mass., November 6, 1893.

EDITOR CYNOSURE:—Wilt thou kindly permit me to say through the columns of thy paper, in reply to many inquiries, that I am now at liberty to conduct All-day Gospel meetings, in places where Christians desire to use my service in a united effort to win souls to Christ, to build up believers on their most holy faith, and are willing to sink all other considerations in earnest cooperation to this end. Applications will be filled in order of acceptance. Sincerely thy servant in Christ,

WM. F. DAVIS.

VICTIMS OF MASONIC PERSECUTION.

GWENN DALE, Ind. Ter., Oct. 20, 1893.

EDITOR CYNOSURE:—I received your good paper of the 19th, and of course read it nearly through at one sitting. I am becoming more and more interested in the work of saving our Christian brethren from the power of the lodge. I seem to have an enlarged view of the evil of the whole secret empire; and while I want to always write and preach the truth in love, I pray God he may ever keep me from descending to the sickening effeminacy of dealing with such abominations with six-button kid-gloves on. In other words, I want my testimony to be red-hot against this evil that is leading the church of Jesus Christ off into apostacy.

The editor of the *Indian Chieftain*, M. E. Milford, has become so enraged over the position taken by us that he has begun an expose of our humble orphanage and institution, descending to

the meanest kind of scurrility and abuse, but never stating in his sheet why he has adopted this course. Prior to our attack on Masonry, he was the best of friends—for the sake of the money there was in printing *John-Three-Sixteen*. But as quick as we came out on Masonry he, and the lodge here backing him, began a series of persecutions and boycottings, the principal part of which consisted in personal abuse.

If ever we needed the prayers of God's people to keep sweet amid all this, we need them now. And if ever we needed help in the shape of a good power-press, we need it now. Many of our subscribers "walk no more with us." They do not like our method of fighting Masonry, they say. And yet they claim to be Christians. If we had a press we could print our large edition and save considerable expense, for, as I wrote to Brother Phillips, we have to send the paper away up into Kansas in order to get it printed. Every time we put it on the cars we dread lest the forms be ruined by emissaries of the lodge. We have been made to suffer for our temerity in many other ways. But God is caring for us. Bless his name forever!

Our orphanage is some five miles west of Vinita, and we do not have all the facilities we need in order to getting out the kind of a paper we would like to. All this work that we are doing is done without a cent of remuneration. The paper is not yet established on a paying basis, and so we have to economize and reach down into our pockets in order to keep the printer paid up. By the way, when the publisher of the *Chieftain* so abruptly stopped the publication of our paper, it left us about $30 in debt to him, and we are looking to our Master daily for enough money to pay this gentleman of the lodge what is due him. Times are very hard down in this Indian country, and money is very scarce. But Phil. 4: 19 is still true. Hallelujah!

Will you ask the readers of the *Cynosure* to pray for us. We are but a little handful and the enemy is strong.

Yours, against the devil, J. E. WOLFE.

LET US STAND TOGETHER.

NEWMARKET, N. H., November, 1893.

EDITOR CYNOSURE:—One advantage of the National Christian Association and the *Christian Cynosure* is to enable Christians to stand together for the truth, and to be ready to lend a hand to a brother who may be suddenly and violently attacked by Satan. In my first conflict with the Baalism and barbarism of the lodge empire, no words can describe the value of the sympathy and aid I received from the National Christian Association. Let us magnify this opportunity of service.

I am led to these suggestions by the sharp conflict through which *John-Three-Sixteen* is passing. The *Cynosure* has already given the facts, which are that this heroic little paper bore true and emphatic testimony against the folly and wickedness of the Masonic lodge, and the result was that the Masonic printer refused to print the paper, and its publisher, Rev. J. E. Wolfe, was compelled to go to a neighboring State to get his paper printed. Shall we allow Satan to crush Mr. Wolfe?

John-Three-Sixteen is published at Gwenn Dale, Indian Territory, by J. E. Wolfe and his wife, Kate T. Wolfe, who are also missionaries and maintain an industrial school for Indian youth. As I understand it Bro. Wolfe would like to print his own paper, the Indian youth already setting the type. My suggestion is that the N. C. A. investigate the matter so far as is necessary, find out how much help Bro. Wolfe needs to fit up a humble printing office, and allow the supporters of the N. C. A. to donate the money, the *Cynosure* manager acting as agent.

Some may think such an effort would lessen financial support now given to other reform enterprises to which we are already pledged. I think not. Churches and societies die of doing nothing. Christian activity gives strength and growth. The W. C. T. U. strikes rum harder blows because at the same time it is pounding the life out of forty other social evils. In order to a healthy national life the N. C. A. should attempt and do more and not less. There is that giveth and yet increaseth. There is that withholdeth more than is meet, but it tendeth to poverty.

S. C. KIMBALL.

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REV. SAMUEL SMITH

died at the residence of I. W. DeLap, Williamstown, Iowa, October 18, 1893, after a brief illness (although he had long been a great sufferer from Bright's disease), aged 78 years.

Bro. Smith was born in Clonmel, Tipperary Co., Ireland. At the age of ten he was converted, and soon after began to preach the Gospel, working faithfully in the Wesleyan Methodist church for the advancement of the cause of Christ. He afterward united with the Methodist Episcopal church. In 1838 he was married to Miss Mary Lamphere, who was also an active member of the same church.

In 1839, having embraced the cause of slavery, and feeling the oppressive power of the M. E. church government, they felt it a duty to leave it, although with sadness on the part of both.

Then, for a short time, they were identified with another professedly Christian church, but finding it cursed with principles of rum and slavery, they decided that it was not a suitable home for active Christians. So, in 1842, looking eastward, he joined Orange Scott, who had then raised the banner of reform in support of the Gospel of Christ. As members of this little band they became active in the work of reform, striving always to be and do right in the sight of the Lord. "Holiness to the Lord," at whatever cost, was their motto, and the glorious Gospel that he preached to others was always precious to himself.

He now sleeps in peace, to waken in the presence of the redeemed on high. After funeral services he was laid to rest beside the remains of his wife, who preceded him to the better land.

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, NOVEMBER 16, 1893.

SECTARIANISM AND PARTISANSHIP.

Sectarianism, like partisanship, is one of the hindrances to the progress of our reform. A church or a party that derives money or influence, or both, from secret lodges, is not likely to oppose the evils of the secret system. Hence, we look for but little support from such sources.

A man, or a number of men, in a church may (for instance) know and deprecate the evil effects of Freemasonry upon the best interests of society; yet in the church there may be many members of the fraternity whose fellowship and social influence are indispensable to the man who is not a Mason, and whose peace and patronage would be jeopardized by his opposition to, or separation from, them. So in politics, aid and comfort from members of secret societies is not to be despised, but rather coveted, in order to prevent loss to private interests. In either case toleration of lodge evils becomes to the non-Mason a necessity.

We know of one active Anti-mason who claims to have expended more money in the conflict against the lodge system than he now posseses; yet he says that his religion keeps him from reading the *Cynosure*. As we interpret him, the opposition of the N. C. A. to all secret societies offends his devotion to the papacy, which this Association looks upon as the greatest, if not the most subtle, of secret societies. These are some of the difficulties we have to contend with; yet the *Cynosure* is not designed to be sectarian. It opposes the lodge system, whether fostered in churches or saloons, and advises liberty of conscience, where that liberty is not in opposition to the law of God. As to the various secret societies, it is evident that they are not in harmony with the teachings of Christ, but in their practices and theology are his enemies; and if any church fosters the lodge (knowing its true character), its claims as a church of Christ are not well-founded.

Christianity is an element extremely foreign to modern politics, which is a fruitful field for secret societies to cultivate. Indeed, it is difficult to find a community in which the influence of the lodge is not in power, corrupting legislation and the judiciary; and it matters but little which we analyze, we shall find the lodge pervading all the dominant parties.

LAY AND CLERICAL.

One of the most serious mistakes made by the Christian world, and one that has tended greatly to retard the work of evangelization, is that there is a distinction in rights and a corresponding distinction in the duties of the clergy and the laity. The notion is doubtless heathen in its origin, and grew out of the idea of a sacerdotal class, to whom was committed the worship of the gods.

It is quite generally held that the right to preach the Gospel, to administer the ordinances, and even to pronounce the apostolic benediction, belongs alone to the clergy, and that it is a sort of sacrilege for a layman to do these things.

That this conception of the ministry and of the laity has no warrant in the sacred Scriptures, is evident when we consider the teachings of the apostles and the example of the apostolic churches.

Luke tells us that "they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus and Antioch, preaching the Word....And some of them were men of Cyprus and Cyrene, which, when they came to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and great multitudes believed and turned unto the Lord." Luke 11: 19–21.

Now these faithful preachers, whose labors God had so wonderfully blessed, were all laymen and women. There is no evidence that there was a single ordained minister among them. The apostles, we are expressly told (Acts 8: 1, 14), remained at Jerusalem. These disciples preached the Gospel because they believed it. They were called, as we all are, to execute the Great Commission: "Go ye into all the world and preach the Gospel to every creature." They simply did what Philip had done when he found the Lord. He went and told Nathaniel the glad tidings of great joy. Their commission was from on high.

Such is the work of our Bro. Moody, who is simply a lay-preacher, whose labors for more than a quarter of a century God has most wonderfully blessed.

Doubtless some are called of God to devote their lives to the ministry of the Word, and there is an orderly way of recognizing that fact. Such setting apart has apostolic example, but to hold that such only have the right to preach and administer ordinances is without any warrant in the Scriptures.

We talk about "administering the communion." No man can do that. To break and eat bread is one thing; but to have communion with God and his people is quite another and a different thing. Doubtless, all things should be done "decently and in order;" but when a false sense of the sacredness of the Christian ministry is made the reason for inactivity on the part of those who have no official standing as ministers, or, worse still, for the repression of honest efforts to declare the glad tidings, because of the lack of ordination, then such sense of sacredness becomes a snare and a stumbling-block.

IOWA.

Republicans claim that in the State election, last week, "prohibition received its death-blow in Iowa;" because Jackson, the Republican candidate for governor, "running on a local-option platform, was elected by a handsome majority, and the Prohibitionists forever sent to the rear." The same Republican paper from which the above is copied, advises its party in Iowa to "pass a local-option law in place of the useless prohibitory one which now encumbers the statutes."

Looking for the causes of this Republican triumph, they may be summed up in a few brief sentences. Stung by the opposition and defeat which they have suffered for four years past, the Republicans, regardless of everything but their success at the sacrifice of morality, shame and money, drew into their ranks every voter and influence that favored the liquor-traffic; and while they call it a Republican victory, its dishonor is shared by the worst elements of all cliques and factions that uphold the saloon.

We can hardly believe that the Prohibitionists of Iowa are ready to yield their power peacefully to the dominant party, which is only a part of the saloon-interest with which they are at war. We believe they are in a better temper than to sit down and whine over their defeat, but, trusting in God and the justice of their cause, we believe they will rally with renewed energy and increased numbers and yet achieve triumph in the name and strength of the Lord of hosts.

THE HIDDEN FORCES OF SECRECY.

The writer of the following private letter to the editor of the *Cynosure* is the pastor of the Congregational church at Dwight, North Dakota, and his words have such a hearty, health-giving tone that we are sure we need not apologize for giving them to our readers:

"The National Christian Association seems to be established on the right basis—on the Rock Christ Jesus, and is doing a very wise and fruitful work. Such representatives as Bro. Porter, so genial, well-informed and earnest, do much to give the people a pleasant impression of the cause in which he labors. You are right, in my judgment, to oppose all kinds of oath-bound secret societies, the oldest and the youngest, whatever their objects or obligations; for the dangerous element of secrecy, combined with an oath, is enough to condemn them. They are then liable to cover evil practices and further the dark designs of scheming leaders. I know of no contrivance more potent for putting good men, and bad ones, into the power of a few skilled managers than such an organization. That it is not always used for such purposes is not decisive. Giant powder does not always explode if stored in a city; but the risk is too great of storing it there, even for a single night. So when I think of our great republic, honeycombed with all manner of secret societies, I wonder how long our liberties will stand. Knowing that they are mining, and counter-mining, I look for explosion after explosion. Yet God is merciful. He loves our country, and is using such agencies as your noble Association to save it. In each place where I have been pastor, these (my) views have been known.....G. S. BASCOM."

Our readers will be interested to learn that Mr. Bascom is to become an occasional and welcome contributor to the *Cynosure*.

"THE SURVIVAL OF THE FITTEST."

Admirers of Darwin and Herbert Spencer once thought that their philosophy would eventually destroy the Mosaic account of the creation (or at least throw a new light upon it), by demonstrating that the original forms of life were uncouth and barbaric; that the most inferior and weakest were obliged to succumb to the more perfect of their own and other species; that in the progression of nature toward perfection only the worthiest, or fittest to live, survived, and that each succeeding generation would become stronger and better than that which preceded it.

We all know what improvement care in breeding, wise training and proper treatment may effect in domestic animals. Every county and State fair furnishes abundant evidence in this direction. So the same care, wisdom and humanity will produce similar results in our own race, lifting up the fallen, educating the ignorant, and shaping the character of the young for future usefulness. The elevation of the moral sentiments, the health of the body, and the culture of the mental faculties, are among the benefits gained by judicious instruction and encouragement; and with knowledge, sobriety, and physical perfection, comes power to plan and accomplish many things to which ignorance, intemperance and bodily imperfection could never dare, or even hope, to aspire. This is what practical philosophy teaches, and endeavors to demonstrate, as the highest good of mankind.

But, after all, notwithstanding the benefits that philosophy is capable of bestowing, there is still something lacking that it cannot supply. As we daily see, the horse remains a horse and the dog is still a dog, whatever improvement human wisdom may devise and accomplish for each; so the cultured man or woman, with all the advantages of social position, wealth and influence, may be but an unconverted sinner living "without hope and without God in the world;" dwelling under the constant displeasure of the Almighty, as a rebellious and ungrateful member of a fallen race. The family may trace its genealogy, unbroken, to ancient royal blood; the individual may possess literary genius or mechanical skill that moves the world to honor him above all his fellows, and his political shrewdness and influence may win for him the highest office in the government of his country; yet in his heart may live the worm that dieth not, and a spark of fire unquenchable. In all that the world admires he may be perfect, and in him may be demonstrated Spencer's theory of "the survival of the fittest" in an eminent degree. Here, however, philosophy has reached its culminating point, and indicates its weakness as a preparation for entering upon the mysteries of future existence. Here it is that divine revelation asserts its superiority to human theories. Life here must end—and what then? Either the eternal justice of God, or his merciful love, intervenes and settles the momentous question. At such a time how vain, seemingly and in reality, are the consolations of mental and physical philosophy! What avail human wisdom, wealth, power, or genealogy, upon a dying bed?

But there comes a still sadder picture. The spirit has departed to its own place, either lost or saved forever, the body has crumbled into dust, the individual is forgotten among men, his name is as a dream to posterity. By-and-bye comes the resurrection morn, when all mankind shall be summoned before the judgment-seat of Christ. We pass over the terrors of the unsaved, the peace of the sanctified, in that fearful trial. The last of Adam's race has received the decision of the Judge. A mighty host whom no man can number enter into the joy of their Lord, with songs of praise and thanksgiving; while a mightier multitude, bowed down with untold misery, are banished from the presence of God forever. "This is the second death"—the fruit of human philosophy—the true "survival of the fittest."

"As in heaven, so in earth." The man who has respect for his own soul—who daily commits his way unto the Lord—who dwells humbly and uprightly among the "strange gods" of the world without being corrupted by them—is preparing for the "survival of the fittest." The church that abides in the Spirit of the Master—that dwells beneath the shadow of the wings of the Almighty, and worships him sincerely and aright—that lives, and moves, and has its being in the atmosphere of perfect love—is also surely preparing for the true "survival of the fittest"—possessing length of days and sweet seasons of peace, certain precursors of the glories of the future life.

TYRANNY OF LABOR UNIONS.

We are indebted to the *Daily News* (Saturday's issue) of this city for the following story of persecution of its members by the Journeymen Stone-Cutters' Association. The narrative begins in one of the city courts, where three members of the association ask for an injunction against the lodge for their relief.

These men, as it is alleged in their application, were working, in August last, for a firm of stone-cutters, receiving each $4.50 per day. Some persons, they further state, went to the association and preferred charges against them. These charges were to the effect that the three complainants were working for less than the union scale of wages. They say that they were given no chance to defend themselves against these charges but were fined $80 each by the president of the association. This fine he ordered them to pay—$20 down and the balance $10 per week. They could not do this, they say, as they had no money. Then they say the president of the association made their employers discharge them. This movement left them in a condition where they could get no work until they paid their fines, and as their resources were entirely cut off, they could not obtain money.

In this strait these men returned to their recent employers, seeking work, but were notified that if they were re-hired, the firm would be fined $500 and all their other employes would be called off by the association.

In asking the court to grant them the injunction, the plaintiffs state further that they can get no work because the association has warned all stone-cutting firms not to employ them, under the penalty of a fine and a strike of their employes.

Surely this is a case of persecution—a disregard of personal rights—a species of barbaric tyranny—that calls for interference of our national authorities, as being entirely repugnant to the spirit of our Federal Constitution and the rights of man.

HOW TO USE THE "CYNOSURE."

An esteemed friend of the N. C. A. and its work writes to us these encouraging lines from Senecaville, Ohio:

"The Lord bless you all at the office with all needful blessings from his hand, making the *Cynosure* more and more useful and successful in overturning the dark and un-Christian system of lodgery, against which it is so fully and uncompromisingly committed.

"I frequently distribute my numbers so that others beside myself may be benefited by the reading of the same. Much better to be read by others than lying around uselessly or torn up and used as waste paper. They are too valuable to receive such treatment. E. Thompson."

—A correspondent who asks where in the Bible is the motto of the *Cynosure*, "In secret have I said nothing," will find it in John's Gospel 18: 20.

—The two excellent books, "The Guiding Hand," by H. L. Hastings, and "Pebbles from the Path of a Pilgrim," by Mrs. H. L. Hastings, advertised on pages 13 and 16 of this issue of the *Cynosure*, will be sent to each new subscriber to this paper who orders it for one year, for 75 cents each. The regular price is $1.50 each. Better books than these for home reading are very scarce, and we put them at half-price to new yearly patrons, which is very cheap.

—Secret societies are pretty much all alike. A writer in a lodge journal makes this statement: "A companion called in my office recently to pay his assessment. He asked me, 'How long have I been a member of this order?' I told him twelve years. 'And I have always paid my assessments promptly, and never been suspended.' 'That is true,' I said. 'Now I want to ask, if I should be sick, or through failure in business I could not pay my assessment, what would be the result?' 'You would be suspended,' I answered." That is, his twelve years' unbroken payment of dues would count for nothing. *Thats'* fraternal "benevolence."

—The official report of the World's Fair Congresses Auxiliary shows that there were 210 working committees; a local membership of 1,600 and a non-resident membership of 15,000. In preparation for these congresses there were sent out over a million circulars. There were held 1,245 sessions, with 5,974 speakers, and a total attendance of over 700,000. It will require fifty volumes of six hundred pages each to contain the published proceedings, papers and addresses. The one man who has justly most pride in these congresses is Hon. Charles C. Bonney, their president, to whose untiring energy and executive ability they largely owe their existence and success.

—The first resolution in the series adopted by the twenty-ninth session of the California Annual Conference of the Church of the United Brethren in Christ convened in Oakdale, Stanislaus county, California, Oct. 5, 1893, Bishop Wm. Dillon in the chair, reads as follows: "We rejoice to hear of the success of the Pacific Coast Christian Association, organized under the auspices of the N. C. A., opposed to secret societies, of which our worthy bishop is president, and we recommend the organization to our people for their hearty co-operation." This is very encouraging. There are few sections of our country in which our reform is more greatly needed than along the Pacific Coast, where the work is ripe for the harvest, but the laborers are few.

—A writer in the *Lutheran Evangelist* thinks "there is need of the A. P. A. and for every association that protects American institutions, and a very earnest need." We can forgive any exuberance of feeling on the part of the disciples of Luther that is directed against their original foe, the Church of Rome; but why, in the name of common sense, is it necessary for a "patriotic" society of good principles to perform its work, like the Church of Rome, in secret cloisters or lodge-rooms? Surely we have had enough of this inquisitorial abomination in and out of the Church of Rome to make it a stench in the nostrils of all fair-minded lovers of religious and political freedom. Let the A. P. A. give up its secret work, come out boldly before the world, declare its objects, and adopt open methods of warfare, and it will receive all the consideration that it deserves from all followers of the Lord Jesus Christ as well as from those who especially honor Luther's great work in the Reformation.

—Mr. Luther D. Wishard, a Christian evangelist, who has traversed the land of the Orient as a missionary, tells the following touching incident in his experience. It was in Japan, in a town where he and his co-workers had been holding an anthusiastic evening meeting. Before its the close audience had joined heartily in singing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

When the meeting ended, Mr. Wishard and his friends, about leaving town, started for their conveyance, and when at a distance from the place of meeting, in the dark, heard some one running after and shouting to them. They stopped, and were soon overtaken by a native, who, in great excitement, began to ask: "Who, oh, *who* is this great, this mighty Personage whom we should crown—who is he?" Mr. Wishard took in the situation instantly. The poor fellow had been to the meeting and heard the closing hymn, without understanding to whom it referred; and the evangelist, in the spirit of Philip when riding with the Eunuch, "opened his mouth....and preached unto him Jesus," as the King of kings.

—Separation from evil is a standard doctrine of Christianity, and is heartily enjoined by the Apostle Paul and all who enjoy the same living and abiding faith in the Gospel. Paul also advises Timothy (2 Tim. 4: 4) that a time shall come when men will not endure sound doctrine, and shall "turn away their ears from the truth, and shall be turned unto fables." We are reminded of this by an incident telegraphed last week from Eau Claire, Wis., recorded in these words: "In consequence of the hostility of Rev. J. Preus to the Ancient Order of United Workmen, several families, embracing forty-six persons, have seceded from his church, which is a Scandinavian Lutheran society attached to the Missouri synod. Mr. Preus, who is exceedingly conscientious, claims the tenets of the church are so that no member of it can belong to the United Workmen, whose ritual is not in harmony with Lutheran doctrine." The readers of the *Cynosure* will not withhold their sympathy and prayers for Mr. Preus, but will honor him for taking this manly stand against the demon of the lodge.

ODD-FELLOWSHIP WEIGHED.

The Lodge.	The Bible.
A question asked of the Sovereign Grand Lodge of the World by the Grand Lodge of Massachusetts. Read its report for Feb. 14, 1889, page 336.	"Be ye not unequally yoked together with unbelievers.....Come out from among them, and be ye separate, saith the Lord.' —*2 Cor. 6: 14, 17.*
"Question.—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?	"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—*Matt. 10: 32.*
"Answer.—Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in Lodge work. ....We have Jews and may have Mohammedans and other non-Christian sects within our Order, and the rule applies to them equally with members of the Christian faith."	"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—*John 14: 6.*
	"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." —*John 10: 9.*
	"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."—*Luke 9: 26.*
"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship." —*Rev. A. B. Grosh in his Manual of Odd-fellowship, page 90, edition 1869.*	"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—*James 1: 13.*
"The order as founded by Brother Wildey, was simply a humane institution. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased, and deepened, and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end—'to improve and elevate the character of man; to imbue him with conceptions of his capability for good; to enlighten his mind; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of his being.'"— *Grosh's Manual, p. 34.*	"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."—*1 John 5: 1.*
	"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John 1: 12, 13.*

Can a man be an intelligent, loyal member in such a religious system, and a consistant disciple of Him whose atonement for sin, whose authority as Sovereign over the conscience, and whose very Name is denied in, and legally excluded from, its lodge rooms and worship? Are they not of those who "profess that they know God, but in works they deny him."—*Titus 1: 16.*

The Home.

WHAT IS MAN?—PSALM VIII.

BY H. L. HASTINGS.

When I regard the heavens thou hast displayed,
The moon and stars thou hast ordained and made,
Those countless hosts which in their glory stand
Unnumbered still as when they left thy hand:

I mark the music of the whirling spheres,
The mighty roll of everlasting years;
Those wondrous orbs, wide swinging to and fro,
Marking the ages in their steady flow;

Oppressed with this magnificence I stand
Watching amazed the workings of thy hand,
As the vast mechanism of heaven I see
Beating the seconds of eternity!

The stars that glow in boundless distance dim,
Where fainting fly the wearied seraphim
Amazed, appalled, when the vast course is run,
To find their mighty journey just begun:

Where fancy faints, unequal to the sight,
Nor dares to scale the distant hills of light;
There faith looks up God's wondrous works to scan,
And cries in solemn awe, "Lord, what is man?"

MRS. WILMOT'S TENTH.

The Wilmot family was in fairly good circumstances. Besides the few luxuries of life, careful Mrs. Wilmot managed to lay aside quite a respectable sum "against a rainy day." There was one thing which troubled her, however. Ever since her conversion years ago the plan of systematic and proportionate giving had regularly presented itself to her, and had as regularly been thrust one side.

But the time came at last when she settled the question once for all. It happened in a peculiar manner.

The youngest Wilmot was ill, the baby and the pet of the entire household. The doctor despaired of its life, and the mother's heart was wrung with anguish. There were nine besides, but the loving mother could not spare even one. Father Wilmot was away on a western trip, and she was alone with the children. About midnight the doctor was called away; and she knelt beside the bed and poured out to her loving Father the story of all her sorrow and anxious fear.

Mrs. Wilmot did not believe, as she afterwards expressed it, "in making bargains with the Lord," but this old vexing question came to her so forcibly while kneeling there that she cried, "O Father, save my child, and I will give thee one-tenth of all I possess."

The hours sped on, and still the little one lay in the quiet sleep into which she had fallen at midnight. The doctor came and, looking at her, exclaimed: "She is much better; I think she will live! It is marvelous! I do not understand it!"

But Mrs. Wilmot understood and knelt once more, this time in thanksgiving. The baby grew better, and in a week or two was as well as ever.

Did Mrs. Wilmot forget her vow? No; from that day to this she has given to the Lord one-tenth of all she had. Even more, for many an extra gift has found its way to the Lord's treasury.

But she was called upon to give a tenth of the possession more dear to her than life. It was the only time in all the years that she wavered and shrank from fulfilling her pledge. It was years later, although to her it seemed but a day.

Yet "the baby" was a young lady of 23, when she came to her mother one day, and placing her arm about her neck said: "I do not wish to give you pain, mother dear, but when you promised the Lord to give him a tenth of all you possessed, did *that* include *me?*"

Mrs. Wilmot opened her eyes in astonishment. "Include you? Why, what do you mean?"

"I mean did you give me to God, too? I hope that you did, for I would like very much to go as a missionary soon. Can you spare me for *that*, mother? May I not go as your 'tenth?'"

The mother's arms clasped the girl tightly for a moment and tears fell softly, then, without a word, she pushed her gently away. When alone with her Master, there was a struggle; but when she called her daughter, there was no sign of it upon the smiling, peaceful countenance.

"Yes, dear, you may go where you will in the Lord's service as my 'tenth,' though dearer than life to me. May God abundantly bless all your efforts. He may have saved your life for *this.*"

After the first sorrow and the pain of separation was over, Mrs. Wilmot rejoiced in her missionary daughter. Could you have seen her happy, sunshiny face, and felt the warm hand-shake which characterized her after-life, you would agree with me that Mrs. Wilmot derived many blessings from proportionate giving. As for Mrs. Wilmot herself, should you ask her about it, she would tell you that it was by far the best way of giving. "Hap-hazard giving cannot be pleasing to the Lord. Why should not his cause be treated as fairly and squarely as our business or family interests? The head of the family who does not know what the income is, does not know how much may be used for this and that purpose, how much for rent, how much for fuel, for food, clothing, and other things, but who thoughtlessly spends all upon one thing and goes without another, would be considered at least a 'poor manager.' Yet many treat our Father's interest in just that manner. Is it not infinitely better to lay aside a small sum and to know that so much belongs to the Lord, to know how much can be given, and to know how and to what it may best be given? One who tries it will be surprised to see how much such systematic giving can accomplish; how much, also, we will have that we may give outside this regular giving. The most delightful time in my life has been when I could give a 'thank offering' unto the Lord. I would not go back to my old way of giving, for I think, though I may be wrong, that I have been blessed spiritually and materially, because I have thus given to the Lord."—*Christian Mirror.*

AN UNREAL LIFE.

The present is a time of great peril, alike to the bodies and souls of men. The unreal life of the so-called world of society affects all classes in many different ways, and it may be said, with truth, that its influence is always injurious. The world, which Christians are to renounce, is so about us that we unconsciously breathe its atmosphere, and are affected by its spirit. The prince of this world comes, and finding in us so much in sympathy with himself, seeks to enter in and take possession. At first we struggle to be free, but sooner than to be thought singular, many yield to its seductive influence, and are overcome. Our style of living, our modes of dress, our recreations and amusements are more or less fashioned after the course of this world, and not after the teachings of Christ.

That such a life is as unreal as it is un-Christian, everyone who closely observes the current of modern society, must at once be convinced. The extent to which such a life is carried in the fashionable circles of English society, which are so largely aped by the rich in America, is thus forcibly described by an English lady, now on a visit to this country:

"In our home life it is simply rush, rush, rush during 'the season,' from morning to night. In America it would be called 'rush;' we call it 'on the go,' for, although we really do more than a girl could stand over here, we do it more calmly, and it does not seem nearly so tiring as half the amount of exertion in this country. My sister and I take a first breakfast of coffee or chocolate and rolls in our rooms, and are in our habits ready for a ride in the Row at 10; then we return home, change our clothes, and either go out to breakfast at 12 or 1, or have friends at home. In the afternoon we either shop or drive with mamma in the park, and invariably end up with 5 o'clock tea at some one's house, returning home in time to dress for dinner: for during the height of the season we never dine at home unless we have people ourselves. Then we put in a couple of hours at the opera, and afterward go to one or two, or even three balls in the evening.

"If it were not for our riding and morning rest, we would be dead; and even as it is we are a pretty fagged looking lot at the end of a six weeks' season of dissipation."

In reading this description of the hollow and unreal life of the so-called higher classes, one feels as if the whole Litany should be prayed, with an earnest "Good Lord deliver us," from the vain pomp and vanities of this world, and the snares and temptations of the devil. This may be an extreme case, but we have seen its counterpart not only in the large towns and cities of both the East and West, where every conceivable form of worldly amusement and revelry, with progressive euchre and seductive poker parties, are given, but by reputable people in the smaller villages and neighborhoods of the land. The sad part is, that in not a few instances within our own observation the persons thus carried away by the course of this world are professed Christians, and abound in church and even "revival work," in times of special religious excitement! All this is pitiable, indeed, and calls for reformation, immediate and most thorough reformation. Now, that God's judgments are abroad in the land, it is a time when men should learn righteousness. This is not the time for idleness, dissipation, extravagance and show, but for repentance toward God and faith in our Lord Jesus Christ. It is a time for heart-searching and humiliation, for sympathy with the struggling and the poor, and for mercy to the many who need the compassion of believers.—*United Presbyterian.*

A SINGULAR DREAM.

In the midst of the revival now in progress in the First Baptist church, Waco, Texas, Dr. B. H. Carroll, the pastor, was taken very ill. He relates that the night he was attacked, he dreamed that Satan was about to shoot him, when the Lord appeared and forbade his shooting him elsewhere than in the foot. He awoke with a pain in that member, and told the singular dream to his wife. Morning disclosed a pimple on the instep. This proved to be erysipelas, that came near costing him his life. He called his leading members to his bedside and exacted a promise that the revival should be kept up. They were true to their promise, and the doctor is again on duty leading the fight on that old serpent, the devil, that shot him in the foot. In his delirium his talk was all about his unconverted sons. Another son jotted this down and mailed it to his brother in Austin, who had left Waco to avoid the meeting. The letter and a sermon the doctor had given the boy led to his and an infidel companion's conversion. He sent the letter and sermon to his brother in another city, and they were the means of his conversion. The two sons and the infidel companion came to Waco, united with the church, and are rejoicing in salvation.

Here, as the lamented Dr. J. S. Grasty was wont to say, is a concatanation of providences. Satan shot Dr. Carroll in the foot, and disabled him in the midst of a great revival, and hoped to break up the meeting. It led to the conversion of the doctor's wayward sons—a result dearest to his heart; he is up again, and with redoubled courage attacking the strongholds of the enemy. Verily, the devil is a poor general when the Lord commands the forces on the opposite side.—*Southwestern Presbyterian.*

THE VALUE OF MUSIC.

There are few who are not fond of music. Even those who have little or no musical talent take pleasure in "concord of sweet sounds." Some can say with the noted English essayist, Charles Lamb, "Sentimentally I am disposed to music, yet organically I am incapable of a tune." Shakespeare regarded the man who does not love music as an enemy of society. He said:

"The man that hath no music in himself,
And is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils."

Who will say he is not right?

Music has power peculiar to itself. It has power to comfort in many seasons of distress. "It has charms to soothe the savage breast." It has power to drive away evil spirits. Martin Luther is reported to have said: "If you want to drive the devil away betake yourself to music." When the evil spirit came on King Saul, David took a harp and played, and according to Josephus, "recited hymns," and "Saul was refreshed, and was well, and the evil spirit departed from him."

Music is an important factor in enlivening and cheering the home. Some of the most pleasant homes we have ever entered, have been those in which at least one member of the family "has a pleasant voice, and can play well on an instrument."

Music should be given a prominent place in the social gatherings of the young. How much more elevating and refining are the influences

of hours spent in such exercises, than the influences of hours spent in silly plays, and the scarce less silly "small talk" indulged in in many gatherings of the young.

Music may well be given a place in public meetings, assembled for the discussion of the topics of the day, especially in meetings in the interests of reform. The anti-slavery cause was helped forward by anti-slavery songs. Temperance songs have undoubtedly done much for the cause of temperance. Any reform will take speedier and stronger hold on the hearts of the masses when meetings in its behalf are enlivened and enthused by songs appropriate to the theme and the occasion.

It is the will of God that we should worship him in the use of "psalms and hymns and spiritual songs." He says, "Sing praises to God, sing praises; sing praises unto our King, sing praises."

"O enter thee His gates with praise,
Approach with joy His courts unto,
Praise, laud and bless His name always,
For it is seemly so to do."

He bids us "sing with the spirit and with the understanding also." Hs would also have us sing skillfully. This requires the cultivation of the voice so as to sing in time and in tune. The study of grammar is necessary to ths correct use of language; the study of music is no less necessary to the proper rendering of the service of song. The Christian should cultivate his voice as well as prepare his heart for the service of God, and so seek to present not the halt and the lame, but a perfect offering in his "sacrifice of praise."—*Christian Nation.*

WORK WITH PRAYER.

The work that comes to us in answer to prayer will not return void. An humble Christian was accustomed to ask God about all the places he visited in his mission work. One night he prayed much about a saloon-keeper, and the next day he visited him. He was rudely treated but would not be discouraged, for he felt that God had sent him. At last the rough fellow turned to him and said: "I'll tell you what I'll do. If you can tell me how often the word girl occurs in the Bible, I will go to your meeting tomorrow night." He took out his Bible, and in a moment found the passage. The man was surprised and said:

"How did you know? I have asked that question of hundreds of ministers and no one could tell me." The visitor then told him that the night before, he had asked God to guide him where to go in his mission work, and his mind had been strongly directed to visit this house. Just after resolving to do so, he happened to take down the concordance to look for another word, and as he was doing so noticed this very word, and was struck by the fact that it was found only once in the Bible, and marked the place in his mind.

He did not know why, but God did. He knew that the wicked man was going to make this the very condition on which he would come to church, and He prepared His servant beforehand.

The man was so deeply impressed with the hand of God in it that it led to his conversion. So the work that is planned in prayer will end in power, even as Jotham, who "became mighty, because he prepared all his ways before the Lord."—*Selected.*

FRESH AIR AND WORSHIP.

At a recent service, where three speakers were down for addresses, the congregation was bright and attentive until the third speaker began, when it was painfully evident that the want of ventilation was having its effect. The speaker gave important and worthy thought, clothed in faultless language, and in a manner consistent with his thought and theme. One half of the result of his excellent speech was lost for want of obedience to the law of the gospel of oxygen. The sextons of our churches have an office of no small responsibility. They ought to understand the needs of a public congregation as to plenty of God's fresh air. When they do not act in harmony with this need, the powers to whom they are responsible should take the matter in hand. We could but admire Mr. Moody's manner of securing this requisite of a good public service. Whenever a change would be introduced in the order of the services, he would ask the congregation to arise during a verse of song while the sexton would throw open the windows for about two minutes, thereby securing a complete change in the atmosphere of the audience room. As a result, everybody was in a good condition, at least so far as the body was concerned, for hearing and heeding the Gospel of the soul's deliverance.—*Exchange.*

COURAGE.

If the day's brief pain and passing care
Have seemed too much and too hard to bear;
If under its trivial press and smart
Thou hast failed in temper and lost in heart;
If the undiscouraged, journeying sun,
As it sinks to its rest with its travail done,
Leaves thee all spent with trouble and sorrow—
How shalt thou face the harder to-morrow?

If the things familiar daunt thee so,
How shalt thou deal with an unknown woe?
If conquered by every passing dole,
How build the sinews of thy soul?
To stand and shiver on the brink
Of each recurrent task and shrink,
Will never harden thee to abide
The waves of the turbulent Jordan tide.

Never a river but brims and fills
By the aid of numberless little rills;
Never a strength but has grown and fed
With the force of a weakness conquered;
Never a day but is ruled and shaped
By the power of a yesterday escaped;
And never a human soul that grew
By a single resolve to its stature true.

Winter makes ready for the spring
By months of struggle and suffering:
And the victory won from the mortal strife
Strengthens the fibre and pulse of life.
How if the earth, in its chill despair,
Felt that the fight was too hard to bear?
Where were the bloom and the vintage then?
Where were the harvest for hungering men?

So, if the now seems cruel and hard,
Endure it with thoughts of the afterward;
And be sure that each task that is clearly set
Is to brace thee for other tasks harder yet.
Train the stout muscle of thy will
In the daily grapple with daily ill,
Till, strong to wrestle, and firm to abide,
Thou shalt smile at the turbulent Jordan tide,

—*Susan Coolidge.*

TEMPERANCE.

A DISGUSTED DRUNKARD.

One woman determined that her husband should know how he looked when he was drunk. She knew how he looked well enough, and needed not that any man should tell her. Her children also knew by sad experience, but the man himself had a very imperfect idea of the state of the case. So once when he came home and fell into a maudlin slumber she sent for the photographer to come forthwith; and on his arrival she set him to work. She ordered the photographer to photograph her husband as he sat in his chair. The photographer did his work and did it well; and when the photograph was finished and laid beside the husband's plate at breakfast it was a revelation, and the sobered gentleman experienced a decidedly new sensation. There was no need of explanation; the thing explained itself. There was no chance for contradiction; the sun tells no lies. There was no room for argument. There was only one thing to do, and that was too quit; and it is very fortunate that the man had courage and sense enough to do it.

SHOW US YOUR SAMPLES.

An humble Christian worker was holding a preaching service in the open air, when a well-dressed man drew near, and at a pause in the service asked permission to address the meeting. Permission being given he denounced religion as a humbug and a sham, and advised men to go to the socialist meetings, which he said would do more good.

While he was speaking, the leader of the meeting learned from one of the men there that he was a drummer for a dry goods house, and a noted infidel. As he closed, the Christian man said to him:

"I hear you are a drummer, and go from town to town with samples of the goods manufactured by your firm. Now you are engaged in another business. I ask you to show your sample. I will show you what we are doing."

Beckoning to two men to stand up beside him, he said:

"Here are two brothers. You see them now. Five years ago they were the biggest scamps and drunkards in the district. They were wife-beaters and even a terror in the saloon. But five years ago they went to a little Gospel meeting, and there they gave their hearts to Jesus. Now they and their wives are well dressed and their homes comfortably furnished, yet they are earning just the same wages as they did before their conversion, and in their homes all is happiness. That is the work of the Gospel. They are samples of what it can do. Now show me the samples of socialism. Show me one drunkard made sober, one dishonest man made honest, one immoral man reclaimed, and then we will listen to you. If socialism is better than Christianity, show your samples."

There was a general laugh at the confusion which sat visibly on the face of the socialist, and amid the roar of derision he slunk away.—*Selected.*

DRINKERS TURNED AWAY.

The Rock Island Railroad Co. is enforcing the anti-drink rule among its employes with a great deal of rigor, and even employs spotters to watch and report the men when off duty. One young engineer who protested stoutly that he never drank was shown a photograph which exhibited him in the act of drinking a glass of beer, and he instantly collapsed. Of course his head rolled in the basket. Another engineer who was known never to touch liquor of any kind was discharged for not reporting a fireman who did. This is a serious interference with the great principle of "personal liberty" as recently expounded by Senator Hill, but on the other hand there is no power on earth that can compel people to patronize railroads whose employes are known to be addicted to intoxicants. When the drunkards are forced out of the railway service, and sober and well-tried men put in their places it is not unlikely that the holding-up of trains by combinations among the hands employed in running them will cease.—*Troy Times.*

TRUSTWORTHY TESTIMONY.

"Catholics nearly monopolize the liquor traffic. The poverty, the sin, the shame that fall upon our people result almost entirely from drink."—*Archbishop Ireland, in the Catholic World.*

"The neighborhood of a Roman Catholic church is a good stand for the saloon business, and this is equally so in every city in America."—*Rev. Walter Elliott (R. C.), in the Catholic World.*

NUGGETS.

Drink baffles us, confounds us, shames us and mocks us at every point; the public house holds its triumphant course.

I want it distinctly understood that no man can drink intoxicating liquors in public and remain a member of my staff.—*Gov. Loundsbury of Connecticut.*

Has your boy been betrayed? And would you ask the saloon-keepers to spare his innocent blood? Their answer will be: "What is that to us? See thou to that."

Did you ever hear of a community which enrolled among its substantial and public-spirited citizens the names of its saloon-keepers, with their business occupation affixed?

The horse sheds its coat in the spring till the driver's coat is covered with hair; but the drunkard's wife sheds tears and shivers all winter, that the saloon-keeper's wife may ride forth in the spring clothed in silk and satin.

Supt. Byrnes of the New York police says that the reasons why men are unable to find work are four, viz., incompetency, laziness, intemperance, and last but least, old age and sickness. These account for the crowded cheap lodging-houses.

Could the youth, to whom the flavor of the first wine is delicious, look upon my desolation; could he but feel the body of death with which I cry hourly, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—*Charles Lamb.*

Bible Lesson.

STUDIES IN THE EPISTLES.

LESSON IX.—Fourth Quarter, 1893.—November 26.

SUBJECT.—The Christian Home.—Colossians 3: 12-25.

GOLDEN TEXT.—I will behave myself wisely in a perfect way. Oh, when wilt thou come unto me? I will walk within my house with a perfect heart.—Psalm 101: 2.

[*Open the Bible and read the lesson.*]

COMMENTS BY E. E. FLAGG.

1. *The perfect Christian character.*—vs. 12–14. The new man must be radically different from the old man, as the elect of God, chosen by him before the foundation of the world, "holy and beloved," the former being the sign that we belong to him, the latter being the result of his fatherly relation to us. "Put on therefore," as the revised version reads, "a heart of compassion," without which there can be no genuine "kindness." "Humbleness of mind" naturally follows. This precludes all envying, all unseemly strife to win a higher place than our fellows. Pride and selfishness go together. One selfish person will spoil the comfort of a home, because he or she, instead of putting on this humbleness of mind, think more of their own feelings and comfort than of the feelings and comfort of others. And, generally, such people are very unconscious that this is the case. Their minds are blinded by their own selfishness. "Meekness, long suffering, forbearing one another in love." Occasions are always arising for the display of these virtues. There are great varieties of opinion, even among good men, and the best people have their weakness and inconsistencies. It is so in the church and in the family. We cannot see the inward springs of action, and will always be misjudging other Christians, unless we are careful to keep our own imperfections in mind, and remember that God has far more to bear with from us than we from the frailest and most imperfect of our brethren in Christ. "But above all these things put on charity." It is like the girdle which binds all the other garments together. It is the one bond which makes the whole character complete.

2. *How to attain perfection of character.*—vs. 15–17. We have been given the picture of a perfect man in Christ Jesus. The next question is how to attain this perfection. Here we have the answer:—First, "let the peace of God rule in your hearts;"—and not enter occasionally, as a chance guest, but abide as the reigning power, calming all tumult, restraining all passion. What peace is to the individual Christian, it should be to the church collectively. Amid the storm and strife of the world she is to be God's dove of peace, bearing the olive-branch, and with eye fixed on the rainbow of promise. "And be ye thankful." Thankful hearts are always peaceful hearts. "Let the Word of Christ dwell in you richly." The memorizing and personal appropriation to ourselves of the precious truths of God's Word is one of the great sources of peace; and also the open manifestation of our joy to others "in psalms and hymns and spiritual songs." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks." Here we touch bottom. This is the true secret of Christian perfection, for no one can hate, or envy, or overreach another, or live in selfish pleasure, or in any way, by speech or act, belie their profession, and do it *in his name.*

3. *The duties of the family relation.*—vs. 18–25. That can be no true home where husbands and wives do not understand or regard the duties implied in their mutual relationship. Children and servants look up to the heads of the household for examples, and if they see bickering, strife, alienation, or even a mere lack of perfect harmony, the spirit of discord is sure to take possession of that family. "In the Lord." They who are one in him, will never quarrel for supremacy. There will be no thought of authority on the one side or subjection on the other, but love will settle every question and reconcile every difference. "Children, obey your parents," etc. The foundation of stable government, as well as of peace and order in society, is laid in the family. The ranks of the law-breakers are recruited either from the neglected children of the street who never know any restraining home influence, or those who refused to submit to parental authority. But fathers, on the other hand, must not provoke acts of disobedience, by unreasonable commands, or constant "nagging," without any seeming appreciation of their children's efforts to please. Masters and servants (see next chapter, 1st verse), have also their mutual duties. The former should remember that they too have a Master to whom they must give account, and do to their servants as they would be done by. This simple rule carried out in shop, and factory, and kitchen, would help greatly to simplify the labor question. On the other hand, servants are to do their every task "heartily, as to the Lord and not unto men;" remembering that while men may not see the unfaithful service, God does. "Knowing that of the Lord ye shall receive the reward of the inheritance." We are building for eternity. The hasty, careless work, the dropped stitches, may not show here, but when the tapestry of our life is enrolled above we shall see with shame the faulty, marred pattern;—faulty and marred because we were too careless, too thoughtless, or too indolent to take pains and do our best. How can we expect a prize for such work? But what an incitement to labor for "the prize of the high calling," when we know that our Judge will have no respect of persons, and that the humblest service faithfully done stands equal chance for winning with the highest.

Literature.

CURRENT PERIODICALS.

The distinctive features of the *Cosmopolitan Magazine* for November are attractive in the extreme, and the average magazine reader will find much to interest him in its pages. As usual, the fine engravings, which are a specialty in this periodical, are numerous and artistic. The leading papers are as follows; Autobiographical Notes by Franz Von Lenbach, the German artist, illustrated; Busy Days of an Idler in Mexico, by Ellen M. Slayden, illustrated; In Hop-Picking Time, by Minetta Eames, illustrated; The Bolero in Seville, by Geo. W. Edwards, illustrated; Some English (Aristocratic) Forms of Invitation, by Adam Badeau, illustrated; The Esquimau Maiden's Romance, by Mark Twain, illustrated; American Notes, first paper, by Walter Besant, illustrated. Measures of Lawn (with colored engravings), by Mrs. Roger A. Pryor; A Doll-Home, by H. H. Boyesen, illustrated; Dealing in Futures, by Alice W. Rollins, illustrated; Papyrus, the Writing Material of Antiquity, by Geo. Ebers, illustrated, and Mr. Howell's Letters of an Altrurian Traveler. Several Poems, by as many writers, and the departments of Art and Letters, and of The Progress of Science, add to the beauty and worth of this excellent issue. Published in New York City. Price 12½ cents.

A story of the old time regulation Thanksgiving dinner opens the November number of the *Cottage Hearth*, which is followed by a Provencal Pilgrimage, well written and illustrated. Old slavery days furnish material for a good story, as, also, does New England sixty years ago for A Country Episode. Other stories of interest are Aunt Liz, by Annie J. Edwards; The Thanksgiving Guest, by Nora Perry, and the Conclusion of Trouble in Dark Hollow, by Will Allan Dromgoole. The departments for the mother and the housewife contain carefully prepared articles by specialists, which may be accepted as authoritative. The special feature of this number is the extensive premium list, for the coming year, which will be sent free of charge upon application. The current issue contains an unusual number of handsome engravings. Published by W. A. Wilde & Co., 25 Bromfield street, Boston. Price, 15 cents.

Dr. M. L Holbrook's *Journal of Hygiene* for November opens with Hygiene and Æsthetics in the Nursery, by Bertha Myers, and is followed by The Effects of Tobacco on Health, by E. L. Hart, either of which papers is worth the price of the magazine. The editor continues his series of Health Notes, relating to everyday conditions and circumstances, and containing much useful information. Jennie Chandler's series of Hygiene for Women is equally suggestive, and helpful. Topics of the Month include notes on the prevention of consumption, Turkish-bath Anniversary, and Immortality and Health. The character of this periodical commends it to every household where health and comfort are prized. New York: Dr. M. L. Holbrook, 46 East 21st street, New York City. Price, 10 cents.

The *Social Economist* for November deals with important questions that are now exciting public interest, and contains the following papers by able writers: How is Wealth Distributing Itself? The Rights of the Senate; Silver and Gold Fallacies; Currency, Bank Credits and Values; Condition of Bakers, Waiters and Miners; Woman and Child-labor in Germany; Facts About Silver; The Effects of Liberty, and The Quadrennial Raid for Office. The "Editorial Crucible" is replete with note and comment on current topics; and Reviews, etc., complete this instructive and suggestive repertory of social economy. New York: 34 Union Square. Price, 25 cents.

The November number of the *Review of Reviews*, the popular all-the-world-around magazine, published simultaneously in the United States and Great Britain, as usual, covers a large area in literature and art. The Department of Progress of the World contains notes and comments on twenty-seven current topics, and presents portraits of many individuals prominent in the affairs of the day. The Leading Articles of the Month include forty-two titles on subjects just now affecting public interests. There are, also, papers relating to Possibilities of the Great Northwest, by S. A. Thompson, illustrated; Inland Waterways for the Northwest (with maps), by Emory R. Johnson; The Future of Silver Production, by E. Benjamin Andrews; The Gothenburg System of Liquor Traffic; Lobengula, King of the Matabele, illustrated, Reviews, etc. "Current History in Caricature" is also an amusing feature of this magazine. New York York City: 13 Astor Place. Price, 25 cents.

Religious News.

AMERICAN METHODIST.

—It is reported that a new church, called the American Methodist church, is about to be organized by some white and colored ministers of the South.

AMERICAN TRACT SOCIETY.

—During the last six months, to September 1, 1893, 175 colporteurs of the American Tract Society labored in 33 States and Canada. Their combined time equalled 360 months of labor; they visited 78,651 families, in 57,124 of which they engaged the persons in religious conversation or prayer; circulated by sale and grant 53,090 volumes of Christian literature; addressed 2,824 meetings; found 6,035 families destitute of all religious books except the Bible, and 5,195 families without the Bible. They visited 11,892 Roman Catholic families, and found 16,110 Protestant families who rarely ever attended evangelical preaching.

BIBLE DISTRIBUTION.

—The report of the Upper Canada Religious Tract and Book Society is quite encouraging. During the past year 9,000 Bibles in different languages, and 37,000 volumes of religious books and nearly a million pages of tracts have been put in circulation throughout Canada by its agency.

—Of the 700 colporteurs in the employ of the British and Foreign Bible Society, 30 are at work in Italy. During the year 1892 these workers disposed of 7,132 entire Bibles, 15,322 New Testaments, and 140,103 other portions of the Bible—a total of 162,637 volumes. Besides these, the Evangelical Book Concern in Florence publishes and sells its own editions of the Italian Bible.

—At a recent meeting of the National Bible Society of Great Britain it was reported that 110 colporteurs are now actively employed in Japan distributing the Scriptures, and that an evangelist who uses a tricycle had in three months sold 1,300 Bibles and Testaments in Normandy, France.

CONGREGATIONAL.

—Seven Congregationalist missionaries invaded Oklahoma at the opening up of that territory.

—A large percentage of the 818 Congregational ministers in Massachusetts are without charges. Many of them are of more than moderate ability and in good health.

—The *Congregationalist* announces that as a result of the "Sunday Rest Congress" a pledge is being circulated in Chicago by labor unions and clergymen, whose signers promise not to make purchases on the Sabbath. It is said that merchants are also moving for a city ordinance in defence of their right to rest. This would be supplemental to the imperfect State law.

—The First church of Middletown, Conn., celebrated on Nov. 5 its two hundred and twenty-fifth anniversary. The church was formally organized in 1668, but really dates back to 1651, when the town was settled and the first meeting-house built. The church is one of the oldest in the State.

—The Beneficent church, Providence, R. I., celebrated its one hundred and fiftieth anniversary Oct. 29. The site for the edifice and the original structure were bought for $4,000, the profits from a lottery scheme which was sanctioned by an act of the State Legislature.

—Williams College, at its late centennial, conferred the degree of Doctor of Divinity upon Dr. Briggs, who has carried the honor many years. Presbyterians look upon this act of Williams College as an intentional rebuke of their church for disciplining Dr. Briggs, and many of the alumni of Williams have expressed their dissatisfaction with the course of their alma mater in this matter. Williams is under the control of the Congregational church, but has received a great deal of Presbyterian money during its history of one hundred years.

EVANGELICAL ASSOCIATION.

—Both factions of the Evangelical Association in Pennsylvania have agreed to have their church war in regard to the ownership of the church property settled through a test case. As this one case is decided by the courts, all other cases shall be decided. This is sensible. Still more sensible it would have been for them to adjust their difficulties among themselves without appealing to the courts for a decision.

METHODIST EPISCOPAL.

—The Federal Street church, New London, Conn., celebrated its centennial anniversary October 29.

News of the Week.

CHICAGO.

Wisconsin leads the States in the number of medals won at the World's Fair.

The Minnesota State Building, which cost $8,000, was sold to a wrecking company for $295.

Martin Ryerson and John D. Rockefeller again offer aid to the Chicago University. One million is almost in reach.

Editor Stead, of London, addressed the Evanston students and advised them to become helpful leaders of men.

Carter Harrison's will leaves his property to his four children, part to be entailed to the next generation. He had nearly a million in personal and real estate.

Harlow N. Higinbothom has subscribed $100,000 to the Columbian Museum, making the enterprise all but a certainty.

City Councilman George B. Swift (Republican) has been elected mayor pro tem of Chicago, in place of Mayor Carter H. Harrison.

Art gallery statuary and paintings are being sold at good prices. Chicago residents are the principal buyers.

Barns of the North Side Street Car Co., Racine and Clybourn avenues, were destroyed by fire. Loss nearly $100,000.

Judge Tuthill is becoming impatient over the delay in securing jurors to try Dan Coughlin for the Cronin murder.

Thieves raided Mont Clare, a suburb, and took nearly everything portable from some of the houses.

Residents keep sending in their Exposition stock and others are donating liberally to the Columbian Museum.

Editor Stead, of London, urges preservation of the white city as an architectural monument.

Prohibitionists will place a candidate for mayor in the field. J. B. Hobbs declines the honor because of business cares.

Exhibitors may have to wait six months for their medals.

Thirty-five Swedish domestics who believed the end of the world was set for Sunday spent the day in prayer.

Only 945 persons were arrested out of the 22,000,000 visitors, to the Fair, while of the 2,182 articles found 861 were returned to owners.

Sanitary trustees favor deepening the Illinois river and removing the dams. It was decided to sell $3,000.000 more of bonds.

Nearly 1,500,000 persons paid to ride in the Ferris wheel. It earned $150,000 for stockholders above all debts.

A passenger train ran into an accommodation at Eggleston. Six persons were killed and two score injured.

Chicago bankers think they see signs of improvement in general business and a better demand for funds.

COUNTRY.

The Ways and Means Committee in Congress is in favor of an income tax as a means of raising revenue.

Illinois ranks second in postal receipts and third in presidential postoffices, according to the annual report.

Income of the government is constantly falling below the expenditure. The amount is now $28,250,000.

Secretary Greshem is convinced wrong was done Queen Liliuokalani and she will be restored to her Hawaiian throne.

At Toshimingo, Chickasaw Nation, a convention was held in which opposition to Statehood was unanimous.

Feeling that Iron Hall officers will be restored to control of the order is growing in Indianapolis.

By the report of Illinois State banks to the auditor, a big average increase in deposits is shown.

Business agencies report a marked improvement in all lines, principally due to silver repeal.

Five more deaths are reported as the result of the Rock Island wreck at Seventy-first street.

Iowa Prohibitionists are pleased because a majority of the Republicans elected are pledged to the present liquor law.

Methodists at Minneapolis decided upon $1,150,000 for mission work for the ensuing year.

Francis Parkman, the eminent historian, died from peritonitis at Jamaica Plain, Mass. He was 70 years old.

Governor Altgeld has issued a proclamation naming Thursday, Nov. 30, a day of thanksgiving.

Secretary Lovejoy, of the Carnegie company, says the association of steel rail men is not a pool.

Situation of the miners in Iron county, Wisconsin, is said to be deplorable. They have petitioned Governor Peck.

Dispatches received at Key West, Fla., says the Cuban insurrection is under full headway.

Mrs. Lease says the vote in Kansas is a warning to Populists not to fuse with other parties.

Five of the seven men wanted for robbing the Iron Mountain train at Oliphant, Ark., are under arrest.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 6 to Nov. 11 :

R T Anderson, F Van Dresar, J Alexder, Rev W H Hammond, S A Vermillion, M Fitch, A Barkley, J J Van Wagnen, J Griffin, J H Gray, Mrs L Greene, J K Ray, R Gardner, Elder Wm Plant, M Bowman.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		96⅛@	62
Winter No. 3		56 @	56⅛
Corn—No. 2		37⅞@	38⅛
Oats—No. 2		29 @	32
Rye—No. 2		46 @	48½
Bran per ton	11 25	@11 75	
Hay—Timothy	9 50	@11 00	
Butter, medium to best		16 @	25
Cheese		04 @	12
Beans	1 40	@ 1 60	
Eggs		20 @	20½
Seeds—Timothy (100 lbs)	2 85	3 25	
Flax	1 01	@ 1 02½	
Clover (100 lbs.)	8 25	9 25	
Broom corn (per ton)	50 00	@60 00	
Potatoes, (new, bu.)	43	@ 58	
Hides—Green to dry flint	02½@	05¾	
Lumber—Common		@15 50	
Wool (unwashed)	15	19	
Cattle—Choice to extra	4 00	@ 6 00	
Common to good	3 30	@ 5 45	
Hogs	5 75	@ 6 20	
Sheep	2 00	@ 3 62½	

NEW YORK.

Wheat No. 2		67 @	68
Corn No 2		46½@	47¾
Oats		35 @	36
Rye		50 @	57
Eggs		19 @	26
Butter		17 @	28
Wool		16 @	25

KANSAS CITY.

Cattle	1 35	@ 5 00	
Hogs	5 75	@ 5 85	
Sheep	2 00	3 50	

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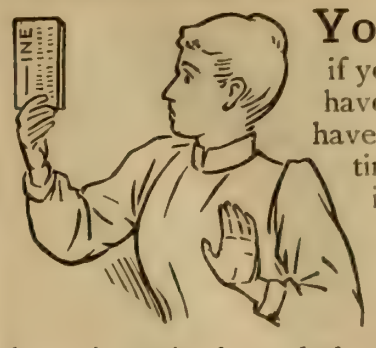

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—BY—

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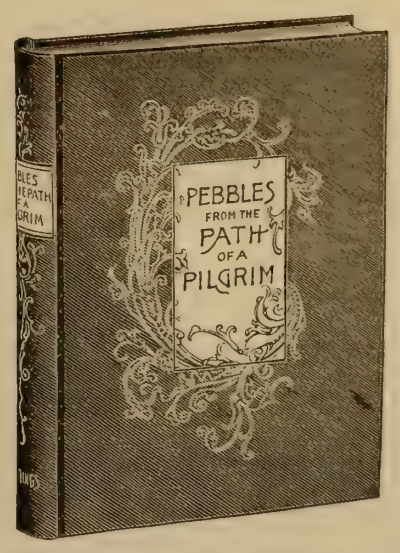

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Look carefully to the cellar. Sometimes there is fresco above and fungus beneath; curtains and lambrequins up stairs, and stale cabbages and rotten potatoes down below. Then the doctor's gig stops in front of the big house, and the undertaker follows in due time.

Clean out the decay; see that nothing is allowed to rot on the premises. Ventilate your cellar, fling open the windows, have pure air and pure water; if you have any doubt about your water boil it before you drink it; but do not put something in it that will be worse than the bad water. Study Moses' health laws—obeying them may add years to your life. If a house is kept clean from top to bottom with plenty of lime and whitewash, we may then have more faith to pray for divine protection, and more confidence to trust in the providence of the living God who is our life, and health, and strength.—*The Common People.*

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

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Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price.. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen.—Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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FARM NOTES.

(From the N. Y. Witness.)

PROFIT IN CHICKEN RAISING.

We were very much interested in the article in last week's *Witness* entitled: "What to feed fowls," and will give our experience during the last six months.

Our flock consisted of forty Brown Leghorn hens, with a few common fowls for setting.

Here is the laying record from April to the last of September: April 581, May 405, June 381, July 495, August 556 and Sept. 366.

We kept no account of eggs used in the family, but allowing for these, we received for eggs sold, forty-eight dollars and eighty-four cents.

We raised 175 chickens. Our grain bill for the six months was forty dollars and ninety-five cents, leaving a profit of seven dollars and eighty-nine cents in cash and the chickens gratis.

Our table has been liberally supplied with chicken since June and we have about eighty nice young pullets almost ready to lay.

To the laying hens we fed middlings mixed with boiled vegetables, four mornings a week, and on the other three, oats and beef scraps raw, corn for supper and fresh water twice a day. Also plenty of oyster shells. We fed the chickens five times a day, until they were a month old and baked most of their food.—*Jessie Henderson.*

"DO IT NOW."

I would like to impress upon the minds of farmers the advantage to be gained by the removal this fall of all the summer accumulation of manure from the barnyard. If carted out now and put on the sward to be turned under for next spring, we save all loss from leaching by winter storms, and save valuable time next spring, when we are rushed.

Even if we have a covered yard for our manure pile, the best place for the manure is on the ground. Then every rainstorm adds fertility to the soil, instead of lessening its value by burning. Having no covered yard, I do the next best thing and have in one end of my yard a depression, having no outlet, and here everything that will make compost is put, but no weeds that contain seed. Thus all rainwater that falls on the manure pile, runs into this hollow, and is soaked up by this heap of compost material—which soon rots and goes out with the manure at carting time to help on the soil enriching. I think this is richer than the other manure. All waste is thus stopped and the amount of fertilizing material increased. In closing, I would again urge the advantage of a fall cleaning of the yard. It saves richness, saves time and saves temper.

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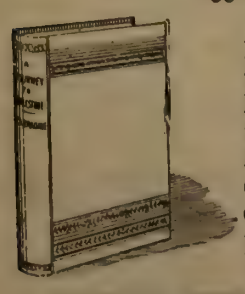

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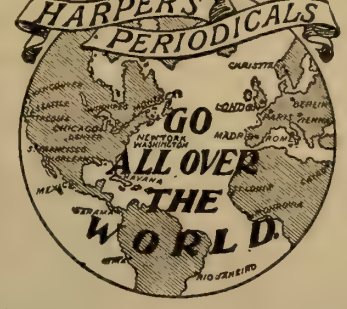

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NEWS OF THE WEEK (*Continued from 13th page*).

Feeling between whites and blacks at Bardstown, Ky., is bitter. In a riot several Negroes were badly beaten.

Ratifications of the treaty with Norway have been exchanged. It is about the same as the treaty with Sweden.

John Dossett, of Guthrie, O. T., is the first man ever sentenced to be hanged in in Oklahoma.

Audrian county, Missouri, farmers want the governor's influence to stay the collection of taxes and debts for a year.

Railway telegraphers at Council Bluffs, Iowa, have triumphed and Grand Chief Ramsey, of the order, will be removed.

In its contest with the people of Minnesota the coal combine has won a victory, its opponents withdrawing.

Of the twenty-eight persons on the steamer John Frazer, burned on Lake Nipissing, only seven were saved.

Ten Russian prisoners, who escaped by sea from Saghalien were picked up by an American whaler after fourteen days of suffering.

Eastern dealers are said to ship oleomargarine to the Northwest and dispose of it as creamery butter.

Jackson's plurality over Boies in Iowa is now put at 25,000. Congressman Gear will probably be Senator Wilson's successor.

Four lives were lost by a collision on the Hocking Valley road near Fostoria, Ohio.

Francis H. Weeks pleaded guilty to embezzlement when arraigned in New York and was sentenced to ten years in prison.

New York-Chicago lines will lengthen the time of their limited passenger trains to twenty-six hours.

At the risk of his own life Engineer Henry Miller saved a child from the carwheels at Beloit, Wis.

Ex-Secretary of Agriculture Rusk has been dangerously ill at his home in Viroqua, Wis., having undergone an operation.

The Ways and Means Committee in Congress will not modify the tariff bill on account of the recent elections.

Mureo Murdoc, proprietor of the Egyptian village at the World's Fair, was robbed of $5,000 at Brooklyn.

FOREIGN.

Admiral Mello, leader of the Brazilian rebels, resumed the bombardment of Rio.

Two bombs were thrown by anarchists from the gallery of a Barcelona opera house. Twenty-three persons were killed.

London anarchists commemorated the hanging of the Chicago reds six years ago. Two fiery speeches were cheered.

Matabele warriors are expected to submit soon to the British troops. They are suffering for food and are disheartened.

India is growing restive under British rule and a spark is all that is needed to start a revolt.

Spain has begun war in earnest upon the Riffians at Melilla and will push matters to the end. Morocco's sultan is said to have sent the Riffians word to cease their hostilities against the Spanish.

Vistula, Russia, residents fought desperately to rescue their priests ordered into exile. Many were killed by the troops.

Unemployed of London shouted for work at the installation of George Robert Tyler, the new lord mayor.

It is announced in the native papers that Japan is preparing for the adoption of a gold standard.

H. E. Taschereau, judge of the supreme court at Quebec, Canada, died in that city. He was born in 1837.

A terrible disaster, which wrecked the port of Santander and destroyed hundreds of lives, sent a thrill of horror throughout Spain. The Cabo Machichaco, a Spanish steamship belonging to Bibao, caught fire Friday afternoon, while the steamer was alongside the quay discharging part of her cargo, which contained 500 cases of dynamite. This exploded, causing immense loss of life and vast damage to property. The force of the explosion caused such a concussion that in addition to shaking hundreds of buildings off their foundations, it actually sank a hundred small craft in the harbor in addition to setting fire to a large number of other vessels, and starting conflagrations upon several of the larger ships. A thousand are reported killed, and many people were so terror-stricken as to become raving maniacs.

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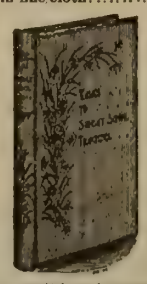

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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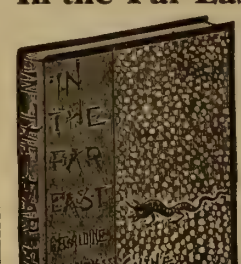

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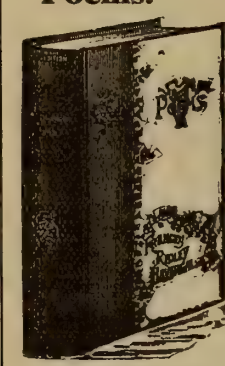

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A note from Bro. I. R. B. Arnold, at Kuttawa, Ky., Nov. 13, states that he is at present abundantly supplied with religious papers for free distribution, and has no need, now, for further contributions of this kind.

Rev. H. H. Hinman, who has been sojourning in Chicago for a few months, has recently gone to Garwin, Tama county, Iowa, where he is for a time to preach, as a supply, from a Seventh-day Baptist pulpit. He takes with him the best wishes of a large circle of friends.

The addresses of Rev. C. D. Trumbull, on "How to Save Young Men from the Lodge," and Rev. L. C. Mendenhall, on "The Work of Reform as it Relates to Individuals and Churches"—both of which were read at the recent Iowa State Anti-secrecy Convention—have been received and will be promptly published, with others from that and the Utica convention, in the *Cynosure*.

The New York *Voice* is rejoicing because the latest election returns show good gains for the Prohibitionists in Massachusetts, Maryland, Virginia, Nebraska, Iowa and Kansas, with a slight falling off of the anti-license vote in New York, Ohio and Pennsylvania, while New Jersey shows a fine increase, despite depressing circumstances. New York City, Boston, and Baltimore, where systematic effort was made to reach the masses, show splendid gains in the Prohibition cause.

We give place, this week, to encouraging and interesting reports of work in the anti-secrecy reform—the proceedings, respectively, of the New York and Iowa State Christian Association Conventions, Rev. P. B. Williams' meetings on the Pacific coast, Bro. Porter's success among the colleges, etc.; all of which are incentives to gratitude to God on the approaching national Thanksgiving day. We all have very much to inspire our hearts and tongues with the incense of praise on this our annual social holiday.

The very full reports of the New York and Iowa conventions, with other interesting news from agents in the field, have unavoidably crowded out of our columns this week our New England and Washington Letters, one from Rev. J. P. Stoddard about the Utica convention, one from Rev. W. B. Stoddard relating to the convention of the National Reform Association at Allegheny, on the 14th inst., and other matters, which, however, will not lose their interest and value by the delay.

The Pittsburgh (Pa.) Conference of the Free Methodist church, at its recent session, gave its testimony against the lodge system as follows: "We believe all secret societies to be unscriptural and opposed to just and equal rights between man and man, and that they are being used to corrupt both church and state; therefore we stand opposed to them in all their forms." This is a concise statement of the principles that actuate the N. C. A. in opposing this great evil; and the time is coming when we shall triumpweh over it.

The order of the Knights of Pythias (ostensibly a civil and peaceable society) has enrolled in its Uniform Rank more than 35,000 members bearing arms as a military organization, "under a high state of discipline, officered by commanders of experience," and boasting that "should the necessity ever arise when their services would be needed" they would form "a corps equal in discipline and achievements to any that ever stood in defense of their or any other country." Considering that our country is at peace with all nations, that it has a complete standing army, and an efficient militia in every State, for what purpose or by what legal authority does this secret, formidable, private military organization exist? The people have a right to know.

The two most popular reforms of the day under discussion by the National Reform Association were Sabbath Observance and Easy Divorces. The first was championed, prominently, by Rev. H. H. George; the latter by Rev. T. P. Stevenson. The *Christian Nation* makes the curious remark that "anti-secrecy appears to be fighting a retreating battle," because "secret societies are multiplying." We do not see it in that light; but if the *C. N.* is correct, what is the N. R. A. doing, since the World's Fair broke all the Sabbathschools of its existence, except two or three, and easy and rapid divorces are growing more easy and rapid every day? As for a "retreating battle," one of Gen. Sigel's most substantial victories over Confederates was won while he retreated before superior force, with his heavy artillery slaughtering hundreds of his pursuers as they pressed upon him. But we are not on the run. Those that be with us are more than those that be against us.

Notwithstanding the scarcity of money, and the approach of a hard winter, a glance at the columns of this week's *Cynosure* will convince our readers that the old-time enthusiasm in our work is still manifest throughout the East and West. Yet, while the signs of the times are encouraging in this direction, it is nevertheless equally true that the N. C. A. is decidedly in need of funds for carrying on the work continuously and with the success which should attend it. Will those who have already made donations in behalf of the cause, as well as those who have not done so, make extra exertions to contribute of their substance, to keep our agents busily employed in the propagation of the truth? One agent, who is lecturing earnestly and often against the lodge, finds it extremely difficult to collect sufficient means to defray his traveling expenses. This is not an isolated case, and help is needed for the various departments of our work.

REFORMERS—GREETING!

BY MRS. VICTORIA ALEXANDRA STONE.

Written for the New York State Convention, Utica, Nov. 14, 1893.

Once more we come from hill, from plain,
From Western field and Eastern main,
To meet in brother love again.

Where bright the autumnal harvest shines
With fruitful hills and purple vines,
Where wheat-fields glow in golden lines:

The while the Indian-summer sun
Shines all the smiling hills upon,
We speak of what our toils have won.

But not upon the battle field,
Neath bannered host and blazing shield,
When victors win and foemen yield -

Nay, nobler is the strife of men,
Braver the battle that they win,
Who wage a war 'gainst death and sin.

Brighter than kingly accolade,
No blazons on their shoulders laid,
They tell of fight for freedom made.

Oh, let the heart be fearless, so
The hand be brave to strike the blow,
That smites the hydra-headed foe—

The foe that wheresoe'er we roam
We find in hall and humblest home
Wreathing its somber cloud of gloom.

Now that we meet in peace again,
Each from his bloodless battle plain,
With fruit culled from the latter rain;

We tell of duty wrought the while,
Of weary march o'er many a mile,
With comrades of the rank and file.

No trophies bring we from the wars,
Upon our shoulders gleam no stars,
No silver leaves nor golden bars.

We bring this only: we have stood
Fearless for what was true and good,
For honor, truth and brotherhood;

To smite and crush with blow on blow
The many-headed secret foe,
With strong right hand to lay him low.

We travel on through paths unknown,
And yet we cannot walk alone
With God's breath o'er our spirits blown.

And when at last our own life's sun
Shall set on bloodless battle won,
With our whole duty grandly done;

Although we wear no martyr's crown,
No laureled splendor of renown,
In peace we'll lay our armor down;

Then, brothers in one common creed
Shall we refuse while others plead!
Are we not one in wish and deed!

Like those who on that starry night
Stood with clasped hands on Grutli's height,
With mutual vows for truth and right;

So we, while smiles the autumn sun
On all the pleasant hills upon,
Speak of the peace our arms have won.

And so, we humbly trust and pray
That He who holds the centuries may
Roll from their grave the stone away

Steamburgh, N. Y.

IS WAR IN HARMONY WITH CHRISTIAN PRINCIPLES?

BY REV. H. H. HINMAN.

The question is not whether war was permitted under the Mosaic dispensation. We live under the fuller and clearer light of the Gospel. Nor is it whether some modern soldiers were Christians. Many disciples of Christ have had a very poor comprehension of all that he taught.

We do not contend that civil government is unnecessary, or that it may not use force in the execution of its laws. Whether governments may rightfully take human life, and whether the

right of self-defence includes this as a personal right, are separate questions not involved in this discussion. So far as this question is concerned, it may be conceded that men found in the act of murder or armed rebellion, or duly convicted in the courts, may be put to death. But this is not war. It may have in it some things in common with war, and yet be essentially different in its character. What is meant by war is the resort to the military system, to the use of armies constituted and conducted on military principles.

There is a marked difference between civil and military law. The first has its basis in justice. This was true of the old Roman jurisprudence. "Whatever is just is always the true law," says Cicero. "The primary object of civil law," says Blackstone, "is to protect men in their natural rights." Our national Constitution was ordained, among other things, to establish justice and secure the blessings of liberty.

An oath to support civil law is an oath to do justly, and need never involve the violation of natural justice. Not so with military law. It is not founded in any regard for justice and mercy; and though its merciless character has been somewhat modified by modern usages, it is always cruel and is conducted on the principle that might makes right. According to Justinian, "in war all law is silent." War never has been, nor ever can be, conducted on Christian principles. But God's law can never be silent. As well declare the principle of gravitation to be inoperative and void, as to hold that God's law of justice and mercy has ceased to be binding on either states or individuals. The idea that divine law ever becomes silent is practical atheism.

Now that every Christian should abstain from war under all circumstances is evident from the following considerations: First, because the oath of a soldier is a repudiation of personal responsibility to God. Every Christian owes supreme allegiance to his Maker. "No oath or covenant of any sort can come between him and his duty to do justly, love mercy and walk humbly before God." But the oath of a soldier binds him to absolute and unquestioning obedience to his commander. This is involved in the very idea of an army. "An army," says Dr. Johnson, "is a body of armed men who are subject to the will of a single person." In taking the military oath there is no reservation of the rights of conscience or of the higher allegiance to our Maker. Should the soldier be commanded to do what is, under any view of the case, an act of manifest wrong and cruelty, such as throwing shells into a city full of non-combatants, he must obey. He cannot resign nor escape; and the penalty of military disobedience is death.

I believe that the military oath *always* involves a departure from Christian principles, since it binds us *not* to love our enemies, and not to do good to those who hate us; but, on the other hand, to kill and destroy those who are esteemed to be enemies, though personally they have no ill-will to us or our government. The Apostolic law, "see that no man render evil for evil," is the exact opposite of the requirements of war. It requires us to overcome evil with evil, rather than to "overcome evil with good." If there are any two things that are in their nature unalike and antagonistic, they are the law of love and the laws of war—the spirit of militarism and the Spirit of Christ.

But whether the oath of a soldier always and necessarily involves wrong-doing, it certainly involves the liability to be required to do what God has forbidden, and makes it impossible to escape from the requirement except by the loss of our life. It is this point on which I especially insist, for no man has a right to take such an oath, since he cannot keep it without a denial of his supreme obligation to God. But without such an oath of unconditional obedience, war would be impossible, and armies would be like ropes of sand.

It is sometimes asked if the same is not true of the civil oath and of all oaths. I answer, no; for aside from the question of abstract right to take any oath, there is this difference between the military and all other oaths. The civil officer that finds himself involved in something which he believes to be wrong, may either resign, or refuse to obey and appeal to the courts. No such course is open to the soldier:

> "Not his to ask the reason why,
> But his alone to do or die."

A second reason why Christians ought not to engage in war, is that war as a punishment for wrong-doing purposely inflicts its penalties on the subordinates rather than the principals.

Whatever may have been the wrong, whether on either or on both sides, that has led to an international conflict, such wrong is always the act of the governments or rulers, and not of the individuals who compose their armies. The soldiers are often as ignorant of any just cause of the war as the beasts that draw their artillery. They have had nothing to do with the declaration of hostilities, nor have they aught to do with its prosecution, except to obey their officers. Their moral responsibility for the war, if it exists at all, is *very small* as compared with their rulers; and yet it is these men, who are relatively innocent, who are doomed to be torn by shot and shell, and whose families are left to sorrow and destitution. The *principals* in the conflict *always escape.* In the France and Prussian war the common soldiers had nothing to do with its inception; they had no wrongs on either side to revenge. They owed each other no malice, and yet were sent out to murder and to be murdered. The two persons most to blame were the Emperor and Empress of France. Though defeated, both were treated with the utmost consideration. A system that uniformly works out such results—punishing the innocent and absolving the guilty—must be intrinsically wicked.

A third reason why Christians should abstain from war is, that it involves a violation of the law that "thou shalt not kill." I shall not undertake to show that the taking of human life can never be justified. All that I now insist on, is that men who have not been even charged with crime, and who are as honest and well-intentioned as those who seek to kill them, do not deserve to die, and that to kill such persons, or, worse, to set them to killing each other, is in violation of the command, "thou shalt not kill."

In all wars there is room for difference of opinion as to the provocation on either side. The soldiers of each army may, and generally do, suppose that they are on the side of the right. Take our late war as an example. Whatever may have been the merits of the controversy, as seen from a divine standpoint, it is quite certain that the great mass of the soldiers on either side supposed they were fighting for the right. There were many sincere, though mistaken, Christians in both armies, who, with equal earnestness, invoked God's blessing on the cause they had espoused.

Now, on no principle of Christianity do such people deserve to be put to death. Christians cannot seek to kill their fellow-Christians without sin against Christ, the Elder Brother of us all. "God is not mocked." Whatever may be the consequences of obedience to God, either to individuals or to the state, they will be infinitely better than the results of disobedience.

There are many other reasons why Christians should not engage in war; but I conclude with a consideration of some of the defences of the military system.

(a) The command of our government is sufficient warrant for our conduct. Ans.—It may be so regarded in human tribunals, but not at the bar of God.

(b) We are commanded to obey magistrates, and if they bid us to go to war, we must obey. Ans.—"We ought to obey God rather than man."

(c) We look to our country for protection, and owe to it our allegiance. Ans.—This is true, but that is but half the truth. We owe a far higher allegiance to God, and no duty that we owe to our country can bind us to disobey God's government.

(d) But war is necessary to sustain human government. Ans.—This is a mere begging of the question; for nothing can be shown to be necessary until it is first shown to be right.

(e) If war is always wrong, there is no such thing as the right of revolution. Ans.—The right of revolution by legitimate—that is, by moral methods—is nowise denied; but all appeals to war for the sake of changing the form of government are distinctly forbidden. Paul wrote to the Romans: "Let every soul be subject to the higher powers. He that resisteth, resisteth the ordinances of God." This was said to the subjects of Nero, and covers all cases of rebellion. It is never to be justified.

Chicago, Nov., 1893.

AN OLD MASON'S OPINIONS OF THE HIGHER DEGREES OF MASONRY.

[From the New Orleans Daily Picayune of Nov. 8, 1893.]

MOLINO, Fla., Nov. 7, 1893.

EDITOR PICAYUNE:—An article in your issue of Oct. 26, headed "A Masonic Tribute to the Memory of General Albert Pike and General James Cunningham Batchelor," with several notices, in late issues of your paper, of the proceedings of the Southern Jurisdiction Scottish Rite Masons, lately held at St. Louis, induces me at this time to call attention to what I believe to be a drifting away from the true objects of Masonry by a large percentage of the leading minds of the ancient order.

At the outset I wish to disclaim any desire to arouse controversy. I do desire to awaken Masonic writers and thinkers to a broader view of our course, and I hope that through information gleaned from those able to give information our younger and less experienced brothers will see the way to make the Masonic order more useful to man.

The only possible way to reach the great mass of Masons is through the newspapers of the day. Masonic journals reach but a very small per cent of the order.

I have been a Mason for over thirty-five years. I have been honored with a seat in the East. For years one of my desires as a Mason was to reach up for higher degrees. I took the last—the 33d degree—some years since.

I now want to make the statement of my belief founded on experience and study of Masonic history: All there is in Masonry worthy of study; all there is of the slightest service to man in carrying out the great object—charity; all there is of life, death and resurrection in Masonry, is included in the three degrees known as the Blue Lodge. All above the Blue Lodge is useless. If it were in my power I would wipe out everything but the three degrees. An apprentice should remain an apprentice until he has learned the moral and charitable objects of the order; admitted a fellow-craft when his work was good, and raised to the sublime degree of a Master Mason when he was able and willing to direct, to teach and to lead in Masonic work.

What is the object of the higher degrees? That they take, and expend uselessly, a very large per centage of the brains, energy and money of Masons.

I was at the triennial conclave at Chicago, in '81, I think, and several of us undertook to estimate the cost of that meeting to Masons. We made it something over $15,000,000. Think of the vast number of widows and orphans that would have been made happy by the expenditure of this vast sum (backed by the energy and brains necessary to make a success of that show) in true Masonic purposes.

Now as to the Scottish Rite degrees: From their first introduction into this country they have been a source of trouble to Masons. After some thirty years, more or less, of war among Masons over them, they died a death that should never have had an awakening. About 1861 Albert Pike resurrected the old Charleston body, and that was followed by the New York and Boston people breathing life into their defunct bodies; the result has been war ever since. During the past ten years, not satisfied with abusing each other, they have brought down their disagreeable controversies—dragged them into the Blue Lodges—and created no end of un-Masonic feeling in bodies that could not possibly have any Masonic knowledge of the matters in controversy. And to what purpose? What possible Masonic good can come out of all the Scottish Rite degrees? Has there been a Masonic widow, or Masonic orphan, clothed, fed or educated by the vast amount of money and brains expended on, and in, the Scottish Rite degrees?

Albert Pike, the lawyer, poet, soldier; a brainy man; a brilliant man; in all probability the very best posted man in Masonic lore that ever lived—such a man should have left behind him an amount of good done for his fellow-man that would have forever enshrined his name among all good Masons. As a matter of cold fact, what has he left? I suppose many of my brothers will consider it sacrilege for me to tell the truth. I, with others, have derived enjoyment from listening to that patriarch; I have felt the wonderful magnetism of the man as he beautifully word-painted the symbolism of our craft.

But, what of substance has he left? There is the bitter animosities between brethren over rites that had better never have existed. He left us a form of government entirely antagonistic to all our education and ideas of government—the right to rule without the consent of the governed. Is there a widow's or orphan's home that was created by his genius?

Had this man's ability and influence over men been devoted to the true objects of Masonry, he would have left monuments scattered over this broad land that would have been the means of caring for and educating thousands of those who are now left to struggle for bare existence.

The great ability of the man, wonderful force, energy and persistence, was devoted for over thirty years to dragging from its dead past an organization that has never been of any service to man; an organization that, while it absorbed a large amount of Masonic ability and money, since its introduction into this country about the beginning of this century, has been the cause of more strife than any other one thing I know of in Masonry.

Why do I write this? Because I would like to see Masonry stripped of its excrescences, of its gewgaws. I would like to see the brains, the ability, the energy, the money, now frittered away on the so-called higher degrees, expended on true Masonic objects. I would like to see a Master Mason's hall, regalia and paraphernalia, magnificent. I would like to see it as showy and attractive to man as it is possible to make it, but only after all proper Masonic objects had been attended to. I would like that the young man just raised to the sublime degree of a Master Mason should feel that he had attained an honor that could not be added to by man, be he prince or potentate. Not as now, when a very considerable number of them feel that the degree is but a stepping-stone to "higher" or more ornamental degrees. "Sublime!" why, at present it is at the bottom. It should not be so. Its symbolism makes it the grandest of all degrees claiming to be Masonry. All real substantial work; all that is Masonry proper, is done by the Blue Lodge Whatever there is of good to be done for others must be, and is, done by the Blue Lodge. The Master's degree should be the head of Masonry, instead of the foot.

The point I would make is, that a very large proportion of the ability and money expended on Masonry at present is lost to the true object by the so-called higher degrees. S. S. Harvey.

COMMENT.

[From Rev. J. Blanchard's Notes on Doesburg's Exposition, pages 601, 02, 03.]

If the reader has carefully analyzed the seven degrees of Freemasonry (Blue Lodge and Chapter) he has seen a mass of superstition, frivolity, absurdity, and falsehood, such as appear in the spirit-worships of all ages, blended with fearful craft, and stupenduous hatred of God in Christ: and if he has studied, in addition to the analysis of the degree, the historic sketches and monitorial notes from lodge authorities, they have seemed to him, as they seem to us, to establish the following inferences and conclusions concerning the one mighty system of which Freemasonry forms but a subordinate part.

He has seen that this dark system is Protean—perpetually shifting its names and shapes, but keeping its nature. Its spirit is discernible in the inflated propositions of the serpent to Eve, the counterfeit rites of Cain, and the religious persecution and murder of Abel; in the religious frolic and extemporized calf-worship at Sinai, and the subsequent night revels of the high places; in the sham "curious arts" by which it antagonized Christianity in the days of the apostles; and, indeed, in all the hollow religious debauchery depicted from the beginning of the Bible to its close. The history of the system since shows the same constant conspiracy to subvert true religion and morality by superstition and sham.

It was the spirit of the Crusades. Its bastard knighthood,—Templars, Knights of Malta and the rest, swearing to fight for Christianity, which Christ forbade his disciples to do—first deceived, then shocked and disgusted the nations of Europe, till they drove them out. Folly, like history, reproduces itself; and this old knighthood, which Europe cast out with loathing for its infamies and crimes, puts on the man millinery gewgaws and titles, and weak and worldly ministers of the Gospel welcome back all of the old dead system revived except its originality, to desecrate their churches, profane the Sabbath and insult the Saviour, by swearing to defend with their swords that Christianity which most of them do not even profess! While city lodges of Jews, who have supposed that they were Masons, and that Masonry was not sectarian, look on this Knight Templar Masonry with astonishment, and hear its preachers boast the exalted purpose of "Sir Knights" to kill the enemies of Christ and Christianity with their swords!

Then comes ordinary Masonry; with its regeneration contrived in a London dram shop; raising the dead by rowdies and ruffians, and sanctifying and saving men by ceremonies without Christ. It crosses the channel into France, invents and catalogues more than three thousand higher degrees in Masonry. By its instinct for despotism, it embraces the cause of popery and the Stuarts, and plots in secret the overthrow of the British Constitution, which sheltered its monstrous birth. It is Protestant with Protestants, Popish among Papists, and Hebrew among Jews. In England it was Protestant; in France, Papist; in the United States, both. It rides all popular virtues, and persecutes unpopular reforms, which yet it adopts as soon as they are carried. It is, by turns, a temperance order and a charity club, to befriend the living and bury the dead. It is a "Union League" for patriots, and a "Golden Circle" for rebels; Mollie Maguires, Ku-klux, Know Nothings, Rifle clubs—as to outward shape and seeming,

"'Tis everything by turns, and nothing long."

But under all its mist and mirage lurks, constantly, the same dark and dreadful nature—"the spirit that worketh in the children of disobedience," the god of secrecy, craft and hate. Setting aside the whole law of God, as condensed and taught by our Saviour—the two pillars in the Temple of Eternal Truth, supreme love to God and equal love to man—it substitutes penalty for justice, ceremonies for the atonement, a modified concubinage for true marriage, lodge despotism for government, legend for history, and, as the climax of conspiracy, Satan for Christ.

BISHOP COXE ON THE JESUITS.

A letter from Rt. Rev. A. Cleveland Coxe, D. D., Protestant Episcopal Bishop of Western New York, to Mgr. Satolli, "the American pope," is as follows:

To Monsignor Satolli, Etc.:—During the last twelve months you have continued to place yourself before the American people in a manner alike aggressive and offensive. Offensive not only to the Protestant convictions of our people, but to the honest citizenship of many who profess the Roman religion. I have hoped that some eminent civilian would feel it his duty to inform you that you are not qualified to expound our constitution to an intelligent people, nor entitled as an alien to lecture us on our duties. You are not only an alien but the emissary of a foreign court, and evidently as ignorant of our institutions as you are of our language. Since you have come to the city where I dwell and where no inconsiderable number of its prominent citizens look to me as their chief pastor, I cannot permit your intrusive and gratuitous teaching to be placed before my people without a courteous but firm rejoinder. My people profess the Catholic religion, but they are proud and happy to be reckoned among their Protestant fellow-citizens in all civil relations. It was to define this fact of brotherhood with the American people and of loyalty to their constitution, which embodied principles that Protestant nations only have ever professed or maintained, that our fathers accepted a local and civil name for our American church. But that name defines our civil estate; the Nicene creed defines our religion. I shall, therefore, express myself as a Christian bishop should, but I shall speak as one jealous of the freedom which it has cost our forefathers so much to purchase and to perpetuate. And I shall say to you nothing but what the noblest oracles of your own religion have said before. Nay, I shall quote the illustrious pontiff, Clement XIV., as fully sustaining my positions. I shall speak for America as Bossuet spoke for France. I shall cite the maxims of Mr. Brownson, the most eminent and respectable convert among American laymen who has ever been led to cast in his lot with your people. In everything I mean to say my fellow-citizens of your persuasion shall find me, not their enemy, but their champion. I make no war upon their right to enjoy their religion, but, like the best and noblest man that for centuries has been reckoned among Roman pontiffs, like him who earned the applause of all nations when he condemned and suppressed the Jesuits, I am the antagonist of that corrupt society. So are thousands of professed Roman Catholics. I trust many of them will aid me to awake my countrymen to the fact that it is a band of secret conspirators against all liberty and all laws. I shall prove that it is the duty of all free people to limit and control, if not to banish, the Jesuits from their coasts. For a few weeks occasion may not permit me to speak to you in another letter, but in a short time you shall hear again, by God's leave, from your Christian brother and sincere friend,

A. Cleveland Coxe,
Bishop of Western New York.

GLADSTONE ON MARRIAGE AND DIVORCE.

What can be more convincing than the words of that eminent statesman and scholar, Right Hon. William E. Gladstone, who, in answer to the question, "Should divorced people be allowed to marry under any circumstances?" replied:

"The second question deals with what may be called divorce proper. It resolves itself into the lawfulness or unlawfulness of remarriage; and the answer appears to me to be that remarriage is not admissible under any circumstances or conditions whatsoever. Not that the difficulties arising from incongruousmarriage are to be either denied or extenuated. They are indissoluble. But the remedy is worse than the disease.

"These sweeping statements ought, I am aware, to be supported by reasoning and detail, which space does not permit and which I am not qualified adequately to supply. But it seems to me that such reasoning might fall under the following heads:

"That Christian marriage involves a vow before God.

"That no authority has been given to the Christian church to cancel such a vow.

"That it lies beyond the province of the civil legislature, which, from the necessity of things, has a veto power within the limits of reason upon the making of it, but has no competency to annul it when once made.

"That according to the laws of just interpretation, remarriage is forbidden by the text of Holy Scripture.

"While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it root and branch. The parental and conjugal relations are 'joined together' by the hand of the Almighty, no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interests and affections, but also the creation of new, joint and independent obligations, stretching into the future and limited only by the stroke of death. These obligations, where divorce proper is in force, loose all community, and the obedience reciprocal to them is dislocated and destroyed."

THE WORLD'S MERCHANT NAVY.

The statistics of the shipping of the world, which have just been published by Lloyds, afford interesting reading, especially to the people of the United States. The figures show that there is no nation which has made so rapid an increase in the tonnage of steamers registered during the past twelve months as the United States. At this time last year, remarks the New York *Tribune*, we had 431 steamers, of an aggregate tonnage of 572,272. We have now 460 steamers, and the tonnage has risen in the twelve months to 630,646. Indeed, our rate of increase for the year in steam shipping is far beyond that of Great Britain. Our sailing vessels, on the other hand, are decreasing. We are, with England and Norway, the only nation in the world that has a carrying capacity of over 1,000,000 tons in sailing ships. A year ago we were second in the list of sailing-ship-owning nations. Now we occupy the third place, having been beaten by Norway. The steady decline in the number of sailing ships is likewise noticeable in Germany and France, both countries, however, showing a

large increase in the tonnage of their steam shipping. The returns, it may be added, certainly do not afford any indication that the low freight and decreasing dividends of which the ship owners complain so loudly have exercised any marked effect upon the shipbuilding industry.

NEW YORK STATE ANTI-SECRECY CONVENTION.

UTICA, NOVEMBER 14–15, 1893.

The convention of the New York State Christian Association, opposed to secret societies, assembled at Utica on Tuesday, Nov. 14. The following is the report of its proceedings, as printed in the Utica *Morning Press* of the 15th and 16th.

The delegates represent branches of the State Asssociation. This organization is not denominational; it includes persons of all Protestant religious sects, and, as one of the speakers remarked, its aim is purely educational.

The opening session was held in the Coke Memorial church yesterday, commencing at 2:30 P. M. The attendance was small. Among those present were Rev. W. H. Clark, of Binghamton, Rev. F. M. Foster, of New York; Rev. Nathaniel Wardner, of Rome; Rev. J. B. Knappenberger and Rev. S. R. Wallace, of Syracuse; Rev. H. L. Kellogg, of Chicago; Rev. J. P. Stoddard, of Boston, and others. A number of additional delegates are expected to-day.

As a fitting opening to the convention, which was presided over by Rev. S. R. Wallace, of Syracuse, brief devotional exercises were held. The leader was Rev. Almiron G. Smith, formerly pastor of the Free Methodist church in this city. The State secretary not being present, Rev. J. B. Knappenberger was elected temporarily to that office. The report of the treasurer, Rev. L. Woodruff, of Binghamton, was presented, and a large number of letters from absent brethren were read.

The introductory address was made by Rev. H. L. Kellogg, of Chicago. Mr. Kellogg is at present engaged in the interest of the association in New York State. The last two weeks he spent in Otsego county, where he made a house to house canvass among the people in the rural districts. With them he found a sentiment very much against secret societies. He said the people of several towns in that county had been treated to several cases where perpetrators of revolting crimes had been lightly dealt with because they belonged to certain secret societies of which members of juries which tried the offenders belonged; also that the churches were practically in the power of the lodges in that vicinity. The speaker said he experienced great difficulty in attempting to preach in one of those churches, and it was only through a piece of good fortune that he was able to do so. He spoke of the Masonic Home; how it was erected at a cost of $2,000 for each inmate (cost $200,000, at present 100 inmates); how its purpose was supposed to be of a benevolent nature.

"I have been told," said Mr. Kellogg, "that this institution was built by levying a tax upon every Masonic lodge in the State. This tax was in a number of instances so heavy that it practically caused the confiscation of some of the poorer lodges. If the churches should resort to such measures we would never hear the last of it." His remarks were directed to secret organizations, from a religious and Christian standpoint, and during the course of his address he scored several good points. Mr. Kellogg will be heard again to-day.

The next speaker was Rev. J. P. Stoddard, of Boston, who has spent many years in the crusade against secret societies, and therefore is well informed on the subject. This year, at the instigation of the National Christian Association, he spent three months at the World's Fair. He had a section in one of the buildings, and here he met and discussed the subject of secret societies with people from all over the world. Yesterday afternoon Mr. Stoddard spoke briefly. He said there were three things a man must do in order to become a Mason. He must pray, pay and swear. Then again there are three things he must relinquish—the right of private judgment, the privilege of speech, and the liberty of the press. He said that while at the Fair he had entered into conversation with many people, and upon questioning them as to the truth of certain forms existing in their respective lodges, they would refuse to answer. Why? They had surrendered the right of private judgment, and the right of speech, and were under penalties of a barbaric nature if they should expose these rites. In conclusion, he said that after his experience he was thoroughly convinced that those against secret societies greatly outnumbered those in favor of them. Less than one-half the members of these organizations attend their lodges.

Committees were then announced as follows:

Resolutions: J. P. Stoddard, A. Smith, F. M. Foster, W. L. Wardner.

Finance and Business: L. Woodruff, N. B. Hoag, H. L. Kellogg.

Enrollment: J. B. Knappenberger, S. Beckwith.

The afternoon session adjourned at 4:30.

When the evening session opened at 7:30 the attendance was considerably in excess of that of the afternoon. Rev. J. B. Knappenberger conducted the devotional exercises, and then Rev. S. R. Wallace, of Syracuse, was introduced as the first speaker of the evening. His remarks were directed to the educational aim of the association. He said in substance: "The association, organized in opposition to secret societies, has no personal feeling against any of the members of such societies. Our aim is chiefly in an educational direction. The authority of God and his teachings are on our side and against institutions and organizations which will crush the liberties he has given us. If we endeavor to teach that these institutions are hostile to the true spirit of Christianity you will at least give us credit for being honest and sincere, and in no way attempting to bear malice against any one. I think I may safely say the great majority of those within these organizations do not know their nature. It is only the few who know the genius and purpose back of them. I believe the Masonic fraternity is contrary to the spirit of liberty which God has given to man. The secrecy of the various organizations is contrary to any law of God. I am honestly opposed to any form of secret organization. They are hostile to the home, the state and the nation. The power of these organizations was back of our rebellion. No agency is as powerful in the aid of the saloon-keeper as that of a secrecy. This agency is back of some of the greatest evils which exist to-day. It is hostile to the great sacred institutions in the country. It is also hostile to and tends to destroy the body of Christ. Various Biblical characters are quoted as belonging to secret organizations, but no one ever said that Jesus Christ had any connection with any such institutions."

The speaker said the rituals taught by secret societies led many of the members to think that being a good Mason, or a good Odd-fellow, or a good Pythian, was essentially the same and equal to being a good Christian. This influence was in itself wrong. Any organization that stands hostile to the body of Christ is destructive to his church. Therefore it was necessary that people should be taught the true condition of affairs existing among the secret societies of America, and this was the main endeavor of the association.

Rev. F. M. Foster, of New York, was the next speaker. He read a lengthy type-written paper on "Masonic Oaths." Mr. Foster's address was mainly a review of the oath used in the different degrees of Freemasonry. The penalties resulting from violation of these oaths were also enumerated, and to quote from the speaker, "they were in most instances no less horrible than some barbaric customs." A resolution to publish the paper in the *Christian Cynosure*, the organ of the National Christian Association, was adopted.

Mr. Foster here examined the oaths and penalties of Freemasonry, and Rev. Mr. Stoddard gave a description of the various forms of precedure which candidates have to go through when taking certain degrees. Then, by the aid of a chart arranged expressly for this purpose, he depicted the evolution of man from the time of his creation down to the present time; how some had worshiped the true God and others false gods and the final judgment. "When a man crosses the threshold of a Masonic lodge," the speaker said, "he seeks a new religion and worships a new god."

SECOND DAY—NOV. 15.

The second day's session convened at the Coke Memorial church at 9:30, Wednesday morning.

Rev. Nathaniel Wardner, of Rome, conducted the devotional exercises.

The first business meeting was the presentation of the report of the committee on resolutions, which is as follows:

RESOLUTIONS.

WHEREAS, The present has been characterized as an age of lodges; and

WHEREAS, All associations making concealment by an oath or pledge a condition of membership are essentially one in principle; and

WHEREAS, The various orders, such as Jesuitism, Freemasonry, Odd-fellowship, etc., constitute a secret empire with legislative, judicial and executive powers, uncontrolled by the state, assuming to try, condemn and execute citizens guilty of no offense against the civil authority; and

WHEREAS, There is evidence that the power of the secret empire is sometimes employed to defeat the ends of justice in our courts; therefore,

Resolved, That it is the bounden duty of every man and woman in this land to thoroughly investigate the secret orders, that they may be prepared to detect and expose the schemes of secretism, and preserve the family, the state and the church of Christ from its polluting influence.

Resolved, That it is the judgment of this convention, that the time has come when every citizen is called upon to choose between allegiance to the secret or open governments.

Resolved, That we will work for the entire abolition of the manufacture, sale and use of intoxicating liquors as a beverage, and we are convinced that the secret lodges protect, promote and perpetuate the drink curse, and render its abolition far more difficult.

Resolved, That this convention earnestly call upon the friends of Christian reform in our State to sustain those papers which bear testimony against the lodge, and especially the national organ of our reform, the *Christian Cynosure*. We urge that there be self-denial, if need be, to secure the reading of this paper in all our homes, and especially by our young men.

Resolved, That thanks to God should be gratefully given for the opportunities opened for testimony in connection with the World's Fair in an exhibit and a congress; and for his good providence in turning the attention of many of our ablest men and citizens to the evils of secretism.

Resolved, That the citizens of New York have just reason to honor the memories of many noble sons of their State in the past generation, whose testimony against the secret lodge, given in no wavering or ambiguous terms, deserves to be repeated again and again to their children. While the names of William H. Seward, Gerrit Smith, John C. Spencer, Millard Fillmore, Myron Holley, Thurlow Weed, Horace Greeley, Frederick Whittlesey and others, are treasured with an imperishable memory, let their condemnation of secret societies never be forgotten.

Resolved, That we commend to all candid men who wish to know Masonry to study the oaths of the Blue Lodge as published by the Supreme Court of New York, the highest legal authority of the State, in Wendell's Supreme Court reports, volume 13, page 12, case of Purple vs. Horton. That men can take such oaths and call for the infliction upon themselves of such horrible death penalties, and defend them, while professing Christianity, shows the fearful power of Satan, the deceiver and adversary of men.

Resolved, That this convention tender its most sincere thanks to the homes of Utica that have been hospitably opened for the entertainment of delegates, to the press for courteous notices, and to various pulpits that have extended the invitation to the people to be present in the convention.

These resolutions were adopted, as was the financial report which was presented.

The following officers were elected:

President, Rev. S. R. Wallace, of Syracuse.

Secretary, Rev. W. H. Clark, of Binghamton.

Treasurer, Rev. L. Woodruff, of Binghamton.

The Executive Committee comprises these officers and the additional names of Rev. J. B. Knappenberger, of Syracuse, and Rev. Nathaniel Wardner, of R me.

The principal speaker at the afternoon session was Stephen Merritt, of New York. Mr. Merritt was at one time a prominent Mason in that city, and stood high in the order. About a year ago he withdrew from his lodge and is now making a crusade against secret societies. He spoke briefly of his experiences while a member of the lodge.

Rev. Nathaniel Wardner, of Rome, next addressed the convention. Mr. Wardner spoke principally of the impossibility of a man serving two Gods. He cannot serve his church and be a member of a secret organization. If he will study the teachings of the Holy Ghost he will never enter a lodge. If he has been tempted to enter the lodge the Holy Ghost will get him out. The teachings of Jesus Christ do not tolerate secret societies; therefore, the church should not do so.

The speaker read several Scriptural passages from the Masonic monitors, and upon comparing this with the original, it was always found that any reference to the name of Jesus was omitted. In conclusion, he said that the creed of secret organizations was always expounded in secret, and to get this creed one had to pay a good price for it. The Gospel was taught from the housetops, in the hearing of every man, and it was free to those who would accept it.

The next speaker was Rev. J. B. Knappenberger, of Syracuse. His opposition to secret societies was based upon certain conditions. In the first place he said there was not enough of any man so that he might be a member of a secret organization and, at the same time, a Christian. That which is paid into the lodges, many times, is taken away from the church. In this busy age there is not time for a man to devote to lodge and church. The clannishness and selfishness which characterizes the secret organizations are against them. If these organizations are for the purpose of promoting religion among men, they are not needed, as their teachings are not of Jesus Christ. The speaker said that although the number opposing these organizations may yet be small, still their influence is, in a degree, very powerful.

At the conclusion of this address Rev. J. P. Stoddard, the sage of the convention, spent a few minutes discussing the points of Odd-fellowship; the forms of initiation and the pledges. During certain of the degrees the candidates are required to become the chief characters in certain great pastoral scenes. This, he said, was a travesty on the church of Christ.

The closing session of the convention opened at 7:30. The church was filled. Mr. Merritt made another address, which was a resume of that of the afternoon, only enlarged. Peter Cook, an African missionary, spoke for an hour on the subject of foreign missionaries; and then the convention adjourned to meet next year subject to the call of the Executive Committee.

IOWA ANTI-SECRECY REFORMERS.

THE STATE CHRISTIAN ASSOCIATION MEETING.

The Iowa Christian Association met in annual convention in the Reformed Presbyterian church of Hopkinton, Iowa, Nov. 14, at 10 A. M., and continued its sessions through two days. In the absence of the president, John Dorcas, J. M. Kent, a veteran in the cause, was called to the chair, and presided throughout the convention.

After devotional exercises, Rev. T. H. Acheson, pastor of the church in which we met, welcomed the convention in well-chosen words. The following are the principal points made by the speaker:

"We welcome you (1) Because we believe you are engaged in a highly important work. It is important because of the character, aims, number and position of secret societies.

"2. Because you are engaged in an unpopular work. It is one of the most unpopular, and thus you will appreciate our welcome all the more.

"3. Because we need your aid. Ours is the only church organization in the neighborhood opposed to secret orders. There are many secret societies here. They are now aroused.

"4. Because we have been praying for you. We feel that the work is God's, and that we should depend upon him. To him we have gone here in our sanctuary."

Impromptu responses were made to the address by the chairman and other members of the convention.

The usual committees on resolutions, enrollment, nominations and finance were appointed.

It was stated that the president of the association had recently suffered sore bereavement in his family, and was also suffering personal affliction, because of which he was unable to be present. A committee was appointed to prepare a letter of sympathy to be sent to Bro. Dorcas. The committee's report was approved and the secretary was instructed to forward the letter.

AFTERNOON SESSION.—The committees not being ready to report, the session was given up to the address of the afternoon by Rev. L. Mendenhall, on "Reform Work as it Relates to Individuals and the Churches," and conference on this and other topics. The address was well received and the speaker was requested to furnish a copy for publication in the *Christian Cynosure*.

Several questions were asked and answered, so as to give zest to this session of the association. Among the questions were the following:

"Has Freemasonry so changed that it is not what it was as to its essential principles?" The question was answered by reference to the twenty-fifth landmark of Masonry, to the effect that Freemasonry cannot be changed; that nothing can be added to it, and nothing taken from it.

"Is it possible that persons who stand high in the church are, in some cases, spared the most humiliating parts of initiatory ceremonies?" Answered in the negative by an ex-Mason. Rev. W. Fenton told how one who had taken many degrees in the Rite of Memphis had told him that when men were squeamish sometimes, some of the ceremonies were set aside.

In answer to the question no one present had any knowledge that the Freemasons in Mexico had abolished the death penalty.

"Has a voluntary association a right to administer oaths?" was answered in the negative.

EVENING SESSION.—The church was crowded, many of those present being secretists.

The first speaker of the evening, Rev. J. P. Doud, being unavoidably absent, Rev. Wm. Fenton, of St. Paul, Minnesota, occupied the evening in a discussion of the "The Relation of the Bible to the Claims of Freemasonry and other Kindred Societies." He said:

"The Bible speaks of two kinds of worship—the worship of God through Christ, and devil-worship. Devil-worship has been called by different names and has assumed different forms in different ages and lands. In Egypt it took the form of the worship of Osiris; in Phœnicia it took the form of the worship of Tammuz; in Moab the form of the worship of Baal-peor." The speaker related the fables on which these forms of worship were founded, and then, quoting Rebold, showed by that author the connection of Freemasonry with these systems of idolatry and heathenism, and the similarity of the rites of modern Freemasonry to the abominable rites of these ancient mysteries. He set forth the origin of the speculative Freemasonry in an assembly of four lodges of "pot-house companions," as Rebold styles them, in London, in the beginning of the eighteenth century. He then proceeded to describe the initiation and other rites of the three degrees of Blue Lodge Masonry and analyzed their obligations, showing their immoral character. He called on any Mason present to deny, if he could, the truth of any of his statements; but no one responded.

WEDNESDAY MORNING SESSION.—After devotional services, the time was given up to business. The constitution was, according to previous notice, revised and amended, and the treasurer was instructed to have 1,000 copies printed for the use of the association.

The Committee on Nominations reported. The report was amended and adopted and is as follows:

President, Rev. J. A. Greer, Columbus City.

Vice-presidents, Rev. J. B. Jackson, Morning Sun, and Rev. W. N. Coffee, Burlington.

Secretary, Rev. T. H. Acheson, Hopkinton.

Treasurer, Rev. L. Mendenhall, Fairfield.

The Committee on Resolutions reported. The report was amended, discussed, and adopted, and is as follows:

RESOLUTIONS.

WHEREAS, Secret orders are very numerous and very strong in our land; and

WHEREAS, From the publications of the orders and their outward workings, as well as from the testimonies of seceding members, their principles and character may be well known; and

WHEREAS, We believe them to be anti-Christian and anti-republican; therefore,

Resolved, That we lift up our testimony against organized secrecy as wrong in principle, contrary to the Word of God, and in conflict with the example of Him who said, "In secret have I said nothing."

Resolved, That those orders which profess to fit men for a better world, while they reject Jesus Christ and the Gospel plan of salvation, tend to lead men to destruction.

Resolved, That the obligations of secret orders, exacted before the secrets are revealed, are ensnaring to the conscience; and destructive of spiritual freedom.

Resolved, That every man should inform himself as to the character and tendency of these orders.

Resolved, That it is the duty of every minister of the Gospel to bear faithful testimony as to the heathen origin, corrupt character and evil tendency of secret organizations, and to warn men of the sin and danger of connection with them.

Resolved, That inasmuch as we perceive the impracticability of the church being faithful in the matter of caring for the poor while retaining members of secret societies in her fellowship; therefore we call upon all denominations of Christians to withdraw fellowship from all members of secret orders.

WHEREAS, The prohibitory law of the State has been of incalculable and immeasurable benefit, directly conducing to the actual well-being of the State, and indirectly a blessing to the world; therefore

Resolved, That we deeply regret the political movement to set aside the present law and to substitute local option for prohibition.

The afternoon session was given largely to the hearing of addresses.

Rev. J. B. Jackson was on the program to speak on "The Duty of the Church in Respect to Organized Secretism;" but was detained from the convention by sickness in his family.

Rev. J. A. Greer, by invitation, took his place. He said he was opposed to secret orders because they kill a man's spirituality. If you want a man for work in the church, you do not lay your hands on a lodge-man. The speaker was opposed to all secret orders, the minor as well as the major orders. He had satisfactory evidence that the Grand Army of the Republic is an oath-bound order. This was the testimony of one who, having been a member, withdrew from the order and united with his church. The speaker had high respect for old soldiers. The blood of heroes flows in his veins. His father lies among the unknown dead on the battlefield of Gettysburgh, but he would not unite with the Sons of Veterans, or any such order. The attitude of the church should be that of opposition to all secret orders.

The next address was by Rev. C. D. Trumbull, on the subject, "How to Save Young Men from the Lodge."

This was followed by a paper by Rev. W. N. Coffee on "The Nature and Grounds of our Opposition to Secrecy." The writer of the address was not able to be present on account of sickness. His paper was read by Rev. T. H. Acheson. The writers of those two addresses were requested to furnish copies for publication in the *Cynosure*.

The closing session of the convention was held in Music Hall, which was well filled to hear President C. A. Blanchard discuss the subject, "The Duty of the Hour Respecting Secret Organizations." After introductory remarks, the speaker called on those who belong to secret orders to show where they stand by rising; then on those in doubt; and, last, those opposed to secrecy, and found persons present belonging to each class. The duty of the hour was shown to be:

1. To study the subject.
2. In forming opinions, to see that they are based on the Word of God.
3. Having formed our opinions, to maintain them.

(*Continued on 8th page.*)

CORRESPONDENCE.

ENGLISH LABOR PROBLEMS.

DERBY, Eng., Nov. 2, 1893.

EDITOR CYNOSURE:—The labor troubles of this country have become very embarrassing and obstructive to progress. At the root of the whole is the present coal strike, which, has now lasted for fourteen weeks. This has affected all other trades, for no extensive industry can be carried on without coal. The dispute between the coal owners and the miners is one which while discreditable to the intelligence of the nineteenth century, is also disastrous to the general interests of the nation.

Between three and four months ago the coal proprietors came to the conclusion that a reduction of 25 per cent in wages was needful in consequence of the conditions of trade, and against this a determined opposition was raised by the men. The masters then offered to submit their case to arbitration, but this was rejected by the Miners' Federation.

In the year 1888 a rate of wages was paid, upon which advances were occasionally made up to August, 1890, when it was found that the increase amounted to 40 per cent above the amount paid in 1888. This advance has been secured mainly as a result of an organization called the Miners' Federation. A counter-organization was formed by the coal owners, and is known as the Coal Owners' Federation. The two federations have been, and still are, in active opposition to each other. The Miners' Federation has hitherto absolutely refused either to accept a reduction or

submit the questions in dispute to arbitration. As a result, the various industries of the country have become paralyzed and the loss of millions of money in wages has brought distress and starvation into tens of thousands of homes.

A disastrous outcome of the whole has been the inauguration of a series of riots and disturbances of peace of the country. Such has been the opposition of the Miners' Federation to the getting of coal, that wherever men have gone into the pits to get coal, even for the working of the pumping engines, to keep the pits from being flooded, riots have been raised, and both the men and the property threatened with destruction. The police and military have frequently been called upon to quell the uprising. At Featherstone, near Wakefield, Yorkshire, the most disastrous collision occurred, where, after terrible provocation on the part of the mob, the Riot Act was read, and on the rioters refusing to disperse, six of the soldiers were ordered to fire, when three persons were shot dead and several others were wounded. Two of the men who were killed happened to be merely onlookers, but standing in the line of fire received the bullets which were intended for the rioters. During the week a sort of terrorism had prevailed throughout the locality, while in Wakefield business had to be suspended, as the presence and conduct of the rioters indicated that the town would be sacked. When, however, it was seen that the lives and property of the order-loving citizens must and would be protected, the disturbances gradually subsided. Meeting with some gentlemen from Wakefield, a few days later, in answer to inquiries respecting the conflict at Featherstone, they said that the general opinion of the people living in the locality was, that the firing of the soldiers was an act of "merciful severity," but for which, many other lives and a vast amount of property would have been destroyed.

In order to bring about a settlement of the unhappy disputes, conferences of the opposing parties have been held, but in vain. The mayors of several large towns and cities have met in conference, with a view of mediation, but their efforts, which for a time gave promise of good results, were unsuccessful. Hitherto there has been a mutual distrust of each other, and each party has entered the conferences with the determination of "no surrender." Of course more harm than good has resulted from such a spirit, and both men and masters have left each other with a stronger conviction than ever in the righteousness of their own cause, and in its ultimate triumph. Both parties seem to have improved during the last few days, if we may judge from the tone of their remarks, which leads us to hope that the next united conference, which is appointed to be held in London, will be of a more pacific character. We most heartily hope that it will not disappoint the prayers and expectations of those who are not only anxious for a settlement of the dispute, but are also solicitous that something may be done that will make such disasters impossible in the future. Men who are persuaded of the rectitude of their cause ought not to refuse to submit their case to the judgment of impartial arbitrators.

(Rev.) J. BOYES.

COLONIZATION.

MONTEER, Shannon Co., Mo., Nov, '93.

EDITOR CYNOSURE:—Those who earn their living by the sweat of their face, the majority of whom are tillers of the soil, have undoubtedly been made to feel that to live in close proximity to those who are not identified with any lodges would be more pleasant than otherwise. They would thus have less dealings with those by whom they would otherwise be boycotted while striving to gain a livelihood for themselves and their families. We have here, in this vicinity, splendid opportunities for those to settle in colonies, who are tired of lodge influences, securing cheap farms. Improved farms can be bought at from $10 to $15 per acre, and wild timber lands at from $3 to $6, but are now advancing on account of the immigration. Being interested in having this section settled by those who are free from obligations imposed on them by lodge oaths, I am willing to give descriptions of the country to all such who will enclose a few stamps for postage and stationery. Yours for freedom,

E. UMBRIDGE.

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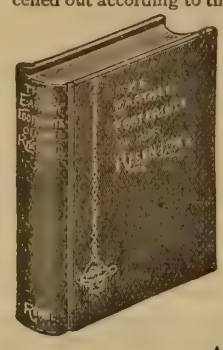

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(*From secret society papers.*)

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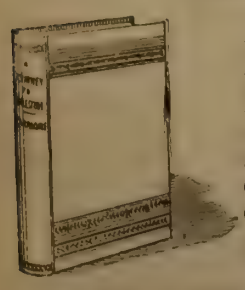

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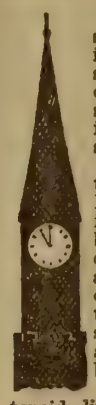

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, NOVEMBER 23, 1893.

THE LESSONS OF THE LATE ELECTIONS.

The Republican landslide of November 7 was the fitting counterpoise of the Democratic triumph of a year ago. It shows that the people are not so much wedded to parties that they cannot change when any real or fancied interests are menaced by the party in power.

Doubtless the popular mind is often impatient and unreasonable in its demands. Thus, the labor riots of 1892, for which Mr. Harrison was in no way responsible, were among the prominent causes of his defeat.

The financial depression of this year has been the main reason for the reversal of the verdict. It would be hard to tell how Mr. Cleveland or the Democratic party is responsible for it, since nearly all national legislation remains as it was left by the Republican administration.

There are doubtless other causes that have tended to this result. The want of unity and harmony among the Democrats in dealing with the silver problem, the unseemly bickerings and strife in the United States Senate, and the mistakes made in a very needful reform of the pension administration—mistakes which have arrayed against the administration not only those who were getting pensions by fraud, but, also, almost the entire G. A. R., whose half a million of votes are no small factor in determining elections.

The A. P. A. is also beginning to demonstrate its political power. It naturally antagonizes those who are in the administration, whether State or national. It is but a repetition of the Know-Nothing movement of a generation ago, and will doubtless run a similar course. Happy will it be if it does not, as then, result in riots, arson and murder. One thing is certain, the people will not long tolerate a secret political party.

In Iowa there was, besides other causes, the great whisky interest. Heretofore this interest had gravitated towards the Democrats, but now has swung back to the Republicans, and, by the help of the conservative temperance vote, has elected Mr. Jackson.

The probable result seems to be the restoration of the license system, with all that is implied. There is reason to think that the great mass of the people still believe in the principle of prohibition, and will some time rise up and vindicate it.

Looking at the result as a whole, there is a mingled feeling of sadness and satisfaction. Looking at the vote of Iowa, one can hardly regard it except as an afflictive dispensation of Providence, which is among "the all-things that work together for good" to the people of the Lord.

There is some satisfaction in thinking that in the great State of New York, injustice and political trickery have been rebuked.

What the effect will be on next year's Congressional elections, and on the vote of 1896, remains to be seen. Doubtless the Democrats will be put on their good behavior, and national legislation will be of a more conservative character.

EXPERIENCES WITH MASONS.

The following are extracts from private letters received at this office:

"I am no friend to Freemasonry, and, if you desire it, I can give you a short and true history of some of the evil it has done. At present I would like to have you publish the following; but withhold my name, for my life would not be safe were it known that I gave you the information:

"Lebbeus Armstrong (founder of the first temperance society in the United States) was a Presbyterian minister in the town of Edinburgh, Saratoga county, New York, where I was born. He renounced Masonry in the pulpit, and he and my father were friends; and he made known to my father the signs and grips of the fraternity. My mother's brother, a Mason, found this out (through my mother, I suppose), and informed the lodge. They then solicited my father to join the fraternity, but he declined, promising, however, to never expose the secrets which Mr. Armstrong had confided to him. This was unsatisfactory to them; and because he would not become a Mason, they induced my mother to leave him. This was when I was six years old. My mother took me with her into Connecticut and, in the night, left me among entire strangers. She then returned to the State of New York.

"The man with whom I had been left, whipped, pounded and abused me terribly, and I suffered cruelties that a dumb beast ought not to experience.

"After I had been with him about a year, my mother returned, carried me back to New York, and again placed me among strangers. There my father found me, and from then until his death we remained together, notwithstanding the efforts of Masons to separate us.

"My mother was very angry because I would stay with my father. Subsequently she married a wealthy man, who died leaving her in good circumstances. I know that it is through Masonic influence that she has thus misused me."

ANOTHER CASE.

"Several years ago the Masons stole a child from its parents and took her to Eastern Iowa, placing her among the Kinesaw Indians, hoping that she would never learn her name and parentage. When she was twelve years old they compelled her to marry a man forty years old, and an outlaw. They intended that he should be the destroyer of his child-wife, but through the protecting influences of some good women her life was spared. Although he made several attempts to murder her, she was enabled to obtain a divorce from him. Even then he pursued and shot at her through a window.

"After leaving her husband she studied for eighteen months and was taught by an old English lady. After that she attended a seminary at Elgin, Ill.; then learned the trade of a milliner and mantua-maker, as a means of supporting her three little children.

"All her life the Masons had followed her vindictively. On his death-bed her foster-father confessed to all they had done to destroy her life and to rob her of her inheritance. From him, also, she for the first time learned her true maiden name.

"For the past fourteen years the Masons have tried in all possible ways to destroy her, covering up their designs by their silent and brutal methods. At last they attempted to place her in an insane asylum at C———, and she has sturdily resisted them, from the commissioners of insanity of ——— county to the State Supreme Court. They have tried to kidnap her; they have assaulted her with intent to kill; they attempted to hire people to poison her, and these people, not receiving pay for their efforts, gave her their affidavits of this conspiracy. In fact, she has proved herself a heroine, and has written her experiences for publication in a book."

A MASON'S WIFE.

"I had quite an experience with an old Mason about a month ago. I asked him to spare me a little money to help a poor, sick woman, who then had a dead child in her house, with no means to bury it. He replied that he believed in everybody helping themselves, and that I was a fool to help others or to ask help for them. I, knowing that he was a prominent man in Masonic circles—a Knight Templar—asked him if he learned that kind of golden rule in the Masonic lodge-room. He answered that if I could only be down in the lodge-room, some night, I would learn sense there. I told him that I knew all that they do there. To this he replied that maybe some one had been giving me 'a lot of that *trash*' from Chicago. He also added that some one had given him a lot of it, 'but it is all lies.' I said, 'Oh, no; when these men became Christians, they told all about the lodge business;' but he sneered and replied that they ought to have been sent where Morgan was; that there is no God; that nature is God; and that when *he* died they might bury him in a dung-hill for all that he cared.

"Another man, whose home is near mine,—a merchant—told his daughter that there was a man came into his store and told him of a strange thing at the World's Fair—a little monument, saying something about a man who was murdered by Masons, with all sorts of lodge things advertised; and a tall man with a long beard had a crowd about him, whom he was telling all about secret societies; and he said that he was more interested in that than in almost anything he met, while the man was telling all about the orders. 'Do you believe he knows?' 'Yes, replied my husband; 'for I have a friend who has the books, and I have seen them.' He asked my husband if he knew the address where the books could be bought, and he told him to send to the National Christian Association, Chicago. The merchant said that he was going to send for them. I suppose that he will have them sent to his office in the city, for if they were sent to his house, the women might be curious."

These are a few of the specimens that come to us by mail. The originals are preserved in this office.

A CHANGE.

The degree of Rebekah, in Odd-fellowship, has long been considered (by the brethren) "the crowning excellence of the order." It originated, at the suggestion of Hon. Schuyler Colfax, who also wrote its ritual, in the Grand Lodge of the United States, in September, 1851, and it went into operation on the first day of January, 1852.

Several special reasons were advanced for this addition to the work of the order. Prominent among these were the following: Its social character promised to increase the resources of subordinate lodges, and to allay any opposition to the order in Odd-fellows' families, owing to the exclusion of women from its meetings. It must be admitted that with these characteristics it became popular, and has flourished exceedingly as a female side-degree.

By recent decisions of the Grand Lodge, however, the Rebekah degree now becomes a separate order, holding the same relation to Odd-fellowship that the Order of the Eastern Star does to Freemasonry. The necessary changes in the constitution and ritual have been made, and the N. C. A. will soon be able to furnish the new and complete work to its patrons. Due notice of its publication will be given in the *Cynosure*.

IOWA ANTI-SECRECY REFORMERS (*Continued from 5th page*).

4. In talking over our differences, try to keep sweet tempered.

5. Let us lay the secret society question beside the Word of God and see wherein they differ. The spirit of the Word is openness; the spirit of the lodge is concealment. Secret societies violate the example of Christ. He said nothing in secret. They violate the command of Christ. He said: "Let your light shine."

The lodge system is antagonistic to the church of Christ. It teaches salvation without Christ. It strikes at the root of the family tree.

President Blanchard held his audience for more than an hour and a half, his address being, in spirit and in power, one of the best the writer has ever heard from him or any other on the subject.

In closing this report, we must say that our convention was a success. The attendance from abroad was not all that could be desired, but the local interest was good. The lodge-men were so stirred by the announcement of the convention that they had secured Rev. Mr. Geiger, of Marion, Iowa, to follow, on Friday evening of the week, with a defence of secrecy.

C. D. TRUMBULL, *Reporter*.

REFORM NEWS.

NEW ENGLAND SECRETARY IN CANADA.

HAMILTON, Ontario, Nov. 13, 1893.

Leaving Chicago on the 9th inst., we have found the promised guidance and protection of our heavenly Father unfailing. Brother and Sister Loveless, committing their daughter Gertrude to Mrs. Stoddard's care, were the last of the many dear friends to say *farewell*.

Our journey to Detroit was marked by no event unusual in rapid railroad transit. Leaving there at 9:30 P. M., good Sister Carnes assigned us to comfortable quarters, where, oblivious to surroundings, we experienced the blessing of those to whom "He giveth sleep." Sisters Foote and Milton added new zest to our social entertainment at an early hour, and by the wise forethought and kindly ministrations of this trio of "elect ladies," nothing was omitted that could

enhance the fellowship and profit of social, intellectual and spiritual enjoyment. After the morning meal and family worship, my time was devoted to business, while the ladies occupied the day in seeing and taking notes of the city. Returning at evening, each brought a good report, and a time of refreshing in social worship was the cheering prelude to dreamless and refreshing slumber.

Reaching Toronto, Canada, at 8:10 P. M., we were soon quartered at the "St. James," where we had excellent service in every particular, at very reasonable rates, although somewhat annoyed by the hilarious demonstrations of the "Ontario Poultry Growers' Association," holding their annual festival in the room directly under our apartment.

The next morning found us knocking at the door of Bro. Wm. Jones, where we met a hearty response, and were right royally entertained by his son, Ruber James, his estimable wife and himself. Here we learned that I had been advertised to speak in the Y. M. C. A. Hall on the previous evening—an arrangement of which I had no positive knowledge, and which, had I known, I could only have reached at a late hour, owing to a collision between our train and a horse and carriage, in which the latter was demolished and the former delayed, though no one was seriously injured.

We were re-inforced at this point by the arrival of Bro. Robert Jones, whose labors have been abundant, and his amiable and accomplished sister Mary, to whose kind and unselfish attention we are indebted for timely encouragement and needed rest.

A second lecture had been announced for Friday evening, at which Bro. Robert Jones presided. On taking the chair, he explained the object of the meeting and the nature and importance of the work in which we are engaged. The attendance was limited, doubtless owing, in part, to the disappointment of the previous evening; but those present gave diligent heed to the things spoken. No one responded when an opportunity was given to reply, and the meeting closed with the benediction. Had it been practicable to continue the effort, this single meeting would undoubtedly have proved a successful introduction, but more is required than a simple newspaper announcement to secure an audience in communities where there is no organized effort, or church that publicly testifies against the lodge iniquity. Many, quietly averse to the lodge, stand aloof from the movement until they are furnished with facts germane to the discussion, and are thus actively enlisted in the conflict. Toronto is, in my judgment, a hopeful field, where a month's judicious, energetic work would result in a permanent anchorage of the anti-lodge reform.

At Toronto our paths diverged, Mrs. Stoddard and Miss Loveless taking a train direct to Boston, *via* Montreal, and I to Utica, *via* Niagara Falls—both feeling a sense of relief from the routine of daily duties of the World's Fair, and in the prospect of enjoying exemption from restaurant fare, and a return to the regularity of home-life among old friends at the "Hub."

JAMES P. STODDARD.

FROM REV. WM. FENTON.

ST. PAUL, Minn., Nov. 17, 1893.

DEAR CYNOSURE:—We had a very interesting and profitable convention at Hopkinton, Iowa; it seemed quite opportune and providential, on account of the great havoc which the lodges are making with the souls of men in that place, and the great affront they offer to the Almighty by reason of their impious and unblushing idolatry. Surely, as the prophets would say:—"And they will deceive every one his neighbor, and will not speak the truth. They have taught their tongue to speak lies;....through deceit they refuse to know me, saith the Lord. Therefore, thus saith the Lord of hosts, I will melt them, and try them: for how else should I do, because of the daughter of my people? Their tongue is a deadly arrow; it speaketh deceit. One speaketh peaceably to his neighbor with his mouth, but in his heart he layeth wait for him. Shall I not visit them for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?" Jer. 9: 5–9.

The Freemasons of Hopkinton anticipated the State anti-secret convention by advertising a champion of their base idolatry, in the person of one who is both a Freemason and a Congregational pastor, to speak in the town hall on the Friday evening following the convention. But we found many friends of truth in that village, who love the Lord, and therefore hate all secret societies, and will fight against the lodge with their Lord Jesus Christ. They received the convention with great cordiality. Yours truly,

W. FENTON.

FROM THE PACIFIC COAST AGENT.

EDITOR CYNOSURE:—On the 30th of October I left my home in Philomath, Oregon, for a thirty-days' lecture tour in Idaho, Washington and Eastern Oregon.

From Portland I took the Union Pacific to Moscow, Idaho. After leaving Pendleton, Ore., I saw more wheat than in all my former life.

Wheat is the *stock in trade.* Wheat seems to be about all the people want; and they have wheat enough and to spare this year.

The fall rains sat in early and caught the farmers in various conditions. Only a few had their grain secured. Most of it was in the field, either in sacks, or piled up loose, or stacked in sheaf, or headed and stacked, or still standing in the straw. Not a small amount was in the latter condition. To-day (Nov. 9), thousands of acres stand in the fields unharvested—wheat that will average thirfive bushels per acre. By this time the reader will get the idea that I am in a wheat country.

The sturdy farmers are badly discouraged. This misfortune comes entirely unexpected, and finds many of them in debt, which they expected to pay with their wheat crop. The crop being spoiled, they are disappointed.

One man told me yesterday, that he threshed 12,000 bushels of wheat, and would not have good wheat enough for their family use. I think, with their fine soil, they will "dig out and pull through." Were it not for the hard times and the difficulty of securing loans, they would easily come out all right.

As usual, the present administration is being blamed for our financial troubles. Woe to the President and his party, were they depending on their election this fall!

I landed in Moscow, Idaho, on the 31st of October, in a snow storm. It appeared to me that I was in another world than that of the mild, gentle Willamette valley.

Having been requested to reach Juliaetta, Idaho, by the 31st, I took a local freight train from Moscow, via the Northern Pacific, and ran to Kendrick, within four miles of Juliaetta, that night. As we pulled into Kendrick the engine cut loose from the train, side-tracked, and the train was in the hands of one brakeman. Being on a down grade he failed to manage it, and against the bumpers we went, smashing up about everybody and everthing in the caboose. I picked myself up and out, to find myself very little the worse of the wear; merely minus a small patch of hide and cloth from each knee.

The next morning, at seven, I arrived at Juliaetta, at the home of Rev. J. A. Kenoyer, who took me to Leland, where I spoke to quite a respectable audience on the 1st and 2d, notwithstanding rain, mud and darkness.

During my address on the lodge, I took occasion to remark that the so-called *good men* of the lodge would falsify every time about the secrecy of the order. After the meeting closed, the owner of the town site met a Christian Mason in the postoffice and asked him if it is true that Boaz, Jachin, Shibboleth, Tubal Cain and Mah-hah-bone are Masonic passwords? He immediately answered "They are not;" whereupon his questioner replied: "The lecturer said to-night that you would deny it." The Mason had business that seemed to demand his attention elsewhere about that time.

Here I secured four *Cynosure* subscribers, and distributed nearly 100 of the Weed tract.

Next, I went to Bald Mountain church, where I spoke three times, including the Sunday-morning sermon, for Elder Kenoyer, at his quarterly meeting. The services were excellent. I secured four subscribers to the paper here, and about seventy-five signatures to our anti-secrecy constitution.

Next I spoke at Juliaetta, to a good audience, secured one subscription, and passed on to Guy, Wash., where I had a fair attendance, considering the extreme weather. Here I secured two subscribers, distributed quite a number of tracts, and obtained a few signatures to the constitution. I am at present at Pitts school-house where I spoke last night on intemperance, and am to speak to-night on the lodge.

I will say that it has rained every day since I left home; has snowed three nights, one of which it was three inches deep. The weather has been all our enemies could desire; yet the meetings have been attended much better than I had anticipated.

Owing to the extremely hard times the collections have been small—about sufficient to pay expenses on the grounds. I must, therefore, depend on some help elsewhere to pay my fare from and to my home. Let friends pray for our continued success.

Revs. J. A. Kenoyer, John Black, E. Harrow, J. L. Pearson, J. Kenoyer, and M. C. Pearson, whom I met on this trip, are staunch anti-secrecy men.

P. B. WILLIAMS.

UNIVERSITIES OF KANSAS.

LAWRENCE, Kan., Nov. 9, 1893.

DEAR CYNOSURE:—On Tuesday, the 7th inst., I went to Lecompton and visited the United Brethren Institution, called Lane University. It is under the control of that part of the church called the "Liberals," who allow their members to join secret lodges. But there are quite a number here of the other branch of the U. B. church, called "Radicals," who cannot fellowship secret societies. They seem to be prospering, and have built themselves a fine new meeting house. The pastor of the "Liberals" proposed that they should hold a union revival meeting, which they did, but without any conversions resulting.

They received me very cordially, and I spoke a little while in the woman's missionary meeting, which I was invited to visit. Rev. Mr. Hope, who preached for them last year, was an earnest reformer. There are a number who take the *Cynosure.* I found it in the reading room of the college; also J. Q. Adams on Masonry. Prof. Wm. V. Ingham, the librarian, told me that they would receive our reform books, and place them in the library for the benefit of all. Bro. S. C. Hart entertained me very kindly, and the next day I went on to Ottawa.

The university here is large, and is a Baptist institution. I found the *Cynosure* on file in the reading room. Prof. Merrill, the librarian, said that he had been in office there so short a time that he would rather I should go to Dr. Colgrove, the president, about the anti-secrecy literature. The president told me to send the books, and that there would be no trouble about them.

I then went on to Baldwin, to visit the Baker University, which belongs to the Methodist Episcopal church. A great crowd of young people were gathered in the large chapel in the morning. They were of both sexes, and seemed like an army who were determined to conquer the field of science.

Prof. Wood, the librarian, took the titles of the reform works which I proposed to place in the library; he said they had none of them, but they would willingly receive and care for our books, and place them where all could read them.

So I went back to Lawrence to make arrangements to go to Topeka and Emporia. Upon the whole, the people of Kansas are well disposed to give the anti-secrecy side a fair hearing; although many public men have been drawn into the lodge, and have sold their birthright of personal freedom for a mess of pottage.

But I must close, hoping to report again in a few days. Yours, S. F. PORTER.

An open letter has been addressed to all friends of the anti-secrecy reform, by a committee of the Michigan conference of the Wesleyan Methodist church, consisting of Rev. S. A. Manwell, Rev. H. A. Day and E. Pennoch, calling for free-will offerings with which to erect a suitable monument in memory of the late Rev. John Levington, the reformer and evangelist. Contributions for this purpose may be sent to Rev. S. A. Manwell, Pittsford, Hillsdale county, Mich. It is desirable that he should receive them at the earliest possible date, that the work on the monument may be commenced by the first of May next. Mr. Levington was an able advocate of our reform.

The Home.

THY WILL BE DONE.

Thy will is to bring the summer
Into the hearts of men—
The singing of birds in the morning hours,
The noontide glory of myriad flowers,
The healing beams, and the rippling streams,
And the Eden life again.

Thy will is to make men holy
With the gift of Christ to all—
Is to banish sin from the weeping earth,
And fill the cities with sweet, true mirth,
And make love king till the world shall sing
In joyous festival.

Thy will is to make men happy
Through the loss of a load of care—
Is to make the lives of the children glad,
While even the aged are not sad,
And to lift hope's light through the darkest night,
And to bring joy everywhere.

Thy will is the world's redemption—
The world to its Saviour given.
O Father! soon may the morning break!
And the prayer be answered for Jesus' sake,
Thy kingdom come, and thy will be done,
On earth, as it is in heaven.

—*Marianne Farningham.*

ONE OF MANY.

BY MRS. VICTORA ALEXANDRIA STONE.

I was reading, some time ago, an article in a late paper about the persecution of the Christians under Bloody Mary, and the writer coolly remarked: "Doubtless many of the events related never occurred. We can judge whether they were true or not by the exaggeration which prevails now-a-days."

Now we know that thousands of Christians were put to death at the period mentioned, for many instruments with which they were tortured have been preserved and have been seen and handled by people of the present generation. Has the authenticity of Fox's Book of Martyrs ever been disputed? Or the persecution of the Waldenses? But the incident I am about to relate I read in a child's paper when about fifteen years old. It made an indelible impression on my mind, and for many years I could not think of it without a shudder. Even now, after more than thirty years, the scene of that awful tragedy is as vividly impressed on my mind as though I had been present. The writer of the article above referred to might hint that it was not true, but I fear that it *is* true. Briefly narrated, the story is as follows: Sometime during the reign of Mary Tudor, a company of martyrs were put to death. Among these were a man and his wife. They were the parents of four children, two sons and two daughters; the sons aged respectively, ten and twelve; the daughters, twins, were eight years old. Not long after their death, another company of martyrs were about to be put to death. Among them were those four children. They were led to the place of execution and one by one was killed by the sword. At last all except those four children lay stretched dead upon the greensward. The executioner paused in his bloody work and glanced towards these children. There they stood, pale and clinging, sobbing, to each other. Perhaps a throb of pity stirred in his heart. At all events he paused in his bloody work and rested his dripping sword upon the earth. At last he spoke to the vast concourse of spectator who had assembled to witness the scene and said: "I will spare those children's lives on one condition, that some one will come forward and die in their stead. They are the children of heretics, but their lives shall be spared if some one will take their place." There was a silence like death. The vast assembly stood pale and speechless. The poor children understood and had hushed their sobs, and stood clinging to each other, pale and trembling with anxiety.

Again the executioner spoke: "Will no one come forward and die for the sake of these children? Blood must be shed, and I give you my word of honor that their lives shall be spared. Bonner will make it right with the Queen." Another brief pause, and a young maiden stepped forward. She was not more than twenty and was plainly dressed, showing that she belonged to the humbler class. The executioner looked upon her with surprise. "Art thou a heretic?" he said. "Nay," she replied; "I am one of the faithful, but I will die if thou wilt spare those children; yet who will care for them? I must know that they will be cared for."

At this a sturdy blacksmith stepped forward and said: "I will take the boys. I lost my two boys last winter." He took their hands and led them aside. "But the girls?" the maiden said. Two widow-ladies, sisters, came forward. "We will take the girls," they said. "I have no children, and my sister lost her baby last winter."

The crowd stood in breathless silence. The maiden removed her bonnet, and her long, black hair fell upon her shoulders. She cast a glance at the bright summer sky above her head, another at the green earth beneath her feet, looked longingly toward her home, which was in plain sight, where her father and mother knelt and knew not what their daughter was about to do. Then, with one swift, tender glance towards the children for whom she was about to lay down her young life, she turned fearlessly to the executioner, knelt upon one knee, clasped her hands upon her heart and bowed her head. The next instant the executioner's sword flashed in the sunlight and the maiden's head rolled upon the ground.

I wonder if telling this story my own way has lessened its interest. I was a child when I read it, but I remember the night I read that story as plainly as though I read it yesterday. For years it haunted me, and the impression it made upon my young heart and mind has never left me.

Do you understand the moral of this story, reader? For it contains a moral. If so, my story has fulfilled its mission, and comments are unnecessary.

Steamburgh, N. Y.

HE BELIEVES IN THE BIBLE.

"In reply to your inquiry, 'What book has helped me most?' writes Congressman Elijah A. Morse to the Boston *Globe*, I have to say that all other books to me may be 10,000 lanterns, but they are not the sun. The book of books that has helped me most is the blessed Bible. I have read it morning, noon and night from my childhood. I once heard a man say, who had committed the book of Proverbs to memory, that he would defy any man to state any circumstance or condition in life that he couldn't fit a proverb to.

"Daniel Webster said of the book: 'It is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rules for conduct.'

"John Quincy Adams said: 'The first, and almost the only, book deserving universal attention is the Bible, the book of all others to read at all ages, and in all conditions of human life.'

"Thomas Jefferson said: 'It will make better fathers, better husbands.'

"Queen Victoria said to an African prince who inquired the secret of England's greatness and glory: 'Tell the prince that this book is the secret of England's greatness.'"

ANECDOTES OF EMINENT MEN.

Soon after Napoleon's assumption of the imperial purple he chanced to meet his mother in the gardens of St. Cloud. He was surrounded by courtiers, and half-playfully held out his hand for her to kiss. "Not so, my son," she gravely replied, at the same time presenting her hand in return; "it is your duty to kiss the hand of her who gave you life."

As Luther drew near the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight, the celebrated George of Treundsburg. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly: "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captain has ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—*D' Aubigne.*

When Daniel Webster first entered Exeter Academy, he was very despondent, because the other boys ridiculed his appearance and manners; but, at the end of the first quarter, Mr. Emery, the principal, transferred young Daniel from the foot to the head of the class. At the end of the second quarter, when the class was mustered, Mr. Emery said, "Daniel Webster, gather up your books and take down your cap." The boy obeyed; and, thinking that he was about to be expelled from school, he was sorely troubled. The teacher soon dispelled the illusion, for he continued, "Now, sir, you will please report yourself to the teacher of the first class. And you, young gentlemen, will take an affectionate leave of your classmate, for you will never see him again." They never did see him in that classroom again; but the day came when the eyes of the nation beheld him.

OLD AND NEW JOHN.

Old John, the fish seller of L———, was a remarkable character, remarkably bad; in fact, so bad that neither God nor man could repair him; he must be made new or be useless; worse than that, lost forever.

He was known as Drunken John, the fish seller. One night he stumbled into a hall where the Gospel was being preached. In bewilderment there he sat, with his big Kilmarnock bonnet on his head. Before long he was surprised to see the speaker come along to where he was sitting, and putting his hand on his shoulder, speak to him kindly. John shrank back and pushed the hand off; not because he was displeased, but he thought it was a little too much for a clean hand to touch his shoulder, which was covered with little more than black rags. But the man of God, with love like that of his Master, looking John full in the face, seeing his misery, wretchedness, and sin, his whole soul was moved with compassion for him. Putting his hand on his shoulder again, he said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

The truth went home to John's dark heart. "God," he thought, "God—God so loved—the world; then God must have loved poor drunken John, for drunken and guilty as I am, still I am part of the world; there is no mistake about that."

His eyes were opened; he saw the wide arms of God's love embracing him. His heart was melted; large, hot tears washed white gutters down his blackened face.

He saw it all—how that God had loved him; and when broken law demanded his life and for him to be punished, God's Son was punished and died in his stead. Poor old John thus received that Son whom God had given. He was saved. "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John went away a new man. For God says, "If any man be in Christ, he is a new creature." Full of joy and peace he went home, at least to the miserable cellar he called home. Such a home! We need not describe it.

On entering the wretched place, his wife and only son were in. Addressing her, "Sal, lass," he said, "I have been converted."

They knew as little about conversion as he had known until that night, and so only muttered, "Drunk as usual!" After a little time his wife remarked that it was bedtime. "Oh! but lass," said John, "I have been converted, and before we go to bed we must pray." "Well," thought Sal and her son, "this is a new thing," but they agreed to kneel if he would do the praying.

Down on their knees they went; but now John was stumped. He had never tried to pray before. He knew nothing of prayer, but his heart was full with a new joy which struggled for expression. He remembered how he used to express his worldly joy, if he had any; so taking off his Kilmarnock bonnet he gave it a swing and shouted: "Hurrah for Jesus." This he repeated three times. That was all of John's first prayer. It came from his overflowing heart. Jesus was the beginning, the middle and the end of it, and through Him it went right to the throne of God with acceptance indeed.

The news spread abroad that John was converted, and the women gathered around him in the street: some to buy fish, but more to see what John was like now that he was converted. Sure enough, there was a great change in him. He was not drunk, not swearing, as before. There

was old John, with his face shining with joy, selling his fish and telling all, "God so loved the world that he gave his only begotten Son." He could not stop its coming from heart and tongue. Many thought they would watch him and see how long it would last. But it soon became too evident for any to doubt John was a new man.

"Father," said the son one day, "if you are to keep converted it would be well if we could get a better house." John said but little, but shortly after, seeing a nice house to let in a respectable street, he went to the landlord and said: "You have a house to let, sir." "Yes, I have. Who wants it?" "I want it."

"Do you think I would let one of my respectable houses to you?"

"You do not know who I am, sir."

"Oh! yes, I know you too well; you are old Drunken John, the fish seller." "Ah! sir, I thought you were mistaken. Old John is dead; I am new John." Putting his hand in his pocket, he pulled out some sovereigns and said, "If you are afraid, sir, about your rent, I will pay in advance." This was too much for the landlord. John's words and actions went together. He got the house and lived in it for long, telling to all around what great things the Lord had done for his soul.

John would say, "He loved me and gave Himself for me." Won't you receive Jesus now, rejoice in being saved, and live to please your Redeemer?—*Tract.*

"IF I WERE A BOY."

If I were a boy I should keep my own secrets, except as I revealed them to my father and mother for the sake of securing their advice; I should never speak a word to anyone who might be worried by it, and speak kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination, and no foul words on my tongue, give no smiles, but give the rather black frowns and prompt and fierce reproof, to any comrade who dared, in my presence, to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say: "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world."

I sho uld treat my little folks kindly, and not tease them, show respect to servants, be tender toward the unfortunate—and all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who learned, when he was a boy, to govern himself, to be firm in right willing, and to keep up the terraces in God's garden on the hillside.—*Dr. J. H. Vincent.*

COLORED GLASSES.

"Oh, dear! I do not see why it is," exclaimed Grace.

"And when you are always so ready in every good work," answered her mother.

"What is the matter?" questioned Aunt Mary.

"So many slight me of late, and are so cool when Imeet them."

"Are you sure, dear, that you do not see them through colored glasses?"

"Why, what do you mean, Aunt?"

"Just this. Take a piece of colored glass and look through it, and see how everything has the shade of the glass. Are you not inclined to look on the dark side of things? You imagine people are cool to you because you look through gloomy glasses. They may be preoccupied, or your gloominess repels them. Try a change. Look on the bright side and meet people with a smile and cheery greeting, and see if your colored glasses do not become clear and white."

The next morning Grace came home smiling from a trip down town. "Oh, Aunt Mary, 'tis truly so! I met Mrs. H———, who was so cool, and when I tried your plan she stopped and shook hands, and asked if we were all well. She says they have been so anxious about her brother's illness that she has neglected her friends. I am going to keep it up, and if people do not respond cheerily I am going to think they are worried, or have the blues, and are not thinking of me."

"Well, well," exclaimed her mother; "behold how great a fire a little matter kindleth. Here I have been fighting your battles in the church when there were really none to fight. I thought people slighted you. Mary has given us a lesson."

"Yes, 'tis a remedy I never knew to fail," said Aunt Mary.

If you get the blues, go and do some kind act and they will disappear.

"This world is not so bad a world
As some would like to make it;
But whether good, or whether bad,
Depends on how we take it."

"As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness."

—*Herald and Presbyter.*

TEMPERANCE.

THREE SCENES.

The groggery lights in splendor shine
Across the spotless snow;
The polished pumps and sparkling wine,
Ah! how they foam and flow.
What merry cheer, what ample grace,
What plenitude of wit;
Time hastens at his swiftest pace,
And who would slacken it?

But here's a spot where Time, alas!
Moves on with slower tread;
No cheerful quip or merry glass
In this—the drunkard's shed.
Exhausted sorrow, wrapt in sleep,
The tear-stained faces still;
God's anger burns, while women weep,
And Satan has his will.

The night winds hurl across the waste
A thousand drifts of snow;
In roaring might and angry haste
The stormy chargers go.
Look! in the ditch beside the road,
A white and silent wreath;
Unmarked of man—observed of God—
A sepulchre of Death.

Your work is done, ye foes of man,
The snow may hide to-night;
But God has seen, nor mountains can
Conceal it from his sight.

—*G. M. Cox, in the Templar.*

TO THE RESCUE OF IOWA.

To All Prohibitionists:—The vote cast on the 7th of November by the Republican and Democratic parties in Iowa is already claimed by the saloon oligarchy as an almost unanimous demand of the people for the repeal of the prohibitory law. If that assumption is not challenged and rebuked in the most emphatic manner, the repeal of the law by the Legislature, which meets early in January, may be confidently predicted.

We positively assert that tens of thousands of men cast their ballots for Jackson or for Boise solely on account of so-called national issues, who would now gladly sign a protest against the repeal of the law. These, if enumerated with the Prohibition and Populist party voters, would comprise a majority of the citizens of the State, who should manfully sustain the weak prohibition majority in one branch of the Legislature. Would not the Prohibition party of Iowa, which has just made a gallant fight and splendid gains, prove recreant to duty if it failed to step to the front and champion the cause of the people as against the saloon forces, who are now glorying over their apparently overwhelming victory?

Iowa Prohibitionists will not falter in this perilous hour—but we dare not hope for success without the aid of our friends abroad.

Repeal prohibition in Iowa and the cause in every State is weakened and the enemy strengthened, and shouts of ribald victory will go up from every saloon and its supporters in the country.

Our purpose is to place several speakers in the State at large and one or more workers in each of our ninety-nine counties, to hold meetings in every village and school district, to arouse the Christian and public conscience, to solicit every voter to sign a protest against repeal, to distribute literature showing the fallacy of local option, license or mulct as a restrictive measure and a step towards prohibition in a prohibition State, of which many of our citizens are not well informed. A few speakers are already engaged and will begin work at once. Many more efficient and consecrated workers are needed.

To meet the great expense of this undertaking we look for help from Prohibitionists in all the States. The perils of delay cannot be written or spoken. Will you not rally to our help and partake with us of the joys of victory? Remittances made to the Treasurer of the State Committee, R. M. Dibel, Washington, Ia., will be promptly acknowledged and the funds honestly and judiciously applied. The press friendly to this movement will please solicit and receive funds for our urgent needs. Hopefully yours,

Isaac T. Gibson, *State Chairman.*
Salem, Iowa, Nov. 10, 1893.

WOMEN INEBRIATES.

Doctor Hugh Richard Ker, who at one time kept a retreat for women inebriates, also told the committee that the curative process with women is especially difficult. They are very inventive and resourceful in their determination to get something to drink. Dr. Ker is responsible for the illustrative story of the curling tongs. The women in his retreat first got their curling tongs. Then, as curling tongs must be made hot, they got some methylated spirit for the lamp. Next, by various devices, hot water, sugar and lemon juice were obtained from one of the maids. And so out of curling tongs came grog and a state of intoxication shocking and startling to the proprietor of the retreat.

Here a member of the committee recollected that a doctor had told the members of Parliament who inquired into this subject in 1872 of a woman patient who drank blacking because there was alcohol in it rather than not have something alcoholic. "I quite believe it," said Dr. Ker; but surely some one will say that there is too much blacking in this story of woman drunkards. Another Doctor Kerr—Dr. Norman Kerr—referred to cases in his practice of ladies well weaned from alcoholism, and did not argue for the detention of women longer than men. Dr. Street, who has also had experience of women in retreats, accounts for the inequality of men and women in regard to the drinking habit by the fact that the women are screened for a longer time and have become very bad before their cases are brought to the notice of a physician while their cure is more difficult because they have fewer occupations to divert their thoughts than men. This harmonizes with Sir Andrew Clark's view that occupation is a part of the curative process, as the want of it is very often the reason of the disease.—*London News*

PROHIBITION BUILDS CITIES.

It is sometimes claimed that prohibition retards the growth of cities, and prevents an increase in population. The Muscatine (Ia.) *Journal*, a Republican paper, has investigated the matter in Iowa and effectually disproves the claim by the following showing:

"The persistent non-enforcement cities increased in population on the following ratios: Dubuque, 36.20; Davenport, 23.09; Burlington, 16.02; Keokuk, 16.37; Council Bluffs, 18.88—total, 110.56. The persistent enforcement city of Des Moines beat all these five cities, having increased 123 55 per cent during the same period. The partial enforcement cities of Clinton, Muscatine, Cedar Rapids and Ottumwa also beat the five persistent non-enforcement cities, viz.: Clinton, 50.45; Cedar Rapids, 78 35; Muscatine, 38.00; and Ottumwa, 85 50—total, 232.38 per cent, or more than double the net per cent of increase in the non-enforcement cities."

And yet the Republican party in Iowa has repudiated the State prohibition law, and surrendered to the law-defying liquor-sellers, whose criminal business has interfered with the growth and prosperity of such cities as Burlington, Keokuk, and Council Bluffs.—*The Constitution.*

PROHIBITION.

The Ontario government has ordered a plebiscite upon Prohibition. This means merely a vote to test the sentiment of the people, which, if favorable to Prohibition, is supposed to be followed by the enactment of a Prohibition law.

At a recent convention held at Toronto, there were 1,114 accredited delegates in attendance, more than four times as many as ever attended a convention in Canada before. They were in per-

fect unison as to the necessity and plans for rolling up a huge Prohibition majority, and as unanimous in condemnation of anything that looked like a movement to condone the opposition and vacillation of the old parties. Old party apologists found the temperature for them many degrees below zero. Prohibitionists in Ontario have cut their eye teeth and will stand no more fooling. The country is ripe for all independent political parties, and if their demands for Prohibition are not heeded, let politicians "stand from under."

The Canadian voter contains the right metal, and we advise them to take independent political action at once, before their cause passss through every stage of base betrayal and underhand assassination that Prohibition has in the States.—*The Templar, Canada.*

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON X.—Fourth Quarter, 1893.—December 3.
SUBJECT.—Grateful Obedience.—James 1: 16-27.
GOLDEN TEXT.—We love him, because he first loved us.—1 John 4: 19.

[Open the Bible and read the lesson.]

COMMENTS BY E. E. FLAGG.

1. *All good things come from God.*—vs. 16–18. This epistle is a general one, addressed especially to Christian Jews. James, as the head of the church at Jerusalem, would naturally feel a deep inteaest in his brethren "scattered abroad," and subject to great temptations and trials from the heathen Gentiles among whom their lot was cast. After exhorting them to patience and to prayer, he directs them to God as the Giver of all good, telling them not to be deceived in regard to his character, as if he could be the author of sin, or in any way lay temptation before his creatures. Yet when men lay the blame of their sins and follies on circumstance, do they not tacitly say, "I am tempted of God," for those circumstances were of his ordering, who will with the temptation make a way of escape, and give larger supplies of grace and strength to those who feel their weakness, and look to him for aid. He is "the Father of lights," by which very expression we can see how diametrically opposed to his character must be all "the secret works of darkness." "With whom is no variableness," etc. There are times when God seems like the winter sun, cold and far away; but, like the sun, it is not he who has changed. It is we who through sin and unbelief have put ourselves at a distance from him. "Of his own will he begat us." He wills for us not only good, but the highest good. "That we should be a kind of first fruits" of his creatures—sacred to him, and an earnest that all the world will yet be reconciled unto himself.

2. *Angry controversy forbidden..*—vs. 19–21. The Jews were naturally inclined to religious controversy; but James, while not altogether forbidding such discussions, exhorts them to "be swift to hear" that they may first be sure, before engaging in debate, of their own understanding of the subject. This rule, carried out, would put an end to four-fifths of the theological controversies that are waged to-day, and the next exhortation, "slow to speak," to the remaining fifth. "Slow to wrath." It is a great temptation, especially when debating religious questions, to get heated, and use angry, or at least harsh, words. But this "worketh not the righteousness of God." Some of the bitterest religious disputes have been carried on by those who thought thereby "to vindicate his ways to men." God does not need or wish such vindication. He is dishonored rather than honored thereby, souls are not saved, and unbelief is engendered in the masses who see not so much the earnestness of the combatants as the absurdities of the combat.

3. *Hearing and doing the two halves of perfect Christian character.*—vs. 22–25. While we are to "receive with meekness the engrafted word," it will not save our souls unless we obey it. To be hearers only is to deceive ourselves. Yet how many flatter themselves that they do all that is required when they go to church and listen to a sermon every Sunday. The world is full of such hearers, who bring forth no fruit—nothing but leaves. "He is like unto a man beholding his natural face in a glass"—literally, "the face he was born with." He "goes his way and forgets what manner of man he was." God's Word is a mirror; but what use is a mirror except to show defects so that we may remedy them?" "But whoso looketh into the perfect law of liberty"—the original means to look closely, in contradistinction from a mere cursory glance—"and continueth therein is blessed in his deed." This is the blessing of them who by patient continuance in well-doing win the crown of life.

4. *Pure religion.*—vs. 26, 27. "If any man among you *seem* to be religious." There is too much of seeming religion, which is mere talk and never crystalizes in action. That religion is vain which does not show itself in common conversation. Christ said that by our words we shall be justified, and by our words we shall be condemned. The tongue is a perfect gauge of character. A man may talk a great deal about religion; may preach and pray with great unction, and yet be a hypocrite; but if he habitually bridles his tongue; if at home and in his daily private life his speech is always "with grace seasoned with salt," he gives one of the best possible tests that his religion is genuiue. We have in the Bible no warrant for the monastic rule of silence. We are touse but not abuse this wonderful gift of speech, which is one of the chief points of difference between ourselves and the brute creation. "A word fitly spoken," says the wise king, "is like apples of gold in pictures of silver." If there is sin in indiscreet speech, so there is in cowardly silence. But we are to do as well as talk. "Pure religion and undefiled" must show itself positively by positive acts of benevolence; by visiting the fatherless and widows in their affliction. This differs from lodge religion, for it does not confine itself to the members of its own church or even its own neighborhood. It will embrace even the family of a dead enemy. It "is kind unto the unthankful and to the evil." But it has its negative side. "Pure religion" keeps itself unspotted from the world. But lodge religion, with its dances and Sunday excursions, fails as entirely in this half of Christian duty as in the other. It is of the world, and it wears the colors of the world, of which the Christian is forbidden to have even a spot on his garments. That only is true religion which is all-around religion, which practices what it hears, and acts as well as talks.

RELIGIOUS NEWS.

A CARD FROM MR. MOODY.

—During my six months' labor in the World's Fair evangelistic movement in Chicago, I have been greatly cheered by the sympathy and co-operation of the Christian churches. As the work enlarged upon our hands, and new doors opened, I felt constrained to call upon the churches for financial help to meet the increasing expenses which it involved. I desire herewith gratefully to acknowledge the receipt of an aggregate of $1,264.90 from all the churches that responded, and would assure the givers that the money has been well invested in a work which God has greatly blessed with immediate results, and which gives promise of an hundred-fold increase as the days go by. D. L. MOODY.

Chicago, Nov. 10, 1893.

BAPTIST.

—The conference to be held in the Clarendon street Baptist church in Boston, Nov. 2–6, was most happily carried out under the direction of Rev. A. J. Gordon, D.D., who had with him such eminent co-workers as Dr. A. T. Pierson, of Philadelphia, and Dr. A. B. Simpson, of New York. On the Sunday of this conference every available space in the church, at three services, was taken, and a large overflow meeting was held at the Warren avenue church. The work of the conference was the presentation of these three themes: "The Life of the Church in the Work of the Holy Spirit," "The Hope of the Church in the Coming of the Lord in Glory," and "The Evangelization of the World by Christian Missions." The interest deepened to such a degree that many were led to confess Christ.

CHINESE SABBATH SCHOOLS.

—The secretary of the Chinese Sabbath-school Association of this country has made an effort to secure some accurate statistics of the schools. There are 120,000 Chinese in the United States. Sunday-schools have been established in 36 States, the largest number being in California, 59. It is stated that the number of Chinese converted is larger in proportion than among any other class of immigrants, the percentage of Christians being 32 of those in attendance on the schools. They are extremely liberal in giving to all benevolent purposes. There is a crying need of consecrated men and women teachers and preachers for them.

METHODIST EPISCOPAL.

—The Methodists, on a lot 95 feet wide and 155 feet long, in the heart of the city of Rome, right opposite the war department of the kingdom of Italy, are laying the foundations of a building that is to cost $100,000, and in this building they will soon have two or three big power presses at work printing Bibles and Testaments and religious tracts and books by thousands; and they will also have in this building a school for boys and one for girls and a church for the people.

—The General Missionary Committee proposed to transfer the property owned by the Building and Transit society of Bishop Taylor's self-supporting missions in South America to the Missionary society of the Methodist Episcopal church. The property consists of church and school buildings and real estate in Santiago, Iquique, Coquimbo, and Concepcion, having an aggregate value of over $100,000; and the proposal is to transfer it in fee simple upon condition that the Missionary society will never send a salaried missionary to Chile. The committee accepts the offer of property in Chile, and authorizes a contingent appropriation of $25,000.

—The Italy conference has taken steps to open a conference with other Methodist Episcopal conferences in Europe—Norway, Sweden, Germany and Switzerland—to consider the formation of a European union conference, to meet in 1895.

—The second annual convention of the Epworth leagues of Illinois will be held in the Centenary M. E. church at Jacksonville, Ill., Dec. 1–3, 1893. A program of live topics is in preparation.

PRESBYTERIAN.

—Liberal Presbyterians at Cleveland protested against heresy trials and urged members to stand by the church.

—The case of Prof. Smith was before the late meeting of the Presbyterian Synod of Ohio on appeal from the decision of the presbytery of Cincinnati. He was charged with teaching doctrine fundamentally contrary to the Word of God and to the confession of faith, and was suspended from the ministry. The synod refused to sustain his appeal. The vote on teaching fundamental error stood: to sustain the appeal 46, not to sustain, 76. The vote on suspension was 54 to 76. Whether the case will go to the General Assembly or not is not yet determined. They vote to sustain the Professor was ominously large.

—In commemorating, on Oct. 29, the fortieth anniversary of the Third church of New Albany, and of his work as the organizer and only pastor of it, Rev. Charles Hutchinson gave these interesting statistics: He had preached 5,219 sermons, made 27,520 pastoral visits, officiated at 1,325 funerals, solemnized 900 marriages, administered baptism to 1,109 persons, infants 578, adults, 531, received to church fellowship, by letter, 369, on profession, 1,292, making with the 24 original members an aggregate of 1,685, The present membership is 796.

SALVATION ARMY.

—The Salvation Army held a popular demonstration in Carnegie hall, New York city, last week. The "Columbian Congress" is the name applied to the convention which opened with a parade on Tuesday evening at 7 o'clock. One thousand staff and field officers took part in the street parades each day during the Congress and 2,000 delegates from all over the country participated in the meetings held each evening while the Congress was in progress.

MISCELLANEOUS.

—By the will of the late Mr. Charles Bathgate Beck, of West Farms, N. Y. Columbia College, the Board of Home Missions of the Presbyterian church, the Presbyterian Hospital of New York City, the Society for the Prevention of Crime, and the New York Hospital, are made residuary legatees. It is stated that, as the estate is estimated at nearly $5,000,000, each of these will receive about $700,000.

—After thirteen hundred years Mohammedanism has 200,000,000 adherents, and stretches over a vast region 5,000 by 10,000 miles in extent, even from Gibraltar to the Malay Peninsula and Java, though practically confined to Southern Asia and the northern half of Africa. Christianity after nineteen hundred years has 400,000,000 adherents, is the religion of Europe and the New World, politically is universal ruler except in China and Turkey, and is rapidly spreading its dominion into every region on the face of the earth.

—All the Jews of Jerusalem are to be united in one congregation. Hitherto they have been divided into three sections, a Spanish, a German and a company of poor Jews supported by contributions from abroad. All the Jews of Baron Rothschild's colonies speak Hebrew only. Though these Jews are only a handful of their race, as compared with the "twelve tribes which are of the dispersion," their movements are always of peculiar interest.—*Congregationalist.*

—The destruction of Father Chiniquy's home at Kankakee, Ill., by the hand of the incendiary, has led some of his friends to make an appeal to Christians on his behalf. An influential committee invite subscriptions, which may be forwarded to the *Daily Witness*, Montreal, Canada, or to the *New York Observer's* correspondent, Rev. A. B. Mackay, D. D., 1133 Dorchester street, Montreal. The fund thus created is to be presented to Father Chiniquy in January next. A photograph, cabinet size, of the evangelist will be sent to contributors who give from $1 to $4, and a larger photograph will be sent to donors of $5 or more.

NEWS OF THE WEEK.

CHICAGO.

Every person found in the streets between 11 and 5 o'clock is to be stopped by officers in citizens' clothes.

Louis Eiffler and Thomas Curry, Evanston boys, are in jail on a charge of causing twelve or more fires.

Ward's natural science collection at the Fair was sold for the new Columbian Museum at $100,000.

Siam's king is the latest contributor to the Columbian Museum, donating the entire exhibit of his country.

The authorities have decided to let the main buildings at the World's Fair stand next year. No admission fee will be charged to visitors.

In his report Commissioner Grinlinton, of Ceylon, declares the Fair to have been the grandest in history.

The collection of South American Indian portraits exhibited in Uncle Sam's building has been given to the Columbian Museum.

Contractors are stripping the grounds.

Vina Soloman, an insane domestic who wanted to kill Rev. P. S Henson, was arrested after an exciting chase.

Plans for the State industrial home for the blind have been completed and construction will begin at once.

Memorial exercises for Carter H. Harrison were held in the council chamber. Aldermen of both parties eulogized the dead mayor.

Contractor McCormick told a sensational story of being robbed of $7,000. Questioned closely he admitted losing it.

Burglars murdered Thomas Prunty, shot a son Peter and a daughter Sadie and made their escape. Thomas Burke, Fred Hall and Arthur Murray were arrested, suspected of having murdered Thomas Prunty.

Treasurer Drake, of the "Three I's" Railroad, was beaten and robbed of $20,399 at his office in the Rookery.

At the Eggleston wreck inquest the jury held the Rock Island and its employes criminally liable.

In a collision between their buggy and a street car Mrs. Arabella Mollan and Mrs. Emily Hedgeland were fatally injured.

Robert G. H, Huntington, missing secretary, has been indicted for stealing $25,000 of the Home Building and Loan Association.

Health officers are taking precautions against smallpox, several cases of the disease having been discovered.

L. Z. Leiter notified trustees of the Columbian Museum project that he would give $100,000 in cash.

Assaulted by a female footpad, Mrs. C. E. Northup fought the beskirted robber and beat her off with a bone-headed boa.

President Billings, of the Chicago Gas Company, says the consumption is larger than at the same time last year.

D. B. Carson and G. W. Gordon were arrested for using the mails to swindle milliners by a commission scheme.

A displaced manhole cover wrecked a crowded Milwaukee avenue grip car. Fourteen persons were injured.

Republicans and Democrats will hold their conventions to select candidates for mayor on the same day—Dec. 2.

On behalf of 30,000 boys and girls of this and other countries, Anna L. Gordon, of the W. C. T. U., presented the city with a bronze drinking fountain.

Rev. W. W. Totheroh was deposed from the ministry by the presbytery, having been found guilty of improper conduct.

Louis A. Hilliard, ex-cashier of the *Tribune*, was arrested in New York, on his return from Spain, for embezzling $15,000.

John Connors, for seven years custodian of stolen property, has confessed to embezzling $3,500. His bond has disappeared.

COUNTRY.

United States troops have been ordered to the Mexican border to protect the property and lives of Americans from the revolutionists.

A petition asking arrest of Mexican revolutionists by the United States was filed by Consul Zayos at El Paso, Texas.

Ernest Lacore has been sentenced to be hanged for the murder of Nellie Byron, near Joliet, in August last.

Eddie and Dominick Hogan pleaded guilty at Houghton, Mich., to the robbery of the Mineral Range train.

Centralia, Ill., is experiencing an epidemic of burglaries and robberies. An expert gang seems to be at work.

William Shelles, one of the Lincoln, Ill., train robbers under arrest, is an ex-convict pardoned by Gov. Altgeld.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 13 to Nov. 18:

R C Livesay, J M Elliott, Prof S M Mack, Elder A B Lipp, Mrs M J McFarland, J Lantz, E L Dilley, E R Atwood & Sons, Rev L H Norem, Z Foss, Rev W Fenton, Rev C D Trumbull.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	59½@	61	
Winter No. 2	59 @	60½	
Corn—No. 2	35½@	36½	
Oats—No. 2	27 @	30½	
Rye—No. 2	46 @	48½	
Bran per ton	11 25 @	11 75	
Hay—Timothy	9 00 @	10 50	
Butter, medium to best	16½@	25	
Cheese	08 @	11½	
Beans	1 50 @	1 60	
Eggs	17 @	21	
Seeds—Timothy (100 lbs)	2 00 @	3 10	
Flax	1 08 @	1 08½	
Clover (100 lbs.)	5 00 @	10 00	
Broom corn (per ton)	40 00 @	70 00	
Potatoes, (new, bu.)	45 @	63	
Hides—Green to dry flint	02½@	05½	
Lumber—Common	@	15 50	
Wool (unwashed)	15 @	19	
Cattle—Choice to extra	4 75 @	5 45	
Common to good	3 70 @	4 40	
Hogs	5 00 @	5 60	
Sheep	2 00 @	4 50	

NEW YORK.

Wheat No. 2	65 @	66	
Corn No 2	45¼@	45½	
Oats	35 @	36	
Rye	50 @	57	
Eggs	23 @	25½	
Butter	17 @	27½	
Wool	16 @	25	

KANSAS CITY.

Cattle	1 10 @	4 15	
Hogs	4 90 @	5 50	
Sheep	2 00 @	490	

JONATHAN BLANCHARD'S

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SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Member:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

HOME AND HEALTH.

HOW WOMEN INCREASE CARE.

"Oh, woman, if you will have carpets somebody must propel the sweeper; if you must have stuffy curtains and hangings some one must fight the invading moth; if you will make your house an art gallery, a museum of modern curios, a furniture warehouse, a china emporium, a toy-shop and a World's Fair miniature—why, you do make it a dimple of loveliness; but know this, my daughter, and hear it for thy good: she that increaseth bric-a-brac increaseth care, and much bijouterie is a weariness of the flesh," writes Robert J. Burdette in his own inimitable way on "The Taskmistress of Woman." "But all this is your own doing. Wherefore, do not come around the den of a man, wailing that woman's work is never done; that you are tired to death, and that you have no time to read or improve yourself. Go to your mirror and make faces at the responsible party. Of course, the monster enjoys all these things—the exquisite taste and the art and the loveliness in his house. He enjoys all the toothsome breakfast and the dainty china, the elaborate luncheon and the great dinner. But he doesn't really need so much, and I doubt very much if it is good for him; he is always apt to get more than is good for him."

LITTLE THINGS IN THE GARDEN.

We may plan great things for the garden, but we find that the great things to be done there are always made up of little, seemingly unimportant, things. If we neglect these because they seem trivial the great things we planned to do are never accomplished. Therefore, do the little things carefully, and lo! before you know it the end you had in view is attained.—*Vick's Magazine.*

MISCELLANEOUS.

Those who pride themselves on their housekeeping always have on hand several cans of soup of the best brands, so that in the emergency of unexpected lunchers or diners they may have after 10 minutes' boiling a proper first course.

The tomato is pre-eminently a relish, and in New York restaurants this is a favorite dressing for meats, especially for some of the cheaper sorts. Fortunately it is not easily spoiled in preparation, as its base consists merely of strained tomato, thickened. The flavor may be varied by boiling onion, parsley, etc., with the tomatoes before straining. Butter, salt and pepper are essentials to a good tomato sauce.

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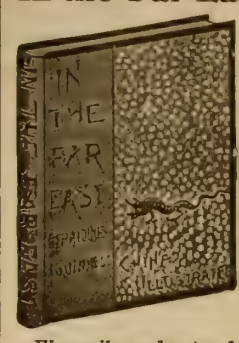

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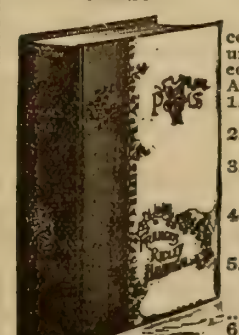

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NEWS OF THE WEEK *(Continued from 13th page).*

V. Rochon, Norway, Mich., was called away on a false telegram and his safe robbed of $5,700 in his absence.

Secretary Gresham has received advices from Minister Willis that the provisional Hawaiian government will resist its overthrow.

At Deadwood, S. D., Joseph Thas killed his wife, who had left him, and two other persons, then took his own life.

Edgewood Female Seminary, near Madison, Wis., was burned. Maggie Stack and Margia Rice were suffocated in bed.

Lillian Russell's marriage to Edward Solomon was annulled in New York and she was given custody of their 7-year-old child.

Investigation into the affairs of the suspended Indianapolis National Bank was begun by the federal grand jury.

By the shutting down of the iron mines in the Gogebic range 20,000 persons have been reduced to starvation.

The National Plate Glass Company has gone to pieces. It was one of the most formidable trusts in the country.

Life-saving service reports show, with one exception, the assistance for the year was the greatest given.

A balance of trade of $36,000,000 in favor of the United States is shown by the October report.

Walter S. Bridges and Harry M. Westfall, of Illinois, were appointed special pension examiners.

Thousands of World's Fair visitors are said to have been swindled by fly-by-night ticket scalpers.

Judge Shaw, of Peoria, Ill., decided that bondholders of a corporation cannot elect a board of directors.

Executive board of the Knights of Labor is accused of misapplying $30,000 by Secretary-Treasurer Hayes.

In an unofficial trial off Boston, the new cruiser Columbia made the unprecedented speed of 22.87 knots an hour.

Without waiting for a caucus approval the ways and means committee will make public the new tariff bill.

In the presence of many visitors the addition to the Illinois agricultural and manual training school was dedicated.

To aid the unemployed the Illinois Federation of Labor, at Galesburg, urged the pushing of all public improvements.

In connection with Lehigh and Reading the Grand Trunk will inaugurate a Chicago-New York fast train service.

Bishop Spalding, of the Peoria (Ill.) diocese, has started for Rome, where he will remain for a year.

The Grand Trunk was exonerated and Conductor Scott and Engineer Woolley blamed by the Battle Creek wreck jury.

Satisfactory agreement has been reached and the Mitchell bank at Milwaukee, Wis., will resume business.

Women white caps of Osceola, Neb., who flogged several girls three weeks ago, were fined for unlawful assembly.

Masked men took D. T. Nelson, Negro murderer, from the Varner (Ark.) jail, riddled him with bullets and burned his body.

Rev. Dr. Charles F. Deems died in New York.

Mexican revolutionists attacked Las Poloma, sacking the custom-house.

All the trainmen of the Lehigh Valley road are out on a strike.

Mormons of the United States are arranging for the purchase of 3,000,000 acres of land in Chihuahua, Mexico.

A cigar box containing $60,000 was stolen from a clerk of the national bank in the City of Mexico.

Two attempts to burn a church in Toledo, Ohio, are laid at the door of the A. P. A.s by the Catholics.

Professor Elihu Thompson holds lightning is originated by the action of the sun on the clouds.

Test of electricity as a motive power for canal boats was made at Brighton, N. Y., and proved a success.

Organist Porter and Pastor North, of a Buffalo, N. Y., Episcopal church, had a fight. The preacher was whipped.

According to the leading agencies business is steadily gaining. Industries show an improvement.

FOREIGN.

Premier Giollitti, of Italy, denies that affairs of the country or brigandage in Sicily are as bad as represented.

Anarchists at Barcelona, Spain, are still active. An attempt was made to throw a bomb at the troops.

Spanish cruisers threw powerful searchlights around Melilla and cannonaded the Moors, doing great execution.

Twenty-one persons were killed and many injured as the result of an explosion in a chemist's shop in Brest-Litovsk, Poland.

Eugene Turpin, the discoverer of melinite, has invented a machine to combat the effects of tornadoes and cyclones.

In opening the German reichstag Emperor William appealed for funds to carry out the provisions of the army bill.

Efforts to establish the old republican union in France are being made by several parliamentarians.

Robert Grant, United States consul to Desterro, has been arrested by Brazilian revolutionists and imprisoned on a warship.

Affairs of Overend, Gurney & Co , a London banking firm which failed in 1866 for £11,000,000, have finally been settled.

Ex-minister Crispi, of Italy, thinks the peace of Europe is compromised by the alliance of France and Russia.

After four months' suffering the English coal miners are to resume work at the old wages.

Admiral Mello has hoisted the imperial flag and declared for Count d'En's son as emperor of Brazil.

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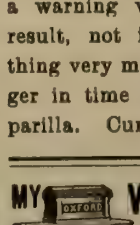

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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Pebbles from the Path of a Pilgrim.
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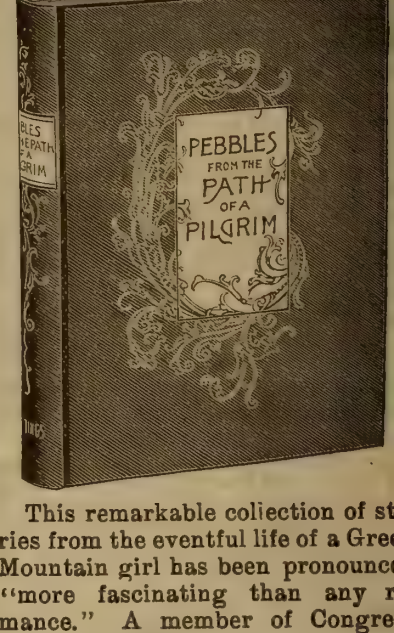
MRS. H. L. HASTINGS.



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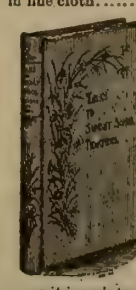

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NEW ENGLAND CONVENTION—OFFICIAL CALL.

The annual meeting of the NEW ENGLAND CHRISTIAN ASSOCIATION will be held in the Bromfield Street M. E. Church, Boston, Mass., Dec. 20, 21st. Opening session at 2 P. M. Further notice will appear next week. Let all the friends prepare to attend. J. M. FOSTER, *President.*

It is announced that the Trades and Labor Assembly at St. Louis is threatened with early dissolution, owing to factional disturbances between conservatives and liberals. "The chasm is widening," says a telegram, "and a divided house is almost certain."

The next *Cynosure* will contain a paper of more than ordinary interest to the friends of our reform, relating, as it does, to the Masonic experiences of Rev. Stephen Merritt of New York, and his salvation from the lodge after he had taken 138 degrees in Freemasonry. It is the substance of the two addresses delivered by Mr. Merritt at the recent New York State Convention in Utica.

Four hundred Masons of the 32d degree partook of the fraternity banquet in the Chicago Temple, forming a part of the thirty-eighth annual reunion and reception of "the postulates of the Sublime Princes of the Royal Secret." Previous to the banquet, Oriental Consistory invested fifteen "postulants" with the following blasphemous and hollow, high-sounding degrees of the Scottish Rite:—Ninteenth, Grand Pontiff; twentieth, Master ad Vitam; twenty-first, Patriarch Noachite; twenty-second, Prince of Libanus; twenty-third, Chief of the Tabernacle; twenty-fourth, Prince of the Tabernacle; twenty-fifth, Knight of the Brazen Serpent; twenty-sixth, Prince of Mercy; twenty-seventh, Commander of the Temple; twenty-eighth, Knight of the Sun; twenty-ninth, Knight of St. Andrew; thirtieth, Grand Elect Knight Kadosh; thirty-first, Grand Inquisitor; thirty-second, Sublime Prince of the Royal Secret. Any person desiring to learn the character and ritual of these degrees, and of the eighteen which precede them, can obtain the complete work at this office for $2 00.

A proposition, originating with the United States authorities, to restore the recently deposed Queen of Hawaii to her throne, naturally met with determined opposition from the civil government of the island, which was instrumental in her removal from power. Since the protest of this party reached Washington, the effort to reenthrone the queen has been (so far as the public is permitted to know) suspended; but an exposition of the situation is promised in the President's forthcoming message to Congress. Until then comment is unnecessary.

At the Standard theater, in this city, under Methodist auspices, an evangelical movement was inaugurated last Sunday, looking to the establishment of a center of moral reform, by utilizing all forms of applied Christianity and bringing all Christian workers into one brotherhood, including, also, those who will give of their substance for its support. It is designed to organize, in this "forward movement" a creche, a kindergarten, an industrial school, a night school, medical attendance, a reading room, lectures, a free dispensary, etc., for the moral and physical needs of the churchless masses. Drs. Gray and Hitchcock are prominent in the proposed reform.

A friend who has opportunities for personally knowing is authority for the statement that the saloon business in the heart of Chicago is just now very dull, and there is a general complaint of want of patronage at these resorts. The financial situation, the lack of employment, and the great amount of destitution among the poorer classes, have wrought dullness in various kinds of traffic, and that in whisky and beer feels the pressure. So far as the saloons are concerned, the situation is cause for rejoicing; but there never were grander opportunities for the exercise of genuine benevolence, for the sufferers are numerous and at our very doors.

A union of chiefs of police of various nations is in progress of formation, with the specific object of stamping out anarchy, which is becoming a dangerous pest in Europe, and threatens to increase unless vigorous measures for its suppression are taken. American cities are to be included in this union. It is not a governmental measure, but a police alliance to promote the best plans for keeping the anarchists of the world under surveillance and mar their nefarious schemes before they can become effective. It promises well. The anarchists are the natural enemy of civilization, and all civilized people are interested in thwarting them.

Contrasts are excellent object lessons. Here is the great Masonic Temple, corner of Randolph and State streets, about to open a new and gorgeous dram-shop. At the West Side Masonic Temple, corner of Halstead and West Randolph streets, the old-established saloon is putting out new attractions to entice the dissipated and unwary. At 100 Van Buren street (Col. George Clarke's mission), the houseless and hungry victims of poverty, for two cents a day are furnished two meals of good soup and bread, and its doors are open day and night to offer free shelter to those who have no money and no other homes. At the same place a benevolent medical mission furnishes for the poor a free dispensary, free baths, a free laundry and free nursing for the sick. This is Christian charity, which, contrasted with Masonic "benevolence," is a far nobler sentiment, and finds divine approval.

The fifth anniversary of the American Sabbath Union will be held in Rev. Dr. D. J. Burrell's church, New York City, December 10–12. The anniversary sermon will be preached by Dr. Burrell on Sunday, December 10th. This is the only National Society in America having for its sole purpose to assist in preserving the Christian Sabbath as a day of rest and worship in the nation. For this purpose it seeks to secure the formation of co-operative Sabbath associations in all the States and Territories of our country; to encourage and aid Sabbath associations already organized; to gather and diffuse information on this subject; to publish Sabbath documents; to use the public press; to cause addresses to be made, and employ such other means as shall be expedient and proper. The office of the union is at 203 Broadway, New York. The Rev. J. H. Knowles, D.D., is the general secretary.

The Indian Rights Association at Philadelphia makes a strong plea for the enforcement of the Federal liquor laws as a necessary protection to the 250,000 Indians in the United States. Of these, the association states, 76 per cent are already self-supporting, while many of the tribes are well-to-do and even rich; but numbers of others have only recently begun to advance toward self-support, and their progress is yet slow, and these are in especial need of encouragement and help in some directions, and of restraint in others. The great obstacle to the improvement of the race is the love of ardent spirits and their incapability, when left to themselves, of resisting temptation to drink, and indulgence brings to them, as to others, the most deplorable results. Most of the Indian agents are indifferent to this evil, or loth to take active measures against it; and the association calls upon the people to exercise their influence for its complete suppression.

HOW TO SAVE YOUNG MEN FROM THE LODGE.

[A paper by Rev. C. D. Trumbull, of Morning Sun, Iowa, read at the Iowa State Anti-secrecy Convention, at Hopkinton, November 15, 1893, and requested by the convention for publication.]

The future of the church and of the world depends on the character, the dispositions and the habits of the young. We, who now, so far as human agency is concerned, hold the helm of affairs, must ere long resign it to our children. We may judge, in large measures, as to the course they will pursue in mature years by the courses they pursue now. It is a common saying, "The child is father of the man." The poet has said:

> "Youth what man's age is like to be doth show;
> We may our ends by our beginnings know."

While this is true, we who are parents are largely responsible for what our children shall prove to be, and for their habits of life in after-years. As they are born into our families and grow up in our homes, they are plastic material. True, they come into the world with corrupt natures; yet if we faithfully do our duty by them, wisely and diligently using the divinely-appointed means for their instruction, and looking to God for his blessing, we have the assurance of his Word that they will walk in the right way. He has said: "Train up a child in the way he should go, and when he is old he will not depart from it."

The attitude of our young men to the lodge will depend largely on this influence by which they are surrounded, and the training which they receive. As we view the situation at the present time, the prospect of saving the young men of the rising generation from the lodge is

far from hopeful. We are confronted by conditions which make the work very difficult to perform.

Condition 1. *Secret lodges are very attractive to the average young man.* There is a glamour about secret associations which few other associations possess. The bump of curiosity is well developed in most young men. Persuade them that others have a secret, and that they have an enjoyable time in their secret gatherings, and a very large proportion of young men are filled with a strong desire to share the secret and to share the supposed enjoyments of such assemblies. These are some of the baits which the devil puts on his hook to draw young men into the lodge.

Condition 2. *Secret societies are very numerous in some communities, and very popular.* In such communities most of the professional men—lawyers, doctors, and even the men who stand in the sacred desk to preach to the people—are members of secret lodges. Then most of the business men and of the politicians are members. Thus

"'tis true, 'tis pity,
And pity 'tis 'tis true,"

that many of the most prominent and most popular men of our day belong to one or more secret orders; hence, young men come to think they must be good institutions.

Condition 3. *Direct and constant efforts are being made to draw young men into the lodges.* They are told that membership in these orders will be of great advantage; that it will be helpful to them socially and politically; in business and in affliction. Thus, direct appeals are made to the principle of selfishness, which lurks in the hearts of most young men, and in this way many are drawn into the lodge.

Condition 4. *The majority of the young men of America are out of Christ.* I have seen the statement that this is true of 95 per cent of them. I am not able to affirm that this is the case, yet I am satisfied that a large majority are unconverted, and so have no conscientious scruples about entering the lodge.

Such are the conditions which confront us. They are not hopeful so far as the rising generation is concerned; yet they are not hopeless. So long as God the Father continues the God of grace and of love, and God the Son continues the almighty Saviour, and God the Holy Spirit continues to convince men of sin and to renew their hearts, there is hope. The work of saving young men from the lodge is God's, but he has appointed Christians to be the instruments in the work, and especially those among them who believe the secret lodge to be a snare of the devil to lead men to destruction. What shall we as Christians do to save young men from the lodge? We answer:

1. *We should do all we can to lead them to the Saviour.* As long as the conditions we have mentioned confront us, there will always be large grists for the lodges. If we can change any one of these conditions, we will do something to bring about the desired end. The most important thing of all is to lead the young men to Christ. The young man, or the old man, who has Christ in his heart, has no heart in the secret lodge. The per cent of lodge members who are Christians is very small. I do not say there are no Christians in the lodges. Of the 2,000,000 or more lodge members in the United States, there are no doubt a large number who are also members of churches; but we venture the assertion that if the lodges of the United States were polled, not more than 25 per cent of all would be found to be professing Christians, and that not 25 per cent of these, if active members of the lodge, are also active members of the church. It is a well-known fact that when lodge members of secret orders are converted to Christ they usually withdraw from active membership in the lodge, and many of them withdraw altogether. The sainted Charles G. Finney was a noteworthy example. He had taken three degrees in Masonry before his conversion. Hear what he says as to his subsequent experience:

"Soon after my conversion, the evening came for attendance on the lodge, I went. They, of course, were aware that I had become a Christian, and the master of the lodge called on me to open the lodge with prayer. I did so, and poured out my heart to the Lord for a blessing upon the lodge. I observe that it created a considerable excitement. The evening passed away, and at the close of the lodge I was requested to pray again. I did so, and retired, but much depressed in spirit. I soon found that I was completely converted *from* Freemasonry *to* Christ, and that I could have no fellowship with any of the proceedings of the lodge."

I am deeply impressed with the thought that if we would save young men from the lodge our first effort should be to lead them to the Saviour. Do not understand me as teaching that we can do this of ourselves. No man can do this. The apostle Paul could not of himself lead a soul to Christ; neither can Dwight L. Moody. None are more ready to confess this than such men as these. No man can make a Christian. Christians are "*God's workmanship*, created anew in Christ Jesus." While this is the case, yet we can use the means to lead others to the Saviour. We can present to them the need of salvation; we can point out the plan and the way; we should be diligent and faithful in exhorting, inviting and entreating sinners to come to Christ. Oh! that there were more among us who realize, as Paul did, that we are ambassadors for Christ; as though God did beseech sinners by us to be reconciled to himself; that there were more among us ready to say with the woman of Samaria, "Come and see a man who told me all that ever I did." Brethren, it is all right to talk anti-secrecy to young men who are out of Christ, but our talk will not avail much until they have been led to renounce the world and the flesh, and accept Christ as their Saviour and their Lord.

2. *Sound instruction must be given with reference to the lodge.* There are many men in secret societies to-day who are there because they never had any sound instruction on this subject. The bright side of the picture was always held before them and they never knew there was a dark side.

Some of them have been taught to take the Word of God as the rule of faith and of practice, yet they have failed to search the Scriptures so as to apply them to the lodge system, and no one has ever pointed out to them the contrariety. They know some church-members who are members of lodges; probably, also, some ministers of of the Gospel; and they have heard some of these laud the secret societies of which they are members, and so conclude they must be good institutions. Of the real Christians who may be in the lodges, probably nine-tenths are of this class. What these men need is sound instruction on this question. They need to be taught that secret orders are, in principle and practice, anti-scriptural. They need to be taught that the Word of God condemns the practice of secrecy and forbids fellowship with secret orders. They need to be shown the sinfulness of lodge oaths; how that it is wrong to pledge ourselves beforehand to perpetual secrecy as to that of which we have no knowledge whether it is right or wrong; how that it is wrong to pledge ourselves to obedience to unknown commands, or to an unknown code of laws; how that lodge obligations, practically, limit the obligations of the law of God; how that, in some cases, horrible penalties are annexed to the violation of these obligations, penalties which no body of men have a right even to threaten, much less to inflict. They need to be taught that secret orders are made a substitute for the church of Christ; that they have their creeds, and confessions, and religious rites, and teach that by conformity to the teachings of the lodge men make for themselves a sure place in heaven. They need to be taught that the religion of the orders is anti-Christian and idolatrous; that secret orders teach salvation by works and not by faith, through the blood of the Lamb; that they cast Jesus Christ out of the lodge as a sectary. They need to be taught that secret orders are inimical to good government; that they advance their own members to office, so far as they can, regardless of moral or judicial qualifications; that they are sworn to save each other, as far as possible, from the consequences of crime; that sometimes they take the law into their own hands and punish with death those who make known their secrets. There are young men who, converted to Christ and resolved to walk in the light of his Word, when such facts as these are set before them, are ready at once to say: "We will have nothing to do with secret lodges." Such instruction may be given by parents and teachers and by literature on this subject. I may say that it was by instruction given me along this line by parents and religious teachers, and the reading of anti-secrecy literature (I might make special mention of the "History of the Abduction and Murder of Capt. Wm. Morgan," read by me when a boy of ten years of age), which led me to take the decided stand I do against secret orders.

Before passing from this point I would mention one thing more which has weight with many in deterring them from entering the lodge; namely this: Membership in secret societies, so far from advancing one's worldly interests, usually entails financial loss. Young men need to be taught that the "benefits," so-called, of lodge membership are a myth; that the returns seldom exceed more than $2 for every $5 paid in. Figures published by the secret orders establish this. For example, I have before me, as I write, a report of a Grand Lodge meeting of Odd-fellows, one of the most benevolent of the secret orders, held in Columbus, Ohio, in 1889, at which it was reported that from 1830 to 1889 there were paid as benefits to members $48,601,862.09; certainly a vast sum of money. The total receipts for the same time were $127,803,298.50. Thus in the Odd-fellow lodges in America the average return in benefits during 59 years was $3 for $7.80 paid in. The Knights of Pythias held a conclave in Cleveland, Ohio, in 1890, at which receipts by subordinate lodges were reported as $261,853 90, and total relief at $57,636.23, or one dollar returned in lodge benefits out of $4 55 paid in. This is in the same line as the testimony of a Mason in Burlington, Iowa, now an aged man. He told me that some time before, his son said to him, "Father, I am thinking of joining the Masons; what do you say about it?" The answer was: "My son, you are of age, and can do as you think best; but let me tell you, it will cost you a good deal, and you will never get anything out of it." There needs to be a great deal of education along all these lines if we would save young men from the lodge. Brethren, our duty is to educate and agitate; *educate* and *agitate;* EDUCATE and AGITATE.

3. And lastly, *We must pray for the Holy Spirit to accompany our labors, to make them effective.* Without this our efforts to lead the youth of the land to Christ, and our efforts to give sound instruction, will be unavailing. This is true of the most gifted and best-qualified servants of Christ, as well as of the most humble. Without the Spirit our labors may be *efficient*, but they will not be *sufficient.* The necessity and importance of the Spirit's help is illustrated in Ezekiel's vision of the valley of dry bones. The valley the prophet saw was full of bones, and they were very dry. He was asked: "Son of man, can these bones live?" He answered: "O Lord, thou knowest." The command was given him. "Prophesy to these bones." "He prophesied and there was a shaking among the bones, and bone came to his bone and there was flesh and sinews upon them, but no life in them." This represents the best results of human efforts. God's servants may make sinners tremble by their presentations of truth and arraignment of evil; members of secret lodges have trembled when the truth concerning them has been publicly proclaimed, and yet they have continued in the same secret ways. Some have come out; and what brought them to renounce the hidden works of darkness? Look again at the sacred record. Jehovah said to Ezekiel: "Prophesy to the four winds; come from the four winds, O breath; breathe upon these slain that they may live." Ezekiel prophesied and they arose and stood up an exceeding great army. The Holy Spirit quickens to newness of life. He makes men willing in the day of his power; willing to enlist under the Captain of Salvation, to forsake the service of the prince of darkness, and to put on the armor of light, even the whole armor of God. He leads men to come out of the world and of worldly associations and to consecrate themselves wholly to God and to his service.

Brethren, that which is needed in our work to make it successful in saving young men, and all men, from the lodge is a pentecostal outpouring of the Holy Spirit on the workers and on all flesh. Some of us have been laboring long years in the work, and we see little results of our labors. Indeed, in the country at large, lodges are increasing in numbers and in strength. We have to lament that, Isaiah-like, we have stretched out our "hands all the day long to a disobedient and gainsaying people." Our case may be illustrated by the fable of the bellows and the hearth. "The

bellows was heard one day to heave a deep sigh. 'What is the matter, friend bellows,' said the hearth, 'that you sigh so heavily?' The bellows answered, 'I have been blowing and blowing, but I cannot make any flame, and I am discouraged.' 'Perhaps,' said the hearth, 'there is something wanting; simple blowing may else labor unsuccessfully to make a fire.'" We all know what was wanting,—a coal of fire. What we want in our anti-secrecy work is more of the fire of the Holy Spirit in our hearts, and in the hearts of those whom we seek to instruct with reference to these things. When the Spirit is poured out on all flesh, so that we shall speak as we ought to speak, and our young men shall hear as they ought to hear, we shall have no trouble in saving them from the lodge; then they will have no desire to enter secret orders; rather they, will be ready to testify against them.

AMERICAN PROTECTIVE ASSOCIATION.

ITS INITIATION CEREMONIES, OBLIGATIONS AND PRINCIPLES.

[From the St. Paul (Minn.) Globe of November 6, 1893.]

The American Protective Association was organized in St. Paul about seven months ago by Thomas Clark, of Duluth, who is the State secretary. Its real purpose is to protect, uphold and employ none but Protestants, and under no circumstances to employ or trade with Roman Catholics where it is possible to do so with Protestants. To become a member of this association you are first approached by a member, who talks very cautiously to you as to your belief, your politics, etc. He then brings about the subject as to how you feel towards Roman Catholics, etc., and if your answers are favorable to the views of the association, he then advises you to submit your name as a candidate for membership. You are then given a yellow card on which to sign your name, also giving your age, residence, occupation, etc. This application must be indorsed by two members of the association in addition to the party who proposes you. This card is known as the "yellow card." This application is then presented to the lodge in open meeting, when a committee is appointed to investigate your character and standing, and your feelings towards Roman Catholics. If it is found that you are too anxious to become a member of the association a suspicion attaches to you, and you are invariably blackballed and kept out; or if they find that any of your associates, relatives or friends are Catholics, you are blackballed; while, on the other hand, if they find that you are opposed to Catholics, and do not associate or mingle with them, and do not trade with them, you are admitted. To make these inquiries may take three or four weeks and sometimes two months, as they are very careful as to who comes into the association, as they believe that there are a great many people who try to get into the association as spies so as to get all the information that can be gathered at their meetings. After you are elected a member you are notified by the member who proposed you to present yourself at a given place on a certain night for initiation. You receive this information on a white card.

THE INITIATION.

Arriving at the place designated for the initiation you are met and detained in the ante-room by the sentinel who guards the outer door. The initiation is then conducted as follows:

President—Sergeant-at-arms, you will ascertain if there are any candidates in waiting.

(Sergeant-at-arms retires with blank scrolls. A table with pen and ink having been already prepared, he will require all applicants to fill in their scrolls and affix their signatures; sergeant-at-arms collects the same and returns to the audience chamber, advances to the altar, and says:)

Sergeant-at-arms—Mr. President, I find —— waiting in in the outer chamber, while I come to you and the friends bearing these scrolls as professions of their faith and nobleness, which, with your permission, I will place in the hands of the council, that final action thereon may be taken.

President—Sergeant-at-arms, it is so ordered.

(After scrolls have been reported on by committee, or otherwise scrutinized.)

President—Sergeant-at-arms, you will now retire and test the fidelity and sincerity of these applicants and report to this council for final instruction.

(Sergeant-at-arms retires, causes applicants to arise and place their right hands over their hearts.)

THE FIRST OATH.

Sergeant-at-arms—You will say I, pronounce your several names in full, and repeat:

I, ———, do most solemnly and sincerely promise and swear, without any mental reservation or evasion, that I will not reveal anything that I have seen or heard to any person; that I will not disclose or in any manner make known the name, person or individuality of any member of this order, either by word, sign or otherwise, whereby the membership of this order may become known to any person not a member of the same, so help me God.

(Applicants are then directed to wait until their vow has been reported and the will of the council ascertained. The sergeant-at-arms enters the audience chamber in the usual manner and advances to the altar.)

Sergeant-at-arms—Mr. President, the test has been applied. I most heartily recommend them to your further consideration.

President—Mr. Vice-president and friends, you have heard the report of our sergeant-at-arms; are you still willing these applicants shall be received? If not, you will now make it known. Silence prevailing, I take it as your desire that they come among us. Sergeant-at-arms, conduct them hither, carefully guarded and clothed, according to our law.

(Sergeant-at-arms retires. Applicants are hoodwinked and conducted to the door by the sergeant-at-arms, who knock ‡‡ ‡‡. Guard answers ‡‡ ‡‡ knocks and opens the wicket.)

Guard—Who approaches this council chamber where justice presides and free men meet for deliberation?

Sergeant-at-arms—True men, who have thus far stood the test, and who are willing to bind themselves still closer with us for the accomplishment of the purposes of our order.

Guard—Do you vouch for them?

Sergeant-at-arms—I do.

Guard—Advance.

(Guard receives the —— from the sergeant-at-arms, and opens wide the door and says:)

Guard—Enter. You have thus far met all the requirements of the order. (Applicants are conducted to and placed in line in front of the president.)

President—Sergeant-at-arms, who have you so fearlessly brought among us to disturb our deliberations? Who are these men?

Sergeant-at-arms—Mr. President, I come believing, trusting and hoping, not knowing, but I most honestly believe, as I have asserted heretofore, that these are some of God's noblemen—honest, conscientious men, who love their fellow-men, who are willing to assist a fallen friend; I mean men in whom you can confide, and in whom you can place the most implicit confidence; I mean such men as will stop and stoop to assist and counsel a fellow-man in distress, and such I believe these persons to be.

President—Sergent-at-arms, I declare you were over-bold to bring these persons here, and they were over-confident to submit so meekly to your guidance. Have a care. You are well aware of the dangers which surround us. Do you know these men sufficiently well to continue this journey and assume the responsibility of so grave a charge.

Sergeant-at-arms—They have been well vouched for and have passed the secret ballot clear. I am willing to assume the responsibility. "As I would that they should do unto me, even so do I unto them." And in my firm belief in their integrity do I again recommend them to your consideration.

President—'Tis well. We accept your plea in their behalf, and vile, indeed, would they be who would betray such confidence as yours. Bring them hither. (To candidates: Place your left hand in that of your guide, your right hand upon your heart, say I, pronounce your name, and repeat after me.)

THE SECOND OATH.

I, ——, do most solemnly promise and vow that I will always deal justly with my fellow-man; that I will measure out to him his equal and just portion of that which belongs to him of right to demand of me; that in the relations of life I will be just and equitable as an employer, or employe, or as a counsel, or as a judge, or as a juryman, or in the capacity of an arbitrator; in any and all of these will I be faithful and do and perform to the utmost of my ability, so help me most merciful God, and may he measure out to me as I do to others, with his keenest vengeance, should I knowingly or wittingly violate this, my solemn obligation. Amen.

President—My friends, this is the department of justice. If there is anything in the proceedings of this order thus far which you do not conscientiously approve, you are at liberty to retire. We feel safe to trust you, for you are surrounded by whom you know not, those who will always be present with you and you know it not; therefore, if you desire, you are at liberty to go. What will you do? Is it your desire to advance? (Candidates answer.) 'Tis well. Go with the sergeant-at-arms to the next department where more and severe pledges will be required of you.

(Candidates are conducted to the secretary of state.)

Sergeant-at-arms—Mr. Secretary of State, I am directed to present these aspirants to you for further consideration and trial.

Secretary of State—My friends, I bid you welcome. But before you can be admitted, I must require you to assume a solemn and binding obligation, such as we have all taken. You will say I, pronounce your name in full, and remain silent.

(*To be concluded.*)

MASONIC MISREPRESENTATION.

The editor of the *Cynosure* sends us a clipping from *The American Tyler* of Detroit, in which we find the following statement:

"Jonathan Blanchard, late president of Oberlin College, was one of these stars with a lost orbit. He was a prominent Mason in his day, but cast aside all moral obligation and became the Anti-masonic apostle of America. The evil he did still lives and finds a weak echo in the so-called *Christian Cynosure*, of Chicago—a paper he founded, and that we firmly believe gives him but little consolation in his spirit home to-day. For years this apostate Mason labored to cast down the stones he had formerly wrought to put in place; and we fail to see with Judge Parvin, of Iowa, how the mischief wrought by Blanchard brought good to Masonry, although Drummond, of Maine, also thinks so. Their work for good or evil follows them in their memory, but also remains behind them to work evil when the active mind has ceased its clandestine labor."

This extract is a fair sample of the intelligence, truthfulness and critical accuracy of our Masonic brethren. Of course all reasonably well-informed people know that President Jonathan Blanchard was never at tha head of Oberlin College, that he was never a member of any secret society, and that consequently he never labored to pull down what he had first striven to build up. We infer that Judge Parvin, of Iowa, and Mr. Drummond, of Maine, think that his labors were beneficial to the Masonic organization. They certainly were intended to be beneficial to the men connected with the organization and to all other men; for if there ever were human works wrought with a single-hearted desire to do good, they were the life-long, self-sacrificing labors of President Jonathan Blanchard against the secret lodges. How much of good they accomplished is not known to us. It is, however, well known to the Master whom we seek to serve, and we are well content to await his verdict upon them.—*Wheaton College Record.*

Y. M. C. A. WORLD'S CONFERENCE—1894.

From June 1 to 7 next summer the World's Conference of associations will be in session in London, Eng. The International Committee has again requested State Secretary Hall of New York to take charge of arrangements for an excursion party to London on that occasion. Any association man intending to go abroad next year, or knowing of any association man purposing to go, should send the names to Rev. Geo. A. Hall, 40 E. Twenty-third Street, New York City, and information in regard to the excursion will be sent to the addresses of such names as soon as published.

NEW ENGLAND LETTER.

Parkman, the historian.—Darkest Boston.—An opportunity which the lodges failed to grasp.—Dr. Miner for Mayor.—A Puritan politician.—Mushrooms and beer.—The Keeley Institute.

The familiar saying that "genius is the capacity for hard work," has received another illustration in the life, just ended, of Francis Parkman—Prescott, Motley, Bancroft, Palfrey, Parkman, New England may well be proud of such an array. Both Motley and Parkman wrote unsuccessful novels till they learned that their strength lay in making the past more full of living interest than any page of fiction; all had the sturdy patriotism which characterizes New England's true-born sons, and all had in large measure this "capacity for hard work." Nearly fifty years ago Parkman projected the series of histories which have made him famous; and in order to understand his subject thoroughly, and study savage character by the most intimate association, he lived for weeks among the Indians, of what was then the Far West, laying there the foundations for that weak health and poor eyesight which followed him all through his after-life, so that while not actually blind, like Prescott, he always had to employ an amanuensis. That he left no paper, letter or journal unread which might help him to gain more exact information in even the smallest details, and that his copies of these documents make scores of volumes, give one some idea of the enormous labor which the preparation of his great works cost him.

That was a fascinating period in American history which he has preserved to us with such dramatic action, such life-like coloring, that the actors seem to move and play their parts before us. The era of the commonplace had not then dispelled all the poetry and the grammar of a new age and a new country, when an Indian raid was always a grim possibility; and in a sense most uncomfortably literal, when it might mean the tomahawk, or the stake; no one knew what a day might bring forth. Certainly our ancestors may be pardoned if they took their pleasures seriously—though we really have no proof that they did—under such circumstances.

There is a "Darkest Boston," as well as Darkest London or New York, as one must painfully realize who listens to the stories of workers among its haunts of vice. Recently I heard Miss Lewis, of the Meonah Home, give some details of Christian labor among the unfortunate inmates in these dens of infamy. From twenty to thirty thousand girls and women in the Pilgrim city abandoned to a career of sin! One's eye easily glides over the figures, but try to realize for a moment what they mean. The Home is located at 85 Staniford street, which was formerly a very different locality—Dr. Kirk once resided there; —now it is like a light-house in the moral darkness around it, and is one of the most Christ-like and deserving of Boston's numerous charities, combining as it does preventive with rescue work.

The papers are reporting many sad cases of destitution, the result of the financial stringency. In Waltham, Mass., a Swedish family was found which had been without fuel or food for several days, the husband and father having gone to New Hampshire to search for work. "The church people will look after them in the future, and see that they do not suffer any more hardships," is the way in which the newspaper account ends. But where are the lodges, with all their "benevolence" and "brotherly love," that according to their admirers and apologists "do so much more good than the churches?" There is not a more lodge-ridden city in the whole State than Waltham—and I doubt if any in New England can break its record in this regard; yet with this grand opportunity before them, the lodges all hang modestly back, and allow it to be seized "by the church people." A time like the present, when so many poor are out of employment, and suffering for the necessities of life, is very appropriate for comparing notes on the charity of the church *vs.* the lodge. They must be blind indeed who cannot see that there is a very radical difference between the charity which pays out one dollar for three received, and that which is now folding under its broad mantle so many unfortunates; feeding, clothing them, and all in the name of Him whom the lodge ignores.

The Prohibitionists of Boston are talking about Dr. Miner for mayor. What a revolution it would make! About equal to having Banks for Governor. With Dr. Miner for mayor, it is safe to say that no prize-fight, such as was held week before last, "under the auspices of a chartered club," would be allowed to disgrace our city. One of the worst things in connection therewith was, that members of the police force were present, "through the courtesy of the club." Of course, Dr. Miner's candidature would raise another hue-and-cry, as in the case of Rev. L. A. Banks against "a minister's going into politics." But why, in the name of logic and reason, should this be so? Mr. Banks had plenty of precedent for his course—if he needed any—in the example of the old Puritan clergy. Do we not read in the pleasant essays of Col. T. W. Higginson, how in the first—I think it must have been the first—gubernatorial contest ever held in New England, in 1637, Rev. John Wilson, minister of the First Church in Boston, and who, the Religious Encyclopedia informs us, "was the most humble, pious and benevolent man of his time," not content with "taking the stump," went a step beyond, and harangued for his favorite candidate from the boughs of a full-grown tree. This fear, on the part of saloon-men and their allies, of mixing up ministers and politics, is a very reasonable one. Taken alone, the two are like harmless chemical elements. Combined, they form a kind of moral dynamite, which I should think would be highly objectionable when viewed from the standpoint of men who are trembling for the safety of some illicit business.

There have been numerous cases, this fall, of fatal poisoning from the eating of mushrooms. Few people know how to distinguish between the poisonous and the wholesome varieties, though I believe that beauty of color is one characteristic of the former, the non-poisonous being a kind of dirty white, and choosing the sunny field for their habitat instead of lurking like the others in low, damp places. By the way, is not here material for an interesting analogy? Goodness does not always have a beautiful outside. Far from it. But it always, and everywhere, has this characteristic to distinguish it from evil. It seeks the light. Apropos of the mushroom subject, a curious story comes from Bridgeport, Conn., that an Irishman, who was one of the victims, was saved by his friends, who, instead of calling in a doctor, filled him full of lager beer. This must have been on the homeopathic principle of one poison driving out another.

It is said, on good authority, that there are over 150,000 Keeley graduates in the country, and that the number is increasing at the rate of 5,000 a month. One can but rejoice if even a small percentage are actually reformed. But it is a question whether it is wise to add to the number of such institutes of, which Massachusetts already has five. It is significant that saloonmen have no word of opposition to Keeley Institutes, and the conclusion is almost irresistible that they consider them no check on their traffic. It is possible that the very knowledge that he can go to a Keeley Institute and be cured, has prevented many a moderate drinker from breaking off the habit until it became fastened on him with a grip of iron. Our W. C. T. U.s are deluged with appeals to use their influence in behalf of these institutions. It would be well for them to prayerfully consider the whole subject in all its bearings before they give them anything more than the most qualified endorsement. Prevention is better than cure; and God's woe against the drunkard is not to be set aside even by modern science.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 22, 1893.

The position of the administration in favor of the restoration of the monarchy in Hawaii continues to be a leading topic of conversation in Washington, and the publication, this week, of the report of Mr. Blount, who was sent to Hawaii by President Cleveland to make an investigation, has added interest to the discussions, even if it has changed nobody's opinion. The general sentiment, even among the personal friends of President Cleveland, is one of regret that he should have decided that the best way to right what he believed to be a wrong was to exert his influence —few believe that he ever contemplated using force—to secure the restoration of what everybody concedes to have been one of the most corrupt and dissolute monarchies of modern times, small and insignificant as it was; and one hears the wish on all sides that some way other than restoring the queen, that will be equally satisfactory to Hawaii, the American people and the administration, will be found out of the present unsatisfactory condition of affairs. It is feared that some bitter wrangling will take place in Congress on account of what has already been done, even if the monarchy is not restored.

The U. S. Supreme Court this week handed down a decision that will necessitate a revision of the definitions given in all the standard dictionaries of the term "high seas." A man who was indicted under the U. S. law providing for the punishment of crimes committed on the high seas, for an assault made on a U. S. vessel in the Detroit river, raised the question of lack of jurisdiction of the U. S. courts, and he was sustained by the lower court, which held that the great lakes were not comprehended within the term "high seas." That decision is now reversed by the Supreme Court, which, in an opinion by Justice Field, holds that there has been an advance and development as respects the doctrine of high seas, and that as used in the act of Congress under which the indictment was found it means waters over which no particular State has jurisdiction. Justices Gray and Brown dissented, each presenting his reasons in an opinion.

Church meetings have, this week, taken up much of the attention of our church-going people. First, there was the annual meeting of the Sunday-school Union of the District of Columbia, which embraces the Sunday-schools of nearly all of our Protestant churches; then followed a very enthusiastic meeting of what is called the preliminary committee of the Christian Endeavorers, which is working to have the international convention of that organization held in Washington in 1896, and yesterday the annual meeting of the Columbia Association of Baptist churches was held; also the annual meeting of the Washington Conference of Congregational Churches. At all these meetings the most encouraging reports of good work done and to be done were made.

If a Washington jury can be had that will perform its plain duty, the druggists of this city who run rum-shops in disguise will soon be taught a most salutary lesson. A druggist who controls three stores has been arrested for selling whisky under the name of "golden tonic," in bottles, in violation of the new law. This druggist violated the law of God, as well as that of man, for he sold the vile stuff on Sunday as well as other days.

In accordance with the request of the Church Temperance Society of New York, temperance sermons were preached in several of the Episcopal churches last Sunday. One of them has attracted much attention. It was preached by Rev. Dr. R. H. McKim, of Epiphany Church, who is personally a believer in the doctrine of total abstinence. He started out by saying that Prohibition had been tried and found wanting, and that while he was a firm believer in local option he thought it had inherent defects. He thinks it is social effort, and not legislation, that will eventually overthrow the liquor power; that temperance people must draw men away from the saloon by providing something better for them. All this was only preparatory to the most striking part of the sermon—his advocacy of the Gothenburg, or Swedish system, under which the State controls the sale of liquor, just as it controls the location of powder magazines and the manufacture of dynamite. He made a strong argument in favor of that system, which must be something like that the Governor of South Carolina is now trying to carry out in that State, but public sentiment, so far as I have come in contact with it, is overwhelmingly against such a system, and with due deference to Dr. McKim, rightly so, I think.

—The manufacture of new degrees in secret lodges amounts to almost a form of insanity, and the spirit of innovation in this direction is by no means confined to any one order. Down in Tennessee it has invaded the Pythian societies, where some one introduced into the sacred "castle" precincts a "side rank." This coming to the ears of the Grand Chancellor, he issued a proclamation recognizing only the customary subordinate Pythian degrees of Page, Esquire and Knight, and condemning all others.

REFORM NEWS.

THE EASTERN AGENT IN PENNSYLVANIA.

HOME HOTEL, PITTSBURGH, PA., Nov. 23, 1893.

DEAR CYNOSURE:—I go this afternoon to Lawrence Co., Pa., where I am to spend Sabbath, addressing a union meeting of the United Presbyterian and Presbyterian churches in New Bedford. Last Sabbath was spent at McKeesport, Pa.

The people of this city are largely dependent for employment upon the great mills erected there. These mills have been closed much of the time during the summer. While they are running at present, it is feared they will soon close again. In that event there will be much suffering. Most of the workmen are not prepared to meet the expense of a severe winter.

Meeting a gentleman formerly employed in the mill, I inquired how he was getting along. "Very well, thank you," was his reply; "I have been out of work for three months, but I have good prospects for work in the near future." He then went on to tell what he had been doing in the past months. Feeling the need of a better education, he had been attending a night-school. Wishing to become a skilled mechanic, he studied with that in view.

When at work, he received as compensation for his labor, $2.25 per day. From this he must pay rent, support a wife and two restless children. He had no capital but muscle and common sense to start with. When the rainy day came he had a little in store to help out. While some of his companions were standing idly squirting tobacco-juice on the corner, running to the saloon, or holding lodge-meetings, arranging to poison those who had been feeding them, he was quietly at home improving his mind, fitting himself to become a capitalist when kind providence should smile. Being a Christian, he understood how to solve "the labor problem."

While in McKeesport I was the guest of Mr. S. O. Lowry, a prosperous business man. Sabbath morning I attended the Presbyterian church with which he is connected, and in response to the pastor's invitation, took part in the service. In the evening I addressed an audience of some two hundred in the Swedish Lutheran church, Rev. O. Strand, pastor. The attention was the best, and the collection showed a willingness to help.

After my lectures in Lawrence county I expect (D. V.) to return home.

Wife writes that there is to be a Thanksgiving dinner, of which I am expected to take part.

Yours in the work, W. B. STODDARD.

THE COLLEGE AGENT IN KANSAS.

TOPEKA, KANS., Nov. 20, 1893.

In pursuance of my reform work among the literary institutions of Kansas, I went on to Topeka. This is the capital of the State, and a beautiful city. The State House is modeled after that of Ohio and other States, with a dome like the Capitol at Washington. Topeka is well supplied with electric street cars; and also with electric lights.

I was received and kindly entertained during my stay by Rev. Mr. and Mrs. J. W. Dill. I became acquainted with them a few years ago, at Selma, Ala., while they were laboring as missionaries among the freedmen. Bro. Dill is pastor of the Second Reformed Presbyterian church here; and they are earnest supporters of our reform work.

Washburn College, which is located here, is a Congregational institution, apparently in excellent condition. Pres. Peter McVicar, when I called, took me to the library and reading-room, where I found the *Christian Cynosure;* and Prof. L. D. Whittemore, the librarian, as well as the president said that they would gladly receive our reform books.

On Sabbath evening I preached for Bro. Dill in the Covenanter church, and introduced some topics of reform which appeared to be well received.

On my way to Sterling, I made a brief stop at Emporia. It is a town of many long streets, but thinly built up as yet, and with small facilities of locomotion in the way of street cars. The college is in the far northern part of the city; and when the distance was overcome, there was no one at home—neither president nor librarian; and after tramping around, back and forth, until I was wearied out, I concluded to go on.

I found the Rev. C. H. Strong, President of the State Association auxiliary to the N. C. A., residing at Sterling. He is pastor of the United Presbyterian church which holds its services in the college chapel. There is also a Reformed Presbyterian church here, whose pastor, Rev. T. J. Allen, is a firm reformer. Cooper Memorial College stands as a light in the midst of this region. Rev. F. M. Spencer, the president, gave me a hearty welcome and introduced me to several classes; and I was present at the recitations and assisted in the chapel exercises.

The lady where I am stopping, Mrs. McCarroll, invited me to attend a Sabbath-school which she has organized among the colored people here. It is a good work; and I addressed them at the close of the school, and urged them to follow Jesus, and to have nothing to do with selfish combinations. In the evening I preached a reform sermon in Bro. Strong's church, to a large and sympathetic audience. S. F. PORTER.

FROM THE FIELD ON THE PACIFIC COAST.

OAKSDALE, WASH., Nov. 20, 1893.

From Guy I went to Pitts schoolhouse. Although the weather was very unfavorable, we had good congregations both evenings. I spoke first on Intemperance, then on the Lodge. About fifteen signed the constitution, and I received two subscriptions to the *Cynosure.*

Next I went to Gates schoolhouse, where I was well received by a full house. Quite a number signed the consitution, and two more subscribed for the paper.

My next appointment was at South Palouse, where I spoke on Saturday night and preached Sunday morning. Here is an excellent people, three of whom will take the *Cynosure* for one year, and quite a number signed the constitution. Rev. M. C. Pearson resides at this place, where he has erected a parsonage for the United Brethren (Old Constitution). He is well received by the people, and dearly loved. I preached, at three o'clock, to a large congregation at another schoolhouse, and closed the day with a full house at Elberton.

I lectured at Elberton Monday night and the next night at Garfield. Here we had a large crowd in the Baptist church. They gave good attention. As we poured the hot shot into their ranks, one "Sir Knight" showed the white feather and ran. The lecture was well received by the best thinking men and women of the place. I am informed that I had, to hear me, the very best people of Garfield. Rev. W. R. Lloyd, of the Liberal U. B. church, assured me that he could heartily endorse all I said, but when I cornered him to sign the constitution, he winced and squirmed, but finally came to it and, like a little man, signed it. His wife is more rabid against the lodges, and gave firm testimony against all secret orders.

Our old, staunch friend, Dr. Simpson, resides here. He stands well in the community, notwithstanding his very pronounced views against the secret lodge system. May he live long to be a "thorn in the flesh" of secret societies.

I next went to Cedar Creek United Brethren church, but the community being mostly Liberals, we had a very small audience. I left about one hundred tracts on the seats, secured one subscriber to the *Cynosure,* and returned next morning to Garfield; from there on to Oaksdale, where I am at present writing.

Owing to the Liberal U. B. annual conference being in session here, I did not put in an appointment, although we had secured the M. E. church for that purpose. I visited the conference on Friday October 17, and was introduced and extended the courtesies of the conference.

Being invited to preach, I gave them to understand that unless they recognized the National Christian Association, in whose employ I am, they need not recognize me. So I did not preach. How different those dear brethren are from our brethren of the Old Constitution. The latter would receive and recognize any man engaged in this reform work, while Liberals seem shy and embarrassed by an agent of moral reform.

No wonder, when we look over their very small company and see the number wearing badges of one kind and another. It is wonderful how the mighty are fallen. Their reports, though in many instances inflated, are yet very meagre. They have utterly failed in reaching and building up in the cities. *Instead of lodgemen coming to them, they go to the lodge.*

I should love to visit Oaksdale in the near future and enlighten them on the evils of these unholy relations. I have the offer of the United Presbyterian Hall, in case I can get back before returning home. I arose to a question of privilege in the Liberal conference, advertised our work, calling special notice to the *Christian Cynosure,* and asked them to speak with me if they had any business with the publishing house in Chicago; but they were as silent as the grave. I secured two subscribers in Oaksdale.

I go from here to Latah.

P. B. WILLIAMS.

SUMMARY OF THE NEW YORK WORK.

To those who are familiar with such assemblies the State convention at Utica was an excellent one, with some features of universal interest. But it was much more than that, in the opinion of the average Utican. The *Press,* the leading daily, of the city, reported it as "an extraordinary convention, presenting an extraordinary issue," and "advanced by extraordinary men." May the final result vindicate this judgment! Under God there shall be a mighty harvest from the precious seed of truth sown with weeping in a stony field. By his grace, a convenient and pleasant church, centrally located, was secured; the prayers of some of the best people in the State, and especially in the city, were enlisted; the papers were favorable in their notices, fair in their reports, and courteous in their editorial criticism. The pastors, though not in all cases approving the meeting, were interested, several attended, and a number more read the invitation to attend to their congregations. One noble young brother at Herkimer said that he would read the notice, though it should lead the lodge members in his church to move for his discharge.

The attendance from the State at large was small. Sickness and unexpected, pressing business prevented Bro. B. H. Roberts of Chesbrough Seminary, Bro. Clark, the secretary, Elder Rathbun and his esteemed wife, Bro. Shaw of Walton, and others from attending. These friends were *greatly* missed. I cannot say *seriously,* for no meeting could drag with such men as brethren Wardner, Woodruff, Knappenberger, Smith and others in the front seats; not to speak of President Wallace, whose opening speech made a demand for more, and Bro. Stoddard, who is a convention in himself if the rest of us would get out of his way. It was cause for gratitude to hear

(*Continued on 9th page.*)

CORRESPONDENCE.

NOTES BY THE WAY.

EAST LYNN, ILL., Nov. 15, 1893.

EDITOR CYNOSURE:—The writer was called, last week, about sixty miles south, by telegram, to the funeral of a friend. We failed to get there in time, but met the relatives of the deceased, a hundred yards from the cemetery, returning from the grave. We went on to the cemetery, however, to see where he had been deposited. We learned, further, that the Masons had honored (?) him with their ceremony at the burial.

The deceased, for perhaps fifteen or twenty years, had had nothing to do with the lodge, and but very few of his neighbors knew anything about his ever having been connected with the order. But after he was dead, the lodge *jumped at the chance* to advertise itself. Besides, we are quite well satisfied that had it been possible to find out the mind of the deceased, it is likely that he would have revolted at any ceremony except a Christian burial. If the lodge has any one trait above another, it is *brass;* and we believe they exhibited a little extra amount of this composite metal on this occasion.

As it was late on Saturday evening, we were compelled to remain over Sunday. We improved the time by attending church services on that day. At the Presbyterian Sunday-school we were interested in the exercises, and, stranger as I was here, the writer was treated very kindly by the pastor and others.

A litttle girl of seven summers, with nice curly

hair, seeing that I had no singing-book, went past half a dozen seats, and brought me one. She did this so nicely and gracefully that I inquired, after Sunday-school, who she was, and learned that she was an exceptionally fine little girl, whose *pet name* was "Dot," the daughter of Mr. Young. We hope all the little readers of the *Cynosure* will be regular attendants at the Sunday-school, and then not only kindly disposed towards each other, but also to the strangers as well, as was this little girl.

After the preaching service, a Mr. Bowers, a banker of the town, took me to his fine mansion, where I was treated royally. He expressed himself as disgusted with the entire business. On the street corner of this town we passed a full half-dozen young men, who, perhaps, had not been to church or Sunday-school, but could, possibly, recite in the lodge its ritual and make the signs of "cutting the throat across," or "swiping" the beard as Odd-fellows, or make the K. P. motions. They know how to gracefully smoke cigars or cigarettes, and, it is likely, know how to dispose of a glass of beer, or whisky, with the drinking swag and swing. They were also spinning ribald yarns, which they had possibly learned in the lodge.

Returning home, we disposed of a Doesburg's exposition to a young man who had just been "entered," "passed," knocked down and "raised" in the devil's college, but who, we think, may yet repent of his lodge folly, and give up the whole thing.

We should manage, for our work, to have a local agent for our paper and publications in every county of all the States in the Union. It would cost something to carry out this suggestion, but it would, no doubt, pay for the outlay.

J. S. HICKMAN.

WORDS OF CHEER.

NEWMARKET, N. H., Nov. 18, 1893.

EDITOR CYNOSURE:—Stephen Merritt's renunciation of Freemasonry is an event of great significance. He professed entire sanctification, and published the *King's Messenger*, devoted almost wholly to magnifying the influence of the blessed Holy Spirit. No one could doubt his sincerity, and his zeal and good works were unbounded. Yet he himself, up to this time, did not see the horrid iniquity of Freemasonry and paid his lodge dues. In the Lord's good providence he attended Bro. Stoddard's New York convention and made a partial renunciation, but still did not sever his connection with the lodge. Several months afterward, he attended Rev. A. B. Simpson's New York Holiness Convention, and the Holy Spirit impressed upon him, in an especial manner, his duty to return his Masonic jewels to the lodge and sever his connection therewith, which he immediately did. This brother's experience shows how the Lord uses the testimony of his servants to prepare the way for the complete work of the Holy Spirit. No doubt Bro. Merritt's paper and voice will bring many others out of lodge darkness into Gospel light.

Another item of encouragement to Eastern reformers is a new reform paper, the *Church and Times*, published by a brave young Congregational pastor at Middlefield, Mass. We have now an able force of anti-lodge papers in New England, including Hunter's *Plain Truth*, Hinsdale, N. H.; Hastings' *Christian*, of Boston; Hezekiah Davis' *Union*, New Britain, Ct.; A. A. Hoyt's *Independent Christian*, Boston; E. B. Pike's *Beulah Christian*, Morris, Ct.; Mrs. Stoddard's *Home Light*, and my little *Witness*. These, with the *Christian Cynosure*, our national pole star, are pouring the light as never before into every part of the field.

A young man of great promise, and more than local reputation, generally supposed to be an adhering Odd-fellow, recently said to me: "What first led me to hate Odd-fellowship was in the lodge, when the "good of the order" was up, to hear the members rise, one after another, and tell vile stories, evangelical preachers sitting silently by and not rebuking them. This also led me to fear there was something not right about these ministers." That young man will, we trust, soon take his place where he belongs—openly with the reform host.

Let us close up our ranks and press the battle to the gates. The Lord Jehovah is with us, and we march to certain victory. S. C. KIMBALL.

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Federal Lodge, Washington, was instituted Sept. 12, 1793, and the first Masonic ceremony participated in by it was the laying of the cornerstone of the national Capitol building on the 18th of that month.

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The call for September contained 167 names, of which 11 were accidental deaths, 6 suicides and 3 murders.

The death rate in the order in 1892 was 12 6 per 1,000 as compared with the general death rate of 16.3 per 1,000.

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OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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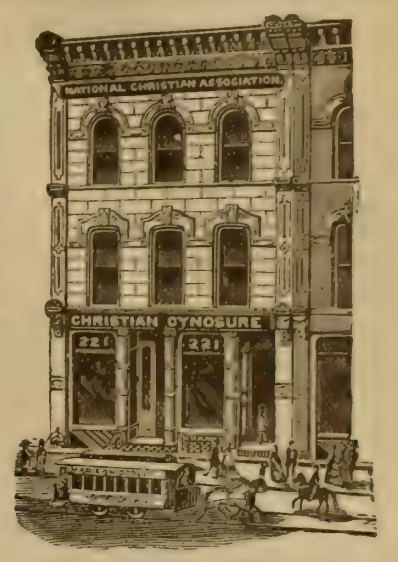

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, NOVEMBER 30, 1893.

THE CHRISTIAN CYNOSURE offers to either an old or new subscriber, until the 1st of February, 1894, any book advertised in its columns, at 25 per cent discount from retail rates, when ordered in connection with a yearly or six months' subscription to the *Cynosure*.

A special offer is made of the *Christian Cynosure*, one year, and "BETWEEN TWO OPINIONS," by Miss E. E. Flagg, 389 pages, cloth, price $1. The two, worth $2.50, will be sent for only $1.75 and four 2-cent stamps to pay postage on the book.

NATIONAL REFORM AND SECRET SOCIETIES.

Elsewhere in this issue we print a letter from the Eastern Secretary, giving a brief summary of addresses delivered at the National Reform Convention in Allegheny, Pa., November 14–16. Owing to a press of matter relating to the State Anti-secrecy Conventions of New York and Iowa, which were held on the same days, the publication of this letter was unavoidably postponed until now.

The convention which he attended assembled for the discussion of many topics in which the question of reform is paramount, and each subject seems to have been intelligently presented and debated. Some questions arose of vital importance to our religious and social advancement as a nation; indeed, the concensus of opinion seemed to favor genuine reform in everything that prevents the United States from becoming a thoroughly Christian nation. On this line of thought was visible a vague proposal to form a distinctly Christian political party, whose influence should be felt in Congress and in all departments of the goverment, and in which the spirit of Christ should be the prevailing rule of action.

The series of resolutions adopted by the convention would fill nearly two columns of the *Cynosure*. They cover fifteen distinct sections. For the present we must content ourselves with quoting those which bear directly upon the specific reform advocated by the N. C. A. and the *Cynosure*. In the second of the series, among the list of the principal reforms deemed necessary for our national peace and safety, prominence is given to "the question of secret orders, with their disloyal oaths," which the convention very properly deprecated as inimical, in the twelfth resolution as follows:

> That the rights of citizens and the welfare and safety of the nation are endangered by any system or organization, whether its supreme head is in a foreign country, or here in our own land, that demands under cover of secrecy a disloyal oath or obligation, subordinating the sovereignty of the nation not to God himself, but to a mere human power, individual or social, and thus setting itself up in rivalry both with the authority of civil government and the authority of the King of kings.

It is to be hoped that the deliberations of this assemblage, so large and influential, may leave a lasting and most salutary impression upon the people, the church and the nation. If the principle evolved could find free course in the bosoms of all Christians only, and be reduced to active and practical Christian practice, it would be a long step in the advancement of the kingdom of God on earth.

THE SECRET LODGE SYSTEM AND CIVIL GOVERNMENT.

No student of social science can have failed to observe that in our nation, and during the last twenty-five years, there has been an alarming growth of crime, and especially of mob-violence, usually taking the form of Lynch-law, and having for its professed object the vindication of justice.

Why the last years of the nineteenth century, which has been so prolific in the growth of science and general education, should be so disfigured by lawlessness and moral degeneracy, is indeed a strange phenomenon.

The efforts made to explain it have been failures. The theory that it has resulted from our great immigration is confronted by the fact that in those parts of our land where crime and mob-violence have been greatest, immigration has been least. It has been ascribed (and with much apparent reason) to the general demoralization induced by the late war; but, sad to say, as we recede from the war, crime does not diminish but increases. The great and growing consumption of alcohol and the enormous development of our cities may have much to do with the growth of crime, but we clearly think that the extensive development of the secret lodge system has had more to do with it than any one influence.

It is not so much that secret societies have been disloyal, or that they were intended to antagonize civil authority, as that they have served to supplant its influence by inspiring confidence in the secret order as a more practical and immediate source of redress and protection, and that the lodge would have respect to personal interests that could not be regarded by the state. These "governments within the state" have been thought more efficient than the more cumbrous system of civil law, and have thus served to supplant its authority and respect.

This disparagement of civil authority has been even more manifest in the lodge influence on religion; for since religion is the basis of morality, and the source from which come all our higher conceptions of obligation, it follows that whatever substitutes another and a lower code, or in anyway diverts public attention from the true source of morals, must undermine the foundations of society. The secret trades unions have had, perhaps, the greatest direct influence in leading to the disregard of civil law. The current teaching in all these unions, and in their public journals, has been that the civil authorities were in the hands of their enemies; that they are arrayed against them, and that their confidence must be in their unity, their secrecy and their combined power, both moral and physical. Such institutions as Freemasonry, Odd-fellowship and Knights of Pythias have had much less direct influence in supplanting the force of law, but, probably, far more in perverting the religious convictions of the people and thus leading to that general condition of society that produces divorces, suicides, and crime in general.

The G. A. R. can hardly be accused of being unpatriotic, or of desiring to subvert civil authority; but manifestly they have cultivated the idea that the main purpose of the national government is to glorify and reward those who have "preserved the Union," and that its obligations to them are paramount to all other considerations. We do not accuse them of being bad citizens, but only of the inevitable *egotism* that has grown out of their combination and their secrecy. As a "mutual admiration society," they have forgotten all other interests but their own. The latest development of the lodge system is the A. P. A., which, through its agents, is developing great activity and power. With ostensible objects, that are in the main patriotic and commendable, it is, through its agents, manifesting a policy as unscrupulous as that of the Jesuits whom it seeks to oppose.

The outlook is anything but encouraging, but our hope is, that because God reigns he will vindicate the truth and the right.

THE FOE OF LIBERTY AND LAW.

The Roman Catholics teach their children that "Fox's Book of Martyrs is full of lies; to speak modestly there were in them" (Fox's writings) "at least 10,000 notorious lies." So says Rev. Mr. Baddeley (R. C.) in "A Sure Way to Find Out the True Religion."

La Bandera Catolica (R. C.) printed in Spain, July 29, 1893, tells a different story. Speaking of the "Holy Inquisition," it says:

> We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the holy tribunal from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers of those who have suffered in other countries. We have believed it right also to publish the names of those holy men under whose hand so many sinners suffered, that good Catholics may venerate their memory: By Torquemada: Men and women burnt alive, 10,220; burnt in effigy, 6,840; condemned to other punishments, 97,371. By Diego Deza: Men and women burnt alive, 2,592; burnt in effigy, 892; condemned to other punishments, 32,952. By Cardinal Jiminez de Cisneros: Men and women burnt alive, 3,564; burnt in effigy, 2,232; condemned to other punishments, 48,059. By Adrian de Florrencia: Men and women burnt alive, 1,620; burnt in effigy, 560; condemned to other punishments, 21,835. This inquisitor established the holy office in America, in 1522, and as a reward for the same, he was elected vicar of Jesus Christ on earth; but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burnt during this time 321 persons, and condemned to various punishments short of death 4,181..... Total number of men and women burnt alive under the ministry of 45 holy inquisitor generals, 35,534; total number burnt in effigy, 18,637; total number condemned to other punishments, 293,533; general total, 347,704."

Evidence is not wanting that the "Holy Inquisition" still exists in every Roman Catholic country, for the punishment of "heretics," and it is stated, with some appearance of truth, that in the United States it is secretly maintained for the condemnation of recreant ecclesiastics.

How soon its terrors may be turned upon other and less offensive troublers of the Roman Catholic church in this country, shrouded in the secrecy of the Jesuits, and manifesting their vindictiveness, we know not. Last week we printed the significant letter of Bishop Coxe to Mgr. Satolli, which will bear a careful perusal. It is a pungent indictment of the papacy and the Jesuits.

—Dan Coughlin, the Cronin suspect, was put on his second trial last Monday, under an order of the Illinois Supreme Court. The new evidence to be introduced is characterized as important and condemnatory.

—"Natives of the kingdom of God" is a quaint designation of Christians, but wonderfully appropriate. They have been born into the kingdom, and adopted into the royal family of heaven. Their heirship is established and their inheritance is sure.

—The new ritual of the changed order of Rebekah (I. O. O. F.), referred to in this paper last week, is for sale at this office. Instead of a side-degree, as formerly, it is now an independent secret society, emulating the Masonic Order of the Eastern Star.

—We undertook, in an item on the first page of last week's issue, to say: "The World's Fair broke all the Sabbaths of its existence;" but the compositor made nonsense of the sentence by making "Sabbath-schools" of "Sabbaths." Probably the intelligent reader supplied the necessary correction mentally; but these heedless errors are very exasperating.

—As this issue of the *Cynosure* will reach quite a number of our friends before the national Thanksgiving day, would it not be well to remember that it is a good time to exercise "due benevolence" towards the reform in which we, with them, are co-laborers. "It is more blessed to give than to receive," and good works are the fruit of genuine thankfulness.

—The *Political Dissenter*, published semi-monthly at Pittsburgh and Allegheny, Pa., has changed its title to *Christian Reformer and Dissenter*, and proposes a weekly issue on and after the beginning of 1894. The *Dissenter* belongs to the Covenanter branch of Christianity, and is independent in reform, heartily endorsing the work of the National Christian Association, and liberally supporting that, also, of the National Reform Association. It is indeed very frank and earnest in its expressions in behalf "of all Scriptural reforms in both church and state, and of dissent and separation from all that is un-Christian as a means of reformation." The proposed changes indicate a good degree of prosperity, which the paper certainly deserves.

—A correspondent suggests, as an antidote to lodge influence in endowment societies, that the anti-secretists should establish an open benefit association on a financial plan similar (say) to that of the Royal Arcanum, stripped of its secrecy and lodge rites and paraphernalia. Such an organization, he thinks, could successfully compete with the endowment orders, and even excel them in laudable inducements to unite with it. We doubt it. The spiritual fascination of these societies consists in their secret work, their social element, the obligations, grips and passwords that separate them from the mass of mankind. Take these from any "mutual benefit" order, and its influence would be materially lessened. Persons who are indifferent to the best interests of communities, will unite with a lodge because it offers these very inducements with the financial feature thrown in.

—Among the reminders that the year is growing old and will soon vanish like a summer cloud, is the weekly Bible Lesson. The Sabbaths come and go, the lessons are studied and pass away, one by one, yet their fruit remains. How many souls have been enlightened and helped by

these little Gospel messages! And this week's lesson is a delightful one to all believers —the eleventh of the series for the fourth quarter of the year—for December 10, "The Heavenly Inheritance," found in the first Epistle of Peter 1:1–12. The Golden Text is Colossians 1:12. The persons addressed in the lesson are Christians scattered throughout Asia Minor, strangers on earth, chosen by God, cleansed by the blood of Christ, and sanctified by the Holy Spirit—to whom the heavenly inheritance is promised. Verses 3 to 5 relate to the hope of the inheritance—a living hope, and one to be thankful for. The Father bestows the hope as well as the inheritance. The children—all Christians—derive the source of their hope from the resurrection of Christ, and through him, also, their inheritance and safety is assured. Verses 6–12 indicate the value of the hope; it gives joy in affliction; it supports under trials; trials strengthen the Christian faith in an unseen Saviour; it fills the soul with confidence; it exalts the Christian above the prophets, for he better understands the prophecy than did the prophets. Our faith is an object of interest to the angels.—its trial more precious than gold.

REFORM NEWS (*Continued from 5th page.*)

Bro. Wardner's trumpet-tones again, and to shake hands with Rev. S. Wilder, who did not speak, but renewed his early and unflagging interest in the reform.

The addresses of Stephen Merritt were the remarkable part of the meeting. Well and widely known in business, in city missions, and in church circles, his testimony had the weight of experience and success to add to its momentum. But the fact that this was his first public appearance since shaking off the last viper of secretism, gave the deepest interest. The best report of it that could be made under the circumstances will be given to the *Cynosure* next week. That, with the unanswerable argument of Rev. F. M. Foster, will give all readers some idea of the power of the meeting.

During the discussion of the resolutions, an interesting statement was made by one of the speakers in reference to a secret anti-Romanist society known as the American Protective League, which had gained a foothold in some parts of New York as an open society, but soon appeared in its true Jesuitical character. Yet because of its ostensible purpose to oppose Romanism, some who by church profession are against all secretism are led into the inconsistency of supporting this lodge, by speaking publicly for it and by membership. This League has also undertaken to oppose the prohibitory movement in politics, and it is believed intends to suppress it.

The convention was a surprise to the ordinary Uticans. They did not believe a church could be found for the meeting, except the Free Methodist, which was refused. Some did not think a man personally safe in openly opposing the lodge. Some believed the ministers generally belonged to one or more of the orders, or supported them. Everybody, whatever their opinion, felt the heavy weight of the great Masonic "Home." Few could realize that $200,000 spent in a building for one hundred inmates was not an advertisement more than a charity. The papers were more sensitive to any criticism of this pride of New York Freemasons than to any exposure of the hidden wickednesss of the lodge.

With this meeting closed my special work in New York. In some respects it was most difficult and discouraging, but in the review these features seem to be lost in the hopeful fact that the masses are not swallowed up of secretism, but wait the call of God to side with him against this greatest peril of our day.

HENRY L. KELLOGG.

REV. J. P. STODDARD AT THE NEW YORK CONVENTION.

ALBANY, N. Y., Nov. 16, 1893.

EDITOR CYNOSURE:—A word from me on the Utica convention may be acceptable. The successful issue of this annual gathering was the result of God's blessing upon the arduous and persevering labors of Bro. Kellogg, who gave no quarter to difficulties or discouragements by which he was confronted at the beginning. The assistance and co-operation so confidently expected from the Free Methodists, like the ashen "apples of Sodom," proved fallacious and deceptive. My information may be prejudiced, and the inference unwarranted, but it looks like a desertion of the church's standard on secret societies, for which Elder Owen is largely responsible. If I am not in error, we may note this as another instance in which the judgment of a trusted leader has been warped by connection with a movement to checkmate the papacy, and defeat the devil by employing his own pet methods of division and secretism against him. Christ, however, who is "stronger than the strong man armed," interposed in answer to prayer and moved upon the hearts of some of the pastors to quietly encourage the work and attend the meeting, but notably to enlist the godly women of the "Christian Alliance," who espoused the cause and rendered every assistance in their power. The "elect ladies" of Utica are, under God, entitled to the credit of having made the convention possible in that stronghold of opposition and of the success in which it resulted. Verily, they shall not fail to receive their reward.

It was truly encouraging, after the closing session, to hear so many ask, "When are you going to hold another convention in Utica? It has been a real blessing to my soul; I didn't understand your work; I wish you would stay a week; we want to know more about the lodges and how to deal with them," etc., etc.

The addresses and prayer-meetings were thoroughly pervaded by the Spirit, and the testimony of Bro. Stephen Merritt, who had taken 138 degrees, and who had at one time been the youngest "Worshipful Master," while presiding over the largest lodge in the State, but whose eyes had been opened, and whom "the Son had made free indeed," carried conviction and gave hope to many hearts. There were others present whom "One greater than Moses" had led out of the Egyptian bondage of oath-bound secrecy, but I will forbear further detail, least I trench upon the report of the secretary and of Bro. Kellogg, whose facile pen will convey to your readers a meed of the joyous enthusiasm which shone in his face as he saw the victory for which he had no earnestly prayed and untiringly labored.

As our train is delayed for an hour, waiting for a western express, I will add that while some were missing whom I had confidently hoped to meet, it was a real benediction to look once more into the faces and hear again the manly utterances of veterans like Bro. Wardner, Bro. Woodruff, and Bro. Wallace, and to welcome new recruits or old friends of the cause who, like Bro. Smith, Bro. Merritt, Bro. Foster, and Bro. Knappenberger, are "coming up to the help of the Lord" against this mighty foe of the family, the church and the state. J. P. STODDARD.

THE EASTERN SECRETARY AT THE NATIONAL REFORM CONVENTION.

PITTSBURGH, Pa., Nov. 17, 1893.

DEAR CYNOSURE:—The annual convention held under the auspices of the National Reform Association in the First U. P. church, Allegheny, for the past three days, closed with last evening's session. From the beginning it was evident there was to be a great gathering, but the manifest interest exceeded expectations.

Under the Divine moving power, several causes combined to make it what it has been, a grand success. There is, perhaps, no city in the United that to the square foot contains more National Reformers than the one chosen for this gathering. The leaders had secured speakers of national reputation, and told the people what to expect. Every detail of the program had been carefully prepared. How could Christian people, viewing the terrible corruptions of church and state, high and low politics, do otherwise than arise as one man, if possible, to stem this ever-increasing tide that every day threatens the destruction of all that is dear to the child of God? That something must be done, and done quickly, is so apparent that only the hoodwinked do not see.

The crowding of this great church edifice with thoughtful, earnest Christian men and women, to listen to a discussion of great issues pressing upon the Christian people of America, is but one of the evidences of the unrest in our body politic.

People don't know where to go, or what to do. Politicians tell them it is the tariff that's wrong, or the silver needs adjustment; and so they vote them up, and vote them down, in the vain hope that possibly some party may strike it right; but as the cloud grows blacker and more dense, seeing no ray of light, they turn in disgust, almost in despair, and inquire what can we do? It is the mission of the National Reform Association to point them to the only sure remedy. The King of Judah, the Jehovah of God, is the only source of authority. Happiness and prosperity attend every nation that obeys his laws; destruction and death those who do not. Will the people hear? Will they turn before it is too late?

Time and space forbid more than a mention of a few of the good things spread before us at this feast of thought.

We were all made to feel more than welcome by the addresses of Dr. W. J. Robinson. His setting forth of the basis on which the National Reform structure rests was clear and concise.

President S. F. Scovil, of Wooster University, in answering the objection: "You can't make men moral by law," showed that the law was for the creation of morality in the individual and state. Men can be made bad by law; why not moral?

The aims of the convention were set forth by Dr. H. H. George. To his untiring efforts, the success of this gathering is largely due.

There was no more interested person present than John Alexander, of Philadelphia. The burden of years was made lighter as he saw the views which he had advocated during a long life so generally adopted by the people. The historical paper which he presented will be printed and read with interest, doubtless, by generations to come.

Dr. W. F. Oldham's paper on "The Sunday Newspaper" presented a concise summary of alarming facts as to the spread and result of this evil.

Rev. J. H. Leiper called attention to the fact than an army of boys and girls were being educated, by the sale of these papers on the Sabbath, to violate the law and become anarchists.

Special mention should be made of the address of H. L. Hastings, whose anti-infidel tracts are printed in all languages and sent the world around. This venerable father in Israel took the house by storm. His thrilling address was opened with the statement: "The fool who in the Psalmist's days said in his heart, 'there is no God,' has grown bolder and says it to-day out loud."

The drink traffic, as presented by Dr. J. T. McCrory, appeared to be the sum of all villainies. The writer could not agree with the doctor in his statement that it is the greatest evil of our times. From the setting up of the first false worship by Cain, to this day, false worship has been the greatest evil. Bacchus is but one of the satellites of Satan.

Rev. R. C. Wylie proved that "the labor problem could be solved only by the law of Christ."

Guy Maine, of New York, in a masterly manner, depicted the great wrong done to Chinamen by the notorious Geary act.

Rev. Dr. Asbury, presiding elder of the A. M. E. church, asked leave to change his subject, "The Race Problem," to "The Negro Problem," and added: "There is but one race—the human race." The advancement of the Negro, as shown by the doctor, has been marvelous.

Hon. L. S. Coffin, of railroad notoriety, spoke of the needlessness of running Sunday trains. In his opinion, there was no excuse for such Sabbath desecration.

Anthony Comstock, who needs no introduction to an American audience, held the undivided attention of this already tired assemblage for two hours, until 10:30. As he pictured the sweet innocence of the babe in the cradle, and then the terrible death-traps set in secret for its unwary feet, more than one shed tears, and resolved down deep in their hearts to help what they could in crushing out this monster.

So might I write on; but I must not. I trust the *Cynosure* may find space to print the excellent resolutions passed, and some of the briefs from the *Commercial Gazette* which I send herewith.

Nearly the amount (one thousand dollars) asked of the convention to push forward the work of National Reform was received in cash and pledges.

I remain in this section for a time, having appointments in New Bedford, Lawrence county, for Nov. 26 and after. Friends wishing lectures can address me at Home Hotel, Pittsburgh.

W. B. STODDARD.

THE HOME.

A THANKSGIVING PSALM.

(Psalm 67.)

Shine, Mighty God, on Zion shine,
With beams of heavenly grace;
Reveal thy power through all our coasts,
And show thy smiling face.

When shall thy name from shore to shore
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God?

Sing to the Lord, ye distant lands,
Sing loud, with solemn voice;
Let every tongue exalt his praise,
And every heart rejoice.

He, the great Lord, the sovereign Judge,
That sit enthroned above,
In wisdom rules the worlds he made,
And bids them taste his love.

Earth shall obey his high command,
And yield a full increase;
Our God will crown his chosen land
With fruitfulness and peace.

God, the Redeemer, scatters round
His choicest favors here,
While the creation's utmost bound
Shall see, adore, and fear.

—*Isaac Watts.*

THE GIRL WHO CLEANED THE STEPS.

Thomas Champness, in an address at Exeter Hall, while speaking of the young servant girls in the west end of London, said, "I am the son of a household servant. My mother was a London servant maid, and I love these peasant women and poor farmers' daughters who come to London. We see the mothers coming to the station to see them off, and we know something of what they feel. Early in my ministry a gentleman said of me, 'His preaching is only fit for servant maids.' I have learned this lesson: that if there are no servant girls in the congregation it is a poor quarterly collection!

"We find that a girl who comes from the country knows when there is a preacher who is alive, and a congregation that can pray and sing. You have thousands of young girls who are doing service in the west end, for whom you should care. They make some of the grandest women in the world. I am proud that my mother was of that class. I want to tell you a story. I find folks remember my stories even when they forget my sermons. I do not have to go to books for them. I meet them in my daily walks.

"Some years ago there was in the North of England a family of farmers well-to-do. They came down in the world, as many farmers have done in recent years. The sons emigrated, but the girl said she would not emigrate, she would go out and seek a situation; and she became, not a governess, not a 'companion,' but just a straightforward *servant girl.* This girl did a nobler thing to come and work in a big town and earn wages as a servant girl, than to idle at home.

"One day when she was cleaning the steps, a brick-layer came by. He saw this nice girl cleaning the steps, and he said, 'I will see her again.' So he managed to find out what place of worship she went to, and it turned out to be a Methodist chapel. So he said, "I will go there." And when he went there for something he liked, he got something he did not like; he found out he was a *sinner* and needed a Saviour; and moreover, he found out that Mary would have nothing to say to him so long as he was unconverted. He gave himself to Jesus Christ, and then he asked her if he might come and see her a bit. And so they 'made it up;'—you understand what I mean—they got married.

"He worked at his trade some time, and kept on saving money, till by and by he said, 'I shall build a house for myself.' His ambition was to build a house fit to receive the Methodist preachers. He built his house, and when it was finished he took his wife and children in a sort of little procession from the old house to the new. When they got to the front door, he said to his wife:

"'Dost thou see those steps, Mary?'

"'Ay, surely!' said she.

"'Well, Mary, them was the steps thou wast cleaning when I first saw thee, lass.' The master's house was pulled down, and I went to the auction and bought the steps. I said, 'When thee has a house of thy own those steps shall be in the front for thee to walk over.'

"And up those steps have walked Dr. Newton, Dr. Bunting, and the great and mighty men of the Methodist past.

"It is too long a story to tell now. Her son went into business with his father—a smart Methodist lad, a local preacher, and he said one day to his father,

"'We must not always be working like this; we must make some more money. Why should we not buy a clay field and make our own bricks?' The father said, 'Well;' so they bought the field, and it turned out to be a field of gold. Some of the best bricks in England were made there. It made their fortunes; and the son of the woman who cleaned the steps, when I saw him last, was living in a villa of his own, a rich man, and a great blessing to Methodism in his time; and my feeling is that Methodism must 'take care of the girls that clean the steps.'"—*Anonymous.*

INFIDELITY CURED.

A young man was inclined toward infidelity, and like others of his age who have imbibed such notions, he was more or less proud of his advanced ideas. He took occasion one day to go to the study of a minister of his acquaintance and state to him his doubts and disbelief in Christianity. He expected, of course, that the minister would undertake an elaborate argument to prove the truth of the Scriptures and the reality of the religion founded on them. This would give him just what he wanted, the opportunity to argue and combat. But the pastor, with the wisdom not born of earth, after listening till he had concluded his harangue, said quietly, "Let us tell Jesus about it," and dropped on his knees. The young would-be-infidel was surprised into following his example. As the two knelt side by side, the man of God poured out his petition from a full heart for the young man beside him, but without any allusion to his condition of skeptical unbelief. He simply pleaded for him as a sinner needing salvation. The prayer was answered. Before he arose from his knees the doubter doubted no longer. Instead, he was convinced and converted and ready to ask with Paul: "Lord, what wilt thou have me to do?" The answer came, and that young man now preaches the Gospel he once sought to destroy with his infidel arguments. That quiet "Let us tell Jesus," followed by the simple earnest prayer, did what argument would have failed to do.

There is the lesson. Will soul-winners learn it? Go and tell Jesus—alone, if need be; with those you would win, if you can—but tell Jesus and ask of him the needed grace. It is not argument with man that is needed so much as telling Jesus. Take him at his word: "Ask what ye will and it shall be done unto you." Go and tell Jesus!—*Mid-Continent.*

CHILDREN AT TABLE AND TABLE TALK.

Brilliant Savarin, in his book entitled "Physiologie du Gout," says what, rendered into English, reads thus: "A fine dinner without old cheese is like a pretty woman who lacks one eye." Confessing a weakness for old cheese, I should change the simile thus: "A fine dinner without children at table is like the same woman lacking both eyes." English children, as a rule, are not allowed at table with their parents before they are 12 years old. In this country, however, as soon as the little tot can feed himself, he is generally admitted—sometimes to receive careful training from judicious parents, and sometimes to train injudicious parents after his own sweet will. To my mind a parent loses much that would add to the cheer and beauty of family life, as well as a golden opportunity for training and culture, by keeping the children at a separate table. Let the little fellow come with you, and try and avoid two extremes—that of allowing him to monopolize the conversation, or of training him in such a manner that the table will be to him only a place where he may, under the most absolute restraint, satisfy his hunger. Bring everything that you have gathered during the day of cheer and brightness to your table. If you have read anything of special interest, or made a pleasant visit, or have a sweet surprise for any one, mention it there.

If the little one asks a question (and he certainly will) take time to answer him (if you can), always teaching him to wait until others have finished speaking. But let him feel that he has a place there. Do not silence him, for a child is often more sensitive than you know, and one who is continually silenced and made to feel that he has no definite place will rarely feel at ease as he grows older, or develop into a good conversationalist when you may greatly desire it. If you see him with flushed cheeks and flashing eyes, under the inspiration of an audience, trying to tell of something that interests him, do not crush him by telling him that "little children should be seen and not heard." Who was the author of that outrageous remark? Was it Benjamin Franklin?

Discuss the current events of the day, and let the child feel that the table is a place where he may learn something. But above all things, put far from you, for the time being, anything that tends to annoy. Let not the jar of the domestic machinery—should there be any—be heard at the table. Even should you be compelled to reprove, do it so carefully that if possible none but the offender shall hear, leaving all severity of discipline, or even moral reflections concerning his conduct, until you have him alone.

All this table training will require a deal of thought and care; call it trouble, if you will, but the labor of training children—or of one child even—in any direction is no sinecure. Judicious direction will do more than constant repression. They do not care particularly to be "seen," but they do want to be "heard" sometimes. Therefore let them be heard, teaching them, out of a large patience, good behaviour at table; and the eyes that see them and the ears that hear them shall be blessed.—*Mrs. N. K. Bradford.*

A PEN PICTURE.

Let us see how a Japanese woman keeps house. If she has been out-of-doors, before entering her house she takes off her sandals, pushes aside the sliding doors of paper, and enters in her stocking feet. The rooms are softly matted, but contain little furniture. In the kitchen is a large stone box with ashes and burning coals in it; this is called the hibachi, and over it the rice is cooked. There is no chimney, but the smoke goes out through a hole in the roof, or through the broad open doors. After the rice is cooked, it is put in a small unpainted wooden tub. At dinner time the mother brings out a little table, two feet square and one foot high, with dishes and food upon it. The family sit on the floor on the mats, the tub of rice in the center, and each one dips out sufficient for himself in a small bowl. They often pour tea over their rice, and always eat it with chopsticks. Fish, sweet potatoes, and a pickle are sometimes served with the rice.

Each person lays his head, in sleeping, on a little pillow stuffed with straw till it is as hard as wood, and with a hollow place in which the head may rest. In some room in the house is a closet containing a shelf for the gods, and upon this shelf stand all the household idols which have come down as heirlooms. One of the best tests of the Christian convert is the willingness to put away these idols.

So widely varied are the habits and customs of the different nations of the earth; yet as "face answereth to face in water, so the heart of man to man." If the mothers of America could meet in friendly converse with the mothers of Japan, they would find each in the other the same love and pride, the same anxieties, and the same planning for their children, only manifesting itself in different ways. The one sad difference is that the Japanese mother cannot tell her children of Jesus' love and power, for, alas! she does not know of Jesus. Thank God, some do now know, not only by hearing, but in their hearts. Pray earnestly, and work while you pray, that soon every Japanese mother may know that Jesus loves and "saves to the uttermost."

Some one has said that the religion of Christ may be well summed up in these three simple utterances of the Master; Come, Do, Go,—"Come unto me. Do this in remembrance of me. Go, make disciples of all nations." In one of the beautiful legends of the old ages, St. Christopher wished to serve the most powerful of all masters. Finding that Satan, whom he thought unconquered, turned aside and quailed at the sight of one hanging on a cross, St. Christopher found a

last in Jesus the source of strength and power. "He is the same yesterday, to-day and forever." Let us follow him closely in daily, loving service. Life is real, our spiritual life is real, missionary life is real, our enemies are real, and so is our God.—*M. M. Stone, in Missionary Link.*

IF I WERE A GIRL.

I would take care of my health by living out doors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college by all means if it were possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you have disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual club in the home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn to be self-supporting. Especially in this country, where fortunes change, it is wise for a woman to be able to care for berself. Helpless women are not a comfort to others, and usually not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face and fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have the two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak and when to be silent; have hateful things said about you and to be able to answer pleasantly; to have people confide in you and be wise enough to keep it locked in your heart; to be in poverty and not be soured by it; to meet temptation and be strong before it; to be strong enough to perform any labor or duty that needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements makes unnecessary friction in families. If we are unwilling to lose valuable time, we have no right to make others lose it.

The golden rule of doing good unto others as we would that they should do unto us is especially applicable here.—*Exchange.*

BRUCE'S BOARDERS.

Mrs. Foster was busy dusting her dining-room. She had a white cap over her hair, and wore a long blue apron. Knock, knock, knock, went somebody's fingers on the door, and before she could whisk off her cap or say, "Come in!" the door opened slowly and cautiously.

"Who can be coming to see me so early?" thought Mrs. Foster. "Oh," as a fair, curly head presented itself, "it's Bruce Pettigrew! Well, Bruce, what can I do for you to-day?"

"Mrs. Foster," said the child, bringing in a small tin plate, "won't you please, ma'am, save me your crumbs and apple cores for my boarders?"

"Your boarders?" cried Mrs. Foster.

"Yes, ma'am—the birds, you know. So many of them come now since the snow, that I don't have enough to give them, so I thought I'd bring over my plate and get you to help me. I'll come back for it after dinner," and the little boy was gone without waiting for any promise.

So day after day the little boy and the little tin plate traveled backward and forward, and the birds flocked more and more to the snow-covered ledge of that third-story window. But Bruce's plan did more than feed the birds—more than he knew of, as is the case with most plans for good.

"That baby has the right idea of helping," thought busy Mrs. Foster; "he gives all he can himself, and then he takes the trouble to get other people to help. Now there's Mrs. Irwin, she has enough cast-offs to set the poor O'Connors up in comfort. I'll just step over and ask for them."

"An old dress!" said Mrs. Irwin, in a friendly tone; "why, to be sure, if you think that red dress that Mary has just laid aside would do any good;" and before the visit was over Mrs. Foster had more than she could carry home—enough to make the whole O'Connor family happy.

It gave the Irwins a new interest in the O'Connors, too, and in all those poor people in that alley.—*Sunbeam.*

MY FATHER'S CARE.

There is in store for me, to-day,
Just what my Father wills;
If rough or smooth shall be my way,
It but His plan fulfills.
Each moment I shall find my need
By his own hand supplied.
My soul with manna shall He feed.
I shall be satisfied.

With joyful heart, I forth shall go,
My daily task to meet.
No fear or doubting shall I know,
My rest of soul complete.
Though storms may rage and tempests roar,
My heart, still trusting Him,
Shall eagle-like, above them soar,
While peace abides within.

I'll look for glad surprises too,
Of gifts beyond my need.
His love is not content to do,
What need alone can plead.
He loves to give me happiness,
My cup, with joy he fills,
And giveth glory, with His grace,
'Till all my being thrills.

—*Theophilus.*

TEMPERANCE.

FIGHTING SALOONS.

"I don't believe saloons have to be endured. I do believe a Christian ought to be a fighter. I do believe that the kingdom of Jesus is and is to be in this world—though not originally of it, having come from above, the source of every good and perfect gift. I expect to see the Christian men and women of America crush the liquor traffic, but it can't be done by songs. I have lately been to hear 'The Messiah.' It was very finely rendered—everybody said so, but it did not appeal to me in the least. The singers surely did their best and were, I should think, very artistic in method; they got their breath in the right place apparently—at times I hoped they wouldn't get it at all—but they took so long to get anywhere, and my deliberate verdict is that I never heard so much fuss to as small amount of letter-press as there was in the libretto. The bass repeated, say seven times, the question 'why—y—y—y do the heathen ra—a—a—a—ge,' etc., and intimated by his manner that he knew very well why it was, but in fact he stopped without throwing a ray of light on the subject of foreign missions. Now oratorio is all right for some people and some places, but won't do at all for campaigns where there is fighting to be done. What we want in our Christianity is a brass band movement. 'Lift up your voice like a trumpet,' 'Let God arise, let his enemies be scattered.' "—*John E. Wooley, in Rest Islander.*

THE LIQUOR TRAFFIC AT WASHINGTON.

[From a recent Washington Letter.]

It seems strange, in view of the large number of deaths caused directly thereby, that everybody has not long ago become convinced that alcoholic liquor in certain quantities is just as deadly poison to the human system as strychnine or arsenic. Having a doubt about its poisonous qualities cost an ignorant colored man his life, one day this week. He made a wager with a man as ignorant as himself, in the presence of the keeper of one of those dives which thrive by the sale of liquor to the poorest and most ignorant of our population, that he could, without removing the bottle from his mouth, drink a quart of whisky; and the keeper of that dive sold the poor colored man the quart of whisky, knowing what use he proposed to make of it. He drank it, and in five minutes was unconscious, in which state he remained until he died. The coroner, when notified of the manner in which the man came to his death, decided that an inquest was unnecessary. With all due respect to the coroner, I venture to entertain the opinion that an inquest should have been held upon this case, and, further, that its finding should have been that the deceased died from the effect of poison administered by the man who sold him the liquor. It was little short of downright murder for that dive-keeper to have sold the man the quart of whisky, after hearing him say that he intended drinking it all at once, and if there be no law under which he can be punished it is high time that steps should be taken towards getting one.

How much mistaken those were who argued that high license would restrict the retail liquor traffic in Washington is shown by the number of applications for retail licenses at $400 each, which have up to the present time been made, as compared with the number of retail licenses granted at $100 each last year. Last year there were 638 retail licenses granted, and there have been 609 applications for retail licenses already made for this license year. The increase of the wholesale liquor license from $25 to $250 a year has apparently acted better. Last year there were 462 wholesale licenses granted, while this year only 181 applications have been made for wholesale licenses. A considerable percentage of this decrease, however, is owing to the drug stores not being required under the new law to procure liquor licenses, not being allowed to sell liquor except as a medicine and upon a physician's prescription; last year they had wholesale licenses, at least many of them did. The Anti-Saloon League has procured evidence which its members believe will result in the rejection of many of the applications that have been made for retail licenses.

THE RESPONSIBILITY.

The following letter, addressed to Dr. Munhall, during one of his evangelistic campaigns in a Western city, contains so much truth that we publish it in full for careful and thoughtful study.

Dear Sir:—I attended your meeting last night, and I think you were, to say the least, unfair in your denunciation of the saloon-keepers. I differ with you as to their having no conscience. I am an ex-saloon-keeper. I kept a "respectable place." Besides that, I rented my place of a deacon in a Baptist church. My bondsmen were one a Methodist, the other a Presbyterian. The officers, whose signatures were affixed to the document which gave me the right to sell, both belonged to "my church." On the day of election, Baptists, Methodists, Presbyterians, Congregationalists, Episcopalians, Lutherans, Catholics, Spiritualists, Universalists, infidels, atheists, saloon-keepers and highway robbers, all voted for a license to grant me the privilege to damn the souls you are trying to save: and let me prophesy now that many who arose last night to be counted as members of some evangelical church will this fall cast their vote for a license to sell liquid damnation.

It is strange that the evangelists are whipping the saloon-keeper with a lash that ought to be used upon the backs of the professed Christians, who use their prayers to mock God and their votes to build the kingdom of the devil. You quoted Scripture last night to prove that saloon-keepers inherit the abode of the damned, but no reference was made to the final summing up of the hypocrites. Let me give you a few quotations from the Scripture "Woe unto you, hypocrites, who under the cloak of the church sell your principle for a price, who pave your streets with human souls, and paint your asylums with the blood of the innocent victims of your legalized rum." "Woe unto you who stand in the synagogue and pray God to drive intemperance from our land, and stand at the exit with your vote to drive it back. For in the last day you will be cast into a lake of whisky set on fire by the demons of hell."

A saloon-keeper is not a hypocrite; a Christian man of brains who votes for a license is. And if I understand the Bible right God hates a hypocrite worse than the devil hates a saint. Deal fairly with all and we sinners will find no fault.

An Ex Saloon Keeper.

P. S.—I am so ashamed that I was ever engaged in the satanic business of selling the devil's tea that I will not give my name. Hoping the church may be converted and saloon-keepers driven from their legalized dens, I quit.—*The Christian Reporter.*

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON XI.—Fourth Quarter, 1893.—December 10.

SUBJECT.—The Heavenly Inheritance.—1 Peter 1: 1-12.

GOLDEN TEXT.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Colossians 1: 12.

[Open the Bible and read the lesson.]

COMMENTS BY E. E. FLAGG.

1. *Peter's greeting.*—vs. 1, 2. Like the epistle of James, this letter of Peter's is a general one, but addressed especially to Christian Jews, who were in a literal sense "strangers" or foreigners in the countries over which they were dispersed. It applies spiritually to every one who has renounced the world, and whose citizenship is in heaven. A foreigner has different habits and manners, and speaks another language from the people with whom he lives. Nor, if his stay is but temporary, will he seek to become the owners of houses and lands, or any treasure which he cannot take away with him, and the possession of which would hamper and delay his return to his own country. It is the great trouble with Christians to-day, that they forget their heavenly citizenship, and live as if this world was their native home and abiding place. "Elect according to the foreknowledge of God the Father." He chooses us to this inheritance of eternal glory, but our own free will must ratify the choice through "sanctification," by allowing his blessed Spirit to work in and by us, and through "obedience" to all holy commands.

2. *The Christian's inheritance.*—vs. 3–7. We note (1) The Christian receives his inheritance, not by works, but through an act of divine mercy. (2) Flesh and blood cannot inherit the kingdom of God, so that our only hope isthrough the resurrection of Christ as the promise and pledge of our own. (3) It is not a dead but a living hope influencing all our lives and causing us to shape every action, not in accordance with the standards of the low earthly sphere which we now occupy but the higher one to which we look forward; just as an heir of royalty, though not yet invested with his crown, would be expected to demean himself in a manner consistent with the exalted station he expects to fill. (4) It is an incorruptible inheritance. It cannot be destroyed, or decay through age. It will be as glorious when millions of years have passed as when we first entered on its possesion. (5) It has been held in reservation for us from all eternity. What must be the grandeur of such an inheritance, and how worthy of any sacrifice or self-denial here in order to attain it. (6) It is for them who are kept by the power of God. This keeping power is for all who will seek it. God has no favored children, or if he can be said to have any they are those who feel their weakness most and cling the closer to him. (7) This inheritance should be a cause for continual rejoicing, and the most when we are in the midst of the severest trials. Peter wrote in the time of the first great persecution, when Christians in every corner of the empire were "in heaviness through manifold"—or various—"temptations." The trials of a Christian are not all of a kind. Usually they include a great variety, and it is by reason of this variety that all our weak points are strengthened, and we attain at last what is much more precious than gold which perisheth, a well-rounded Christian charcter. God has but one end in trying us, and that is to perfect us and make us worthy of this heavenly inheritance.

3. *The invisible yet present Christ.*—vs. 8, 9. "Whom not having seen ye love." The Christians to whom Peter wrote had to accept the truths of the Gospel on the same evidences that we do. They had never seen their Lord in the flesh, yet he was to them an ever-present Saviour. Had they thought of him as far away or had they accepted with half-hearted faith what was told them about him how could they ever have endured the pangs of martyrdom, or the worse pang of giving up their nearest and dearest for Christ's sake? Such a faith brings "joy unspeakable," and the end of it is our salvation. "For by faith are ye saved."

4. *Salvation prophesied of old.*—vs. 10–12. From the time of man's fall, there had always been elect souls who had prophesied of the grace that was to come and restore our lost humanity to a better Paradise than Adam forfeited. Isaiah in terms of wonderful vividness "testified beforehand the sufferings of Christ and the glory that should follow." "Not unto themselves but unto us they did minister." The prophets died without a sight of the glory they foretold. Nothing is more pathetic than the thought of the multitudes of noble and inspired souls who have dreamed dreams for others to realize, and made themselves the ministers—or servants—of future generations who enter into their labors and reap unthinking the harvest they sowed in tears. "Which things the angels desire to look into." This would seem to imply that there are mysteries of salvation that even angelic intelligences cannot understand. How much less can we in our finite state expect to fathom them. Their desire to look into them is not mere curiosity. The whole universe is concerned in the success of God's great plan for the salvation of humanity, and has a stake in the result. Who knows what may hinge on our daily battles with evil that we think are so small and commonplace. Let us be faithful, and thus win the glorious inheritance—immortal life.

LITERATURE.

PELOUBET'S SELECT NOTES: A Commentary on the Sunday-School Lessons for 1894, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. 356 pp. Illustrated, $1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

It has been said "there was only one best," and among all the many helps for teachers of the International Lessons the "one best" is surely Peloubet's Notes.

There are many helps that partially cover the lesson-subject, but for a complete understanding of the text from every standpoint the teacher should have this book at hand for weekly reference in studying the lessons.

It will be a peculiar help during 1894, because the first six months' lessons, being from the earlier books of the Old Testament, introduce many perplexing questions that must be squarely answered, and Dr. Peloubet has been extremely wise and judicious in so presenting these controversial subjects that they become incidental rather than prominent, and thus do not obscure or tend to lead away from the main teachings of the lesson.

In handling the lesson on the life of Christ for the last half of the year, the author has drawn from his incomparable store of past study and thought the brightest, most trenchant expressions and teachings of the world's students.

The notes are simply complete in every respect, and even a captious critic would have to scan close to take exception to them.

The text is illustrated with abundant original engravings, which illuminate many otherwise dark passages; and, as a whole, in its mechanical as well as literary make-up, the book will at once interest and instruct any teacher of the Word.

It is published in one volume, uniform with its nineteen annual predecessors, and is a rare reference book for one's library, even after the year's study is completed.

CURRENT PERIODICALS.

Our Day for November has a variety of articles, the interest of which hinges largely upon the recent events that inspired them: The Southern Problem and its Solution, by Lewis H. Blair; Christianity as Seen in a Tour of the World, by Rev. F. E. Clark (founder of Christian Endeavor societies), with a fine portrait of the author; Two Boston Monday Lectures—Shall the United States Annex the Sandwich Islands? and What is Sunday Worth to Labor? and a Boston Hymn—The Soul's Outcry—all by Joseph Cook; Joseph Cook and Dr. Pentecost on the World's Parliament of Religions, and numerous minor comments and editorial notes, make up an attractive number of this excellent magazine. Published at 28 Beacon street, Boston, and the Woman's Temple, Chicago. Price, 25 cents.

Worthington's Magazine has now been published one year, and has given great satisfaction to its growing list of patrons, while the press of the country has been lavish of deserved commendation of this new venture, which seems now to have won a permanent existence and an enviable position among its older competitors. The December number contains the following illustrated and other papers: The Life-saving Service of the United States, by S. G. W. Benjamin, fully illustrated; One of the Forty-niners, a pioneer story of California, by Mrs. Mary A. Livermore; Brian Boru, a Rocky Mountain Sketch, by Anna Fuller; A Day with the Pueblos (Indians) of Nambe, illustrated; Melinda Robbins, Legatee, a story, by Edith E. Stowe; Can Love Survive Pinching Poverty? by Junius Henri Browne; Only a Country Girl, a story, by Margaret V. F. Livingston; An Old-Fashioned Love-Match—the story of Gov. John Winthrop, by Helen Campbell; A Curious Fallacy, by Kate Sanborn, and the usually well-filled household departments. These constitute a favorite and cheerful feature of this excellent magazine. Published at Hartford, Conn., by A. D. Worthington & Co. Price, 25 cents.

MUSIC.

The following new holiday music has been received from J. Fischer & Bro., publishers and importers, 7 Bible House, New York: "Hail to the Day," solo and chorus anthem, by A. Diabelli. "Praise ye the Lord," a solo and chorus, and "Angel Bands in Strains Sweet Sounding," also a solo and chorus. Both of these last named are by J. Wiegand, the noted composer, and all three are worthy of consideration by professional and amateur singers. Their prices, respectively, are 20, 25, and 35 cents.

Other seasonable music, as follows, comes to us, through S. Brainard's Sons, Chicago: "Columbia's Christmas Chimes, a National Sunday-school Exercise for Children," in 21 parts—anthems, chorus, recitations, etc., by J. B. Herbert. Another is: "The Joyful Story," a new musical entertainment (in 22 parts) for Sunday-schools, by the same composer. The price of each, complete, is 5 cents.

RELIGIOUS NEWS.

CONGREGATIONALIST.

—A memorial meeting for Mr. James W. Scoville, who died at Pasedena, Cal., Nov. 2, was held in the chapel of the Theological Seminary, Chicago, on Friday. Pres. F. W. Fisk, D. D., presided, and addresses were made by Rev. G. S. F. Savage, Mr. James H. Pearson and Mr. E. W. Blatchford. Mr. Scoville was for fifteen years officially connected with the Seminary as director and chairman of the executive committee, and was one of the largest donors to its funds.

—Dr. and Mrs. G. S. F. Savage have left Chicago for a winter's sojourn in Southern California. Their post-office address will be Pasedena, Cal.

METHODIST EPISCOPAL.

—Sunday, Nov. 26, was the time, and the "Standard theater," on the west side, the place, for inaugurating a Methodist movement in the interest of the workingman and the poorer classes in Chicago. The Standard theater is located in probably the most needy and thickly settled part of the city. The saloon and its accompaniments now dominate.

—Hemenway Methodist church, Evanston, has adopted the free pew system.

—Rev. Hugh Price Hughes' freinds are becoming anxious in regard to his health, which is being imperiled by overwork.

—Messrs. Anderson Fowler and Richard Grant have presented to the Methodist church a group of valuable property in different cities in Chile, which is worth from $200,000 to $250,000. This large sum represents actual dollars given to the work, allowing something, perhaps, for the accretion in values in that land.

—When the subject of appropriations for mission work in India was before the general Missionary Committee of the M. E. Church, at their meeting in Minneapolis, Minn., last week, Bishop Mallalieu said that if it were possible to put $100,000 and fifty missionaries in the field, they would have 15,000,000 converts in India in a very few years. Other bishops, as reported, told of the great work that was being accomplished. Natives were being converted and baptized by the tens of thousands. In one place 10,000 people were waiting to be received into the church.

PRESBYTERIAN.

—Rev. Dr. John Chester, pastor of the Metropolitan church, at Washington, D. C., announced on Nov. 12 his intention of retiring next April, when he will have completed thirty years of service as pastor of the church. Dr. Chester was called to the church in April, 1864, from Burlington, N. J., and is the only pastor the church has ever had. Through his faithful labors it has grown from a small handful of worshipers, holding services in a school room, to a congregation of six hundred communicants, owning church property, unincumbered, and worth $60.000.

—Advices from Chefoo, China, received Nov. 19, by steamer, give details of the sudden death of Rev. J. L. Nevius, of the American Presbyterian mission. He was widely known in China, and it was mainly through his efforts that the Chinese around Chefoo have developed the culture of foreign fruits.

—Mr. Alexander Montgomery, a Scotch Presbyterian, lately deceased in San Francisco and one of the pioneers of the State, has left, by his will, the Pacific Theological Seminary (Presbyterian) his residuary legatee. His estate is valued at from two to three milions, and his other bequests are not over $1,600,000. He had given the Seminary $500,000 during his lifetime.

MISCELLANEOUS.

—A Baltimore paper reports on "The Church in Iceland" that the inhabitants in that cold region are all members of the Lutheran church under one bishop and 140 clergy. Five years ago two Jesuit English fathers visited the island and found but one Roman Catholic among a population of 71,000 souls.

THANKSGIVING PROCLAMATION.

By the President of the United States of America—a proclamation: While the American people should every day remember, by praise and thanksgiving, the divine goodness and mercy which have followed them since their beginning as a nation, it is fitting that one day in each year should be especially devoted to the contemplation of the blessing we have received from the hand of God, and to the grateful acknowledgment of his loving kindness:

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise, to be kept and observed by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship, where we may recall all that God has done for us and where from grateful hearts our united tribute of praise and song may reach the throne of grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

Witness my hand and the seal of the United States I have caused to be hereto affixed. Done at the city of Washington on the third day of November, in the year of our Lord eighteen hundred and ninety-three, and of the independence of the United States the one hundred and eighteenth. GROVER CLEVELAND.

NEWS OF THE WEEK.

CHICAGO.

Julius Maas, once a prosperous merchant, was found dead in an attic. It is thought he starved to death.

Louis A. Hiliard, embezzling *Tribune* employe, was sentenced to four years in Chester prison by Judge Brentano.

Steel rail, structural iron and armor plate manufacture is declared to be in the hands of a gigantic combine.

Evidence will be introduced in the Cronin trial showing that Dan Coughlin was in the wagon containing the trunk.

Banks in Chicago are complaining about accumulation of money and the slack demand there is for it.

A. J. Rosenthal, son of a well-known stock-broker, is charged with forging his father's name to checks for various amounts.

Pretending to be a gas inspector, a thief was admitted to William Armour's house. He secured $2,000 worth of jewelry.

Demand for money shows little change. Bank deposits at Chicago continue to increase at a rapid rate.

Legal objections to Manufactures' building going to the lake front have been found by Assistant Corporation Counsel Zeisler.

Directors are in a hurry to finish and hope to wind up the affairs of the exposition by New Years' Day.

Electric motor cars began running on Twenty-second street, from Ashland avenue west, and Lawndale residents are gleeful.

The Guaranty Investment Company was declared a lottery and four of its officers were convicted of illegal use of the mails.

Judge Kohlsaat will investigate the methods by which Father Clancy, of Woodstock, gained possession of John Flusky's property.

Sensational testimony is promised in the trial of Dan Coughlin. The assassins are said to have dug a grave for Dr. Cronin.

Physicians will be employed by the board of education to visit the schools and vaccinate all pupils without certificates.

Denmark's collection of Thorwaldsen relics was presented to the Columbian Museum by Commissioner Meyer.

Thomas McNally, Charles Kurth and Edward Warren were held by the coroner's jury for the murder of Thomas Prunty.

A. S. Trude has been retained by the Harrisons to assist in the prosecution of Prendergast. The trial began on Monday.

Corporations insured in the failed American Casualty Company will lose premiums paid as well as reimbursements.

New proof is said to be at hand which will show Dan Coughlin's true connection with the murder of Dr. Cronin.

Government's new hydrographic station is now in operation.

It is believed the history of the Fair will make twenty-five volumes. An outline of the work has been completed,

Main Fair buildings will be allowed to stand next year. No admission will be charged to the park.

COUNTRY.

Recent decline in the U. S. treasury balance was arrested and a gain of nearly $1,000,000 is reported.

Receiver Deane, of the Union Pacific, has returned to Chicago. He thinks the road will liquidate its indebtedness.

Sheriff Powell, of Bradford county, Pennsylvania, has asked the government for aid to cope with Lehigh strikers.

General Jeremiah M. Rusk was buried at Viroqua, Wis. A great gathering attended the services.

Rival Evangelical factions at Sterling, Ill., are at bitter warfare over possession of the church.

Milwaukee shipped a car load of provisions and clothing to Hurley for the relief of the starving Gogebic miners.

Grip is epidemicin the Ohio State prison. Forty per cent of the convicts are suffering from the disease.

Logging operations in the Wisconsin lumber regions are going on upon a great scale.

Malicious persons at Markham, Ill., a village near Jacksonville, blew up the schoolhouse with dynamite.

The Risden artesian well, near Huron, S. D., has been throwing a six-inch column of water seventy feet into the air, damaging seriously the low land.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 20 to Nov. 25:

S. Dubois, J. Chestnut, J. C. Heywood, J. F. French, Rev. A. Curtis, J. C. Yoder, Will Tucker, J. W. Suidter, Rev. E. Martem, F. Doolittle, S. H. Moore, J. H. Field, Mrs. W. Jenks, N. Silvins, Mrs. E. D. Taggart, A. Steel, J. P. Thomas, W. E. Killips, J. Morris, Mrs. M. McCollum, N. Whipple, J. Leeper, A. C. Jennings, A. J. Rodell, S. C. Hart.

MARKET REPORTS.

CHICAGO.

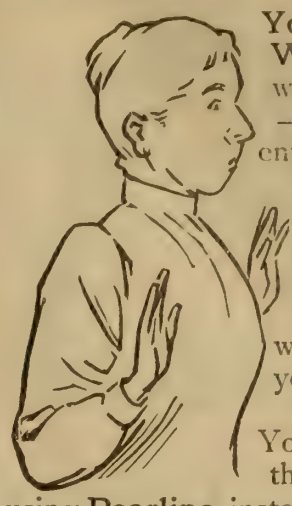
Wheat—Spring No. 2	62⅛@	63⅛	
Winter No. 2	62⅛@	63¼	
Corn—No. 2	35⅛@	35¼	
Oats—No. 2	27⅛@	30⅛	
Rye—No. 2	46 @	48⅛	
Bran per ton	12 00 @	11 75	
Hay—Timothy	9 00 @	10 50	
Butter, medium to best	16⅛@	25	
Cheese	08 @	11⅛	
Beans	1 50 @	1 60	
Eggs	16 @	23	
Seeds—Timothy (100 lbs)		3 15	
Flax	1 12¼@	1 14⅛	
Clover (100 lbs.)	8 75	9 25	
Broom corn (per ton)	30 00 @	75 00	
Potatoes, (new, bu.)	52 @	60	
Hides—Green to dry flint	02¼@	05⅛	
Lumber—Common	@	15 50	
Wool (unwashed)	15	19	
Cattle—Choice to extra	4 65 @	6 00	
Common to good	3 70 @	4 30	
Hogs	5 10 @	5 70	
Sheep	2 00 @	4 50	

NEW YORK.

Wheat No. 2	67¾@	68¾
Corn No 2	44¾@	44¾
Oats	34¼@	36¼
Rye	50 @	57
Eggs	24⅛@	26
Butter	17 @	27⅛
Wool	16 @	25

KANSAS CITY.

Cattle	1 25 @	4 15
Hogs	5 00 @	5 45
Sheer	1 00	3 75



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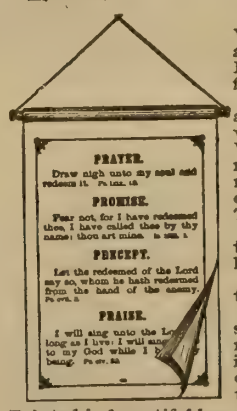

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SECRET SOCIETIES CONDEMNED

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PRESIDENT F. H. M. HENDERSON *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

HOME AND HEALTH.

AIR THE BEDROOM AND BEDDING.

Beds should be aired daily and carefully. Remove every covering and double over the mattress so that the air can have free access for one hour at least; otherwise the effluvia thrown off by the body during the night cannot properly be removed. Of course at such times the fresh air should have free access to the rooms. In this connection it may be well to remember that it is always unwise for any one to sleep in the same room with a person suffering from disease, especially from the throat, lungs or mouth. Physicians who have made especial study of these diseases consider them directly contagious by what is thrown off from the affected surfaces. For sanitary reasons it would also seem better to adopt the European custom of separate beds and separate rooms for each individual. Care should be exercised that the walls of the bed-rooms be so fashioned that they can be easily cleaned. Hard-finished walls and ceiling plain or simply painted in oil best meet this requirement.

Finally, leave the windows wide open in bed-rooms during the day and wide enough open at night to give plenty of pure air, guarded from unnecessary drafts.—*Herald of Health.*

HOW SHE KEEPS WELL.

I have no time to be ill, so I take time for the little precautions which keep one well. I am always rather hurried in the morning, but not enough to omit my bath and take cold. If, unfortunately, I have taken cold, I know I shall have no time to coddle influenza or bronchitis, so I make myself a hot lemonade, and put on an extra covering on the bed at night. Then in the morning I throw off coverings gradually, until I am cool enough to venture to rise and take the cold bath. That is nearly sure to arm me against further damage. Then, too, I can't give up a day every week or fortnight to nervous headache, so I must give an hour every day to walking in the open air. I try to keep small belongings in order, and put each thing back in the place I took it from, so I don't wear out my nerves hunting for the button hook or hair curler. I can't stop the machinery, so I try to keep it in running order.

It is well to know, however, that a cold bath in the morning may benefit a young and strong constitution, but is injurious to weak persons and the aged.—*Selected.*

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The first edition of this book has "gone like hot cakes," and a second edition with more of the same sort has been loudly called for and is now ready for delivery. The press, the pulpit, the educator, the reformer, the masses, have bidden it welcome and Godspeed. We quote a few good words from sundry sources: EARNEST CHRISTIAN: "Publish the book for the good it will do."

Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wan ed one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeare i, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

Inter Ocean: 'A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood an i dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price.. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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FARM NOTES.

The plum curculio has been very destructive in many parts of Western New York.

An Indiana farmer reports that he reaped 7,000 bushels of wheat off 100 acres of land this season.

The number of sheep in the United States is about 45,000,000, and the amount of wool produced about 2,888,000,000 pounds.

Exports of wheat are now averaging about 5,000,000 bushels per week and shipments are more likely to increase rather than diminish.

It is said that some poultrymen in England feed horse-chestnuts to their poultry. The nuts are first steeped in lime water, then well washed, and boiled to a paste. So prepared they are very fattening.

An exchange asks: "What would you think of a farmer who purchased his milk, butter, eggs, poultry, pork, etc., because he didn't have time to attend to his cows, chickens and pigs?" But some farmers are just as short-sighted and foolish as this.

Do not put off till spring any work which can be done now. The spring is always a busy season, and you will be in a hurry to get crops in and to do the things that must be done to make the year's work go smoothly. If there are tiles to lay, or repairs to make, better do that work now.

There are a good many ways in which grain may be spoiled for seed. One of the commonest of these is by heating, because of the moisture when in bulk. Another is by getting wet, and then freezing and thawing. Better test all seed before using, and so be sure you are on the safe side.

When the oats are drawn from the field to put in the barn they are run through a feed cutter, cut in about inch lengths, heads and all. The crop is run into the bay, or, if into a scaffold, the front is boarded up to hold it. The following advantages are claimed; Economy of space; readiness at all times for feeding, and, above all, freedom from mice. It is said that mice cannot work in a mass of finely cut straw.—*Hoard's Dairyman.*

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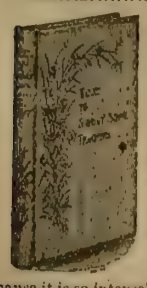

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NEWS OF THE WEEK (*Continued from 13th page*).

Father Ahern, of Flandreau, S. D., has been suspended for making public accusations against Bishop Marty.

As the result of the trial at Monmouth, Ill., Pastor Stewart is deposed for his faith cure teachings by the U. S. church.

Since April there have been more than five hundred cases of fever in Ironwood, Mich. More than one hundred have died.

School Director Resser, of Des Moines, Iowa, has been arrested for burglary, A jealous wife gave the information.

The Illinois Steel Mills, located at Joliet, Illinois, resumed work on Monday, giving employment to about 1,000 men.

The governor of Wisconsin has issued a call for relief for the starving miners at Hurley—food and clothing. 800 people need immediate assistance.

A Chicago firm first answered the call for donations in aid of starving miners. Headquarters were opened in Milwaukee.

Going insane over religion, Farmer Truhn killed his wife and one of his children near Perham, Minn.

A loss of upward of $2,000,000 was caused by Tuesday night's conflagration in the business center of Springfield, Mass.

Professor Bemis raised a row in a fraternal congress by the statement that such societies are conducted on a wrong principle.

Powderly triumphed in the general assembly of the Knights of Labor. He was re-elected by a vote of 26 to 20.

A barrel which contained 200 pounds of dynamite was found buried by hunters on Grand Island, in Niagara River.

A syndicate which includes J. W. Ellsworth, of Chicago, will develop 25,000 acres of coal and timber lands in West Virginia.

Directors of the failed Farmers' and Merchants' Bank of Minneapolis have been indicted for fraudulent practices.

Sabbatarians demand the impeachment of the Minneapolis mayor because he allows saloon back doors open on Sunday.

Three persons are certainly dead and four others probably lost their lives by an $800,000 blaze at Detroit.

In a suit against directors of the Northwestern Guaranty Loan Company it is alleged $2,800,000 was raised on the worthless notes.

On the 21st, at his home in Viroqua, Wis., died Jeremiah M. Rusk, for seven years Governor of Wisconsin, and Secretary of Agriculture at Washington in Harrison's administration. He was greatly respected.

President Haughey of bank notoriety, appealed to the Indiana Odd-fellows in session in Indianapolis for leniency.

Lord Somerset and party were lost in the Canadian Rockies while hunting, and lived for two weeks on horse meat.

Rev. Dr. C. F. Deems, since 1866 pastor of the Church of the Strangers in New York City, founder of the American Institute of Christian Philosophy, and a popular writer on religious and philosophical topics, died Nov. 18, aged seventy-three.

Professor F. P. St. Clair, president of Christian College, died at Columbia, Mo. He was 40 years old.

FOREIGN.

Europe was swept by a furious gale last week which did immense damage to shipping and caused the loss of hundreds of lives. Forty persons who lost their lives in the great English storm have been picked up at Calais.

An Italian ministerial crisis is thought to be inevitable.

Scotch miners have decided to strike unless the mine owners agree to advance wages a shilling a day.

Dispatches from Meshed tell of the destruction of the populous town of Kuchan by an earthquake.

The revolutionists are very active in the Northern states of Mexico.

The Austrian reichsrath was formally opened. Electoral reform will be the first measure introduced.

IntheEnglish commons it was reported than 237 lives were lost in the big storm and 607 saved.

Frank May, whose actions as Bank of England cashier caused criticism, has resigned with the directors' sanction.

War in Matebela land is said to be over. King Lobengula has fled northward toward the Zambesi river.

Thirty Spanish convicts have distinguished themselves in the fighting at Melilla. Effort is being made to secure their pardon.

The Brazilian legation in London received dispatches announcing the sinking of Mellos' war-ship, Javary, with all on board.

Mail dspatches from the Congo Free State bring details of Capt. Dhanish's victory over the Arabs, and also confirm the reports of the death of Emin Pasha.

As a result of Lord Roseberry's conference between the mine owners and their striking employes, there is a victory for the miners, who resume work at their old rate of wages.

Prince Alexander, of Battenberg, the former ruler of Bulgaria, is dead at the age of thirty-six.

Cuba's latest uprising is at an end.

In opening the Reichstag Emperor William appealed for funds to carry out the provisions of the army bill.

Gen. Mathelin's residence at Marseilles, France, was wrecked by the explosion of a bomb supposed to have been placed by anarchists.

It is strange that some people will suffer for years from rheumatism rather than try such an approved standard remedy as Ayer's Sarsaparilla; and that, too, in spite of the assurance that it has cured so many others who were similarly afflicted. Give it a trial.

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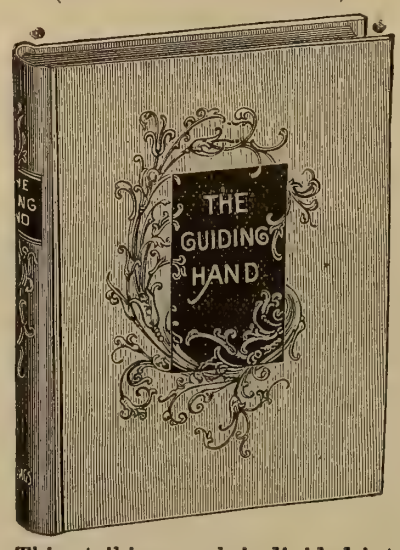

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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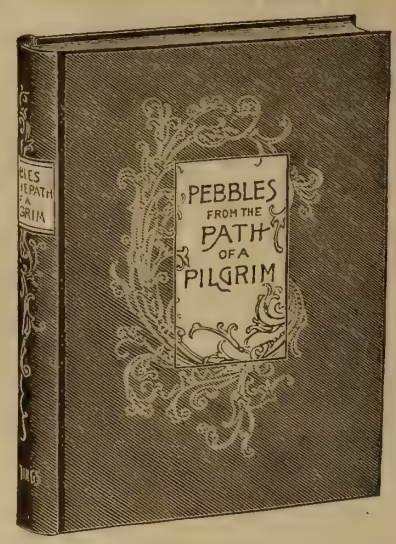
Pebbles from the Path of a Pilgrim.

—BY—

MRS. H. L. HASTINGS.



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NEW ENGLAND CHRISTIAN ASSOCIATION.

CALL FOR THE ANNUAL CONVENTION.

The Annual Convention of the New England Christian Association opposed to secret societies will be held in the Bromfield M. E. Church, Boston, beginning Dec. 20, at 2 P. M., and continuing through the following day and evening.

The program will be given later.

Let every friend of the cause in New England make an effort to be present.

J. M. FOSTER, *Pres.*

E. E. FLAGG, *Sec.*

Our friends at Wheaton College are promised a rare treat on Tuesday next, December 12, at 11 o'clock in the forenoon, in the lecture before the college of Rev. C. R. Hunt, Ph. D., pastor of the Presbyterian church of Keota, Iowa. His subject will be: "The Voices of Creation and Revelation."

The public school system of the United States was one of the direct fruits of the European Reformation, and was introduced into this country by Protestant Christians. It is the outgrowth and representative of freedom and intelligence, and no sectarian influence has a right to control it. It is an institution of the whole people, established by the people, for the benefit of all people.

At the recent gathering of the Knights of Labor, Terence V. Powderly was chosen Grand Master Workman; but such was the disposition of the order toward his policy and administration that he resigned his office. James R. Sovereign, the Labor Commisionor of Iowa, was elected his successor. Mr. Powderly seems to be a much better man than the rank and file of the order, and we have wondered if opposition to the following sentiments, uttered by him, had not much to do with his unpopularity among them. "I believe," he said, "that in five years the sun will shine on a country whose saloons will be closed on Sunday; and if I had my way they would remain closed until the next Sunday." This is stronger meat than beer-swigging labor organizations care to swallow.

The Catholic parochial school is no portion of a republican system of government. It represents a selfih and bigoted phase of a sectarian hierachy. It does not represent religious or personal freedom. To ask Protestant State governments to appropriate public funds for the support of these schools is a piece of impudence worthy of its Jesuitical origin. Yet in Maryland and New York it is the question of the hour.

Congress met on Monday of this week, and the President's message will be looked for with some curiosity, as embodying his sentiments respecting the new tariff bill to be presented by the Committee of Ways and Means. Its provisions have been before the public for a week, and viewed with varying scrutiny. It tends to promote a large share of free trade, and consequently is not favorably received by the supporters of the present law.

Postmaster-General Bissell has made a postadecision that rumples the feathers of the secret fraternities. He rules that papers and periodil cals published regularly by the different orders cannot be handled as second-class mail-matter. Each paper sent out, therefore, has to be separately prepaid with a postage stamp. This is a remarkable circumstance; and as there seems to be no good reason for such a distinction, the fraternities are bitterly protesting against it.

"The Order of Orders and Fraternity of Fraternities," composed of fraternal benefit societies, recently held its annual session at Cincinnati, and called it "the National Fraternal Congress." Several hundred delegates, from all parts of the Union, were present. The president's address indicated the progress of the institution. The recent financial embarrassment did not appreciably affect the order. During seven years there have been but two withdrawals. The union includes to-day about 1,500,000 men, and pays out about $28,000,000. Legislation has been urged with good result in five States. The balance in the treasury of the congress Nov. 16, 1893, was $2,255.87. The number of members of the order Dec. 31, 1892, was 1,363,877. The amount of benefits paid for deaths and disability loss, $28,812,975.87. But little of this institution seems to be known to the public. It embraces, however, a great variety of assessment societies, and appears to be principally devoted to the regulation of their insurance features. Of course, secrecy and silence are its principal jewels.

A clergyman of the Methodist Episcopal church writes words of encouragement to the N. C. A. and gives thanks for the *Cynosure* which, he says, has made a thorough anti-secretist of his son. How many are planning to give a year's subscription for the *Cynosure* to their friends as a holiday present? How does this suggestion strike you? Try it. There are some 5,000 county superintendents and principals of public schools to whom might be sent a special number of this paper containing scores of testimonies against the lodge from eminent educators, statesmen, and divines. The cost can be easily met by our readers. A few foreign missionaries now receive the *Cynosure*. To send it to more in far-off lands is another door of privilege now standing wide open. The increasing demand for N. C. A. literature in Africa and India is an indication that the missionaries should be its recipients. There are college and Y. M. C. A. reading-rooms unsupplied with our publications. A membership secretary of the Chicago Y. M. C. A. states that almost daily do young men come to him for counsel about joining secret societies. Shall the *Cynosure* be sent to their reading-rooms by your holiday contribution?

Last week the German parliament, by a small majority, voted to re-admit the Jesuits to the empire; but a correspondent of the London *Times*, writing from Berlin, says: "The ultramontanes and their allies affect to regard the battle for the re-admission of the Jesuits into Germany as definitely won, but their pæan of victory is pitched in so shrill a key as to inspire doubts as to the genuineness of the confidence that they so loudly profess." Germany knows what a curse the Jesuits are to any country, and sober second-thought will probably relegate them to other climes before they can gain a foothold in the empire.

Socialists and anarchists, in large numbers, assembled in Trafalgar Square, London, last Sunday. The Home Secretary of the Kingdom, Mr. Asquith, forbade their gathering, and the police were on the alert and out in force. Among the "reds" were noticed many of the lower class of foreigners, French, Germans, Russians, Spaniards, and Italians, many of them wearing slouch hats and red neckties, thus causing considerable excitement in the neighborhood. The police kept those in the square on the move, and whenever any number of them collected to hold a meeting, they were at once dispersed; yet the "reds" were very hostile and determined. The crowd was finally routed, after being roughly handled. They then attempted to make a foray upon Scotland Yard, the police headquarters, the force there being very light; but here again they were thwarted by a force of mounted police who forestalled them. Many arrests were made, the police and their prisoners being followed to the stations by gangs of howling and vindictive anarchists. The British government is not in a mood to dally with these secret and murderous foes of liberty and law.

THAT WEDGE OF GOLD.

ADDRESS OF STEPHEN MERRITT AT THE NEW YORK STATE CONVENTION, UTICA, NOV. 15, 1893.

[Mr. Merritt spoke both in the afternoon and evening. The following report is a summary of the two addresses. Mr. Merritt is a well-known undertaker of New York. To this business he adds the ministry of the Word, the management of a large mission for the poor and outcast, publishes and edits the *King's Messenger*, and answers frequent calls for special addresses.—H. L. K.]

The company I am addressing here has a different appearance from that I associate with every day. It is cleaner, more wholesome, more intelligent than the dirty, unconverted ragged waifs and tramps that gather at 5:30 every morning to get something to eat and have a meeting at our mission. But I am not with them all the while. I am a busy man. Besides carrying on my regular business, I have built three churches; have been a preacher for twenty-five years and get no salary. I give $3,000 a year for the privilege of preaching, and would give $5,000 rather than not have that pleasure. I realize to-day, more than ever, that God wants a peculiar people. God has led me out of darkness into light. I never felt freer in my life than to-day, though I never was much afraid of anybody.

In what we call our "Traveler's Club," among our mission tramps, I often have men give me the grip of a Mason out of their rags and dirt. Masonry did not save them from their wretched con-

dition. On the other hand, the tendency of Masonry is downward, not heavenward. Men go into the lodge for help in business. It is generally a hindrance. It costs more than they ever get out of it. Ministers of the Gospel are sometimes members, but, as a rule they don't frequent the lodge. But they keep up some sort of an ornamental relation. They think they can get hold of men, and be more useful as preachers. It is a mistaken idea. They are doing evil that good may come. It is like the Romish Jesuit: If the motive be right, everything will be right. I am glad that not many ministers are regular attendants on the lodge. There is no Christianity in the Blue Lodge. I used to pray in the name of Jesus in their meetings. But the Jews said: *No Jesus!* Jews, deists, free-thinkers fill the lodges. Christ has no part or lot among them. They don't do good as he commanded. Their own goodness is all that is required in the order. A Musselman is as good a Mason as anybody else. What this brother [J. P. Stoddard] tells you about Masonry I want to vouch for. I am astonished as his knowledge of the system. And he has it right. I can endorse his account of the lodge, and you must learn it of him. There is no true idea of Christianity. I say, in the lodge. Some writers make it appear that there is. They say much about Christ outside, but not when inside. Rob Morris was one of these. I can't understand how such men as he get confused. They carry water on both shoulders.

When I was yet in Masonry I preached Christ to all men. For some time I was only a nominal Mason. I paid my dues, but did not attend, only at special or public meetings. That was a mistake. I ought to have stopped it all. We must cut off a right hand, if necessary. I thank those who helped to lead me out from that darkness into light. They say we come to the lodge-door seeking light. But it is not light. But I will stop there. You must ask Bro. Stoddard for the rest. He can tell it all, and do it better than I. But it is enough to know that "the secret of the Lord is with them that fear him." He wants us to come and learn it all of him. He takes us by the hand to lead us into the secret of his presence. That is not the lodge. I cannot serve two masters—God and mammon. I cannot walk with the world and with God at the same time. "Come out from among them and be ye separate." We must leave everything to follow God—leave friends and loved ones, to follow his command. We must all do this, Masons or Anti-masons. If those who oppose the lodge do so from selfish motives, and not for Christ—why, they are just as bad as the men they condemn. Anti-masons must trust the Holy Ghost. They must obey him, and walk with him, or they rebuke themselves. I am thankful to them for helping me to the light. I pray God will give them a message to the people, to give them his blessing in their difficult work. My work must be among the poor, and wretched, and outcast. We have great blessings in the Tabernacle, where we meet these poor people. Some of them you would not pick up with tongs. I have 31,000 of them for my mission field.

When I tried to get into the lodge first, I was black-balled. But I tried again, and was received, and became very enthusiastic in Masonry. I was made Master, and had the biggest lodge in New York, and was the youngest Master. That was away back in war-time. I made more Masons than any other Master of that day, and in Grand Lodge was proud that I could cast seven votes,—more than any one else—our lodge was so strong. We had 300 men at our regular meetings. I formed a strong chapter of Royal Arch Masons; took the Rose Croix degrees, and on through the Scotch Rite. At that time there were only nine who had the 33d, or last degree, of that rite. We had a meeting to enlarge that number, and insisted that it be done. But when it was agreed upon, I remembered that one of the oaths swore me about limiting the number. There was some disagreement about this matter and I was left out of the select 33d degree few. Then I went into the Rite of Memphis, where they have ninty-six degrees, and took them all. I used to be called their pastor in the lodge, because I was called on so often for some kind of special religious service. But I found the tendency of the whole thing evil, and only evil, continually. So I protested and left, but still I paid dues and attended funerals. I was a very dull scholar.

One incident helped to open my eyes. I have always preached that there is no other name but Christ by which we can be saved. But again and again I found Masons dying without God and without hope. I was called to the bedside of one member of my lodge who was thought to be dying. He gave me the grip as I sat down by him. He said he was dying and was in great distress for his soul. I tried to have him look to Christ. But he reproached me, saying I had led him astray. I had told him in the lodge, as Master, that a moral life was enough. He said: "You told me then that it was all right if I was an upright man, and obeyed the precepts of the lodge, but I am leaning on a broked reed; and now I am dying without God. I lay this to your charge, Worshipful Master. You never told me the way by Christ. I leaned on you, and now I am dying."

I groaned in agony, and fell on my knees and cried to God to spare the man's life. My heart was almost broken. I promised that I would preach Christ, and tell all men that they could be saved through him alone. God heard, and spared the man, but he has since died a Christian. He was converted, and told me that I must get out of the lodge; that I could not be consistent as a Christian and a Mason. But I did not see it. Ministers and other good men are in the lodge. They help make it a delusion and a snare. The times of such ignorance God winked at, but now every man is commanded to repent of lodge folly.

Yet I kept up a sort of connection with the order, paying my dues but refusing to attend meetings. Masons came to remonstrate with me and urge me to return. They held up numerous advantages, but I kept away. But about a month ago there was a precious meeting in the Tabernacle with our poor people. There came a great hush upon the congregation. The Holy Spirit was there in power, as we talked of him. It was a solemn time. I felt subdued and close to God, and said: "I am thine; I am altogether thine, Lord." But the Holy Ghost said: "*That wedge of gold!*" I said: "All is thine. There is nothing between me and thee." He only said: "*That wedge of gold!*" Then I remembered under the floor of my tent, oh, I had hidden a wedge of gold! I had kept a beautiful jewel which was a present from the lodge and worth $250, or more, made of gold, with a diamond suspended in it. I had made more Masons than any other Master, and they gave me that jewel.

One summer I spent in the country and had the jewel with me. I had a beautiful gold watch also, the gift of a church, all inscribed. One night a gentlemau called on me. He did not take pains to wake me up, but he came into my room and borrowed my clothes from a chair; and when I wanted them in a hurry to get to a train in the morning—alas! where were they? My friend took them into the basement and took my gold watch and all the money. Then he unpinned the lodge jewel and folded the clothes nicely on a chair and *put the jewel on top carefully!* Don't you see what happens to you if you are a Mason? [Applause and laughter, and a voice: "He didn't belong to the church, did he?"]

Well, I made up my mind to get rid of that jewel, and asked my wife for it. She said: "Why, you gave that to me. What are you going to do with it?" "Send it back." And so I did. I wrote a letter to Temple Lodge, No. 203, and told them God had told me to sever all connection with Masonry forever. Then I enclosed the jewel and sent it. The members of the lodge came to talk with me. I was told it would ruin my business; that it would hurt me in a thousand ways. "Don't break off" they pleaded. They wanted me to keep the jewel. They said: "We don't know what to do with it." I told them I would not give it house-room. They might melt it up and give it to the poor if they wanted to. It was a wedge of gold in my tent and I would have it there no longer.

This was only about a month ago. It was the last link that bound me to the world. Now I am free. I will not have anything between Jesus and my soul. In this convention I am standing for the first time a free man! For whom the Son makes free, he is free indeed. I never had such a blessed deliverance. This is my first speech on this question since I left the lodge wholly. I feel somewhat embarrassed,—as if I was talking like a child. But I thank God the seal of the Spirit is on me; that I am walking in the light. They used to lead me about, blindfolded, in the lodge. It was the blind leading the blind into the ditch. We must get out of that mire, and put our feet on the solid foundation, the Rock Christ Jesus. There only are we safe.

FROM BOMBALI MISSION.

BY H. W. JOHNSTON.

Away off here in Africa the writer has noted with considerable surprise the frequent mention in American papers of Mohammedanism in America and of Mr. Webb's work in connection with the propagation of the doctrines of the Koran. It has seemed to me that an unreasonable amount of attention is given that gentleman by the secular press, and I have wondered how much the oaths of the Mystic Shrine have had to do with it.

I also note that Alexander Russell Webb is expected to speak in behalf of Mohammedanism at the Chicago Pantheon. I have no objection to that, since that is part of the show; but I have wondered whether he would advocate the same doctrines on a Chicago platform that the disciples of Mohammed are teaching to the benighted Africans of Bombali land.

Will he teach that ordinary Chicagoans can be allowed four wives, and specially rich ones, and men of high standing allowed an unlimited number? Will he advocate slavery, wars against infidels, and the potency of charms and amulets? Will he introduce sacrifices and the annual fast which is claimed to atone for the sins of the year? Will he put women in the outer courts of God's temples, and will he teach the difference in the moral law as respects the faithful and the infidels? Even Christianity has its faulty members, but the conduct of individuals is not the system. The things referred to above are the accepted doctrines of West African Moslemism, and I would like to know if Mohammed Alexander Russell Webb has carried the same kind to America.

However, West African Mohammedanism is not as bigoted as in some other parts of the world, and at the present time we have three children in our mission school of Mohammedan parentage, and one old priest of that system is quite a regular attendant at our services.

It has been claimed by the apostle of Mohammed in England that the system has no priests—meaning to convey the impression that there is equality of the faithful, and no orders among them; but the statement is not true of West African Mohammedanism, for here there are several orders.

I will add, by way of missionary news, that we recently organized a little church here with seven full members and some on trial. We have ten regular pupils in our school; have an average attendance of about thirty in our Sunday-school. We have not kindled a very big blaze of light as yet, but it is growing, and we are claiming this beautiful land for Christ.

Rokunso, West Africa, Oct. 17, 1893.

AMERICAN PROTECTIVE ASSOCIATION.

ITS INITIATION CEREMONIES, OBLIGATIONS AND PRINCIPLES.

[From the St. Paul (Minn.) Globe of Nov. 6, 1893.]

[*Concluded.*]

THE THIRD OATH.

I, ——, do most solemnly promise and vow that I will not make known to any one in the world anything that I may hear, see or discover in this order, unless directed by proper authority to confer this degree or communicate this work to a regularly organized and recognized body of the Americans, and neither to any of them unless duly advised of the genuineness of the body to be so instructed.

That I will, to the best of my ability, preserve the purity of the ballot at any and all elections; that I will discountenance frauds and impositions by arts and tricks upon the people; that I will maintain a rigid inforcement of the principles of honor and honesty against political usurpation and oppression; that I will maintain and defend the government of the United States and the government of the State in which I live against foreign invasion, against a foreign foe, national or ecclesiastical, against rebellion, treason or the

foes of good government. That I will forever renounce and abjure any foreign power, king, prince, potentate or ecclesiastical power whereby the same may in any way conflict with my rights as a citizen, or my rights of conscience, and, if need be, I will take up arms, and by opposing, end them. I furthermore promise and swear, I will ever make it the aim of my life to keep the church separate and distinct from the state. (Candidate repeats.) To all of which I do most solemnly promise and swear, so help me God. Amen.

My friends, if there is anything in these proceedings inconsistent with your conscientious belief as Christians, or as citizens, or as honest men, you are at liberty now to retire, but remembering the obligation you have taken. What will you do? Do you still desire to advance? It is well. You will now be conducted to the chaplain for further trial.

(Are taken to chaplain on right of president.)

Sergeant-at-arms—Worthy chaplain, I come to you for counsel, bringing with me —— friends, in whom I have great confidence, and I feel will find favor in your sight, and that you will deal by them only as you have by us.

Chaplain—Sergeant-at-arms, I am pleased to hear so favorable a report, and the confidence with which you make it.

THE CULMINATING OATH.

(To candidate.) Place your right hand on your heart, repeat your name and remain silent.

I do most solemnly promise and swear that I will not allow any one a member of the Roman Catholic church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the service of a Protestant; that I will not aid in building, or in maintaining, by my resources, any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employes may undermine and substitute the Protestants; that in all grievances I will seek only Protestants, and counsel with them, to the exclusion of all Roman Catholics, and will not make known to them anything of any nature matured at such conferences; that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place political positions of this government in the hands of Protestants. (Repeat.) To all of which I do most solemnly promise and swear, so help me God. Amen.

Chaplain—Sergeant-at-arms, you will now conduct them to the vice-president.

Sergeant-at-arms—Mr. Vice-President, I present to you these friends, to receive from you instructions as to the necessities and purposes of our order.

Vice-President—Now let the darkness be dispelled. Remove the cloud, that the light of reason may dawn on their vision. (Hoodwinks removed from candidates). Behold, how glorious it is to be relieved from the pressure of a mental darkness, groping we know not whither! My friends, it is one of the purposes of this order to awaken the citizens of this country to the fact that they are blindly allowing the papal power to gain absolute control of our educational institutions and State and national government. Even now we are in bondage through the terrible influence which the Roman church wields over this continent. Let it be your duty to assist us in bringing all to a knowledge of the danger which menaces our free institutions.

(Candidates facing vice-president. Here may follow extempore speech by the vice-president).

Vice-President—Sergeant-at-arms, you will present these friends to the president for final est and instructions in the covered work of this order.

(Here the altar service is first given).

DENOUNCING THE CATHOLICS.

President—Place your right hand on the assumed emblem of the Roman Catholic church, your left hand upon the book of your faith, and repeat after me: I hereby denounce Roman Catholicism; I hereby denounce the Pope, sitting at Rome, or elsewhere; I denounce his priests and emissaries and the diabolical work of the Roman Catholic church, and I hereby pledge myself to the cause of Protestantism to the end that there may be no interference with the discharge of the duties of the citizenship, and I solemnly bind myself to protect at all times, and with all means in my power, the good name of the order and its members, so help me God. Amen.

INSTRUCTIONS.

To gain admission during the session of a council you will approach the outer door and alarm the sentinel; to him you will give the term word, which is ——; you will then approach the inner door and give —— raps, which will be answered from within by the same; then, if in order, the wicket will open, and to the person in charge you will give the permanent word, which is ——, and means ——; for whatsoever measure you mete shall be measured to you again; being admitted, you will approach the altar, and, facing the president, will give this sign ——; he will respond thus ——; then facing about you will give the vice-president the response, and he will give you the sign thus ——, when you will be seated. If you should desire to retire during the session, ask permission, and, as on entering, give the sign; if responded to you may then retire. Voting sign is thus ——. The grip is made with the hand thus ——. You will now be seated.

CLOSING THE LODGE.

President—Secretary of state, what tidings have you from the department of state?

Secretary of State—Mr. President, the state has suffered at the hands of dishonest and disreputable men who have attained their high position by imposing upon the credulity of a trusting people, but they are becoming aroused to the fact, and now the halls of the state are becoming purified and the unworthy law-makers are being set aside by the great will of the people; but still we want more honor, honesty and manhood in the high positions of state.

President—Chaplain, what cheer from the church?

Chaplain—The light of the dawn has begun to beam upon the children of men, and my brethren can now see more clearly through the darkness that has enfolded their vision as in a cloud; error and blind superstition are being scattered by intelligence, and a knowledge of the light that illumines the pathway of the truth is fast leading to a full understanding of the symbols, dogmas and the creeds of an ancient mythology. Rome no longer, as of old, in the new world controls the free action of mind and conscience; but the fettered intellect is casting off its shackles and declares a freedom to live with God, and not an oppresive and arrogant priesthood.

President—All hail the glad tidings! And so goes on the reformation. Justice, too, is asserting itself. Though blinded these long years, she now casts aside the hoodwink and looks upon the wrongs to right them; stretches forth the sword to protect the weak and the innocent; to sustain in the right the downtrodden; elevating and ennobling the principles of the first of these to all justice. It grinds exceedingly slow, but the final product is sure, and by the law shall the people be made to rejoice rather than go about mourning all their days because they sought and found it not perfect. Mr. Vice-president, heard you not the glad tidings from state, church and the place of justice? What will you that we do to show our appreciation of these fast coming changes?

Vice-president—Mr. President, wisdom suggests that we be not flattered by the outward show of a reformation; and being instrumental in bringing it about, we feel a pride, and it puffs us up and we become vain. Let us commune with Deity, and ask guidance, light and protection.

President—To your devotion, friends.

Chaplain—Most Wise Designer and Maker of all that is, give us wisdom to understand aright the things we should do; guide us by thy silent council as we go forth from this place to mingle with the pretenders of thy love; protect us from the evil influences of our inborn passions; give us light to discern the true method to acquire that which we seek; be ever present with us in our daily walk and place thy finger as a lock to secrecy upon our lips, that no word may escape us to the injury of the cause we have so earnestly espoused; ever guide our footsteps by the pillar of honest thought, and our actions by the knowledge of our best sober judgment, and may all our lives be an honor to this cause and acceptable to thee, and manifested by thy approving smile of success. Amen.

President—You are at liberty to depart and go whereso'er you will over this broad land. Remember your vows, your American home, and peace go with you.

WM. H. SEWARD ON THE KNOW-NOTHINGS.

In 1856 Hon. Wm. H. Seward made the following reference to the Know-Nothing party of that day, of which the A. P. A. of to-day is a supplement and duplicate:

"I am not allowed, sir, to reach the merits of the question before the Senate without alluding to the body of men who bear the name of 'Know-Nothings.' They are said to have contrived their disguise with so much ingenuity that even a person who is not a novitiate cannot disclaim a knowledge of their ceremonies and principles, without implying his communion and membership with them. Nevertheless, sir, I must be permitted to deny all connection with this new order. I am under no responsibility for its doings, and I have not the least sympathy with its principles or sentiments.

"I belong to one voluntary association of men; one which has to do with spiritual affairs—it is a branch of the Christian church. That association is an open one; it performs all its rites and gives all its instructions with publicity; it invites every man to come in and partake of its privileges. I belong to one temporal society of men, and that is the political party which embodies most fully and truly, according to my notions, though I confess, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. This also is an open association. All its transactions are conducted in broad daylight; and it invites all citizens to co-operate with it in maintaining good government and advancing the cause of human nature.

"These two are the only voluntary associations of men to which I shall ever suffer myself to belong.

"Secret societies, sir! Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and, bending my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of the pity, and even of the mockery, of my fellow-men. Swear, sir—I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgment, and my own conscience to their keeping? No, sir, no!

"Proscribe a man, sir, because he was not born in the same town, or country, in which I was born. No! Mr. President, you know now the length and the breadth of my connection with the new and mysterious order of patriots, the Know-Nothings!"

DEATH IN THE LODGE.

A Springfield (Ill.) telegram of November 24th appeared in the daily press: "Charlie Willis, twelve years old, was shot and killed last night while being initiated into a secret society composed of youngsters whose ages run from twelve to fifteen years. The society was called the 'S. S. S. S.,' the letters standing for Seven Secrets' Silent Shades. The boys' minds had evidently become inflamed by blood and thunder literature, and had a cave in the outskirts of the city, the walls of the retreat being hung with pistols, old muskets, a few swords and other warlike arrangements.

"The entire S. S. S. S. was arrested, but most of them declined to say anything concerning the killing, as to do so was contrary to their oaths. Some of them, however, were frightened into telling enough of the occurrence to enable the coronor's jury to bring in a verdict of accidental death."

NEW ENGLAND LETTER.

The Japanese chrysanthemum.—Thanksgiving.—Wellesley College for woman suffrage.—A new non-partisan league.—Child brides in Massachusetts.—The American Board.

Doesn't it look as if there must be something artificial in our social life when anything so pre-eminently artificial as the Japanese chrysanthemum, which looks as if it was made of paper, fringed out with the scissors, and would rustle if you touched it, rides on the top wave of popular favor, decorating buttonholes and jardinieres, queening it over all the sweet old-time favorites at every flower-show, and rapturously admired by the unreasoning crowds who admire in most cases for no other reason than because everybody else does. The old-fashioned English chrysanthemum—the Christ-flower of the Middle Ages—the favorite of our grandmothers, has a sweet naturalness of its own, and lends itself gracefully to sentiment; but the very look of this Japanese monstrosity, which has usurped its place, is enough to kill all sentiment dead on the spot.

Again our New England "feast of ingathering," with its annual sacrifice of roast turkey and general atmosphere of good cheer, has come round. The first Thanksgiving, in 1621, fell during a season of phenomenal mildness, the mellow Indian summer, and was literally a feast of tabernacles, being held out-of-doors, the only banqueting hall large enough to accommodate Massasoit and his ninety Indians, whom the Pilgrims entertained for three days in such royal style. Our Pilgrim foremothers, if they sometimes looked back longingly to the plum-puddings and parties of Old England, must have found a compensation in the pleasure of trying their ingenuity on the novel dainties of the new world; and when success failed to crown their efforts, which must have happened very often—for even English cooks at the present day fail on cranberry pie because ignorant of the fact that cranberries must be stewed beforehand—seeking to some dusky squaw to be initiated into the mysteries of succotash, johnny-cake, Indian pudding, and that triumph of Yankee culinary genius, baked beans. This is the source, according to tradition, from which all these indigenous dishes originated, and I imagine that the viands they prepared under the tutelage of their Indian instructresses were as toothsome and not near so apt to induce dyspepsia as those which their fair descendants concoct who attend a fashionable cooking-class with Miss Parloa, Mrs. Lincoln, or some other renowned cuisine at its head.

A canvass of Wellesley College was recently made to learn how the members stood in regard to the political enfranchisement of women, with this result: That out of the 622 members interviewed, 506 declared themselves in favor of the movement. Accordingly the secretary of the Woman Suffrage Association received a telegram to the effect that "five hundred Wellesley women rejoice in the granting of suffrage to the women of Colorado."

A new municipal league has been formed in Boston, headed by one of its most patriotic citizens, S. B. Capen, in order to fight corruption in the city government, and prevent the election of unfit men to her places of trust. It is non-partisan, and anti-caste, ignoring all differences of color, race or creed in its membership, and so stands a better chance of success than if formed on a less catholic basis. But at best it can only be a partial success. Boston will continue to be ruled on the spoils system by ignorant, rum-selling foreigners, until her pure and good women are allowed their political say. Mr. Capen, in his remarks before the Congregational Club, recently, told of a contest in one of the city wards where the rum-power won the victory by a single vote, while across the way a temperance meeting was in full swing. As he very truly said, what did the liquor men care for all their temperance enthusiasm and cold water songs? One vote cast in the interests of righteousness and purity would have outweighed them all. Will Massachusetts continue to deny to her white-ribbon women, her college-bred girls, her intelligent, Christian wives and mothers, the privilege of casting the deciding vote which will mean salvation from rum-rule? The coming winter will tell the story, whether she shall stay another year behind even New Zealand, or step into the ranks with Colorado.

The new warden of the State's prison at Charlestown, Bridges, is credited with saying that "it is vastly more difficult to take care of the Boston press than the State's prison." This is very likely; but this may be said of it, that if it burrows rather deep in the mud sometimes in order to fish up sensational things to report and sell their papers, there is another and a brighter side, for it often brings abuses to the surface of which the public would otherwise always remain in ignorance. The hearts of many Christian people have been deeply stirred over the wrongs of the child-wives of India, without the faintest suspicion that Massachusetts law allows the same enormity. According to one of our best conducted and trustworthy Boston dailies, a decision which has never been reversed declares marriages between males above fourteen and females above twelve to be valid without the consent of their parents and guardians, while at the same time, so confused and contradictory is the law on this subject, there are statutes prohibiting the solemnizing of marriages where the contracting parties are below eighteen and twenty-one, respectively, unless such consent has been obtained. Americans seldom marry below these ages, but the Italians, Hebrews, Poles, Syrians and Arabs (for Boston is getting to be quite cosmopolitan in its sprinkling of different nationalities) are the chief offenders. Used to such marriages in their own country, they have little knowledge or regard for American customs in this matter, and freely consent to the marriage of their daughters, when mere children, usually to men double their age. Here is an abuse which should be rectified by our next legislature, and without any needless delay.

Over a hundred Boston policemen were detailed to Springfield as preservers of peace and order at the late foot-ball match, to which, be it said in passing, tickets were sold at a premium as high as four dollars. Evidently there are some people whose pockets, where a popular amusement is concerned, never seem to feel the financial stringency. Yet I imagine that these same parties would grudge so much money spent on a useful book or a good engraving, or a course of scientific lectures. The question arises, whether a game which requires as large a police force as it would take to quell a riot, can be an unmixed moral good in any community; and whether our colleges would not stand higher in public estimation if athletics were relegated to their proper and subordinate place, and mentaletics correspondingly elevated.

An advance of $5,345 in donations during September and October is recorded by the American Board. Large returns may be looked for, now that the unfortunate controversy which has caused so much alienation and bitternesshas been brought to a peaceful ending.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 29, 1893.

This has been an unusually busy week in church and temperance circles. Although the winter has scarcely begun, there is much suffering among the poor—more than usually exists during the last half of a hard winter. Although much of this suffering can, as usual, be traced to intemperance, it exists even among those who are temperate and willing to work, could work be had. The financial distress through which the country has been passing (and let us all hope has now almost passed) is largely the cause of the suffering among the poor in Washington. For a number of years there has been much building going on in this city, practically all the year. This year there has been much less than usual, even during the summer, and now there is very little. In consequence, the thousands of mechanics and laborers who are dependent upon the various branches of that trade are out of employment and unless they have laid by something are in want. The distress is by no means confined to one line of business—it extends to all, and there are few business establishments which have not been compelled to reduce their force of employes; even the big retail stores, which usually put on at this season hundreds of extra clerks for the holiday trade, are now reducing their help—the largest in the city dismissed one hundred clerks last Saturday night, many of them being the sole supports of families.

The church and temperance people are giving to all an object-lesson in practical Christianity by their herculean labors to provide for those unable to provide for themselves, and the aid they are extending to the families of those men who are in want because of their own indulgence in intoxicating liquor when they had work, cannot fail to touch the hearts of many and make better men of them. Besides looking after the needy in their own congregations, our churches are all aiding the Central Union Mission to care for those outside of the churches. The mission to-day sent to 500 families a Thanksgiving Day basket of provisions, and needed articles of clothing were in many of the baskets. The following extract is from the last issue of the *Mission Bulletin*:

"The preparations for this great annual outpouring for the poor are going forward enthusiastically. Nearly 300 men and women, the cream of the city, are gathering the resources. Money, food, clothing, medicine, fuel and little luxuries for the sick are being collected from thousands of homes. It is a magnificent spectacle—the spontaneous uprising of the rich and well-to-do in behalf of the poor and needy." In each of the 500 baskets sent out was a copy of the following letter: "Please accept this basket of food as a present from the good Christian people of this city, given in the name of Jesus Christ. It is a small gift, but 500 others are sent out at the same time, and altogether they will cost $1,000, more or less. We sympathize with your hard struggle. We know the bitterness of the fight for daily bread. We love the fathers and mothers and children where these gifts are sent. Be not discouraged. Some day you will see better circumstances if you are true to God." Printed upon the tags attached to each basket was the 33d verse of the sixth chapter of St Matthew.

The attention of official circles has been largely given this week to the new tariff bill, just made public, the annual departmental reports, and the proposed new treaty with China, which, according to current report, will give American missionaries the right to live and work in all parts of China.

Society women are not all mere giddy butterflies of fashion. They maintain a number of the most deserving charities in town, to say nothing of a number of helpful institutions that do not strictly speaking come under that head. Among the latter is the Home for Working Girls, a place where honest, respectable girls may when at work obtain good food and comfortable lodging for a nominal sum, and where they can get the same gratis, if unable to pay for it, while looking for work. The old home is too small to accommodate all who wish to avail themselves of its shelter, and recently a noble and warm-hearted Washington woman gave a new building for the purpose. Yesterday afternoon a tea and bazaar was held at a private residence to raise the money to furnish one floor of the new home, and it was attended by a large number of those who are most prominent in society. It was a success and the floor will be immediately furnished. Charity, as the Master truly said, covereth a multitude of sins. *

REFORM NEWS.

NEW ENGLAND SECRETARY AND THE A. P. A.

BOSTON, Mass., Nov. 29, 1893.

I am told that Romanism has been secretly organizing her forces in this country for years, which is doubtless true. I am told that with a hidden hand she is reaching out to grasp the helm of state and the scepter of civil power—a grave charge, indeed, but confirmed by ample testimony. I am told that her movements are centered at the Vatican, and that the actors are the sworn agents of an absolutism, which makes them the tools of the papal hierarchy, which no well-informed person can sincerely question.

I am told that a cardinal factor in the Romish creed is, "The end justifies the means," and that in harmony with this tenet of her faith, she employs methods that are secret, selfish and corrupt, to which charges we are compelled to give assent. I am further told that if we would contend successfully against Jesuitical aggression, and save our government and public school system from the grasp of this wily foe, we must adopt, at least in part, their methods.

While giving hearty assent to the charges brought against Romanism, I am not prepared to

accept the proposed remedy, unchallenged. I recognize but one Master of my conscience or conduct, and it is my business to follow where he leads, and not to wander off into the vagaries of even well-meaning men. He came to overthrow existing systems and to establish a brotherhood of men upon their ruins. He was met at the very outset with a fierce and unscrupulous opposition, which pursued him unto death; but I fail to find a single instance in which he organized, or directed his followers to form, secret societies to counteract the opposition.

On the other hand, he declared, "I ever spake openly to the world;" and when instructing his disciples, he said, "What ye hear in the ear, that preach ye upon the housetops;" and then, broadening the commission to include all his followers, he affirmed, "Ye are the light of the world;" and, as if that were not sufficient, he added, "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed." There is no vagueness, or things "hard to be understood," in either the example or the instructions of our Lord, nor is there a field outside this broad commandment that can be occupied by would-be reformers without sacrificing that true manhood to which Christ gave a complete and perfected expression in his incarnation. Matthew 10 contains the names and commission of the "twelve apostles" whom Jesus sent forth, not to organize in secret to defeat the plots of the enemy, but to "preach:" "As ye go, preach." All except "Judas Iscariot, who also betrayed him," appear to have obeyed his instructions. Judas, alone, of the chosen twelve, dishonored the Master by disobeying instructions, and adopting the secret methods of conspirators.

Luke 10 gives an account of "other seventy also," whom "the Lord appointed and sent them two and two before his face into every city and place whither he himself would come." The commission of the seventy was not unlike to that of the twelve, and their instructions, though less in detail, are in perfect accord. Not the slightest intimation crops out anywhere that they were to organize secretly or employ the tactics of their adversaries as heralds of their coming victorious Lord. They were to prepare the way for his coming, not by binding them in bundles, or drilling them in military evolutions, or proffering great worldly advantages, or even by victory over their enemies, but by preaching and teaching the people. Knowing the treachery of the human heart, and to fortify his disciples against the blandishments of their adversaries, he warned them not to follow their ways into the desert, or into the secret chamber, for the journey would end in a delusion and a snare. "The light of the world" was not there.

I have recently been invited by very estimable friends, whose wishes it would give me great pleasure to gratify, to unite with the "American Protective Association." These repeated invitations have led me to scrutinize most carefully the grounds upon which I have stood aloof from all secret societies. I find that many who oppose the older orders are seriously questioning whether or not this vigorous, young, professed opponent of Rome, and champion of patriotism, is not to be excepted from the general rule. I have been unable to find any warrant which would justify me in making such an exception; but my convictions are strengthened by every review of my position. We have, first, the presumption that the truthful and the honest are children of the light, and that only the false, the treacherous, and the wicked, seek the shelter of darkness to cover their deformity. Second, we have the example of Christ and his specific instructions to his disciples condemning secret methods and warning them against adopting the devices of their adversaries. When I learned of a patriotic meeting to be held in this city, I attempted to gain admission, but failed for want of a password. I was informed that it was a meeting of the A.·. P.·. A.·., to form a new political party, and not having passed the ordeal of their catechism and assumed the vows of secrecy and obedience to unknown leaders, I could not be trusted with their secrets. This struck me as not simply *un*-American, but as positively *anti*-American. I cannot conceive why any worthy citizen needs to adopt measures that will not endure the light, or why he needs a mantle of darkness to cover his patriotism; nor is it altogether safe to trust our government in the hands of men pledged to keep each other's secrets, and keep all outsiders in the dark as to their movements. Even admitting that a temporary advantage might be gained, will it pay in the end? There is a future as well as a present to be considered—a *far*-sight beyond the *near*-sight—which must be taken into account. It is not the mastery of to-day that is of highest importance, but a radical and permanent enthronement of loyalty in the seat of power, which is in the hearts of the people.

A victory on election-day in Detroit, St. Louis, Providence, or Boston, if worthily won, should not be lightly esteemed. It is, however, the precursor of another contest, possibly more fierce and desperate. Every good citizen rejoices when iniquity is rebuked at the ballot-box. But a single triumph, or a series of victories, does not clear the vision or purify the brain or heart of the nation. The very means employed to achieve success may, and often does, induce corruption and degeneracy. A single glass of grog has been known to change a man's vote. Yet, if it were possible to so control the elections of our country, by making the voters drunken, that an overwhelming majority should favor free government, popular education and equal civil rights for all, a temporary gain by such means would result in great loss and disgrace. It would be the Romanists' plea: "The end justifies the means," which will never stand the test of Scripture, or of reason. The whole head and heart of the nation is debased by the drunkenness which carries the election and wins the victory over a dangerous rival.

Now substitute the principle of secrecy for liquor, and employ foresworn or pledged concealment and obedience to political leaders as the means to a desirable end, and you have retrograded rather than advanced a single step towards a permanent cure of the evil, when the election is carried by such a device. Secrecy tends to clannishness and trickery in politics, or out of it, and makes the Jesuitical schemes of Rome possible, but it never did, and it never will, produce a frank, generous, honorable nature in any individual or party or nation of people. Its tendency is downward as steadily and as surely as the attraction of gravitation, and as *certainly*, if not as speedily, will it end in failure as the reform that compasses its ends by making its votaries drunken with strong drink. If our beloved land is saved from the curse of rum, Romanism and the secret lodges, it will be under God, not by copying after these enemies of righteousness and conspirators against men, but by open, honorable methods, such as will bear the light, and for which we have Christ's example.

JAMES P. STODDARD.

FROM THE FRONT ON THE PACIFIC.

WESTON, Ore., Nov. 25, 1893.

From Oaksdale I went to Lone Pine, near Latah, where I stopped with David Bridgeman and family. They are staunch anti-secrecy people, who are neither ashamed or afraid to let their position be known. They have the best improved farm and finest home I have seen in the West.

While everybody else is thinking of nothing but wheat, this brother turns his attention to fruit as well. He has four beautiful orchards of well-selected varieties, and is selling his apples at 3 cents per pound. This beats wheat at 35 cents per bushel. They subscribed for the *Cynosure*, promising to renew at the end of the year.

I spoke at Lone Pine on Sabbath morning. There I secured four more subscriptions.

Then I took the train at Latah for Dayton, where I spoke on Monday and Tuesday nights, to fair crowds. The night I spoke on the lodge I had a good audience. One Mason lost his jewel after services closed, and concluded to enlighten the whole audience. He started in by saying: "The lecturer puts us on a level with Pagans and Mohammedans." He was answered that Masonry does that itself. A question or two sufficed to wilt the fellow, causing him to leave unceremoniously. Here I secured a subscription and promises of more soon. Quite a number signed the constitution. Mrs. M. B. Bridgeman, who spent several years in Africa as a missionary, has charge of the U. B. church in Dayton. She has a good influence wherever she goes.

I stopped with R. H. Denius while in Dayton. He pounds iron, studies and preaches phrenology, and is a good Christian gentleman, with a model family of three daughters and two sons. The wife and mother has gone to the better land.

From here I went to Huntsville, named for B. J. Hunt, who donated eighty acres of land to the Washington Seminary, which gift built up the institution, and now the Liberals are suing for its possession. The court has left the house in the hands of the Radicals, but has placed the endowment funds in the hands of a receiver. I am informed that Father Hunt, in order to save litigation, offered the Liberals every cent they had in the institution, with interest from the time it was paid, but they saw, in that case, they would only get about $1.00 with interest; and if they can get it all they will get thousands. How people professing Christianity can pursue such a course I cannot see.

I lectured two nights, and had fair audiences. I received quite a number of signatures to the constitution, and secured three subscriptions to the *Cynosure*. Rev. J. A. Crom is the pastor here. He is a young minister, but firm for the right. An Odd-fellow, who is only pin-feathered, came in, sat down, and threw back the lapel of his coat so as to be sure and expose his three links; but before we had spoken fifteen minutes, his links were out of sight. When we called on some one to pass the hat for a contribution, our "O. F." man was on hand.

I came to Walla Walla and Weston, to find arrangements for lectures foiled. The Liberal United Brethren, who are in possession of the church at Weston, promised brother Pruett the use of the house for the lectures. The house was

(*Continued on 9th page.*)

CORRESPONDENCE.

WHEATON COLLEGE.

WHEATON, Ill., November, 1893.

EDITOR CYNOSURE:—The various reform movements which have blessed the world have usually been intimately connected with schools of learning. The Protestant Reformation of the sixteenth century began in the fifteenth, when Huss and Jerome Prague taught dependence on God and his Word, and independence of priests and popes. They were connected with Prague University, the first "high school" founded in Germany. Luther, who rekindled the torch of religious liberty in 1517, was a university professor; so, also, were his coadjutors in translating the Bible and teaching it to the German people. John Wesley, who began the new reformation in England, and whose memory even devout members of the Church of England, like Gladstone, delight to honor, was a Fellow of Oxford University. Clarkson was a student in Cambridge University when he wrote his essay on the subject, "Is it right to make men slaves against their will?" thus initiating the movement that struck the shackles from four million black slaves in this country alone.

So the important reform in which the readers of the *Cynosure* are specially interested owes much to the Christian college. President J. Blanchard, its first editor, was a man of broad learning as well as deep piety. He had been president of one college and was at the head of another, when the National Christian Association was organized largely by his labors. During the years that intervened between that time and the present, I recall names of active laborers in this reform from the following colleges: Oberlin, Monmouth, Geneva, Westfield, Northwestern (Naperville), Amity, Otterbein, Berea and Wheaton. I write the above list from memory, and may have failed to give credit where it is due. If so, I trust friends interested will rectify my unintentional omissions; for if my feelings are shared by other readers of the *Cynosure*, I am sure they are glad to read of schools where students learn the difference between Abel's altar and Cain's—between the worship of the true God through Jesus Christ and the worships practiced in the secret lodges. It is this feeling that prompts me to write, as I have done before, about Wheaton College, which has sent so many prominent workers into the field to strive for the overthrow of the secret lodge system; and that causes me to plead for a continued interest in the college on the part of all who love the religion of our Lord Jesus Christ.

As many of the readers of the *Cynosure* are aware, an effort was begun, a little over a year

ago, to place this college on a firmer financial basis by raising one hundred thousand dollars, mostly for building and endowment purposes. During the first eight or nine months forty thousand dollars of this sum was pledged and partly paid; then came the financial stringency, and the Board of Trustees, at their June meeting, thought it wise to extend the time for raising the whole sum, as it seemed impossible to do much during the business depression. It was feared, too, that the attendance of students would be much diminished by the hard times. In this we have been happily disappointed; for nearly as many students have registered to date as during the first term of any preceding year, and in the four college classes more students are enrolled than ever before at the same time of the year. This shows that the field of influence of the college is not to be diminished, but that it will doubtless be increased. Let the prayers of God's people go up to the throne of grace, that, as in the past, so in the future, only more abundantly, the influence of the college on these students may be in favor of truth and righteousness.

It is gratifying, too, to write that since the fall term has opened, friends of the college have given it substantial aid financially. One reader of the *Cynosure* wished to do something for Christian education, and for his gift sent, as an abiding testimony against lodge idolatry, $1,000 to the Jonathan Blanchard Memorial Fund. Another brother, who had previously pledged the same sum, paid it by giving an interest-bearing note. Others paid their pledges or made new donations in cash or by note in sums ranging from $1 to $2,500, so that the total additions to resources of the college by donations, since the 1st of September, 1893, amount to nearly $6,000.

On another page will be found a detailed statement of the pledges and donations made to the Jonathan Blanchard Memorial Fund since the last report was published. It is commended to the attention of all who read this, in the hope that some of them will feel moved to add their pledges to the $6,485 now on the books. Payment may be made in cash or in endowment notes drawing six per cent interest, payable annually; the principal being payable any time during the next twenty years, either at one payment or in installments. If any who read this would like to help in this way, they are requested to correspond with the undersigned, stating what they wish to do, and blank notes, properly filled out, will be sent to them for their signatures.

A number of kind letters have been received in response to circulars sent out, calling attention to the Memorial Fund. One brother writes: "May the dear Master hasten the destruction of this kingdom of Satan, the lodge power. God bless you in your work for Wheaton College.....I am wonderfully interested in 'Memorial Volume.' Expect to be more, as I continue to read and study his 'Sermons and Addresses.' Surely a great man in Israel has fallen." A sister writes concerning her mother: "At the time the 'Appeal' came, my mother was very sick. She passed to her rest June 8th. Before she died she expressed her desire that $25 might be sent in answer to your call." This amount has since been received, and has a peculiar value, coming, as it seems, from the pearly gates. A brother writes: "I heartily wish I had more to-day for the grand cause of Christian education. Enclosed find draft for $25, for the Jonathan Blanchard Memorial Fund." Another brother, whose name is familiar to readers of the *Cynosure*, regrets that at present necessary family expenses forbid his assisting financially in this work, but explains that he expects a change in his circumstances, and adds: "Then I shall not forget Wheaton College and what it stands for."

The book to which reference is made in the first letter quoted will be sent to all subscribers to this fund from a supply donated for this purpose by Mr. and Mrs. H. L. Kellogg. It is a collection of "Sermons and Addresses by Jonathan Blanchard," and will be valuable not only for the important truths it teaches, but also, in future years, as a memento of the interest which the persons to whom it is sent took in the various Christian reforms advocated in these sermons and addresses.

Wishing the blessing of God on all readers of the *Cynosure*, and on the cause which it represents, I remain your co-laborer,

H. A. FISCHER.

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, DECEMBER 7, 1893.

REVIVAL OF THE CRONIN MURDER.

Dan Coughlin was one of the men implicated in the murder of Dr. Patrick H. Cronin, practicing physician of Chicago, May 4, 1889. With others he was tried for this offence, convicted asd sentenced to imprisonment for life in the Illinois penitentiary. After serving the State as a prisoner for two years or more, the Illinois State Supreme Court declared his trial defective, and remanded his case to the Chicago court. His second trial began about a month ago, by the selection of a jury that should be free from prejudice either for or against the prisoner. Hundreds of citizens were examined, and it was with a great difficulty that twelve men were finally empannelled. Just as the attorneys were about to open the case, two of the jurors were discovered to be incompetent for the position. These were S. L. Gates and George C. Wilson. Rumors were rife that bribery had been resorted to, to secure their places on the jury; but evidence in this direction was wanting. That there was roguery in their selection, however, was indicated in the venire cards, where the name of a juror had been erased, and that of Wilson inserted. Investigation failed to fix this misdemeanor upon the guilty party, but it was shown that both Gates and Wilson had served on other juries within a year, and so were legally incompetent to serve in the Coughlin case. They were therefore dismissed from the jury, and a new venire was issued for 100 more candidates for jury service.

Other sensational features began early to appear in connection with the new trial. One was the story that prior to the Cronin murder, a grave had been dug for his reception in a lonely spot near the junction of North Western and Graceland Avenues; that Mrs. Andrew Foy had valuable and convicting evidence against prominent members of the Clan-na-Gael, whom she implicated in the conspiracy to murder the doctor. Another woman comes forward and says that she is the possessor of similar testimony that will throw new and important light upon the murder. This is Mrs. Foy, whose statement, printed in the *Herald*, has such an appearance of truth as well as corroborative incident that we shall give it room next week.

Such is the situation at this writing.

Dr. Cronin and his murderers, at the time of his assassination, were members of "Camp 20" of the "United Brotherhood," an Irish Catholic secret society, better known as the "Clan na-Gael," and sometimes as the "Irish Protective Brotherhood." One of its objects was to operate secretly and murderously against the British Government as a foe to the political freedom of Ireland, and by its operations to establish a Republican rule in that portion of the British empire. This conspiracy is vouched for by the following form of the oath administered to all members of the Clan-na-Gael:

I (name in full) do solemnly swear in the presence of Almighty God, that I will labor, while life is left me, to establish and defend a republican form of government in (cipher) Ireland. That I will keep strictly secret the name and everything connected with this (cipher) society from all not entitled to know such secrets. That I will obey and comply with the constitution and laws of the (cipher) society, and that I will faithfully preserve the funds of the (cipher) society for the cause of (cipher) Irish revolution alone, as specified in the constitution. That I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love and nationality among all (cipher) Irishmen. That I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertion of my duty to the B'd is infamous, and merits the severest punishment. So help me God.

Directly after taking this obligation the candidate is brought before the Commander, when the brothers present raise their right hands and say to the candidate:

"We are witnesses to the obligation you have taken."

Commander (to candidate): "Keep it as you value your life."

Junior Guardian (to candidate): "Keep it at the hazard of your life."

Such was the obligation of Dr. Cronin to the society.

So far as is known concerning Dr. Cronin's offense, it was opposition to the rascality of the society manifested in its operations.

The supreme power of the Clan-na-Gael is established in three men, forming the H. E., or Head of the Executive, concerning which we append some particulars from the *Inter Ocean*. Often during the first trial we heard much of the dreaded "triangle." It was by the orders of this "triangle" that Dr. Cronin was doomed, and his executioners chosen. We know how faithfully they obeyed the mandate of this tribunal, at the hazard of their own lives, to destroy that of Dr. Cronin, and how they expiated their cowardly crime, as set forth in the records of their first trial and conviction.

The details of the assassination at the Carlson cottage, the removal of the remains in a trunk to a catch basin in Lake View, and their discovery by a laborer, need not be repeated here.

The trial of the conspirators was long, and the testimony on most points very clear and startling. It was also very convincing to the public mind, and the conclusion reached was that the guilty parties, with the exception of the "triangle," had been secured.

When the case was given to the jury, the panel stood unanimously in the belief of the guilt of all the prisoners. When the question of their punishment came up for consideration, the obstinacy of one juror, who opposed the death penalty, compelled them to return a compromise verdict, in which they recommended that the punishment should be imprisonment for life. In pursuance of this verdict Coughlin and his fellow convicts were sent to Joliet prison.

There all died but Coughlin, in whose case the Supreme Court interfered.

Such is a summary of the Cronin murder, preliminary to the new trial.

THE "TRIANGLE" OF THE CLAN-NA-GAEL.

At the time when the Cronin murder filled the press with the details of that terrible affair, we heard much of the "triangle," of which the *Inter Ocean* gave publicity to the following sketch:

"It would be useless to try and estimate the strength of the Clan-na-Gael. Its name is legion. The controlling of the order throughout the entire world is vested in the H. E. (the Head of the Executive), which consists of three men. Of these three officers at present in charge of the destinies of the organization, one is a friend of the late Dr. Cronin, while the other two are enemies of his. Politics has, of course, entered into the election of these officers, and it may yet be shown that the same power that elected two of the three heads of the order is responsible for the death of Dr. Cronin.....Each camp, or lodge, has the power, under orders, to form a trial committee for the trial of traitors to the cause they uphold. The manner in which these trial committees are formed is as follows: Reports are made to the Head of the Executive that so-and-so of a certain camp is a traitor. The H. E. then sends a communication to the S. G. (the Senior Guardian), or commanding officer of the camp that a committee is to be appointed. The S. G. can make that committee either five, seven, nine or any number he wants, according to the circumstances and the difficulty of dealing with the traitor. This committee is chosen by secret ballot, the members of the camp not knowing which of their fellows have been selected. The S. G. alone knows, and he quietly notifies the chosen members to meet at a certain place. When they so meet they constitute the trial committee, and they are then notified by the H. E. to 'try' so-and-so for treason. All the evidence is furnished them by the H. E. They hear no witnesses, but simply review what has been accumulated and sent to the H. E. In reality, the formation of a trial committee is a farce. The 'traitor' has already been tried by the H. E, and the committee is simply called together to indorse what has been done already. The decision of the trial committee, which, it can be readily understood, is always an endorsement of what has been done by the H. E., is then sent to the three—the supreme power—who then notify the camp of which the 'traitor' is a member to carry out the finding of the trial committee."

CRIMES OF SECRET SOCIETIES.

When the Cronin murder began to be fathomed, several weeks after the assassination, the *Cynosure* said:

"To understand the Cronin case, we must recall the methods of the European societies—the Carbonari of Italy, the Nihilists of Russia, the Black Hand of Spain, the Invincibles of Ireland, and the International of all Europe. These lodges swear the death penalty upon all members who fail to keep their oaths, and disobedience to the commands of unknown superiors is as great a crime as the exposure of their secrets. When a 'removal' has been determined by any 'group,' or local lodge, the work of murder is not undertaken by those immediately interested. By no means; suspicion would too quickly lead to detection and arrest. Through the grand masters, or central committee, a distant lodge is called upon to furnish one man for the work; another furnishes a second; and at the appointed rendezvous these sworn assassins must receive their instruction and proceed to their work, understanding that if they falter the dagger is at their own backs. On this principle the Mollie Maguires operated in Pennsylvania fifteen years ago or more, and from this fact they became a terror. The hand that struck the blow was perfectly concealed."

IS IT WRONG TO REBUKE SIN?

There is no more beautiful conception of practical Christian life than that set forth in the International Sunday-school lesson for November 26. Taken as it stands in the authorized version, without note or comment, it is in perfect harmony with the teachings of Jesus in the Gospels, and easily comprehended by even an ordinary youthful mind. Yet the "sociological" commentator of the old and long-time favorite *Sunday-school Times*, with bad taste and worse theology, remarks:

"The method of Christianity in dealing with social evils is to enunciate the principles with which they are inconsistent, and to leave these to do their work, while avoiding the waste of spiritual force which would have been involved in a direct attack. *It forbids neither slavery nor polygamy, and yet makes each impossible*, IN THE LONG RUN, to Christians."

Not so did our Saviour teach. Turn to John 8: 44, 55 and Matt. 23: 13–36, and see what stirring rebukes of sin he uttered; and he constantly and openly denounced sin whenever it came in his way. Yet our commentator would have us believe that *we* ought not to speak reprehensibly of sin in those around us, but should merely enunciate the virtues which the Bible commands us to practice; and then he smilingly tells us that if Paul were writing to the churches of England and America, in *our* century, he would give his lessons a different application and more adequate expression! What is this but wresting the Scriptures to the destruction of Christian truth as taught by the Lord and his chosen ministers? "In the long run," unrebuked sinners will be lost forever, and at whose doors will their destruction be laid?

Are we to ignore God's judgments against our social sins? God forbid! Are we to hold our peace about the wickedness of the saloon, the secret lodge, the gambling shop and the house of the strange woman, and never speak of them to ears polite lest we offend some sinner? What says Hosea? "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood." (Hosea 4: 1, 2.) Has mankind changed since the days of Hosea, that ministers and teachers should always speak "smooth words" and never denounce the sins of the people? What are the imprecatory psalms of David but the voice of God rebuking sin? What about the curses of God against sinners at Mount Ebal? (Deut. 27.) Let us not mislead our children to think lightly of sin, but warn them intelligently and earnestly to avoid it.

THE MISSIONARY ELEMENT IN HAWAII.

An intelligent correspondent at Washington, referring to the wordy dispute among government officials in that city over the proposed restoration of the deposed Queen of Hawaii, feels called upon, and with reason, to resent the imputations which have been cast upon what is contemptuously spoken of as the "missionary element" in Hawaii, because they never hesitated to express their opinions of the outrageous acts of the hangers-on of this queen before she was dethroned. "It seems to me," he writes, "that the man who charges the 'missionary element' in Hawaii with

being at the root of all the troubles there has been on the islands must either be very ignorant or very forgetful. What was Hawaii before it was visited by the 'missionary element'? Unless grossly misrepresented by those who went there, its inhabitants were among the most savage and barbarous on earth, not excepting the cannibals of the South Sea Islands. To-day its inhabitants are at least civilized, if not entirely Christianized. Who brought about this change? 'The missionary element.' And that is by no means all. The 'missionary element' not only looked after the spiritual welfare of the natives of the islands, but taught them the commercial value of their products and how to take the first steps towards making a commercial city of Honolulu. Upon second thoughts, I am willing to concede that the 'missionary element' has been at the root of all the trouble in Hawaii, but, it was for the purpose of destroying the root, and not in the sense charged by their traducers."

BISHOP COXE WRITES TO SATOLLI AGAIN.

A second letter from Rt. Rev. A. Cleveland Coxe, Bishop of Buffalo, N. Y., to Mgr. Satolli (the papal delegate at Washington) has been made public. The first letter of the Bishop, recently printed in the *Cynosure*, created a sensation, and received much adverse comment in the Roman Catholic papers. In his latest letter the Bishop criticizes Satolli's program. Among other things, he says:

"I have reminded you that the aggressive position you have assumed toward us is offensive. The Father of his country dwelt on this point of foreign influence as perilous. Even as an accredited diplomat it would have rendered you a *persona non grata*. Sackville West had claims to personal respect, but for the mistake of a moment he was very summarily furnished with his passports. Yours, however, is a deliberate invasion of our capital, and a practical intermeddling with our most delicate domestic affairs, which you threaten to make permanent. Our system of education and our common schools are as the apple of the eye of every true American, whether of your own religion or otherwise. As Americans, it is the right of your coreligionists to settle their relations with their fellow-citizens without any alien interference. May they not be trusted to understand their own interests? Are they not sufficiently intelligent to accommodate themselves to the laws of the land and to gain from their neighbors all the freedoms which are consistent with our Constitution? If they are not Americans at heart they have no more right to vote or to take part in our affairs than you have. If they are one with us in the love of American liberties they will soon find out what rights they have been deprived of by Jesuit craft."

—Referring to an item in the *Cynosure* of Nov. 16, credited to "Work With Prayer," in which it was stated that the word "girl" is found but once in the Bible, a correspondent at Stewartville, Tenn., calls our attention to Joel 3: 3 and Zechariah 8: 5 for a correction of the statement.

—In Prof. Fischer's letter, on pages 5 and 6 of this issue of the *Cynosure*, he requests parties who desire to contribute to the Memorial Fund of Wheaton College to write to him for the requisite blanks, etc. A later note from the Professor asks that all such applications may be sent to Pres. Chas. A. Blanchard, at Wheaton, instead of himself. Friends of the enterprise will therefore please govern themselves accordingly.

—We make room, this week, for an extended article on the Clan-na-Gael, which is coming into prominence again through the second trial of Dan Coughlin for his participation in the murder of Dr. Cronin, in 1889. In addition to the two jurors who were summarily dismissed for technical incompetency, one or two more are under surveillance for this or a worse offense. When the jury has been thoroughly sifted, the trial will undoubtedly proceed, and its progress will possess much of interest, since new developments of a sensational character are expected.

—Independent evangelical and reform work receives a severe blow from the present school law of Ohio, whereby the number of directors in each school district has been reduced from three to one. This centralization of power in one individual is attributed to Roman Catholic influence, and has had the effect to make the one director feel a heavier responsibility for the care of the district schoolhouse and paraphernalia than when there were three directors. In case he should be a Roman Catholic, he becomes also an autocrat, and can officially refuse the use of the premises for evangelical or other Protestant meetings. If he is a lodge-man, he can close the doors of the schoolhouse against anti-secrecy lectures. If he is a sectarian bigot of the Protestant stripe, he may successfully play the tyrant and make others uncomfortable by his antics. The good sense of the people of Ohio should remove this stumbling-block in the way of religious liberty and progress from its statutes.

REFORM NEWS (*Continued from 5th page.*)

not opened and I was informed that they afterward refused to open the house for the lecture. The Congregational pastor invited me to stay and preach for him on Sunday, but I cannot afford to pay hotel bills for the honor.

I visited the M. E. prayer-meeting last night. I think there were a dozen persons, all told. The pastor had forgotten my lecture, and said they were getting along nicely at Weston; had a Sons of Temperance lodge in his church, a W. C. T. U. organization in the town, and, from what I could learn, they felt about competent to manage the saloon element of Weston. So I shake off the dust (mud) from my feet and start for home this morning at 11:30.

I have spoken twenty-five times since I left home. Will send a full report later.

HOME AGAIN.—I left Weston, Oregon, on Nov. 25, at 5 P. M., for Portland, where I arrived in time for the quarterly meeting communion services at the U. B. mission in which we hold membership. Rev. E. C. Wyatt, the presiding elder, preached an excellent discourse from the text: "Be filled with the Spirit." It was in striking contrast with that dead formality attending much of the preaching of to-day. The elder is truly a man of God, filled with the divine Spirit.

In the evening it was my privilege to listen to a discourse at the First Baptist church, by the pastor, Rev. Roland D. Grant, D. D. He took for his text: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. As a preacher, Dr. Grant is plain, earnest, practical and very fearless.

Among other things he said: "The great meeting at the World's Fair represented many names. None of them, save this, suggested salvation for the soul. Buddha could not save a soul; Mohammed does not suggest salvation; but Christ saves from sin here, and from all its consequences in the life to come."

He gave an illustration, showing the worthlessness of certain names. He lost an article in his travels in the East, and he waited on an official of a railroad to make inquiry about it, but was treated in a gruff manner. Then he showed a letter of recommendation from a high official of the road. Then the man said: "Yes, yes; we will be pleased to look after it for you." The article was found and forwarded free of charge. The charm was in the name.

He spoke of being on a train, when in came a stranger, who passed compliments concerning the weather. The stranger took out a New Testament and began to read about Christ; then, said the doctor, "I took him by the hand as a Christian brother. An electric current seemed to flow between us; I needed no certain grip, sign, or password. Christ's name and spirit is sufficient."

At the close of the discourse an earnest appeal was made to sinners to accept of Jesus as their personal Saviour. One person arose for prayers.

A blessed influence must radiate from such preaching, and such a pastor. May God bless them and make them potent agencies for good in the wicked city of Portland.

On Monday morning I left Portland for my home in Philomath, where I arrived at 1:30 P. M., after twenty-eight days of active work, without any rest. Home is a haven in which one may repose for awhile. More anon. P. B. WILLIAMS.

THE EASTERN AGENT AT HOME.

WASHINGTON, D. C., Dec. 1, 1893.

DEAR CYNOSURE:—I heard a sermon yesterday by Rev. Hugh Johnston, pastor of the Metropolitan M. E. Church of this city. In speaking of things for which we should give thanks, he alluded to the advance of reform, and rejoiced that so many were awaking to the needs of the hour. The "Black Pope" and all his Jesuitical host was portrayed, that we might see the attack he is making on our beloved institutions. May God forbid that this secret power, which has cursed every country over which it has gained control, shall hold sway in this country. That this is its purpose is not questioned. That it is making advancement in many localities any reader of the daily papers may see.

The Washington *Star* of Nov. 29 states that the Catholic church is asking State aid for her parochial schools in Maryland. Yesterday's *Star* gives over a column to a report of the address delivered in Italian by Mgr. Satolli at the reception tendered him by the faculty and students of Gonzaga College. In this address I note the following significant remark:

We may be sure of this, that all the Americans (of whatever church they may be members, even if of *none*) recognize the value of the Catholic school; they are interested in it; they honor it; they wish it to continue and progress; they have learned by experience that citizens educated in these schools do not fall short in knowledge and in love of the American Constitution; that they do not lag behind the most progressive of the American people; that they are endowed with steadiness of character, with constancy of right purpose; that they are just, active, charitable and generous unto sacrifice.

If this poor dupe, who has but landed on our shores, thinks he represents the American people in such babblings; if he thinks we know nothing of history or the deluded children being turned out of Catholic schools to-day as educated, he will doubtless find himself greatly mistaken when he learns to read and speak the English tongue.

My meetings in New Bedford, Pa., were a success. The weather was good, the roads good, the people were generally trying to be good and do good, and so, of course, we had a good time. The pastors of the Presbyterian and United Presbyterian churches were exceedingly kind, caring for my every need and conveying me in their carriages to secure *Cynosure* subscriptions. I shall hope to comply with the invitations to return.

Rev. G. W. Brownell, pastor of the West Middlesex R. P. church, drove six miles through the darkness to attend the union meeting in the U. P. church on Sabbath evening. He is a fearless advocate of reform.

My next trip will probably be Philadelphia-way. Yours for victory, W. B. STODDARD.

THE LODGE IN INDIANA.

BLOOMINGTON, Ind., Nov. 29, 1893.

DEAR CYNOSURE:—Joseph Cook lectured in the college chapel here, last night, to a large audience—the largest of the season so far. His lecture was "Does death end all?" He was in his best vein, and held the audience closely till half past 10 o'clock. I got two of the boys to stand at the doors and hand to each one of the audience one of Mr. Cook's lectures on "Secret Oaths" as they were passing out. Mr. Cook was delighted, and said: "I am glad you are putting that into the hands of the people."

Last September we made an effort to get an Anti-secret State Convention to meet here. Our congregation cheerfully offered our church, but we found that neither of the other churches would co-operate, and none of the pastors were disposed to take part. All the secret orders are strongly represented and college secret societies are popular with the students. I asked President Swain, yesterday, if we could use the chapel for Pres. C. A. Blanchard to lecture on College Secret Societies? He said that while he was connected with no fraternity, yet as the University was a State institution, he did not feel at liberty to allow the chapel to be used for the agitation of such a mooted question as anti-secrecy. He attends the U. P. church regularly, though he is not a member. Nearly all the professors are connected with one or another of the churches, and the influence of the University is decidedly on the side of Christianity. M. A. GAULT.

THE CHRISTIAN CYNOSURE offers to either an old or new subscriber, until the 1st of February, 1894, any book advertised in its columns, at 25 per cent discount from retail rates, when ordered in connection with a yearly or six months' subscription to the *Cynosure*.

A special offer is made of the *Christian Cynosure*, one year, and "BETWEEN TWO OPINIONS," by Miss E. E. Flagg, 389 pages, cloth, price $1. The two, worth $2.50, will be sent for only $1.75 and four 2-cent stamps to pay postage on the book.

The Home.

BE OF GOOD CHEER.

When thou art sick and sore distressed,
When foes against thee hard are pressed,
When mortal aid affords no rest,
And thou art in despair,
Receive the Saviour as thy guest,
With joy obey each sweet behest,
That in thy soul thou mayst be blest,
By faith in God through prayer.

Think not that thy believing cry,
Unheard can pass thy Father by.
But unto him for refuge fly,
As to a parent dear.
On his omnipotence rely,
To guard thee when temptation's nigh,
In death to bear thy soul on high,
Whose love removeth fear.

So in thy direst stress of woe,
When sorrows and afflictions go
Like billows o'er thy soul, still know
That Jesus lives for you.
Oh, yield in love the heart you owe
To him Christ gladly hastes to show
God's mercies swift, his anger slow,
His judgments pure and true.

—*Robert F. Drabble.*

TO CHRISTIAN MOTHERS.

I have a little message for you, a leaf from my own experience, that I hope may help and encourage you.

Looking back to your own childhood's home with its never-to-be-forgotten experiences, you recall with special vividness the time in the morning when father, mother, brother and sister read in turn the verses of the chosen chapter, and then father offered thanks for a heavenly Father's protection and asked guidance and care for the day. And again at evening when all gathered after the varied pursuits of the day, and the evening hymn was sung and again father's voice commended us to the throne of grace.

You, the mother I am writing to, have married a man that does not have these memories, or has allowed lack of interest in them and the pressure of business cares to crowd them out. You and I know there are many homes without a family altar. And now that your own little ones are filling your home with the sweetest earthly music, and also with many a discord, you are wondering how they are to have the Christian training and nurture which are so precious a part of your own life, without the help, sympathy and co-operation of the dear husband who will not, perhaps as yet cannot, feel as you do about it.

The Sunday-school helps, but how little it can take the place of the home influence you know full well. Of course you have taught your little ones their nightly prayer and precious Bible verses and hymns which they will recall many years hence. And on Sunday afternoons you have read them the Bible-story book. If you haven't it do get it. And many times you have prayed with them—have you not?—asking for the special blessing in such earnestness that the little one will say, as my boy has often said when childish trouble weighed heavily upon his heart, "You pray about it, mamma."

Do you remember when your father's or mother's prayers seemed to bring the answer from heaven when your own died on your lips? What a blessing to be a like comfort to our children.

But even this is not enough; they and you need the Bible daily. I think few realize that little children can understand and even enjoy a daily, systematic reading of the Bible. My own little ones, a boy and two girls, were from six to ten years of age when, feeling all that I have tried to express, I began reading the Bible with them. We took first the Psalms. After breakfast was over and the father gone for the day, while the morning work waited, as it did in my childhood, we sat down, each with our own Bible, and read in turn; even the youngest slowly and with a good deal of help; and finding one verse to talk about and mark lightly with a pencil, each child watching every verse in order to help select the one to be marked. The children are quick to see and appropriate the beautiful similes, and ask questions that will show you that your effort is not in vain.

This takes a little time; yes, but not so much as you would expect; and no more than other essential things that are always done each day; and the heart-rest and sweet influence of the Psalmist will go with you all day, putting a song in your heart and making other burdens light. Try it, dear mothers, not for one day, or one week, but for this coming winter, and start now, to-day, or to-morrow morning. Don't wait until you and the little ones are tired at night. You will also be more subject to interruption then. Then, don't omit it for any light occasion; but if now and then necessarily omitted, do not be discouraged but begin again.

Shall I tell you how with us this became one of the helps toward greater results than we had dared to hope? When Sunday morning came I said, "The children and I have been reading a Psalm every morning lately. Would you like to read with us?" And the father said sometimes, "I'll hear you read;" sometimes, "Yes, if you wish." Then for variety we would read the Sunday-school lesson and perhaps some passage which had been otherwise suggested. Our interest in it all constantly increased, and Sunday afternoons would find us reading an entire book or story in which we had become interested.

Then, when after some months, sickness and death came to us, the father could say, "God is our refuge and strength, a very present help in trouble;" and "For I am persuaded that nothing can separate us from the love of God;" and, "I give myself to Him for life or death."

Then, during the weeks that followed, how near God was to us, as morning after morning it seemed as though the Psalmist had written to express our own thoughts, desires and need; and we found comfort and help in sorrow, "for this God is our God forever and ever."—*J. A. Kelley, in the Advance.*

THE BELOVED DISCIPLE.

St. John was called the "beloved disciple." The Lord Jesus loved all "his own," but John seems to have been very near to his heart. Once, at the table, where the disciples were at supper with the Lord, John leaned upon his bosom, and was so sure of the love of Jesus that he was not afraid to ask him any question. How delightful to be so near to him as this!

John showed his love for Jesus when he was sent to the lonely island of Patmos, and would not deny his faith in him. Christians suffered a great deal for Jesus' sake in those days, but "they rejoiced that they were counted worthy to suffer shame for his name."

On Patmos, where perhaps no sound was heard but the sea waves dashing on the rocks, John says he was "in the Spirit on the Lord's day." It may be that he had a feeling of loneliness on the Lord's day morning. When the sun rose perhaps he looked with great longing over the waters toward his home and friends. It would have comforted him then to have talked with them of many things Jesus had said when he was present with them.

But the Lord would not let this true friend of his continue in loneliness. He wanted him to know, what is true now, that Jesus is never far away from those who truly love him and are ready to suffer for his sake. John says: "I heard behind me a voice." It was the same voice that had spoken softly to him when he leaned upon Jesus' bosom years before. Now it was loud and full of strength. At first John was afraid. His eyes and ears were not used to the glory of the other world. He says: "I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not." Then John knew he was the gentle Saviour, "the same yesterday, to-day, and forever," and he was no more afraid.

No longer lonely now, he sits under the shade of the rock, listening intently to hear what the Lord would say, so that he may write it for us to read. Wonderful things he wrote! They teach us that if we truly love Jesus, as long as we live in this world we shall have to suffer for his sake.

They tell us that Satan makes war with Christ, and tries to get his people away from him, and that wicked people plot mischief against those who try to do good. But over all this dark picture the face of God shines "like the sun in his strength." John saw beyond the clouds into the very midst of heaven, and he heard the angels and the people redeemed from the earth singing and chanting victory.

Over and over again it was said, "Blessed is he that overcometh,"—that is, who gets the victory over sin. Listen: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him * * * the name of the city of my God,* * * and I will write upon him my new name." How blessed to have God's name written upon us, so that everybody knows as soon as they see us, that we belong to him. If John had not been "in the Spirit" on the Lord's day, he would never have heard these "blessed and true sayings." And we will miss much that God would say to us if we are careless and forgetful of his worship on the day which he has especially set apart for himself.—*Anonymous.*

A TALK WITH OLD JOEY.

Old Joey was as much a feature of the quaint little fishing hamlet, Seaker, as the high hill terminating one end of the bay. Laid aside from active work by rheumatism and age, a widower, and childless old man, with just enough money to help him in a humble fashion, he mostly spent the long summer afternoons on a bench overlooking the beach.

One glorious afternoon in August he was looking at the putting out of the herring fleet. An animated scene it made, with the ruddy-faced, vigorous fishermen, awaiting splashing, curling, surf-laden waves to break; then with vigorous pushes of boats, over wooden staves, launching away with receding water out to the dancing, glittering pathway with which the setting sun was gilding the boisterous sea.

Joey had watched it all many a time before, but that did not prevent present interest nor yet the tendency to bring a longing look on the worn face, as he thought of when he too had been as these men and shared a congenial toil. At least that was the expression which a pleasant-faced, middle-aged lady—an afternoon visitor from fashionable Baithe—seemed to read there as she took in the observer's garb, age, and straining eyes.

"Ah, now," said she, seating herself by him, "I believe you are wishing yourself one of those hardy, active fellows below."

With a start Joey faced his questioner, but her kind face and the Seaker folks' proverbial friendliness made him frankly reply:

"Well, now, ma'am, p'raps I *were* envyin' 'em, but I *do* try i' these days to keep it down and to mak' t' best o' a bad job. There was a time, what wi' rheumatiz, my old woman's death, and havin' no children, I got into a reg'lar way o' grumbling and feeling ill-used, but one day a parson said, 'at God mean't every one to do summat, and it stuck i' my head, and sez I to mysel':

" 'Now I'm nobbut a poor old, laid-aside 'un, so I can't do much; but for sure God didn't spare me to do naught but grumble, so, sez I, I'll just look round and see if that parson were i' the right.'

"And sure enough, I've found a power o' things, if nobbut small. Eh! t' folks oft' say, 'We *shall* miss old Joey when he's took!' And that's summat to mak' one feel a bit o' use, ain't it?"

"That it is," began the lady heartily, but with saddening face and lowering tone, as she continued; "it is more than I can feel, though having greater advantage than you, I *ought* to be able to feel so in a greater degree. But tell me," she said earnestly, "what do you do?"

"Why, you see, it needs a bit o' thought, ma'am, for if your mind ain' t there, you oft let slip an opportunity, and then ther's t' rheumatiz, too, that tries, at times, to get all t' thought, and I've to say, 'Now, Joey, is it going to be thought for others, or yoursel'?' and then I up and begins again, and 'appen find I can tak' one o' t' babbies out o' its mammy's way for a spell, or mak' a toy for a child, or go a seeking 'em some pretty shells, and i' winter I allus looks to t' birds, and bless you, naught comes amiss; but," in a humble tone, "it don't beseem me to tell of 't small things I do, and I'm sure I ax your pardon for taking up time talking o' such trifles."

"It is not the size of the fruits God looks at," said the lady solemnly, "but the spirit of a life. You make me ashamed of my recently wasted one. Being, like you, bereaved of a dear partner and children, I have been no good to either myself or anyone else ever since. But, please God, I'll be very different in the future, and *when* by prayer and thought I have found ways to serve Him you shall know what results your words, through his love, have brought to me and others."

That she kept her vow was shown by many schemes for the poor; though Joey, humanly speaking, never knew of them, for he died that summer, and it was not until the following year that one was commenced that would have interested him greatly.

The lady took a large, old-fashioned sea-side house, at which, all through the summer, were received, for different lengths of time, numbers of old and poor towns-folk. As all, at leaving, told her of the good done to body and heart by her kindness, and said how the dark days of winter even would be brightened by remembrance of the treat, she would tell them how Joey's earnest efforts to keep his thoughts for others had brought it about; and no doubt as they returned to the struggling lives in dirty manufacturing towns, and remembered the little tale, many a kind deed, word, and thought might have been traced back to it.—*Buds and Blossoms.*

"IN A MINUTE."

"Don't fret. I'll be there in a minute." But, my friend, a minute means a good deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute? No? Well, while you are murdering a minute for yourself and one for me, before we get ready for the business we have in hand, I will amuse you by telling you some things that will happen meantime.

In a minute we shall be whirled around on the outside of the earth by its diurnal motion a distance of thirteen miles. At the same time we shall have gone along with the earth on its grand journey around the sun 1,080 miles. Pretty quick traveling you say? Why, that is slow work compared with the rate of travel of that ray of light which was just now reflected from that mirror. A minute ago that ray was 11,160,000 miles away.

In a minute, all over the world, about eighty new-born infants have each raised a wail of protest as if against thrusting existence upon them; while as many more human beings, weary with the struggle of life, have opened their lips to utter the last sigh.

In a minute the lowest sound your ear can catch has been made by 690 vibrations, while the highest tone reached you after making 2,228,000 vibrations.

In a minute an express train goes a mile, and a street-car thirty-two rods, the fastest trotting horse 148 rods, and an average pedestrian has got over sixteen rods.

Each minute, night and day, by the official reports, the United States collects $639 and spends $461. The interest on the public debt was $96 a minute last year, or just exactly equal to the amount of silver mined in that time. The telephone is used 136 times. Of tobacco, 925 pounds are raised, and part of it has been used in making 6,763 cigars and some more of it has gone up in the smoke of 2,292 cigarettes. But I am afraid you will forget that we talking about a minute, sixty seconds of time. No? Well, then, every minute 600 pounds of wool grow in this country, and we have to dig 61 tons of anthracite coal and 200 tons of bituminous coal, while of pig iron we turn out 11 tons, and of steel rails 3 tons. In this minute you have kept me waiting 15 kegs of nails have been made, 12 bales of cotton have been taken from the fields, and 36 bushels of grain have gone into 149 gallons of spirits, while $66 of gold have been dug from the earth. In the same time the United States mints turned out coin to the value of $121, and forty-two acres of the public domain have been sold or given away.—*Cleveland Press.*

MUSICAL HORSES.

This little incident happened above the clouds on one Sunday morning, several summers ago, on the very tiptop of beautiful Roan Mountain in North Carolina.

A small circle, numbering not more than about a dozen people, were seated about on the smooth rocks, or on the springy cushions of beautiful mountain heather with which nature has upholstered most inviting seats in this beautiful land of clouds.

One of the company, a clergyman, was conducting an informal religious service. Having finished his short sermon, he announced a hymn. As there were no books, his selection was necessarily something familiar to all, and presently there arose from this small congregation a strong and hearty chorus. So intent were the singers upon their simple service, in which minister and all joined with equal spirit, that no one noticed, until a horse's face was thrust forward between two of the congregation, that a drove of horses, evidently attracted by the voices, had gradually approached, until a second circle was formed outside the worshipers. The discovery was so startling that for a moment even the minister forgot his clerical dignity and burst out laughing, and all the voices broke down.

At this the uninvited horses fell back in some confusion and apparent embarrassment.

In a few seconds, however, the singers recovered themselves, and with really creditable self-control sang the entire hymn, and as there were several stanzas, the outer circle of horses, which had soon closed in again, thrust forward more than one equine head among the worshipers before a final "Amen" sent them off once more in a scamper.

Again and again, as other hymns were sung, the song-loving horses came back, their long, serious faces seeming to wear almost pious expressions as they listened attentively, and dashed away at the end of the performance.

The minister on this occasion was a well-known and popular clergyman.

No doubt he had addressed audiences of almost every conceivable character during his ministry, and felt his risibles proof against any ordinary surprise, but this sudden apparition of eager horse faces was too much for even his self-control. —*Harper's Young People.*

GIVE THANKS.

For all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds and hum of bees,
For the refreshing summer breeze,
For hill and plain, for stream and wood,
For the grest ocean's mighty flood,
For everything give thanks!

For the sweet sleep that comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord! our hearts we lift to thee,
For everything give thanks!

—*Church News.*

TEMPERANCE.

WHAT A YOUNG MAN CAN DO.

It is a very common error to suppose that the temperance cause has relation only to those who have been made wretched by drink and that temperance workers are of little account unless they have been drunkards.

The fact is that the influence of a young man who in cool blood chooses the right, on the bare-hand sense of it, is many fold greater on boys and men of his own age than is that of a man who having gone through the saloon and "got the worst of it," comes out against drink.

It is a splendid thing to be saved from drunkenness, but infinitely more splendid to have been clean always. The men who lead in all professions, who weather the panics and fires and floods in mercantile pursuits, who sway the world by voice and pen, are, as a rule, those who have been clean from boyhood; and that if a redeemed drunkard sometimes makes his mark in the world, it is a mark much lower than he could have made under conditions of abstinence from the beginning. Sometimes a rescued drunkard prizes opportunity more and works harder than he would have done otherwise, but in the whole range of silliness the climacteric imbecile is the young man who thinks it "smart" to drink. So, then, I should say a young man can do *everything* for the temperance cause.

On the political side the temperance cause is a young man's affair; old men will not change easily; their eyes are to the rear. If the question of prohibition were now presented to the Christian men of America as a new thing unentangled with party loyalty, prejudice and habit, every man of them would be an ultra Prohibitionist. As Democrats and Republicans, they have drifted into license and other dilatory policies askance from the view of real merit, and now they will drift on to the end, captive to a name, a tradition or a theory. If I were a young man I would *keep clean*, and that is the first thing for any man to do for any cause. Paul did his best for Timothy when he wrote to him, keep thyself pure.—*John G. Woolley, in Rest Islander.*

A TEMPERANCE ANECDOTE.

John Jones began at the age of fifteen to build a monument and finished it at fifty. He worked night and day, often all night long, and on the Sabbath. He seemed to be in a great hurry to get it done. He spent all the money be earned upon it—some say $50,000. Then he borrowed all he could; and when no one would loan him any more he would take his wife's dresses and the bed clothes and many other valuable things in his home, and sell them to get more money to finish that monument.

They say he came home one day and was about to take the blankets that lay over his sleeping baby to keep it warm, and his wife tried to stop him; but he drew back his fist and knocked her down, and then went away with the blankets and never brought them back, and the poor baby sickened and died from the exposure. At last there was not anything left in the house. The poor, broken-hearted wife soon followed the baby to the grave. Yet John Jones kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him, he was so worn; his clothes were all tattered, and his hands and face, indeed, his whole body, were covered with scars which he got in laying up some of the stones. And the wretched man had been so little in good society all the while that he was building, that he had forgotten how to use the English language; his tongue had somehow become very thick, and when he tried to speak, out would come an oath.

That may seem strange, but I have found out that all who build such monuments as John's, prefer oaths to any other word!

Now, come with me, and I will show you John's monument. It stands in a beautiful part of the city where five streets meet. Most men put such things in a cemetery. But John had his own way and put it on one of the finest lots to be found.

"Does it look like Bunker Hill monument?" asked little Amy Arlott by my side.

Not at all. John didn't want to be remembered that way. He might have taken that $50,000 and built an asylum for poor little children that have no home, and people would have called the asylum his monument.

But here we are at the front door. It is a grand house! It is high and large, with great halls and towers, and velvet carpets, elegant mirrors and a piano, and I know not what all; so rich and grand.

This is John Jones' monument, and the man who sold John nearly all the whisky he drank lives here with his family, and they all dress in the richest and finest clothes.

Do you understand it?

A BOY'S WORTH.

If you want to find out what a boy is worth, go and ask his mother. By the time she goes into the jaws of death to give him birth, and then puts into him her days of love and her nights of ease, and he stands before her strong, and clean, and tall, at twenty-one, she can tell you what he is worth from the crown of his head to the soles of his feet; and when the legalized dram-shop takes hold of him, tears him down fibre by fibre, and puts oaths on the lips she used to kiss, and crushes out his mother's hopes, it is no wonder she makes outcry. If you want to know what home is worth, go and ask a loving woman who has kept herself as pure as the lilies for her marriage day, when with a great shine in her eyes, she puts herself over into the hands of one man, for better or for worse, for richer or for poorer,

until life's end. And when the dram-shop with its fearful curse crosses the threshold of the home they build together, and takes down her strong tower of hope, stone by stone, and degrades the father of her children, it is no wonder she makes outcry.—*Selected.*

BIBLE LESSON.

STUDIES IN THE EPISTLES.

LESSON XII.—Fourth Quarter, 1893.—December 17.

SUBJECT.—The Glorified Saviour.—Revelation 1:9-20.

GOLDEN TEXT.—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2:9.

| Open the Bible and read the lesson. |

COMMENTS BY E. E. FLAGG.

1. *The manner of the revelation.*—vs. 9–11. "I, John, who also am your brother and companion in tribulation." How this greeting from the beloved and venerated apostle must have touched the hearts of the suffering Christians who were then passing through the fiery trial of the first great persecution. Should it not be a source of strength to us when beset by trials, or persecuted by those who do not sympathize with our principles or comprehend our motives, to feel that we are not alone in this experience;—that a countless multitude are our companions in tribulation? And, in a higher and deeper sense, should it not cheer our hearts and give us fortitude to endure when we think of Jesus, who, by virtue of his sufferings when he wore the veil of humanity, and his sympathetic understanding of all our human weakness, is both our brother and companion in tribulation? "For the Word of God and the testimony of Jesus Christ." John had been exiled to Patmos for his faithful witness-bearing, but it was in this forced retirement that he wrote the Revelation. So John Bunyan dreamed out his wonderful allegory in Bedford jail, and Luther translated the Bible into German while shut up in the Wartburg. The greatest and most enduring work for God has often been done in solitude and silence. We note among other suggestions, (1) that we can only have revealings of divine things when we are in the spirit. (2) Though God has all times and seasons at his command, there is no day so favorable for learning of himself and his will toward us as the Lord's day, for no other has such sacred associations; such an immunity from the worldly sights and sounds which distract thought and retard devotion. (3) By his judgments, by the fulfillment of prophecy, by the swift march of events which show his near approach, Christ is speaking to us "with a great voice as of a trumpet." (4) His message is to all the churches, to rouse every individual believer from the slumber of slothful indifference, and bid him arm for the great warfare already on us. God's watchmen, devout men, who have made prophecy a special study, though they may disagree in minor details, are united on one point: That the Lord's coming is very near, and that it behooves all who bear his name to be awake and watching.

2. *The glorified Saviour.*—vs. 12–16. Hearing generally comes before seeing. We must hear the Voice that speaks to us, and turn from our business, our pleasure, our cares, before we can "see Jesus." The seven golden candlesticks are symbolic of the church, essentially one, but divided on points of doctrine, ritual and government. This suggests (1) that the church is the great light-bearer of the world; and (2) every individual branch, that is, every believer, is a candle lighted by God, and fed from the same divine source; and his chief duty is always and everywhere to *shine.* The long garment with which he is clothed, and the golden girdle about the breasts, denote both priesthood and kingship; the white hairs the eternity of his existence; the flaming eyes his indignation against evil, and his power as the divine Judge and searcher of hearts to detect it under every guise. "His feet as fine brass." "This grand and terrible image," says Trench, "sets forth to us Christ in his power to tread down his enemies; at once to tread down and consume them." "His voice as the sound of many waters," denotes power to command, the capacity to be heard at a great distance, and variety of tone;—as Peloubet suggests, musical and sweet to those who obey it, but awful with the thunders of judgment to those who will not. "In his right hand seven stars." These are explained in the last verse of the lesson as the angels or pastors of the seven churches. They may symbolize all who are called of God to responsible places in the church. They are stars, not candles. The under-shepherd must reflect, in his character, the devoted zeal, the tender compassion, and the unspotted life of the chief Shepherd. "And out of his mouth went a sharp, two-edged sword." This refers to the truth to which he came to bear witness; that truth which sends conviction into the hearts of sinners, and "pierces even to the dividing asunder of joints and marrow." "And his countenance was as the sun shineth in his strength." So he appeared to Saul of Tarsus in a glory above that of the noonday sun.

3. *The charge to John.*—vs. 17–20. At the sight of his glorified Saviour, standing before him in such awful majesty, even the beloved John fell at his feet as dead. Would it not help us in holy living if we oftener reverted in thought to this sublime image? Would it not tend to give us more reverent fear, and a grander courage; for with such a Saviour ought we not to be strong to bear all things and endure all things in the hope of being one day made like him? When Jesus laid his right hand upon him, doubtless there was something in the pressure of that hand by which John recognized him as the same Saviour on whose bosom he had leaned in other days. "I am the first and the last," etc.; that is, existent from and to all eternity. "And have the keys of hell and of death." Neither St. Peter, nor he who calls himself his representative, holds these keys, but the hands once pierced for us. "Write the things *thou hast seen.*" Let all who would write, or teach, or preach, first experience the truth they would impart to others. This, and this alone, will give it vital, living force. "The things which are, and the things which shall be hereafter;"—a history of all that relates to the church, her dangers, her trials and her triumphs, down to the closing up of time.

LITERATURE.

CURRENT PERIODICALS.

The *Century* for December, in its holiday dress and rich accumulations of art and literary treasures, deserves the praise which it is sure to receive. Its wealth of engravings of rare beauty, covering many full pages, and including reproductions of the works of famous painters, will commend it at sight to art-lovers. The letter-press has also an original fund of attraction. Its principal contributions are as follows: Old Dutch Masters—Rembrandt, by Mrs. Van Renssaler, with many choice illustrations; A Christmas Sermon, by Phillips Brooks; Chats with Famous Painters, by Wallace Wood; Fleur-de-Lis, by Kate D. Wiggins; Baader (Artists' Adventures Series), by F. Hopkinson Smith; A Set of Sketches, by Howard Pyle; The Curious Vehicle, A Midnight Story, by Alex W. Drake; The Five Indispensable Authors, by James Russell Lowell; The Singular Cleverness of Toby Van Loo, by Anna E. King; Pudd'nhead Wilson—the beginning of Mark Twain's new serial, with a portrait; Memories and Letters of Edwin Booth; By the Waters of Chesapeake, by John W. Palmer; The Casting Vote, by Chas. E. Craddock; The Gentler Side of Two Great Southerners, by Geo. W. Cable; "Texas," by Nellie Mackubin, etc. There are also poems by Richard H. Stoddard and others of the *Century's* poets, with well-filled editorial and gossipy departments for holiday reading. New York: The Century Co. Price, 35 cents.

With justifiable pride the publishers call particular attention to the December, or holiday, number of *St. Nicholas for Young Folks*, which they claim—and the public may easily believe—is the most beautiful number of a juvenile magazine ever issued. It is printed on heavy paper throughout, has a new cover, comes to us in an enlarged form, and is brimfull of attractions. Rudyard Kipling's story of Toomai of the Elephants is esteemed as one of his greatest efforts. Tom Sawyer Abroad, by Mark Twain, is continued; General Sherman's Bear, Recollections of the Wild Life, and Helen Keller's Visit to the World's Fair—Helen is deaf and dumb, yet she greatly enjoyed the Exposition—are of a character to interest older readers; while the shorter stories, sketches and verses, with their quaint illustrations, afford a world of amusement for the younger ones. Now that *Wide Awake* is merged in *St. Nicholas*, the latter becomes, without doubt the best of the boys' and girls' monthlies. Published in New York City; price, 25 cents.

Scribner's Magazine for December—the "Christmas" number—is not only seasonable, but contains much of permanent interest. The Bachelor's Christmas, by Robert Grant, and How the Captain Made Christmas, by Thos. N. Page, will "satisfy the sentiment" of the holidays in the "lighter vein;" while A Search for Della Rabbia Monuments in Italy, by Allan Marquand; Constantinople, by F. Marion Crawford; Private Letters of King James' Reign (now first published), by Sir Walter Scott, and An Artist Among Animals, by F. S. Church (illustrated by the author), appeal to those who admire the truthful and beautiful in the realities of life. Thomas Bailey Aldrich, Richard Henry Stoddard, Graham R. Tomson, Edith M. Thomas, W. W. Gilchrist, and Edith Wharton, supply the poetry of the number. The Source, by Henry Van Dyke, and the Semaphore, by Herbert D. Ward, also possess interest. The illustrations, as usual, are excellent and numerous. New York: Published by Chas Scribner's Sons. Price, 25 cents.

The *Review of Reviews* for December has a fine portrait of Gladstone and little Dorothy Drew; Current History in Caricature—a new installment of laughable conceits; A Talk to Young Men on Education; six character sketches, with portraits, of notable men: Two Experiments, and Some Prospective Pilgrimages, carefully illustrated. In departments this magazine is especially attractive. The Progress of the World contains a review of twenty-nine prominent events of the day, with a profuse portraiture of the men of the time; Leading Articles of the Month, from current periodicals, embody thirty-three topics of general interest, including a bird's-eye view of the California Midwinter Fair, Reviews of Books and Periodicals, etc. The range of subjects, and the excellent manner in which they are presented from month to month, make this one of the most desirable of cheap current magazines. Published in New York City; price, 25 cents.

MUSICAL.

From S. Brainard's Sons, Chicago, we have received a comely collection of religious words and music, entitled: "The Revival Helper, and Songs for All," by Charles Walker Ray. One volume, pp. 224. The lady organist of a neighboring church to whom we referred it for examination, thus expresses her approval: "It is a bright and helpful collection of songs and hymns suitable for revival or Gospel meetings, both the hymns and music being well-written and chosen. It will tend to spiritually uplift such gatherings."

RELIGIOUS NEWS.

CHRISTIAN ENDEAVOR.

—The next International Christian Endeavor convention will be held at Cleveland, July 11–15, 1894. Accommodations will be made for 30,000 delegates. The convention goes to San Francisco in 1895.

—There are now 28,360 societies of Christian Endeavor in the world. Nearly two thousand new societies have been reported since the Montreal International convention.

—A Floating Society of Christian Endeavor was formed on a Japanese man-of-war that anchored near Tokyo. The ship sailed away with thirteen members and returned six months later with a membership of thirty.

—There are now over five thousand Junior Christian Endeavor Societies.

—England has over 800 Christian Endeavor Societies.

—Philadelphia now has 338 Christian Endeavor Societies.

LUTHERAN.

—The venerable Dr. Morris of Baltimore, Md., has issued a circular letter in which he proposes the organization of a society to be known as "The Acadamy of Lutheran Church History in America." The aim of the society is to be the gathering and preservation of historical material. The first meeting will most likely be held in Baltimore, beginning on Tuesday night, December 26, for the purpose of effecting an organization.

—The "Stadtkirche" of Wittenberg, in which Luther preached some of his most powerful sermons, is sadly in need of repairs. An entire reconstruction may become necessary.

—The corner-stone of the new church at Jerusalem was laid on October 31st. The architect will be Groth, the same who supervised the reconstruction and renovation of the Castle church in Wittenberg.

—The Wurtemberg Bible Society distributed during the past year 36,370 Bibles, 50,970, New Testaments, 11,559 parts of the Bible; 1,391 books for the blind. During the 81 years of the existence of the society 2,154,068 sacred writings were distributed. The sale of books has not been confined to Wurtemberg, but includes Baden, the country of the Rhine, Westphalia, Saxony, Alsatia and the Palatinate.

MISCELLANEOUS.

—The report of the Upper Canada Religious Tract and Book Society is quite encouraging. During the past year 9,000 Bibles in different languages, and 37,000 volumes of religious books and nearly a million of pages of tracts have been put in circulation throughout Canada by its agency.

—Father Kolasinski, a Catholic Polish priest of Detroit, Mich., who has been in rebellion against his bishop, is now reported to have joined the Old Catholic organization in Wisconsin. Kolasinski is said to have 18,000 followers. He would not submit to Satolli.

—The various Christian societies of Kansas City, Mo., have decided upon a Sunday crusade under the auspices of the Sunday Rest Association.

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NEWS OF THE WEEK.

CHICAGO.

Thomas Hennessy was found guilty of killing Michael O'Brien, and sentenced to twenty-five years' imprisonment.

Solon L. Gates and G. C. Wilson were removed from the Coughlin jury and Clerk Flynn was suspended for alleged corruption.

Pretending to be an express delivery man, Alfred Lauterbach secured valuable furs from Wolf & Periolat and pawned them.

As a Thanksgiving offering from Chicago's school children nearly $1,000 was contributed to aid needy and deserving pupils.

As the result of a practical joke, John Brown, a Hungarian laborer, is dead and his tormentors are in jail.

Nearly a thousand employes—guards, gate-keepers, clerks and freight handlers—were dropped from the Fair's pay-rolls.

A Chicagoan has purchased the casts of statuary exhibited by Greece at the Fair, and presented them to Beloit College.

Two thousand persons living in or near the Polish settlement were vaccinated by health department physicians.

Thomas Higgins was found guilty by a jury of murdering Peter Cooey, and sentenced to be hanged.

Dugald Stewart, an Illinois pioneer, and at one time a wealthy and prominent man, died in Chicago from paralysis.

Nine cases of smallpox, under treatment as measles, were discovered in the Polish district on the South Side.

Sneak thieves reaped a harvest in Chicago University. Wearing apparel, ornaments and jewelry were stolen.

Lincoln Park commissioners rescinded their action changing the name of Lake Shore drive to Palmer boulevard.

Taxpayers are said to be unjustly assessed for public improvements. An investigation by Mayor Swift's expert is in progress.

As a result of a mass-meeting of workingmen the relief measures inaugurated by the citizens' committee are to be continued.

Indiana block coal has been cornered, a city company having purchased the output for the year.

COUNTRY.

In his report Secretary of War Lamont suggests concentration of the army on seacoast and frontier.

Receivers of the Northern Pacific claim the lease of the Wisconsin Central was illegal, and will fight payment of rental.

Thirteen prisoners in the United States stockade, Muskogee, I. T., tunneled their way out and escaped.

Of the grand jury which recently adjourned at Columbia, Mo., three members are dead and another is ill.

At the meeting of the F. M. B. A. at Indianapolis steps were taken looking to the union of the various farmers' societies.

Contributions for the relief of destitute Gogebic miners are pouring into Milwaukee headquarters, many coming from Chicago.

Advices have been received that Chile has resolved upon a national line of steamers between that country and Europe.

Secretary Herbert in his annual report says there are forty-one war vessels, and more should be added.

Employes of the Northern Pacific all along the line threaten a revolt against the order reducing salaries.

Winter in earnest is reported from a number of interior points. The fall of snow is general.

Episcopal Bishop Paret, of Maryland, objects to the proposed legislative aid for the Catholic parochial schools.

Officials of the Lehigh Valley expect the big strike to be declared off. The men deny the probability.

Protesting his innocence of wife murder, Van Baker died in the West Virginia penitentiary at Moundsville.

Mennonites contemplate establishing a colony in Fayette county, Illinois. Negotiations for a tract of land are in progress.

Reports to the State department are that Guatemala's coffee crop is short. Most of it is sent to America.

Miss Edith Erskine, of Pleasureridge Park, Ky., won fifteen barrels of whisky by guessing on World's Fair attendance.

The reorganization committee of the Union Pacific railway was completed and Calvin S. Brice was elected chairman.

President Blaut, ex-President Cryder and six directors were indicted for wrecking the Madison Square Bank of New York.

Six members of the opium and Chinese smuggling ring at Portland, Oregon, have pleaded guilty.

Ex-Banker W. H. Schuerman, of Normal, Ill., pleaded guilty to embezzlement, and was sentenced to a year's imprisonment.

Kansas Populists are already preparing for next year's campaign. A meeting of the Farmers' Alliance has been called.

An earthquake shock which lasted several seconds caused consternation in Montreal and at other points in Canada.

After voting and holding office in Indiana for twenty-five years, Michael J. Boland has discovered he is not a citizen.

Governor Altgeld has appointed twenty-eight delegates to represent Illinois in the Farmers' Congress.

A party of Mormon colonists are said to have been ambushed by Indians in Mexico, but drove off their assailants.

Milwaukee's city council having voted to accept the compromise proposition, resumption of Mitchell's bank is assured.

A gas well near Greenfield, Ind., became uncontrollable and tore up everything in the vicinity. No person was hurt.

Christian Scientist parents of Portland, Oregon, starved their children through religious fervor. The courts took them away.

FOREIGN.

Emperor William does not identify France with the attempt on his life. He says it was the work of a madman.

In a collision between passenger and freight trains in Italy twenty persons were killed and many injured.

Snowstorms have added to the misery of survivors at Kuchan. A hundred and sixty earthquake shocks were felt.

Von Caprivi declared that the socialists in assailing the army were seeking to undermine Germany's existence.

Twenty-one persons were killed in a fight to prevent troops closing a Catholic church at Krosche, Russia.

Credit Mobilier, of Rome, has supended payment. Many other failures are expected to follow the big concern.

King Lobengula has been captured by British South African forces, according to reports received at London.

Admiral Stanton has reached the United States. He declares the outcome of the Brazilian revolution is a doubtful matter.

JONATHAN BLANCHARD MEMORIAL FUND SUBSCRIPTIONS.

Mrs. A. F. Rider, $100; Mrs. E. L. Phelps, $100; Mrs. K. I. Moore, $5; Mr. Charles Follett, $30; Mr. A. A. Johnston, $25; Mr. S. P. Bushnell, $25; Rev. W. O. Dinius, $25; Dr. H. T. Cheever, $25; Mrs. Sarah Beach, $100; Mrs. C. A. Goodwin, $25; Mr. C. W. Sterry, $1,000; A Friend (additional), $800; M. W. Beden, $2; In memory of an old friend of Pres. Jonathan Blanchard, $2,500. Total, $4,762; previously reported, $723; total subscriptions to date (Nov. 13th, 1893), $5,485.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 27 to Dec. 2:

J J McClurkin, Rev E G Cooper, W S Johnson, L E Bartlett, David Logan, W H Sawyer, Rev S Studebaker, Mrs J Putman, B Bond, R P Downing, S Blanchard, W Crawford, T G Morrow, J F Helin.

For pity's sake, don't growl and grumble because you are troubled with indigestion. No good was ever effected by snarling and fretting. Be a man (unless you happen to be a woman), and take Ayer's Sarsaparilla, which will relieve you, whether man or woman.

United Presbyterians among our readers will be glad to learn that the *Midland* of Omaha is about to remove to Chicago. This will answer the most common and seemingly only objection to it—"too far west." The *Midland* is newsy, spicy and sound, liberal and loyal and patriotic and progressive; it excels in giving the news of its own denomination, in supporting the reforms of the day and in advocating home missions. Send for a free sample copy. Address the Midland Publishing Co. Its regular price is $1.50, but to one of our old subscribers who becomes a new subscriber to the *Midland*, both papers will be sent by us for $2.50. To one who becomes a new subscriber to both, the *Cynosure* and *Midland*, the papers will cost for one year only $2.00. Address, Christian Cynosure, 221 W. Madison street.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	56¾	@	57
Winter No. 2	60¼	@	63⅛
Corn—No. 2	34¾	@	35
Oats—No. 2	28½	@	31
Rye—No. 2	46¼	@	47
Bran per ton	11 50	@	12 25
Hay—Timothy	9 50	@	10 25
Butter, medium to best	16	@	26¼
Cheese	08	@	11⅛
Beans	1 30	@	1 55
Eggs	22½	@	23⅛
Seeds—Timothy (100 lbs)	3 10	@	3 50
Flax	1 16½	@	1 18
Clover (100 lbs.)	7 00	@	9 65
Broom corn (per ton)	30 00	@	75 00
Potatoes, (new, bu.)	40	@	60
Hides—Green to dry flint	02¾	@	05½
Lumber—Common		@	15 50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 85	@	5 45
Common to good	3 75	@	4 40
Hogs	5 15	@	5 60
Sheep	2 25	@	3 60

NEW YORK.

Wheat No. 2	67¾	@	60¼
Corn No 2	44⅝	@	45⅝
Oats	84¼	@	36¼
Rye	50	@	57
Eggs	19	@	25½
Butter	17	@	27½
Wool	16½	@	27½

KANSAS CITY.

Cattle	1 50	@	5 65
Hogs	5 10	@	5 40
Sheep	1 00	@	3 75

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THE MARTYR'S OWN MONUMENT, by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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HOME AND HEALTH.

(From the Vanguard, St. Louis.)

It has been decided by high medical authority that consumption is a contagious disease; that is, that it can be contracted by association with persons suffering from the disease. Never sleep with a consumptive. Avoid breathing the odor which comes from a consumptive person. Great care should be taken of the spittoons or anything in which the matter raised from the diseased lung is deposited. Disinfectants, much fresh air, good ventilation and perfect cleanliness will enable one to care for consumptives without danger.

It will be well to remember that the skins of fruit are a ready receptacle for disease germs of every kind. The skins are a protection to the fruit, keeping it from contamination. If the skins are eaten the fruit should be first very carefully washed and rinsed. In the case of tomatoes it is said that the skins not only contain germs, but that they also are dangerous because of the way in which they roll up making a sharp substance which has been known to pierce the intestines, causing death.

We reiterate that there can be no vigorous health without pure air. Everybody should take out-of-door exercise daily, and especially if their employment is confining. Fresh, pure air gives life and color to the blood. Children reared in tenement houses always look bloodless and unwholesome. Mothers should send them to the parks as often as possible. In country towns there is no excuse for lack of fresh air, but ignorance or carelessness.

The first sin that was committed came through giving up to the pleasure of taste and sight, and it was followed by such awful retribution that it should be a warning to the whole human race. Most of our trouble and diseases still come through the lust of the eyes or ungoverned appetites.

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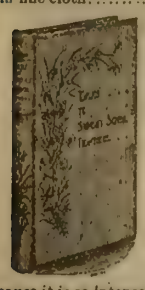

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* * * * * *

His sermons, which crowd the Brooklyn Tabernacle, the largest Protestant church in America, from street to pulpit and from floor to gallery, are eagerly read week after week by the readers of upward of 2500 American journals, 400 of which are dailies, and among these the most prominent in the country. Just to think of it! Three columns of 400 leading dailies given up every Monday morning to Dr. Talmage's sermons, and the same space in over 2000 weeklies devoted to the same purpose. Then he has millions of readers in England, the leading religious journals of that country trying to outdo each other, in point of time, in the presentation to their readers of Dr. Talmage's marvelous pulpit utterances. Germany reads them regularly; so does Hungary, and so does France, and when, three years ago, Dr. Talmage met the Queen of Greece, she was not ashamed to acknowledge that she read, week after week, Dr. Talmage's sermons in modern Greek.

* * * * *

As a lecturer, it has been said time and again that when others have failed to draw houses, and have entailed financial losses in a lecture course, Dr. Talmage is always sure to crowd the house and net a profit sufficient to offset the unfortunate experiences of others. Hence he is in greater demand than any other lecturer of the day.

* * * * *

And as a newspaper editor, he is fully as much of a success as in the fields already mentioned. Becoming identified with THE CHRISTIAN HERALD about three years ago, when its circulation ranked second or third, in less than three years he has brought it out ahead of all competitors, and to-day there is a difference of nearly 100,000 between it and the second best on the list.

* * * * *

When we hear these things, and when we see how Dr. Talmage continuously and securely maintains the ascendency, the questions that naturally suggest themselves are, "What is the secret of his success? How is it to be accounted for?" Those who know him best say hard work does it all. Dr. Talmage is an indefatigable worker and a brilliant speaker. He successfully combines the two. He neither suffers the sublimest oratory to take the place of actual knowledge, nor the possession of such knowledge to cloud the charms and brilliancy of his marvelous rhetoric. When he talks, he throws more light on a given point and gives more positive information than any other man alive. He is a methodical man, who diligently applies himself to the work in hand, and never rests until he has accomplished that which he has set out to do. When he opens his mouth he always says something worth listening to and worth remembering, and when he has nothing to say, he knows how to keep silent. Consequently, when people go to hear Dr. Talmage, they know beforehand that they are going to be repaid for their effort. His mind is a vast mine of information, covering nearly every conceivable subject, of which he has become possessed through careful research and almost heroic powers of concentration and application. Then he is full of sympathy, and above all an optimist. He sees the brightest side of things, and when other people feel like giving up and getting out from under, Dr. Talmage can find enough inducement to continue and succeed. Hence, to sum up, we find Dr. Talmage industrious, thorough, sympathetic and hopeful, and that explains it all.

* * * * *

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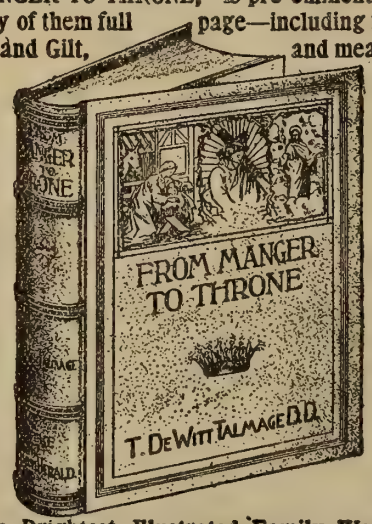

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NEW ENGLAND CHRISTIAN ASSOCIATION.

CALL FOR THE ANNUAL CONVENTION.

The Annual Convention of the New England Christian Association opposed to secret societies will be held in the Bromfield M. E. Church, Boston, beginning Dec. 20, at 2 P. M., and continuing through the following day and evening.

The program will be given later.

Let every friend of the cause in New England make an effort to be present.

J. M. FOSTER, *Pres.*

E. E. FLAGG, *Sec.*

A note from Pres. J. M. Foster, Boston, December 5, speaking of the approaching New England Christian Association's convention, states that they are doing all they can to make it a success. This is good news.

The Treasurer of the N. C. A. returns appreciative thanks to those patrons of the *Cynosure* who, in response to his recent appeals, have promptly liquidated their indebtedness, and hopes that others who are still in arrears may exhibit equal promptitude by forwarding remittances at once. The exigencies of the times require the collection of every cent that is due us.

Last week, after the summary dismissal of another incompetent juror, the trial of Coughlin proceeded. The presentation of the case by the State's Attorney was a scorching condemnation of the evidence with which the prisoner will be confronted. Following the prosecution, attorney for the defense dwelt long upon the worthlessness of circumstantial evidence. In the course of his address to the jury, however, he made an admission that *Dr. Cronin was murdered.* Heretofore this has been denied. The admission will save the prosecution unnecessary trouble in proving the crime. As to the murderers, their identity seems assured.

The United States Postoffice authorities, believing that the numerous "bond and investment companies" in the Western States and Territories, and in other places, are as fraudulent institutions as lotteries (as they hold out "chance" inducements to their patrons), have determined to suppress them; and orders have been issued to prevent these concerns from either sending or receiving letters, circulars, prospectuses, etc., through the mails. The government's "black list" covers fifty-two of these companies. We shall have more to say upon this subject next week.

Anarchism, during the past week, has been obtrusively demonstrated in Spain, France and England, and several persons have been severely injured by the throwing of dynamite bombs. Arrests have followed. The general tenor of feeling is that these demonstrations of Anarchists and Socialists have only an ephemeral holding, and little fear is expressed of anything more than incidental hostilities. An alliance of European nations for the suppression of anarchism would soon stamp it out. But these irregularities serve to indicate how subtle and dangerous are secret organizations in any country.

That the country needs a new general law regulating bankruptcies—one that shall be equitable alike to bankrupts and their creditors—is patent to every business man; but it seems impossible to get such a bill before Congress with any probability of its passage. The "Torrey bill," which has been under consideration for one or more sessions, has just been defeated in the House, whose members, it is reported, feared that it opened a door for frauds. No such bill should be tolerated, of course. Now let one be framed that will wisely meet all the requirements of an honest debtor and no other.

We have seldom seen a better exemplification of the boasted "benevolence" of Freemasonry than the following, which refers to the new and "grand" Masonic Home at Utica, N. Y., of which city it is the towering pride. We copy it from a recent issue of the Richfield Springs (N. Y.) *Mercury:*

The following strict requirements are enforced when a candidate for admission to the Masonic Home appears: A widow whose husband was a member of a lodge in this jurisdiction, and in good standing at the time of his death, in destitute circumstances, unable to earn a livelihood, of good character, free from insanity, epilepsy, paralysis, scrofula, phthisis or other forms of disease requiring special medical treatment or a constant attendant, of temperate habits, not addicted to the use of narcotics, and without relatives who by process of law can be compelled to contribute to her support, will be admitted to the Home. If admitted she must agree to comply with the regulations and perform such duties as may be assigned for her own and the comfort of other inmates.

Those persons who are tempted to believe that "the lodge is more charitable than the churches" should use this item as an object-lesson of rare discrimination. The same paper notes that "the Richfield Springs orchestra has been engaged to furnish music for a series of eight parties, to be given by the Bridgewater Masonic lodge." The destitute widow of the Masonic Home will not be invited to attend.

Since the story of Mrs. Foy's connection with the Cronin murder as a witness, as related in another column, some other particulars, the whole covering nine and a half columns of last Monday's *Herald*, have been given to the public—including, it is claimed, all her knowledge of the case. Among the additional essential facts developed are the connection of Coughlin with the murder; the important parts played by him, Cooney "the Fox," and Burke, together with the production of a letter ordering the "removal" of Cronin—the handwriting of which she readily recognized as that of one whose name is withheld from the printed statement. Mrs. Foy is described as "a bright, intelligent woman, respectable and refined," but who, through the connivance of her husband with the enemies of Dr. Cronin, was brought into intimate acquaintance with the facts which she relates. We shall endeavor to print the more salient points of her new testimony, which is likely to lead to a full exposition of the crime and its perpetrators.

The great strike on the Lehigh system of railroads embraced thousands of train and track men, obliging the company to supply their places with non-union and incompetent employes. The result proved disastrous, inasmuch as the Wyoming division, it was stated, was strewn with disabled engines and wrecks of cars, while losses of lives and limbs along the line added to the discouragements of the situation. The strikers, also, succeeded in inducing many of the new men to leave the company while it was thus sadly crippled. But the strike was finally settled, and it has been declared off, and the union men have returned to work. The question is, who is responsible for all this trouble, waste and loss? If there were no secret labor unions, whose principles and practices are tyrannical and barbarous, possessing power to cripple great corporations; if non-union laborers could enjoy, as they should, the advantages which are usurped by the unions; if the unions did not in many ways invade the personal rights of other men; if they did not destroy the right of private judgment in their own members and rule them with an iron rod; if they were conciliatory rather than aggressive; if capitalists had any rights which the unions were bound to respect, the country would be saved the miserable spectacle which the Lehigh system recently presented.

LINES ON MY BIRTHDAY.

BY THOMAS HENRY.

Through many changes spared to see
This year of mercy, ninety-three,
My day of birth returns once more,
The seventh of August, as before;
Three circling years would bring four-score.
Truly indeed the Scriptures say
'Tis weary labor every day;
In climbing up the hill of life,
Youth bravely faces toil and strife;
Descending to the shadowy vale
The heart and flesh are like to fail;
But hope affords a cheering ray,
Chasing foreboding fears away.
Peace doth the upright soul befriend;
He knows his sorrows soon will end.
Good works imperfect are indeed
To lean upon—a broken reed.
Happy the man—'tis on record—
Whose hope alone is in the Lord.

London, Eng.

THE WORK OF REFORM AS IT RELATES TO INDIVIDUALS AND THE CHURCHES.

[Address of Rev. L. Mendenhall at the Hopkinton Convention of the Iowa State Christian Association, Nov. 14, 1893. Published by request of the society.]

No person is properly qualified to be a reformer until he is reformed himself. "Physician, heal thyself" is no less a proverb now than it was in the days of Christ. The remedy by which he was healed can best be recommended by his own cure. To be spiritual oculists, we must first have our own vision restored. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." If we live in glass-houses and throw stones, our adversaries will certainly demolish our dwellings. The Apostle Paul could appeal to God and man as to the genuineness of

his reformation. He labored earnestly in behalf of the Thessalonians, and he said to them, "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believed."

The great agency that God has ordained for the reformation of individuals is the Gospel of Jesus Christ. The command is to go into all the world and preach it to every creature. The obligation is to preach it to that creature that is the lowest down in the scale of humanity, as well as to the one that is the highest up.

This agency never has failed, and never will, if properly used. Through the preaching of the Gospel on the day of Pentecost three thousand souls were converted to God. The power of Spirit-baptized truth, on this occasion, proved its sufficiency to overcome the most formidable prejudice that could ever oppose it. The Apostle Peter preached the Gospel of a Christ who had been condemned and executed by the Roman government. His crucifixion, as a malefactor between two thieves, was well known in all Jerusalem. It was here that the Gospel of Christ won its first grand victory after the descent of the Holy Spirit. This victory did not end with the day of Pentecost, but "the Lord added to the church daily such as should be saved."

Under the apostle's sermon, at the time just stated, the Jews who had "by wicked hands .... crucified and slain" Jesus, were "pricked in their hearts," and said, "Men and brethren, what shall we do?" Is it not possible in this age of the world with the same Gospel to prick in the heart those who have crucified our Lord in the secret lodge?

In the preaching of the Gospel the apostles were eminently successful as reformers. When certain of them came to Thessalonica and commenced to preach, a mob was raised that cried: "These that have turned the world upside down are come hither also." They had heard, no doubt, of the wonderful reformation that was taking place wherever they labored. Their conception of this reformation was the turning of the world "upside down,"—the truth being that they were turning it back to its right position.

The moral forces that are revolutionizing the world have been set in motion by the Gospel. This is the radiating center, and its circumference embraces every individual that may hear its glad tidings. The Apostle Paul felt inspired with confidence when he preached it in Rome. He had felt its power on his own heart, who had been according to his testimony the "chief" of sinners, and at one time breathed out "threatenings and slaughter against the disciples of the Lord." All the science and philosophy he had learned at the feet of his noted instructor, he knew, could not have effected the great change wrought in him by this wonderful Gospel. The ethics of the philosophers, in this place, had signally failed to save men from the bad impulses of their nature. These philosophers had good reason to be ashamed of the weakness of their philosophy when brought to a practical test. Paul knew the Gospel could accomplish the full purpose of its mission. It was this confidence that caused him to say: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." There could be no failure in this scheme of reformation. He recognized the omnipotent power engaged to make it a success. The potency it possessed nearly nineteen centuries ago has not weakened through the lapse of time. Then it was tested by a man in his last moments while suffering the extreme penalty of the Roman law. Wholly unfit for the society of the good on earth, he was much less qualified for a place among the saints in light. He had no time for a gradual reformation; if reformed at all it must be done in a brief space of time. With a penitent heart and faith in the power of Christ he prayed: "Lord, remember me when thou comest into thy kingdom." The answer was not delayed, but immediately the dying Saviour said: "To-day shalt thou be with me in paradise." What a wonderful change in so short a time! A few hours before, an outlaw, a thief,—not deserving a place in respectable society; now assured that the day would not expire before he would be with Christ "in paradise."

The reformatory power of the Gospel has been tested by untold numbers. Its triumphs date back to its first promulgation, and reach down through all the ages; and will move on to the end of the dispensation of grace. The Apostle Paul, in his first letter to the Corinthians, pays a high eulogy to its reformatory power. He says to them that "thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God;" and yet he declares to them: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

We will now consider reform work as it relates to the churches.

Every branch of the church of Christ should uncompromisingly oppose what is condemned by the Word of God. This should be the basis as far as church discipline relates to moral conduct and religious belief. The rules of conduct ought not to be confined to the letter of the Word, but to whatever is enjoined or condemned by its Spirit. Wherever moral principles can be traced, church discipline should enforce the right.

All persons admitted into church-fellowship should be previously examined as to their willingness to be governed by the rules of the church. It is not safe to admit persons who are not in harmony with the church government; or who hold erroneous views; or who hold entangling alliances which may prove subversive of the spiritual welfare of themselves or of the church of God. To "keep the unity of the Spirit in the bond of peace" it is necessary to "be of one mind." Christian fellowship can only exist according to to the well-known law governing affinities. How can he that believes in Christ have fellowship with infidels, and institutions that ignore his name, and profess to have no need of his grace, but by other agencies can erect in their hearts "a spiritual temple (fit) for the indwelling of God?" Should the church of Christ receive such persons into its fellowship? Certainly the terms of admission ought to bar them from membership. That church is fallen and needs to be reformed which, in violation of the Word of God and its own rules, will join hands with the "throne of iniquity" and "have fellowship" with those "which frame mischief by law." I have been informed within the last year by a member of a church that has a rule barring from membership all persons connected with secret societies, that such persons were being received into the society where he belonged. He also stated that he did not believe their church could be secured for the purpose of lecturing against the lodge. A prominent member of the same church told me a few weeks ago that in a conversation, while on a journey with one of their ministers, this minister's attitude toward the secret lodge could not be ascertained. I am credibly informed of another case where a minister of the same denomination went out of his way to invite a noted secretist to the sacrament of the Lord's table. Is it not true that he that is not for this system of iniquity is against it? It is an indisputable fact that some of our churches are letting down the bars and members of the secret fraternities are jumping into the sheep-fold. Wherever they have crept in as wolves in sheep's clothing, they ought, as soon as detected, to be cast out of the fold. If a member like "the sow that was washed" return to "his wallowing in the mire" of secretism let him be promptly ejected.

Ananias and Sapphira joined the early Christian church. It was not long till they entered into a secret compact to "conceal and never reveal." To keep their obligation they lied to God and man. The Lord saved the church the trouble of expelling them from membership by striking them dead in the act of keeping their obligation. The doors of our churches are not guarded by the flaming sword of death to strike down vile intruders; but God's ministers are the sentinels to guard the sacred inclosure, and if the wolf enter and destroy the sheep their blood will be required at the ministers' hands.

The fallen church of Ephesus excluded false apostles; it "tried them that say they are apostles, and are not," and "found them liars." It is not improbable that these lying apostles taught secretly the doctrines of the Nicolaitans; who taught that adultery and fornication "were things indifferent, that eating meats offered to idols was quite lawful, and mixed several pagan rites with the Christian ceremonies." There is a striking analogy between their teaching and practice and that of some of the modern secret orders. Are not adultery and fornication taught to be things indifferent by that institution which swears its members not to violate the chastity of each other's wives and daughters, but seemingly excuses this offence if done through ignorance? Has not the same institution mixed heathen rites with Christian ceremonies, as it claims to have borrowed much from the ancient mysteries? The church of Ephesus, after it had left its "first love," would not tolerate within its pale the adherents of such a corrupt system.

The churches of Pergamos and Thyatira had fallen so low as to retain in their membership those who held "the doctrine of Balaam," and taught the people "to eat things sacrificed to idols." They were no more deeply fallen into disfavor with God than are those churches that now have a membership that, in part at least, worship at rival altars, and drink wine out of a human skull.

Think of a church entering into partnership with a system of religion that would have men believe that without Christ they may by their rites "grow still more wise into salvation." That when duly initiated, according to its teaching, the person becomes "a divine spiritual man," and is taught that "on the night of his initiation he commences the great task, which is never in his future life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." Such a church has entered into league with the enemies of Christ; laying another foundation for salvation than the one he has laid; opening another door to heaven than the one he has opened, and thus becoming thieves and robbers of his glory.

Christ's church is the light of the world, and the salt of the earth. The secret lodge system is the putrefying element of society, and the outer darkness of perdition that is blinding the minds of men. In the true church of God the Son receives equal honor with the Father; so that institution which "honoreth not the Son, honoreth not the Father which hath sent him."

The lapse of churches has necessitated from time to time the organization of reformed ones. The Jewish church was divinely instituted, and yet it fell into gross idolatry. When the Saviour came into the world he found it much needed a reformation. The doctors of the law were blind leaders of the blind. Possibly they had been hoodwinked in some secret lodge. The hypocritical Pharisees blew a trumpet before them when they gave alms; just as secret society men do when they make a show of beneficence. They profaned the temple of the Lord with merchandise, and by the tradition of the elders had set aside the law of God. Secretists do not hesitate to profane God's house by an array of battle-axes and swords, and symbols of pagan rites; and by their teaching make void the Word of God which commands us "to do good unto all men, especially unto them who are of the household of faith." Jesus taught the brotherhood of mankind, as is illustrated in the Good Samaritan who so tenderly cared for the man who had been beaten and robbed by thieves; while he condemned the inhumanity of those members of the Jewish church that passed on either side of him and would not lend a helping hand because the poor victim was not an adherent of their order. Jesus so changed the order of things that they charged him with "perverting the nation."

Churches that have been organized under the Christian dispensation, as we have seen, have needed to be reformed.

Martin Luther and a host of others have been God's appointed agents to lead them out of the darkness which came upon them.

The indications now are that the majority of the churches of our nation are controlled by the secret lodge. How many pulpits dare enter a protest against the encroachments of this secret empire? Churches that have in the past borne testimony against this work of darkness, and refused to receive its adherents into church fellowship, are being brought under the power of this wicked system. If the churches to which we belong still stand firm in their testimony and discipline against secretism, it is no time to sleep. It was while men slept that the enemy sowed tares. We must uncompromisingly declare against this evil from our pulpits. We must zealously guard our church doors against the admission of this wolf among the flock of Christ.

The purity of the individual membership is the

only guarantee against spiritual declension and the withdrawal of the divine presence on account of having fellowship with the works of darkness. The apostolic injunction, "Keep thyself pure," has its application individually and collectively. The governmental department of the church is important and has its place; but when it stands alone, without a holy membership, or the overshadowing presence of the Almighty, it is empty ritualism, or "as sounding brass, or a tinkling cymbal."

The highest ideal expressed in the Scriptures is that of "a glorious church" not having "spot or wrinkle, or any such thing, but.....holy and without blemish." It was for this purpose that Christ "gave himself" that he might "purify unto himself a peculiar people, zealous of good works." "Unto him be glory in the church..... throughout all ages, world without end. Amen."

Fairfield, Iowa.

CHRIST THE KING.

BY REV. J. M. FOSTER.

The Scriptures exalt Christ as King. In the garden of Eden he was revealed as a conqueror trampling upon the neck of his enemy. In Melchisedek he was set forth as a Priest-King upon his throne. His coming was in his regal character. "Go forth, O daughter of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals." He was born "King of the Jews." He entered Jerusalem as King, meek and lowly, and sitting upon an ass. He was tried before Pilate as King. He suffered upon the cross as King. He ascended to heaven and was exalted to the throne of universal dominion, angels and authorities and powers being made subject to him.

I. *His investiture with regal authority and powers.* In the councils of eternity he was appointed King. "I have appointed unto you a kingdom, as my Father hath appointed me." "The goings forth" of the King were from of old, from everlasting. "I was set up—appointed—from the beginning." In the fullness of time his appointment was publicly acknowledged in the unction of the Holy Spirit. "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." The authority with which he was invested made all his garments to "smell of myrrh and aloes, and cassia, out of the ivory palaces." But it was at his coronation that his regal power was openly and formally acknowledged. Then "he sat down on the right hand of the majesty on high," "far above all principality and power, might and dominion, and every name that is named, not only in this world, but in that which is to come;" "a sceptre of righteousness" was placed in his right hand, "a crown of pure gold" was set upon his brow, "thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him." His chariots were twenty thousand, even thousands of angels;" on his vesture and on his thigh a name was written: "King of kings and Lord of lords," and the whole universe was made to ring with the loud acclaim: "Worthy is the Lamb."

II. *The character and essence of the meditorial dominion.* It is not an earthly and temporal, but a spiritual and eternal, kingdom. "My kingdom is not of this world." It is spiritual in its origin, "the kingdom of heaven;" in its subjects, "ye are not of this world;" in its laws, "the law is spiritual;" in its end, "the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost;" and in its administration, "it is not by might, nor by power, but by my Spirit, saith the Lord." Its officers are spiritual, for they are clothed, not with magistratical, but ministerial, authority. They bear, not the "sword," but "the keys of the kingdom of heaven." Its army is spiritual, "good soldiers of the cross of Christ." Its weapons of warfare, offensive and defensive, are spiritual: the Bible, the sharp two-edged sword, which proceedeth out of his mouth, who is Alpha and Omega, the arrows of the King which pierce the hearts of the King's enemies; the cross, "the power of God and the wisdom of God;" and the immaculate life of him whose meat and whose drink it was "to do the will of him that sent him." "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds." And its sphere is the heart and conscience; "the kingdom of God is within you."

We are not to suppose, however, that the dominion of the reigning Mediator is limited to his covenant people. His kingdom is in the world, though not of it, and is capable of being affected favorably or unfavorably by earthly and temporal powers; therefore he has been made "head over all things to his church." The purpose for which this universal power is exercised determines its character. Its object is spritual, "to his church." It follows then that his unlimited dominion is spiritual. This is apparent. "He was put to death in the flesh; he was quickened by the Spirit." That seems to mean this: He was put to a violent death. As a reward for his suffering, he received the Holy Ghost. He was quickened spiritually. He was made a quickening spirit. He received the resources and energy of the Holy Ghost. Accordingly he said: "If I go not away the Comforter will not come. But if I depart, I will send him unto you." And on the day of Pentecost, Peter quoted Joel's prophecy and said: "Christ hath shed forth this." All the resources, energy and operations of the Holy Spirit are subject to Christ, the mediatorial King. The operations of the Spirit are two-fold: common and gracious. The first is universal, the second is limited to the covenant people of God. The Spirit brooded upon the waters, reducing the chaos to the cosmos. The Spirit moulded and beautified this world and garnished the heavens. He gathered the sea in its bounds and cut out the channels for the rivers. He produced the trees and flowers and grain, and beasts and birds and fishes. He breathed into man's nostrils the breath of life. He gives to men genius and wisdom and understanding. He gave Bezaleel wisdom to devise all manner of cunning work in gold and silver and brass. The genius of the poet, the wisdom of the philosopher, the statesman, the general, the mechanic, the historian, the scientist, come from the Spirit. The political and social, civil and national order, are the work of the Spirit. He leads men to discover the resources of the earth, gold, and silver, and brass, and iron, coal, oil and gas. The invention of the mariner's compass, of printing, of the steam-engine, the electric dynamo, telegraph and telephone, are the operation of the Spirit. The abundant harvest is his blessing. The famine is the withdrawal of his energy. The pestilence, the plague, the tornado, earthquake, fire and war, are due to the withdrawal of his almighty restraining power, allowing the forces of the evil to work their work for a time. Every thing good is produced by the Spirit. All evil is the result of his saving, protecting, quickening power being temporarily and partially stayed. But all these operations of the Spirit are subject to the authority of the King of kings. So it is apparent that his dominion is spiritual.

III. *The unlimited extent of his mediatorial dominion.* In the second chapter of Hebrews, Paul quotes the eighth Psalm, then proves that David referred to Christ. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands; thou hast put all things in subjection under his feet." This language cannot refer to man in his fallen state, for as a matter of fact all things are not subject to him. "We see not yet all things put under him. But we see Jesus, who for the suffering of death was crowned with glory and honor." "All things are delivered unto me of my Father." "All power is given unto me in heaven and in earth." "And hath put *all* things under his feet and gave him to be head over all things to his church." "The head of all principality and power." The words "delivered," "put," "gave," "given," mark this as mediatorial power; and "all," "all things," "all power," express its universality in the largest sense. His dominion extends from the roofless heavens to the bottomless pit.

IV. *The endless duration of the mediatorial dominion.* Paul's declaration that in the end he shall *deliver* up the kingdom unto the Father, seems to put a period upon it. But that passage must interpret itself. In the same connection it is said: "Then shall the Son also himself be subject to him that put all things under him, that God may be all in all." It is only in his mediatorial character that the Son can be subject to the Father. He must, then, continue to be mediator through all eternity. But he cannot be mediator without retaining his mediatorial offices. Eternally he will make fresh revelations of the Father's glory to his people. Eternally he will be the medium of communication between the Father and his people. Eternally he will receive the homage of the redeemed as King. "Delivering up the kingdom," therefore, according to the best critics, means bringing it to completion and exhibiting it before the Father in the *report* of his perfect work. He will appear before the Father with his bride to have the nuptials celebrated. "Rejoice and be exceeding glad, for the marriage supper of the Lamb is come, and his wife hath made herself ready."

"She cometh to the king, in robes with needle wrought;
The virgins that do follow her shall unto thee be brought."

The fact is, Christ must reign to the judgment to put his enemies beneath his feet, and then he must reign through all eternity to keep them there. He must reign till the end to bring his people to glory, and then he must reign through all eternity, as the medium of their approach to the Father, the source of their holiness and blessedness, and as the reward of his completed work. "Thy throne, O God, is forever and ever." "Thy kingdom is an everlasting kingdom."

Boston, Mass.

PUBLIC FREE-SCHOOLS DEFENDED.

An appeal to American citizens by the "National League for the Protection of American Institutions" in behalf of the American free common school system, has been issued and given to the press. It is as follows:

"The practice of nations in the support of schools where the union of church and state prevails furnishes no precedent for the United States. We are not looking to monarchies for instruction concerning the best training of youth to fit them for citizenship in this republic.

"Popular suffrage here rests for its safe exercise upon the character and intelligence of all classes of the people. The republic, for its own preservation, has established and must insist upon maintaining a free common-school system of education.

"It must be maintained without compromise. It is the only institution capable of converting the dangerously heterogeneous elements of our population into a safely homogeneous citizenship. The tax for the maintenance of public schools, levied upon all citizens, whether they have children to educate or not, is for the public good and not for private benefit. The state opens its schools with equal advantages to the children of all its citizens. Its laws make no distinction as to the creed of the individual in the choice of its teachers.

"The state does not deny the right to parents, organizations or churches, to establish and maintain private or parochial schools at their own expense.

"A movement, however, with audacious commands and spacious claims, has been initiated in the State of New York for the division of the public-school funds on sectarian lines, and it is announced that the same program is proposed for all the States. That this has mainly in view selfish and not public ends is shown by the fact that the movement is being pushed almost exclusively by a single denomination, which for many years, by its chief authorities, has been assaulting the public-school system. A few of its more liberal representatives have tolerated the system and have sought in many ways to control it. Every compromise, however, between sectarian and public schools, which has previously been tried, has invariably resulted in the humiliating surrender of some vital principle of public-school education.

"It is undoubtedly true that a majority of the citizens of even the denomination making these demands prefer the public schools for their children and patronize them whenever free to do so. It is unquestionably true that a full proportion of the teachers in these public schools are attached to the church which by many of its officials antagonizes this common-school system.

"We appeal to all loyal American citizens to cooperate in every feasible way in the defense of the American free, public-school system, on which the safety of the republic and the peace and prosperity of the citizens so largely depend.

NEW ENGLAND LETTER.

A liturgy for Unitarians —A Laodicean church.—The Nathan Hale statue.—Harvard and the Annex.—Remarkable utterances of President Eliot.—Protestant churches and Rome.

It was said of the speakers at a recent theosophic convention, that "they seemed to fight shy of definitions of all sorts." It is remarkable that just in proportion as people drift away from truth it becomes almost impossible to get them to define their belief with any exactness, though they are free enough to tell us what they *don't* believe. They are always at the negative, never at the positive, end of the pole. Our forefathers, on the contrary, never "fought shy of definitions." They may have often held erroneous theories; they were often harsh, unjust, intolerant, but at least they knew what they believed; they had a firm foothold on the bed-rock of eternal truth, and never drifted aimlessly about like so many of their descendants who cannot tell where the boundaries of their religious faith begin or end. Many of the most prominent leaders among the Unitarians are beginning to see that here their weakness as a denomination lies, and, in consequence, are agitating the question whether they shall adopt a liturgy. A meeting was recently held to debate the expediency of this new departure, but the result seemed to prove that New England Unitarians are not quite ready for the step, and that, in fact, it would be nearly if not quite impossible to compile a liturgy which would suit all the members, some of whom stand at the farthest limit of the most advanced liberalism, while others could hardly be distinguished from the most orthodox Congregationalist.

But is this movement towards written prayers, and responsive readings, a part of the same great current which is so powerfully affecting our own Congregational churches in the direction of a more elaborate ritual; and does it proceed, in both cases, from a lack of that spiritual inspiration without which all worship must necessarily run to forms? Perhaps it may be apropos in this connection to write of a first-class church social, lately held in the Garden City of New England (Newton), which opened with an amateur play in the church parlors, followed by a collation, and the whole concluding with a dance, of which a regular printed order was furnished; —certainly a very striking picture of the old Laodicean church revived, and coquetting with the world, while the world says all manner of flattering things about her to her face, while holding her up to the ridicule of her enemies behind her back.

If our heroes and great men sometimes have to wait a long time for their statues, they generally get a tardy recognition at last, like the young patriot and martyr, Nathan Hale. Though his death occurred within the limits of New York, he was a New Englander, born in Connecticut, and a graduate of Yale. Had he not been so mercilessly cut off in the morning of his days, and had his life been lengthened out to threescore and ten, how much good the brave, earnest soul of the young divinity student might have accomplished. That is our human way of thinking. At the same time, as a country minister, his name would have gone down on the tide of oblivion, unremembered among the vast majority to whom posterity erects no statue. None of our great men so honored have been more fortunate than he in having such a kinsman as Rev. Edward Everett Hale to be the spokesman of the occasion; —a man who shares with Dr. Holmes the reputation of being the best-beloved man of letters in New England. I remember, many years ago, receiving from him a note of kindly appreciation, and still more kindly criticism, which few in the heighth of their reputation, and with unlimited pressure of calls on his time and pen, would have taken the trouble to write to a young and unknown author. The best part of his "Ten Times One is Ten" is that he himself is a living illustration of the famous motto of the Harry Wadsworth Club: "To look up and not down, forward and not back, and to lend a hand." There is plenty of opportunity to make use of this motto at the present time, when it is estimated that there are about forty thousand persons in Boston alone out of employment. A Napoleon would project public works on a gigantic scale, and tax the rich to pay for them. The great sociological problem, how to give work to the unemployed in times like the present, only grows harder, and sterner, and grimmer with every financial crisis.

Speaking of statues, the silver statue of Justice, which was Montana's chief exhibit at the World's Fair, is now in Boston. But the question must arise in the minds of many who go to view it, whether this modern conception of Justice, who seems to think of nothing higher than to weigh gold and silver in a balance, is not a rather material kind of a goddess, whose attitude is unpleasantly suggestive of bribe-taking; and also why an actress should have been chosen for the model instead of one of the many representative American woman whose features would have served the purpose just as well?

The endowment fund of $250,000, which the Harvard overseers made the condition of incorporating the Annex with the University, has been raised, and henceforth the young women-students can share collegiate honors with their brothers; in which respect Harvard will be ahead of Oxford in England, where the lady-students must still be satisfied with a diploma and no degrees.

It is a pity that the President of Harvard College should have allowed himself to be over-persuaded, and against his own inclinations—for so he told the assembled thousands—attended the annual No-license meeting in Cambridge. He is reported as saying: "I am a moderate drinker. I do not believe in prohibition. I am neither a prohibitionist nor total-abstainer. Moreover, I do not believe it a sin to drink alcohol in any form." While President Eliot is certainly to be commended for thus openly and frankly stating his views, what an example for the young men who look up to him as their instructor and guide! No wonder there is so much conviviality among a certain class of Harvard students; no wonder that so many who come from pure country homes, where the use of liquor except for medicinal purposes is unknown, should be tempted and fall. If President Eliot sees no harm in a social glass, why should they set up any higher moral standard for themselves? The wonder rather is that there are so many total-abstainers in Harvard, and that the success of the no-license movement in Cambridge is largely due, according to one of the speakers, to the efforts of men educated within her walls. One is tempted to wonder, in view of President Eliot's own confession, whether his Mormon speech, to say nothing of other almost equally remarkable utterances, was not an after-dinner effort, and inspired by the fumes of the wine-cup, in which, unlike a wiser than he, he seems to see no lurking serpent. It is simply lamentable.

The papers tell of a Greek priest who has been lately imprisoned in Constantinople for the dreadful crime of having in his possession a book which stated that when that city was taken by the Turks they treated the Christian inhabitants with great barbarity. Histories that tell the truth, it seems, are not more popular with "the unspeakable Turk" than with the Jesuit fathers of Boston. But isn't it time that while relaxing none of our efforts to save "the little red schoolhouse" from the clutch of Rome we should work and pray for the deliverance of our Protestant churches which are more deeply in her toils than is pleasant to think of. The churches in Lawrence have refused the use of their vestries for anti-Romanist lectures, a proceeding which has been duplicated by other cities and towns in New England, while the young people's societies have passed resolutions condemning in strong terms a certain temperance lecturer, who took occasion in the course of his address to tell some offensive truths about Rome and the rum traffic. Yet these churches were founded by men who bore witness against Rome in the face of the dungeon and the stake. Where is the old martyr spirit, or are we Pro*test*ants—we should think oftener what that word meant if we always let the emphasis rest on the second syllable—only in name?

"The fact is," says an exchaage, "there is a growing conviction that Rome has spies among all secret and fraternal orders, and many of these spies are on the Romanized press." This confession shows how futile are secret signs and grips to keep out the enemy. When will anti-Romanists learn, as so many Prohibitionists have had to by sad experience, that the only way to fight successfully the works of darkness is with light, turning it on in a brighter and brighter blaze as the conflict deepens?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 6, 1893.

Those interested in the continued increase and maintenance of American missionaries in foreign countries were greatly relieved when President Cleveland's message to Congress was made public. It had been reported in the secular press that Secretary Gresham had expressed the opinion that Americans who went as missionaries to foreign countries should be made to look out for themselves, and not be given the protection of the United States government. Those who knew Mr. Cleveland were loth to believe that he entertained any such sentiments as those attributed to his Secretary of State; but in the absence of actual knowledge they could not help being more or less apprehensive. Except where it refers to Hawaii, the part of the President's message relating to foreign countries is in word and spirit all that the well-wishers of foreign missionary work could have asked it to be, and by making plain the intention of the administration to protect Americans engaged in missionary work it will doubtless cheer the hearts, as well as remove many obstacles from the pathway, of those who are abroad laboring in His Name.

The new tariff bill is the subject most discussed in Washington since the convening of Congress. The bill is not yet ready to be reported to the House of Representatives, and probably will not be until the middle of next week. It is considered probable that there will be two bills, one dealing with customs, which has already been made public, and one with internal revenue, which has not yet been announced by the Ways and Means committee. It is the latter which will include the "small tax upon incomes derived from certain corporate investments" mentioned in the President's message. It was at first thought strange that President Cleveland should have officially mentioned this tax in advance of the making public of the entire bill, and there was a general disposition to criticise his action; but it is now stated that he was informed that the majority of the committee had formally agreed upon that portion of the bill, and that when the information was given him the majority of the committee expected to have had the entire bill completed simultaneously with the publication of the President's message. On Monday, when the estimates of the Treasury department were submitted to the committee, it was seen that more revenue would have to be provided for than had been anticipated, and that necessitated changes in the internal revenue bill; hence, the delay. The country is to be congratulated upon the decision of the Republican Senators not to adopt fillibustering tactics to prevent a vote on the tariff bill when it reaches the Senate. A tariff dead-lock, similar to that upon the silver appeal bill at the extra session, would necessarily be disastrous to the business and industrial interests of the country in their present condition.

All-day dedicatory services were held last Sunday in the handsome new church edifice erected by the congregation of the Second Baptist church, and, like most undertakings of that enterprising denomination, they were successful and interesting.

Mrs. W. J. Weaver, one of the lecturers at the Lucy Webb Hayes Bible and Training School of Washington, who is widely known as "The Quaker Evangelist," is conducting a series of successful revival meetings at the Metropolitan M. E. Church. She holds two meetings a day, one in the afternoon and one in the evening.

The Woman's National Indian Association is holding its annual meeting here. The first session was held to-day; and to-night a public meeting is to be held to discuss the question of taking the Indian out of politics.

Rev. Dr. George Edward Reed, president of Dickinson College in Pennsylvania, preached an old-time Methodist sermon, last Sunday, at McKendree church, on "The Value and Power of Enthusiasm," his text being from Corinthians 5: 13, 14. He was especially bitter in condemnation of "those cold-blooded critics watching for grammatical blunders and inelegancies of manner, who," he said, "were throwing a damper over the more natural enthusiasts." "I would," he said, "that the Methodist church might have more of the shouting, exhorting, eager cohorts with which she has marched down the ages. Personally I admire the Salvation Army. Tam-

bourines, drums, untuned fiddles, red waistcoats, marching bands—I honor the whole thing. I take off my hat to it on the streets. Say what you will of its grotesqueness, it is a great saving element for the dregs of society, which have seemed to be out of the reach of the churches in late years. By and by they will become proud and stiff as the Methodists they have succeeded; then there must be some other band for saving the outcasts of the world." *

FREEMASONRY ANALYZED BY PAPISTS.

"Satan and Company" is the title of a scathing review of Freemasonry, written in Spanish by Roman Catholics (one of whom at least—Paul Rosen—is said to be a Jesuit), for circulation in European and South American countries in which Freemasonry is gaining the ascendancy.

An American Masonic journal devotes about five columns of a recent issue to a partial translation of this remarkable book, which is more severe upon the Morgan-murdering fraternity than the *Cynosure* is apt to be. From this summary we have only room this week to give the "doctrine" of Freemasonry as developed in its official rituals: It is a glorification of vice; a glorification of atheism and anarchy; a glorification of vengeance; a glorification of evil; a glorification of all corruption; a glorification of perversity; a glorification of naturalism; a glorification of hypocrisy, and a glorification of Satan. Blue Lodge Masonry—Entered Apprentice, Fellow Craft and Master—shows a gradation in perversion—vicious representation of curiosity; vicious representation of ambition; vicious representation of pride—the whole a gradation in infamy. The initiation of the 33d degree (Scottish Rite) is thus classified: Part 1. Drama; 2. Giving of words; 3. Satan opening; 4. Satan teaching; 5. Satan directing; 6. Satan deified. The 31st degree is characterized as a vilification of justice; the 32d as a vilification of legality." The conclusions reached in this category of crimes is thus stated: "Freemasonry is a universal association which proposes the destruction of social order, realizing revolution by corruption. No danger so great has ever menaced the civilized world....Never has so great a number of conspirators guarded so well its secret, and never have we met with such great indifference among honorable people, who will be themselves the first victims of Freemasonry."

Remembering that this denunciation emanates from a papist and Jesuitical source, we should like to know the writer's opinion of the Society of Jesus, which has a character quite as uncanny as that here bestowed upon Masonry.

Taken altogether—what is here presented and that which we have omitted—this analyzation is a severe arraignment of the mystic fraternity. But is it any too severe?

GENERAL GRANT AND THE "KNOW-NOTHINGS."

In his "Memoirs" the General tells of his brief connection with a Know-Nothing lodge:

"Most of my neighbors in Galena, Ill., had known me as an officer in the army with Whig proclivities. They had been on the same side, and on the death of their party many had become Know-Nothings, or members of the American party. Their lodge was near by my new home, and I was invited to join it. I accepted the invitation. I attended a meeting just one week later, and never went to another afterwards....But all secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together." Secrecy is no credit to any partisan or sectarian association; and the party which adopts secret methods to secure its ends is unworthy of the confidence of those whose patriotism burns quite as brightly, and whose ballots are cast openly in the interest of their country.

"Of Freemasons a *Cynosurean* says: 'What a fraudulent claim is theirs, that such a system can be a substitute for the pure Gospel of Christ!' Freemasonry makes no such claim."—*Voice of Masonry.*

No; Mackey's "Encyclopædia of Freemasonry" says (page 641): "Freemasonry is not Christianity, nor a substitute for it.." Christianity teaches that God alone has the power to destroy human life, or to permit its destruction by lawfully constituted public authorities. Masonry (a self-constituted, illegal authority) teaches that it has a right to murder its recalcitrant members, and does so at will. Christianity teaches that the power of the resurrection of the dead is vested alone in Christ. Masonry, in the third degree of the Blue Lodge, demonstrates that by "the strong grip of a Master Mason, or lion's paw," it can raise a dead man who has been buried fourteen days! If Masonry is not Christianity, its Master Mason's initiation ceremony is a miserable caricature of Christ and Christianity, and a blasphemous assumption of divine power.

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

BOSTON, Dec. 8, 1893.

The New England Christian Association's annual meeting, on the 20th and 21st inst, has special and general claims upon the attention and prayers of the friends in the West, as well as in the East. As many can testify, it has been a time of financial depression, from which, as yet, the relief is only partial, and not only the anti-secrecy, but every good cause, is struggling and appealing for aid; but we can say in New England, "hitherto the Lord hath helped us." That the enemy has been on the alert is evident from the aggressive movements of Jesuitism, the liquor oligarchy, the shameless prostitution of politics to partisan ends, the open traffic in the ballot, and multiplied wrecks of poverty, dissipation and crime, chronicled in the press and scattered, a moral pestilence, everywhere. The old Gospel landmarks of self-denial, repentance, new heart and simple, pure and practical godliness, seem to be historic and absolete, while the trend of the superficial masses is towards sports, games, festivals, entertainments, lotteries and what not, which receive large and ample support in patronage and money. This is doubtless a spasm, since "the Lord reigneth," and the deeper currents of thought and conscience will ultimately prevail. Multitudes, disappointed and dissatisfied with the "pleasures of sin," are turning away in disgust, to find in Christ the Saviour, the Reformer, and the only hope of the world—the poor and the rich alike—what the soul desireth.

Following that wonderful campaign of the Holy Spirit, under the generalship of Mr. Moody at the World's Fair, is an unwonted activity in evangelistic work, resulting in new hopes and the severing of old associations—the breaking of old yokes, and the putting on of new armor. This is notably true in the increased numbers who are obeying the royal proclamation, "come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." The party, the priest and the lodge are losing their power to intimidate those who were once in dread of their secret vengeance, and it is more than a wild fancy to accept the present as the dawn of an emancipation era from that cringing "fear of man which bringeth a snare." Let us hope that the day is near when intelligent citizens will not tamely submit to foreign and priestly dictation, or calmly surrender their constitutional rights of private jndgment, free speech and the liberty of the press, at the behest of any lodge or party in the "secret empire of Freemasonry, or conclave of political bosses," or to any usurper sitting in "Satan's seat" at Rome or in America. Who, among the unwilling slaves of secret societies, is ready to trust in the God of Jacob, and follow Christ out of the lodge, as Bros. McIntire, Stephen Merritt, A. L. Curtis and a host of others have done, and come to the convention on the 20th and 21st inst, and encourage others by their testimony to "do likewise?" Surely no "lover of the Lord" is afraid, nor is he unwilling to make some sacrifice for the honor of his Master and his bride, the church.

An encourging feature is found in the attitude taken by leaders in religious thought and work. These pious men are grieved with the shifting, unstable tendency in church and state and studying the cause and remedy. There are some whose vision is clouded—"blinded by the god of this world;" others who, like Bro. Stephen Merritt, before his eyes were anointed, only "see men as trees walking;" and still others, who see the "mystery of iniquity," but are in doubt as to the best means to meet and overcome it; while, towering above expediency and personal consideration, away up in the mount of "faith in God," are heard warnings and entreaties from Joseph Cook, Dr. A. J. Gordon, James M. Gray, Benj. F. Trueblood, Rev. J. M. Foster, H. L. Hastings, and less public, but no less pointed, protests from Dr. I. J. Lansing, Dr. Addison P. Foster and Rev. M. D. Kneeland, who have set up their banner in the "name of the Lord of hosts" and cheering the armies on to victory. Surprises sometimes come to such men that provoke investigation, and when they find the key to the sanctuary held by a "hidden hand," and the church door opened or closed at the dictation of an insignificant minority, they naturally inquire what power is behind this minority giving it such assurance and boldness in the face of an overwhelming majority. Pastors who are "filled with the Spirit" will emulate the "patient man of Uz," who declared: "The cause which I knew not I searched out," and know whether or not the "Grand Masonic East" in the temple on the corner of Tremont and Boylston streets has its agents stationed at strategetic points to control in both church and state. Mercenaries and hirelings might passively assent to such a mixing of clay and brass, but the true Shepherd will give faithful warning "when he seeth the wolf coming," and will demonstrate that the old Gospel of Paul's day is still the wisdom and power of God, and that the "Word" is still the "sword of the Spirit."

When Moses came down from Mount Sinai, he found the "chosen people" engaged in "manly sports," dancing around a "golden calf" in the similitude of Egyptian worship. The shepherd of Horeb and prophet of Sinai did not stop to inquire about gate-fees or the repletion of the "Lord's treasury." Neither did he take a vote to learn the wish of a majority. He rebuked them sharply for their impiety, and put the question of loyalty on a straight test, "Who is on the Lord's side, let him come unto me." Our time is not wholly unlike to the time of Moses, and God is testing the people to show who is for his Son and who is against him. Aaron was a popular leader, but Moses was a true servant of God. Both are represented on the world's battlefield to-day. There are many test-questions and testing times, and may the Lord help us to stand true in every one of them; but I ask every friend of our dear, loving Lord whom the lodge neglects and rejects, and who can, to stand on the Lord's side and show your colors at Bromfield street church on the 20th and 21st inst. JAMES P. STODDARD.

CORRESPONDENCE.

THE KINGDOMS OF CÆSAR AND CHRIST CONTRASTED.

ROGERS PARK, Ill., Dec. 4, 1893.

EDITOR CYNOSURE:—Not often in the past years of your welcome weekly visits has my indignation been so much aroused as it was on reading the quotations in the evidently deliberate falsehoods (from the *American Tyler*) regarding your highly esteemed founder, whose memory is so dear to all who ever breathed in his atmosphere. In his lifetime he had had much experience of evil-speaking against him in his dovotion to righteousness and his opposition to vice and wrong-doing.

Jesus suffered death by false accusers. If he was charged falsely as disloyal to Cæsar, why should we be surprised when the pure and precious memory of an honored chieftain like Jonathan Blanchard is falsely aspersed as a traitor to the lodge and its works of darkness? Note the difference in this case. Jesus was loyal to Cæsar as the civic ruler of state affairs, and told his disciples to pay their taxes to his collector. But President Blanchard was never a member of the lodge, nor could he *ever* be loyal to its rulers or members in any other sense than that of a doctor to a patient, or doing the work of a Good Samaritan by relieving them because they were his wounded "neighbors." (Luke 10: 25–37.)

Against the lodge he had fought the good fight of faith, in the divine armor, girt with truth, shod with the preparation of the Gospel, and bearing also the apostolic sword and shield—the only sword ever to be used in behalf of the kingdom. Such men are the true noblemen of this great American nation, and are worthy of far higher honors than the civil powers of the world

can bestow. Such men inspire their own and future generations with the purest patriotism and loyalty to "the higher law." So, also, do the martyred Lovejoy, Lincoln and Garfield, with the successful warrior-presidents, Grant and Washington. How brilliant are such names when compared with the French Napoleons, who gloried in vain ambitions, and in great destruction of human life by war! What legacy of blessing to the world did the first Napoleon leave—"wading through slaughter to a throne?" Great as were his victories until his overthrow at Waterloo, even little Scotland and her Wallace left far nobler inspiration for struggling humanity—an inspiration made world-wide by her loved plowman, Robbie Burns, in his heart-stirring song—

"Scots wha hae with Wallace bled—
.....Welcome to your gory bed,
Or to victory!"

These few words tell the story—liberty or death.

But there is a "higher law" than love of country. As every man differs in figure and features from his neighbor, so do men differ in opinions. The same food and lessons result in differences of persons and ideas. Thus the *Cynosure* and I may have differences, while we are one in obedience to the divine injunction—"Have no fellowship with the unfruitful"—much less with the *fruitful*—"works of darkness." The Christian's first duty is obedience to the New Testament Christ; and next, to family, neighbors and society. The civil power should punish evil-doers, and praise well-doers. But Jesus, neither before nor after his resurrection, gave any civil power the right to interfere in the affairs of his kingdom, which is not of this world while in it.

There is a grand difference between the two kingdoms. One we may call Cæsar's—the other, that of the risen Christ. The first is secular, the other spiritual. The one is under God in Providence, the other, under God in Christ. The one is law, the other is grace and truth. The one rules by force and penalty, the other by love and pardon. The one uses the sword of steel, the other the sword of the Spirit. The one takes the life of a sorrowful culprit, the other pardons a repentant sinner and gives him eternal life. Cæsar is dead, and pagan Rome extinct. Jesus is he who was dead, but is now alive forevermore. Jesus, on earth and in heaven—waiting to receive his kingdom—is the example for his people (1 Peter 2: 21), and he shall be King of kings and Lord of lords forever and ever. (Rev. 19: 16.)

How strange to the expectant Jews was it that their promised Messiah, whom they fondly hoped would subdue their oppressors, should have allowed himself to be falsely accused and crucified, when he could have had more than twelve legions of angels to rescue him and exterminate the soldiers of Cæsar! But so had it to be. Now, as then, his people are slow of heart to believe what is written of him. They are prone, now as then, to misinterpret the Scriptures. They need more faith in what is written, and grace to repudiate "the traditions of men," which now, as then, "make void" the divine commands for the present dispensation. The Jews were types of merely professing Christians.

As our Southern neighbors changed the "stars and stripes" to "stars and bars," to justify their system of slavery, so has the papacy displaced the bread and wine in our holy communion by a wafer, to justify her usurpation of the supreme authority over the visible kingdom of Christ, thus, as a consequence, showing her disregard of the example and instructions of the Son of God in the symbolic observance of the glorious truth that he died for our sins, and that we spiritually live by faith, *being fed* by his "words," which, as he said, are "spirit and life." (John 6: 63.)

Wake up! wake up, ye soldiers of the cross! Arise!—stand! "Put on the *whole* armor of God." (Eph. 6: 10–18). The "Captain of salvation" leads, and victory is certain. Conquering man's great enemy, death, he "brought life and immortality to light" by his glorious resurrection, without which there is no Gospel. (1 Cor. 15: 17.) The second Adam defeated Satan. His righteousness extends as far as the first Adam's sin (Rom. 5: 18), and thus the Edenic innocence is preserved by the gift of his righteousness, which also "saves to the uttermost" all who "come to God by him." Hallelujah! Let us rejoice forevermore!

T. H.

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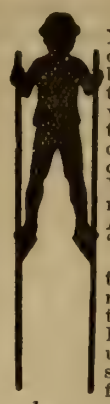

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, DECEMBER 14, 1893.

NEW TESTIMONY IN THE CRONIN MURDER CASE.

Reference was made in last week's *Cynosure* to the voluntary statement of Mrs. Andrew Foy, which she left in the hands of the State Attorney, and which Judge Tuthill ruled might be told to the jury before whom the trial of Dan Coughlin was in progress. Mrs. Foy, under the influence of a conscience burdened with a secret knowledge of the terrible crime, could no longer withhold its divulgence. She said:

Secret meetings began to be held in the Foy residence in the early part of 1889, the year of the murder. These secret conferences were continued up to the time of the butchering in the Carlson cottage, and were kept up after the murder until the hunt for the murderers of Cronin started "Cooney the Fox" into a run to parts unknown and Martin Burke into a flight to Winnipeg. What Mrs. Foy overheard during these stealthy conclaves added to what was later related to her by her husband when a feeling of remorse overcame him—remorse born largely of the conviction that he had been humbugged into believing Cronin a spy—help in lifting the veil from the ghastly scene of which the Carlson cottage was the theater on that starry night in May four years ago and in exposing the identity of the actors in the awful drama. These, according to Mrs. Foy, were Daniel Coughlin, Martin Burke, Patrick O'Sullivan, James Cunnen, Patrick Cooney, Martin Dawn, Joseph McKenna, Andrew Foy and three other men, two of whom are still in Chicago, and one in Hancock, Mich., the home of Daniel Coughlin.

Mrs. Foy's story of the actual killing and what immediately led to it is to this effect:

In the Carlson cottage on the night of May 4 were Martin Burke, Patrick Cooney and one of the men now in Chicago who is to be arrested when a jury will have been secured. In the rear of the cottage, on guard, was O'Sullivan, the iceman. These four arrived at the cottage at 6 o'clock in the evening, and awaited the development of the scheme, which included the hiring of Pat Dinan's horse by Dan Coughlin and the conveyance to the cottage of Cronin by Dawn—the man "Smith," whom Coughlin subsequently said he hired the horse for. Dawn came from Hancock and was brought from outside for the very good reason that only an outsider could be successful in luring Cronin away from his office, all the others mentioned as in the conspiracy being known to the doctor as his avowed enemies.

It was dark when Dawn, driving Dinan's white horse, arrived at the cottage with his victim. Through a few broken slats in the shutters of one of the windows a light gleamed.

"In there," said Dawn, "is your patient, doctor."

The unsuspecting physician rushed up the steps and was quickly admitted by the man who is now under surveillance and who is marked for arrest. This man pointed toward the back room, which was dimly lighted and in which were Burke and Cooney ready for the butchery. Taking off his overcoat as he approached, the doctor walked toward where the two awaited him and saying: "Good evening, gentlemen," proceeded to lay his coat on a chair. While the doctor was bending down Cooney, with the peculiar chisel which has been so much spoken of, dealt him a swinging blow on the back of the head; at the same moment Burke grappled with Cronin, whose desperate struggle was plainly visible in the broken chairs and washstand which were upset while he fought for his life in the grasp of Burke, with Cooney raining down blows on his head with a chisel.

When Cronin was first struck by Cooney he exclaimed: "My God! is this what you brought me here for?" And as he was sinking to the floor, hacked almost to death, he exclaimed:

"Oh, Jesus, Mary, have mercy on me!"

The disclosure (says the Chicago *Herald*, to which we are indebted for it) goes on to show how O'Sullivan, who was growing impatient on the outside and disturbed at the noise of the struggle, rushed into the cottage from the rear just as Daniel Coughlin had come in from the front. Coughlin is represented as having rushed toward the body of Cronin, which was writhing in agony on the floor, and kicked the dying doctor in the face, saying:

"—— you, you wont tell any more tales."

This led to an angry protest from the iceman, who pulled a revolver which he leveled at Coughlin, and threatened to shoot the detective if he repeated his exhibition of brutality.

"Ain't you satisfied with killing the man?" demanded the iceman; "what more do you want? Kick him again and I'll put a bullet through you."

The attempt to dispose of the corpse in the grave dug in the lonely wood near Graceland Cemetery is dealt with, as is the stripping of the body, and the horror of Burke at the sight of the religious emblem which Cronin wore around his neck.

The man Cunnin, mentioned by Mrs. Foy, is he who personated J. B. Simonds and bought the furniture at Revell's, which was subsequently taken to the room rented at 117 Clark street and finally carted to the Carlson cottage. McKenna brought from the South Side the wagon that hauled the trunk from the cottage.

Foy figures in the case as the the man who drove Coughlin to the cottage after the doctor reached there. In the last trial the prosecution tried to establish that the driver was little Kunze. It was Foy's chisel, too, that "Cooney the Fox" hacked the doctor's head with.

THE TREND OF POLITICS.

A new feature in politics is gradually developing itself, with a prospect of assuming grave importance in local and State government, and it may, sooner or later involve our national issues. Last week we printed a portion of Bishop Coxe's (P. E.) letter to Mgr. Satolli, in which the bishop charges directly the assumption of political power in this country by the church of Rome. Later, another phase, corroborative of Bishop Coxe's charge, develops itself in the Roman Catholic petition to the New York State Legislature, asking for an appropriation for the support of its sectarian parochial schools. This aggressive step on the part of the Catholics led Rev. Dr. Robert S. MacArthur, pastor of Calvary Baptist church, in New York city, in his Thanksgiving-day sermon, to discuss "the criminal rule of the bosses" in that metropolis, and also to refer to "the Catholic parochial school question." The house was crowded.

After censuring the city government severely, he took up the parochial school question as follows, according to the newspaper reports:

The Romanists had taken an aggressive attitude in asking public moneys for their schools. He declared a Roman Catholic could not consistently observe the principles of the American Constitution. There were many true Americans who were professed Romanists, he said, but they maintained American ideas at the expense of their religion, and added:

"Let the Catholic church beware and stop the introduction of the bill now in course of preparation providing that public funds be given their schools. A protest will go up when it is introduced that will shake the Catholic church in this country to its very foundations."

Here Dr. MacArthur read the platform of the "A. P. A." He said over a million voters supported the "A. P. A." principles and would make things interesting for Romanism when the bill was introduced. He declared religious political issues all wrong. Ecclesiasticism should not enter into politics. The question of church and state should not come up under a republican form of government.

MASONIC MISREPRESENTATIONS CORRECTED.

We received, sometime since, a copy of the *American Tyler*, published weekly in Detroit, Mich. It contains a leading editorial entitled, "Planets out of Place." The drift of the article is that some Masons who have received the honors of the order, afterward have left it; at times assailing it, and at other times seeking to sell its degrees clandestinely.

Among those who are reported as "wandering stars," we find the name of Pres. J. Blanchard. He is said to have been president of Oberlin College and a prominent Mason in his day, but one, who, casting aside all moral obligations, became the Anti-masonic apostle of America."

We really supposed that even a Masonic editor would have known the difference between Oberlin College, Ohio, and Knox and Wheaton colleges, Illinois; that he would never have mixed up Pres. Blanchard, who spent forty-six years in educational service in Illinois, and who was never a member of any secret society, with Pres. Chas. G. Finney of Oberlin, who was for a short time before his conversion a member of the Masonic order. It is evident, however, that we were mistaken, and so we must let that pass.

We should like to inquire, however, why it is so wrong for one who has become convinced that Freemasonry is injurious to society to abandon it and seek to warn his fellows against it. There is no claim set up in the article to which we refer that there was any insincerity on the part of Pres. J. Blanchard in leaving the lodge and seeking to prevent its growth. Suppose that he had been an eminent Mason, or had been even a Blue Lodge Mason, as Pres. Finney was; and suppose that he had become satisfied that the institution was working harm, what wrong would there have been in his doing all that the *Tyler* claims that he did? Must one who has joined the Masonic organization stand by it, or be silent regarding it forever thereafter, whatever he believes it to be? This is a claim which is made by Antimasons, but it is usually denied by members of the craft. Or, once more, if it is all right for lodges to sell Masonic degrees for money, why is it wrong for individual Masons to do so? They can communicate degrees as fully in private as in the lodge; the degrees will furnish a person who receives them as much intellectual and moral light conferred in one way as in the other. The grips, signs, passwords, etc., can be learned as readily from one individual as from a number of individuals; in fact, it would seem to avoid the necessity of a vast deal of worrying reiteration.

Is not the real trouble to be found in the fact that Freemasonry itself is wrong, and that, being wrong, it is impossible to justify it on any rational ground, or to condemn those who oppose it without writing arrant nonsense?

The fact is, that secret societies are organized selfishness; the greater orders, like Freemasonry, are more than this; they are organized paganism in Christian lands.

The only duty which those who have unfortunately become connected with such an organization owe to society is to come out from it and testify against it, that those who are willing to believe the truth may be warned and saved from connection with it.

THE HAWAII AFFAIR.

The President's message to Congress, last week, contrary to expectation, throws but little light upon the Hawaii affair. At last accounts from Honolulu, the native queen had not been restored to her throne, as President Cleveland proposed, and the citizens', or "provisional," government remained in power. Diplomacy is proverbially slow, and, as in this case, often tends to delay justice.

If we have read the history of the dethronement of the queen aright, the whole affair is discreditable to the "provisional" government and the representatives of our own nation sojourning at Honolulu. It appears to have been maneuvered by the white natives, subjects of the Queen of Hawaii—descendants of former citizens of the United States—and by actual citizens of this country who for several years have been engaged in money-making pursuits in Hawaii—men like Claus Spreckles of California, the sugar manufacturer, whose cane-plantation in the island is one of remarkable magnitude and among the most prolific enterprises, if not the most commanding, in the kingdom. These men seeming to have been imbued with the Yankee spirit of subjecting all things to their control, especially those that hindered rather than promoted their business interests.

To remove the queen and her advisers from power, and to tender the rule of the island to our government, was a stroke of policy and of unauthorized aggression. It made them, for the time, monarchs of all they surveyed—a position that promised to last until the authorities at Washington were ready to accept the proposition to annex the island to the United States. But our government was wary and in no hurry to avail itself of a palpable usurpation of the rights of the native monarchy.

The annexation of the island, with the idea of making it a naval supply-station of the United States had a plausible air; but as an excuse for national injustice it was very lame. For more than a century our country has existed very cred-

itably without a coaling-station in the South Pacific Ocean, and it is difficult to see the necessity for one within the next hundred years, especially if it is to be obtained by oppression or unfairness. If the regal power of the island should be fully restored, as proposed by the President, and we should be invited to establish a naval depot there, with all needful accommodations, well and good; but to annex the entire kingdom to our national domain, without the consent of the rightful government thereof, would be disgraceful and criminal.

We care not how dissolute are the queen and her court;—if they are even worse than the published evidence would have us believe, they form a distinct government whose rights we are bound to respect.

President Cleveland's message gives no intimation that usurpation or fraud enters into the policy of this government.

NOTES AND NEWS FROM BUSINESS LETTERS.

"The Iowa Christian Association's Convention has come and gone, and was a grand affair. I attended every session, and was well paid. Please send me the old *Cynosure;* we cannot get along without it."—*Peter Guthrie, Hopkinton, Iowa.*

"It grieves me that I can do so little in these pressing times, especially when God is so blessing our cause and opening so many avenues to our reform. The Lord has done great things for us in the last year, whereof we are glad praise his holy name!"—*James Matthews, Houston, Ill.*

"Some months ago a very worthy English gentleman was led to renounce the lodges by reading some of your leaflets, which I had enclosed in a letter to his wife. He is very intelligently opposing them now, in the town where he lives, as he has sent for and keeps on hand a good supply of your literature. He is a Christian and a leading business man. Friends of the cause, send out these leaves everywhere—they are for the healing of the nations."—*Mrs. L. H. Wylie, Dayton, N. Dakota.*

These are very encouraging words, since they confirm the usefulness as well as the righteousness of our work. Every word spoken, every leaflet mailed or given away, every anti-secrecy book read, leaves its impress upon some mind and heart. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

DRAWING THE LINES.

In recent issues of the *Cynosure* we printed what we have reason to believe is the genuine ritual of initiation into the so-called "patriotic" order of the American Protective Association, with its solemn oaths and the careful espionage which every applicant for membership must undergo for weeks and months before he can be admitted. It might be possible for a Roman Catholic to join the order, notwithstanding this searching ordeal, but not probable, and if he did, and identified himself with its secret work, if he was not killed or maimed by those whom he had deceived, he would be entitled to a good liberal "indulgence" from his church for risking his treacherous body among her enemies, and taking their horrible oaths upon his conscience.

Glancing over our Roman Catholic exchanges, we find the most bitter denunciation of the A. P. A., and an evident fear that its opposition to the Church of Rome will result in political if not physical injury to the "faithful." Possibly the fear of such an outcome may not be without foundation; for the fanaticism of religion and politics, in the face of opposition, is apt to manifest itself in recklessness.

But the position of the Roman Catholic church toward secret societies is by no means praiseworthy, or free from righteous censure. It opposes Freemasonry and Orangeism, and forbids its adherents uniting with them; but there is no other secret society (excepting the A. P. A.) whose members may not simultaneously belong to their lodges and commune at the Roman Catholic altar with impunity. The opposition to Freemasonry and Orangeism has this basis and no other. Says Father Lavelle, of St. Patrick's Cathedral in New York: "The Catholic church has disapproved of secret orders because the members bind themselves by oath to do whatever is commanded, and decline to divulge the purpose of their society to the proper ecclesiastical authorities."

Thus the hierarchy has drawn the line between the church and the lodge only from interested motives. It professes to abhor the works of darkness in the lodge, yet its own membership is honeycombed with secret societies—the Clan-na-Gael, the Jesuits, the United Hibernians, the Catholic Foresters, the Molly Maguires, the labor unions, etc., which are not a whit better morally, or socially, or politically, than the orders which its ecclesiastics have condemned.

It is this very fostering of these wicked Roman Catholic societies that maintains and increases the Orangemen, the A. P. A., and the other so-called "patriotic" orders. Let the Roman Catholic church be honest and consistent with its religious pretensions and root out all these secret foes of the Redeemer whom it professes to worship, and who set his face as a flint against every form of secret sin, and who would not for one moment tolerate the principles upon which any secret lodge is built.

The Roman Catholics, while professing to oppose secret societies (with the evasions which we have pointed out), has no fellowship with the work of the N. C. A. or the *Cynosure*, and it must be confessed that we have little sympathy with the murderous clans whose secrecy it encourages, and around whom it throws "the magic circle" of its protection. If we oppose Freemasonry, it is on the same grounds for which we antagonize the Jesuits and the Clan-na-Gael. If we oppose the Odd-fellows and the Pythian Knights. it is for the same reason that we denounce the United Hibernians and tyrannical labor unions—simply because they form no part of Christianity, and stand the confessed enemies of our homes, our churches and our government.

"The *American Tyler* charges two men, high up in Masonic degrees, with being so low down in moral principle as not to pay a just and honest debt.

"A man who owes a just and honest debt, and willfully refuses to pay it, is untrue to all honest and honorable men, whether they are, or are not, Masons."—*Voice of Masonry.*

"Owe no man anything."—*Paul.* Especially allegiance to an oath-bound secret society that depends on its obligations to promote honesty among its members.

—It is noticeable that the *Northwestern Christian Advocate*, which has always been extremely courteous in its mention of a certain class of prelates whose prayers and oratory have been prominent features in recent public religious gatherings, has suddenly and energetically arrayed itself against them and their church. The cause of this remarkable change of front is the movement by these prelates to secure State support for their denominational schools. It looks as if the Methodists propose to "stand by the little red schoolhouse" with great unanimity and vigor.

—The *Voice of Masonry* accuses the Ant-imasons of claiming to "know more of Freemasonry than Freemasons ever knew, or can know, of it." The justice of this claim is founded on the knowledge of "bright" Masons, who, under better and higher influences, deem it a duty to expose all the weaknesses which they encountered in the fraternity during their connection with it. They also had the same opportunities as other Masons, while in the lodge, to gain equal information concerning it, and are thus enabled to "speak by the card." But there are plenty of Masons in good standing who know comparatively little about Freemasonry.

—Archbishop Katzer (R. C.) refuses to let members of his diocese unite with the secret order of Good Templars. His refusal grew out of the application of Grand Chief Templar Frazer, of Wisconsin, which was made in pursuance of action by the order at its London convention, as follows: Permitting Catholics to join the Good Templar lodges, with leave to reveal the secrets of the fraternity to their confessors. But even on these terms the Archbishop refused to comply. The refusal, notwithstanding this concession, undoubtedly springs from the fact that Good Templarism, like Freemasonry, is deism, and is not particular as to the character of its adherents.

—A special to the New York *World*, from Madison, Ind., Dec. 4, reports the following remarkable case: "One man here, whose pension was suspended pending an examination, has been restored to the rolls. The man was drafted during the war, but got the certificate of two physicians that he was insane. Despite this he was sworn in, but feigning insanity he was confined in an asylum and there kept for ninety-two days, when he was honorably discharged. The examiner decided that there was nothing left but to recommend the pension be resumed, as the law requires only a service of ninety days, an honorable discharge, and that the cause for pension shall not be the result of any vicious habit."

—Highbinders are charged with the assassination of Fon Sing Suey, a well-known Chinese doctor, who was found dead in his room at San Francisco, Cal., last Thursday. He had been frightfully stabbed, and his murderers had robbed the place of everything of value. The family of the doctor are in China. There was, at last accounts, no clew to the assassins. Like most of the startling crimes of the day in the United States, this is attributed to parties of foreign birth. It is a peculiar feature of our liberal invitations to all people of all nations to make their homes with us, that sufficient care is not taken to discriminate between honest persons and the worst elements of foreign society. Shall we ever learn this lesson?

—Respecting the Masonic letter "G," which is prominently emblazoned over the chair of the Worshipful Master in the lodge-room, the "lecture" in the Fellow Craft's degree informs the candidate that it is "the initial of Geometry." Other authorities would have us believe that it stands for the "Grand Architect of the Universe," the deity of Freemasonry. A writer in the *Voice of Masonry* for December reconciles this apparent discrepancy by saying that "G" is one of the three greater lights of Masonry—"the light of the Divine Geometry, or Divine Science, whose author is God, and whom the Masons call the Grand Architect and Supreme Ruler of the Universe." So Geometry and God are synonomous in Masonry, and "G" stands interchangeably for both in the lodge.

—Mr. B. B. Blachly, the agent of the American Bible Society for the distribution of the Scriptures in Mexico, whose letters relating to his work, as printed in the *Cynosure*, have been replete with interest, has recently closed a vacation visit in this city. Like all who endeavor to carry the Gospel to the blind and ignorant in Roman Catholic countries, he has been arrested and persecuted by the priesthood, but will continue his work there bravely and earnestly. The following proclamation, issued by the bishop of Leon, Mexico, will testify to the kind of opposition to which true Protestant missionaries are subjected in that country: "Attention, Catholics! The wolf of Protestantism has found its way into the Catholic flock. A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the Gospels. Do not buy these books, Christians! Scorn these propagandists of a sect divorced from the Catholic Church of Jesus Christ, divorced from the truth, and which is resolved on depriving us of the most precious legacy received from our forefathers! Do not allow your religion to be harmed by these knight-errants of evil. Let us hurl them away. No law authorizes their coming here to de-Christianize us. Liberty of worship does not exist here, and these peddlers of adulterated Bibles and Gospels are of a foreign flock. Nicaragua belongs to God; Protestantism, to the devil. Away with them!"

THE CHRISTIAN CYNOSURE offers to either an old or new subscriber, until the 1st of February, 1894, any book for sale by the National Christian Association at 25 per cent discount from retail rates, when ordered in connection with a yearly or six months' subscription to the *Cynosure*.

A special offer is made of the *Christian Cynosure*, one year, and "BETWEEN TWO OPINIONS," by Miss E. E. Flagg, 389 pages, cloth, price $1. The two, worth $2.50, will be sent for only $1.75 and four 2-cent stamps to pay postage on the book.

THE HOME.

BUILD WELL.

High on the granite wall the builders, toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brows and straining sinews,
Under the summer's blaze.

And higher yet, amid the chills of autumn
Tier upon tier and arch upon arch arose;
And still crept upward, coldly, wearily,
'Mid winter's sifting snows.

From stage to stage upsprings the master-builder,
Instructing, cheering, chiding here and there,
Scanning, with scrutiny severe and rigid,
Each lusty laborer's share.

Anon his voice to those most distant shouting
Through the hoarse trumpet, makes his orders swell;
Or utters words like these to rouse and hearten—
"Build well, my men, build well!

"The ropes are strong, and new and sound the pulleys;
The derrick's beams are equal to the strain;
Unerring are the level, line, and plummet;
Let naught be done in vain!

"Build that these walls to coming generations
Your skill, your strength, your faithfulness shall tell;
That all may say, as forms and centuries test them,
'The men of old built well!'"

And ever thus speaks the Great Master-Builder
To us, where'er our "journey work" may be;
"Whate'er the toil, the season, or the structure,
Build well—build worthily!"

—*Christian at Work.*

MAKING LIFE A SONG.

A perfectly holy life would be a perfect song. At the best on the earth, our lives are imperfect in their harmonies; but if we are Christ's disciples, we are learning to sing while here, and some day the music will be perfect. It grows in sweetness here just as we learn to do God's will on earth as it is done in heaven.

Only the Master's hand can bring out of our souls the music that slumbers in them. A violin lies on the table silent and without beauty. One picks it up and draws the bow across the strings, but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvelous music. Other men touch our lives and draw from them only jangled notes. Christ takes them, and when he has put the chords in tune, he brings from them the music of love, and joy, and peace. It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. At length he came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying: "And I refused you permission to play upon my organ." There comes One to us, and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when if we would but yield ourselves to him, he would bring from our souls heavenly music.

We are but organs mute, till a Master touches the keys—
Verily, vessels of earth into which God poureth the wine;
Harps are we, silent harps that have hung in the willow trees,
Dumb till our heart strings swell ard break with a pulse divine.

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle to make an Æolian harp. Then he waited to hear the music from it. For a time the air was still, and no sound was heard. Afterward gentle breezes blew, and the harp sang softly. At length came the winter winds, strong and stormlike in their force; then the wires gave out majestic music which was heard through all the castle. There are human lives that never yield the music that is in them in the calm of quiet days; but when the winds of trial sweep over them, they give out murmurings of song; and when the storms of adversity blow upon them, they answer in notes of victory. It takes trouble to bring out the best that is in them.

Come what may, we should make our lives songs. We have no right to add to the world's discords, or to sing any but sweet strains in the ears of others. We should start no note of sadness in this world, which is already so full of sadness. We should add something every day to the stock of the world's happiness. If we are truly Christ's, and walk with him, we cannot but sing.

BEWARE OF SATAN'S DEVICES.

The unregenerate heart is opposed to the Gospel plan of salvation. It prefers an easier, a more self-indulgent way. "The carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

To conform to the law of God in matters of apparel, self-denial, cross-bearing and separation from the world, is very humiliating and repulsive to the natural heart. Only a pure people, a people who are willing to be regarded "peculiar," can reasonably be expected to adhere strictly to the Bible standard of practical Christian life. Christian reforms cannot be promoted successfully in the absence of a Christ-like spirit. As soon as the spiritual life of a church becomes extinct, disciplinary rules of a restrictive character will be disregarded, and the spirit, the attire and the demeanor of the membership will indicate a dangerous departure from the "old landmark." As the Christ-spirit departs, the world-spirit creeps in, and the scholarly essay is preferred to the pure Gospel, the social to the prayer-meeting, fashionable attire to "modest apparel," the theatre to the means of grace. Through covetousness many become practical idolaters, and the god of this world succeeds in blinding their eyes to the extent that ministers and people together flatter themselves that they are journeying heavenward while in the open road to hell.

This departure from primitive simplicity and purity and power is a gradual process. It is seldom that an individual or a church passes from a state of purity and conformity to the will of God to a state of pollution and conformity to the world at a single step. The departure is usually gradual. Duty is neglected, light rejected, convictions stifled, Satan's suggestions entertained, human reasoning substituted for "thus saith the Lord," until issues and principles once held as vital are regarded as of little or no consequence.

"Remove not the ancient landmark" comes echoing down the ages and falls with all the weight of inspiration upon the ears and consciences of the church of the nineteenth century. Will the counsel be heeded? Satan is determined that it shall not. How the world crowds in! Many well-meaning persons, yea, whole churches have been swallowed up by the mighty tide of worldliness, pride, covetousness and vain ambition that has swept over them. A reign of formality has supplanted the simplicity and power that once characterized their movements.

There is need of watchfulness, "lest by any means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3. Give heed to the "little things" which involve such tremendous consequences. A little leak unnoticed will, in time, sink the vessel. A little speck unremoved from the eye will destroy the sight. A little worm boring into the heart of a tree causes its death. A little sin unrestrained and unrepented of will damn the soul. Beware of Satan's devices.—*Free Methodist.*

COMMON-SENSE VIEW OF "HIGHER CRITICISM."

A correspondent in one of our exchanges gives the following as an illustration of the tendency of the "new theology":

"Suppose a traveler passing through the town of Andover, Mass., should stop at the door of the theological seminary in the town to inquire about the most direct and safest road to Boston, what answer would he be likely to get? Possibly it might be as follows:

"Well, sir, that road (pointing to the old turnpike) has, in the past, generally been called the safest and best way; but, my good sir, a syndicate of far-seeing, enterprising men, who have been looking into the matter, decided two or three years ago that a far more attractive route could be found than the old turnpike, and they at once looked into the matter again, when they concluded to construct a new road or highway directly over the mountains—fine scenery there—then they courageously followed a new survey which led from thence straight to Boston via Cambridge. That new road, or avenue, it should be called, beats the old turnpike all to pieces, and I advise you to go that way. I admit, sir, that there are some dark passages over the mountains on this new route, but the syndicate has secured lights of a new fashion to be placed all along the avenue, so that there will be little or no danger in taking that road."

"Has the whole route all the way through to the very end, been surveyed?" anxiously inquired the traveler.

"No, not exactly," was the reply, "but the syndicate assures us that all who go that way will surely get there."

"Do you know of any one who ever went that way and got there—to Boston, I mean—that's what I want to know?"

"No—I don't for certain," was the hesitating reply; "but most of the directors, including the chief engineer, talk that way, and they ought to know."

"Well," says the traveler, "I think I will take the old turnpike this time, as I want to be sure I am right. Good morning."

He got there!

HEART WARMERS.

My neighbor has sent me the daintiest little tray, with a new kind of cake on her best hand-painted plate, covered with a drawn-work napkin. There is a bunch of rosebuds on the tray, and a tiny "cocked-hat" note; and I shall eat the cake, and put the roses in my belt, and the note in my pocket, and have a warm feeling in my heart all day.

There is another neighbor who has prettier plates and napkins, and makes delicious cake, but she never thinks to send me any. I suppose it is because she knows that I make good cake myself, and she thinks I do not *care*. But I do. That "sunshine cake" tasted better than anything I know how to make, and the flowers seemed sweeter than any of those that grow in my own *patio*, and, though I knew she loved me, it made the happy tears come to have her "say it again."

I wonder why we don't oftener say that we love each other, we staid, middle-aged people, I mean. Of course, we speak from the heart's depths in the great crisis of life, when we first find that we love each other, or when some sickness or sorrow comes; but these times are often very far apart, and everyday love is so sweet and satisfying.

There are plenty of friends to sympathize when you have a broken arm or a typhoid fever; but what an unspeakable comfort it is when the friend drops in at the close of a busy day who *sees* that you are all tired out, and that your burned finger that you haven't had time to tie up is aching miserably, and that the "world is a wail." You know she won't tell that you weren't "self-reliant" for a few minutes, and you do enjoy having her tuck you up on the lounge for a little rest while she smooths out the wrinkle with tender touch, and ties up your finger, and "kisses the place to make it well." Some people think that only *babies* like these things, but big ones often need them far more. Isn't it pathetic where Mrs. Whitney makes one of her strong, self-reliant people say that when she gets to heaven the thing she wants most is to be "babied" a little while; and does it not hint of a truth that we are too apt to forget in this matter-of-fact world?

What is the part of our friend's letter that we like best, that makes us like to carry it in our pocket, and give it a loving pat now and then, as we are about our work? It is not where she tells about her visit to the fair, or the funny speeches of the children, or the new summer dresses, or the new dresses, or the last book she has read, though you heartily enjoy her bright way of putting things. It is where she says, "I have been thinking all day how dear you are to me, and I want you to know that I love you with all my heart, and I thank my Heavenly Father for such a sweet, true friend." Maybe she thinks you are better than you really are—you know that well enough—but it is *you* she loves, and, if she thinks you are good, you will try not to disappoint her.

We know that many a letter signed only "yours truly" comes from a heart overflowing with repressed affection, and that it is not always those

who say most who feel most; but is it not true that if we would train our lips to say and our pen to write the loving words that come into our hearts, and that we crush back for fear of being gushing, it would make many another heart warm for days together?

I think we are often mistaken in our treatment of invalids in failing to express our real sympathy, under the mistaken idea that we are helping them to "bear up." All the sick people like to have Mrs. Lovewell come in when they are sick, and I have always wondered why, for she is not especially lively, yet she knows how to cheer up the gloomiest invalids in town. I asked her the other day how she does it, and she smiled and said: "The other day I went to see a dear friend, confined to the house with torturing neuralgia. Her mother and sisters are perfectly devoted to her, and have racked their brains to relieve the pain, but they are so afraid she will 'lose control of herself.' As I went in her sister said: 'Oh, Alice has had such a hard night—never slept a moment! Do see if you can cheer her up, but don't say anything about her sickness or she will give way.' So I went in, and another sister was there and told all the funny things she could think of, and still Alice turned her head wearily on the pillow and laughed without a particle of merriment. I was so glad when her sister was called out and left me free to run over to the bed and take her in my arms and say, 'My darling, the pain is so hard to bear, isn't it? I know just how you are suffering and am so sorry.' Then I let her cry five minutes and kissed away the tears, and when her sister came back the cloud was gone, and the pain was easier to bear because somebody knew just how she felt."

We can't all do just like Mrs. Lovewell, for she has had such long practice in loving that it comes right from the heart when she does a thing like that. But we all have ways of showing our sympathy, if we would only let ourselves do it; and I do believe that many sick people are all worn out with being "cheerful" and "bearing up," and that it would be a real relief to let them have a good cry sometime, in the arms of somebody who understands.

A young mother was standing by the coffin of her baby girl when a neighbor came in to comfort her. She stood a moment looking at the tiny figure and then said: "My dear, you don't know what sorrow is. I have lost my husband and a beautiful grown daughter, and that is real sorrow." True enough; but was that the time to say it to the heart-broken mother, whose first taste of sorrow seemed so bitter? Far better to do as did another lady, a perfect stranger, who heard of the baby's death and came in and took the mother in her arms and said: "I know just how hard it is. I lost my own first little baby, and your baby was so lovely." She did not mention then that her home had been many times desolated; she only thought of comforting the one who felt in that hour that all her own life had gone out with that of her baby.

We hear much of the need of tact to say the right word or do the right thing, but it is real sympathy that is the heart warmer, love that, with a fine instinct higher than tact, will see and know, and understand the true way to reach the hearts of those who need us. Try it, everybody. Let the loving thought find expression in a word, a look, a letter; let the generous impulse remain unchecked; let your eye be practiced in reading troubled faces and the Lord will give you more and more of his own blessed sunshine.—*Congregationalist.*

A BLESSED LADY.

What we *are* and *do* often means more than what we say. And little eyes can see more than words can tell. In an article in *Childhood*, Louise Chandler Moulton tells this story of an early lesson from one who "went about doing good."

"There were no factories in the place where I lived, no crowded tenements, no starving poor, but there was a certain amount of poverty and of ignorance; and there was in this place a lady—the richest lady in all the country, so I heard the people say—and I watched her comings and goings with a sort of romantic eagerness. She used to drive about, all over the big, sparsely-settled township, in a little open wagon, and in that wagon were books for children who had no home libraries, dainties for sick people, toys for fretful babies, whose mothers had their own housework to do. And this rich lady—who seemed to my childish eyes a sort of goddess of good fortune—never indulged herself in any luxury. Fashion for her was as if it did not exist. She wore a simple cotton gown in summer, an equally simple woolen one in winter, and she went on her errands of mercy with a sun-bonnet shading her sweet face from the hot suns of June, or a warm hood protecting her ears from the blasts of January. I don't know that I ever said to myself, 'of such is the kingdom of heaven,' but I surely felt it.

"One day I was sent to her house on a slight commission for my mother. She was out, as usual, but her housekeeper, discerning, I suppose, in my face something of the reverence with which I regarded her mistress, asked me suddenly: 'Do you want to see where she prays?' and thereupon opened the door of a room almost as austerely simple as a monk's, and pointed to a couch where I could see the impression of a head bowed in prayer. '*There*,' she said, '*is where she kneels.*' The housekeeper was called away, and shyly and almost as if it were a sacrilege I was committing, I kneeled in the spot where the Lady of Heaven, as I called her in my thoughts, was wont to pray, and I said a hurried prayer that I might, with God's help, walk in the holy way she trod. I had been taken to church all my life, I had heard prayers enough and sermons enough, but I do not remember that any one of them had ever moved me to a single thrill of spiritual longing and aspiration such as I experienced in that hushed room where *she* was wont to kneel, whose daily life seemed to me more than prayer or sermon. There is no truth in the world more solemn than that our lives are the gospel of our children, a gospel that outweighs a thousandfold any teaching with which our lips contradict it. Put on what deft disguises we may, the thing we *are* is apparent to the young eyes that watch us so unceasingly."

THE THREE LESSONS.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Faith. Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the host of heaven,
The inhabitants of earth.

Have Hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Love. Not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Faith, Hope and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*Schiller.*

TEMPERANCE.

HENRY WARD BEECHER'S TESTIMONY.

Let us have firm courage, kindness of temper, willingness to make concessions in things of mere policy, but no concession of principles, no yielding of moral convictions, no paltering with consciences. Thirty pieces of silver bought Christ and hung Judas. If you sell your convictions to Fear, you give yourself to a vagabond. If you sell your conscience to Interest, you traffic with a fiend. The fear of doing right is the grand treason in times of danger. When you consent to give up your convictions of justice, humanity and liberty for the sake of tranquillity, you are like men who buy a treacherous truce of tyrants by giving up their weapons of war. Cowards are the food of despots.

When a storm is on the deep, and the ship labors, men throw over the deck-load; they cast forth the heavy freight, and ride easier as their merchandise grows less. But in our time men propose to throw overboard the compass, the charts, the chronometers and sextant, but to keep the freight!

For the sake of a principle our fathers dared to defy the proudest nation on the globe. They suffered. They conquered. We are never tired of praising them. But when we are called to stand firm for a principle, we tremble, we whine, we evade duty, we shuffle up a compromise by which we may sell our conscience and save our pocket.—*Henry Ward Beecher, Nov. 29, 1860.*

FROM A CATHOLIC VIEW.

We commend the following from *Griffin's Journal* (Catholic) to a few Protestant churches for fair consideration:

"It is difficult to understand why so many Irish Catholics are engaged in a business that not only impoverishes but oftentimes brings down to the lowest depths of degradation their own fellow-countrymen. And the heartlessness of those saloon-keepers!"—*Index.*

Ask them and you will find it is not "difficult to understand."

They will tell you: "It is to make money."

So why shouldn't they be in the business even if the church did say she wanted pastors to tell them to "abandon" it.

Don't they make money? Don't that gain them the favor of priests and people? Is there anything of greater import than getting money?

Why shouldn't they go into a business their religious teachers want licensed and not prohibited by law? Why shouldn't they go into a business the official papers of their own prelates advertises?

Why shouldn't they go into a business few pastors want excluded from their parishes if it is kept from their doors and put next the doors of the other people?

If the *Index* will look around it will find that our religious people prefer the rum-seller to "temperance cranks."

They pay the State for license to do the business. They give the churches and papers money and so license themselves. They may get the money by bringing others to degradation, but they get the money, don't they? What more is needed? That gets all else.

A TOWN BOYCOTTED BY LIQUOR DEALERS.

The temperance people of Puyallup, Wash., have been trying for many years to carry the town elections and inaugurate a prohibition regime. Recently they succeeded; the city council has refused to renew liquor licenses, and most of the saloons have been closed up. But the mainstay of the town and the chief support of its people is the hop industry of Puyallup valley.

The State Liquor Dealers' Association has taken an interest in the situation, and the result is a boycott by the brewers on Puyallup hops. Brewers have refused to buy Puyallup hops offered for sale in Tacoma and other cities of the State. The peculiar battle has just begun and the result is looked for with great interest by both sides.

TEMPERANCE SENTIMENT.

There are men who starve their children to help the brewer fatten their horses.—*Ram's Horn.*

You can scarcely name a vice that is not a friend of the saloon.—*Colorado Springs (Col.) Plaindealer.*

Every soul that staggers into hell through the saloon goes along a highway paved with church ballots.—*Nashville (Tenn.) Issue.*

All cannot be speakers, but thousands can do effective work for prohibition by doing just a little work in their line.—*Southern Journal.*

There are enough to apologize for the liquor traffic. What we need is more with courage to denounce it.—*Bozeman (Mont.) New Issue.*

Make no compromise with our political enemies; all they want is the office which your vote might help them secure.—*Wooster (O.) Herald.*

We think the party shows greater activity in getting out their spring tickets this year than usual. It is a good omen.—*Lima (O.) Clipper.*

The devil doesn't stand much in fear of a preacher, a deacon, or a church member, who votes with a license party.—*Westerly (R. I.) Daily Tribune.*

The administration at Washington has changed hands, but so far as the drink evil is concerned it has not changed heart.—*New York Voice.*

BIBLE LESSON.

LESSON XIII.—Fourth Quarter, 1893.—December 24.
SUBJECT.—The Birth of Jesus.—Matthew 2: 1-11.
GOLDEN TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Matt. 2: 1-11. T. Matt. 2: 12-18. W.—Luke 2: 8-18. T.—Luke 2: 25-38. F.—John 1: 1-14. S.- Isa. 9: 1-7. S.—Heb. 2: 14-18.

COMMENTS BY E. E. FLAGG.

1. *The inquiry of the wise men.*—vs. 1, 2. Tradition tells us far more about the Magi than Scripture does. All that we know with certainty is that they came from Persia and were of the priestly caste. That they were of kingly rank is improbable. The simplicity with which they pursued their inquiries does not argue any familiarity with courts, but rather the contrary. Nor, it would seem, did they come with any retinue, as would have been the case had they been royal personages. Balaam, who came from the East, prophesied of the Star that should arise out of Jacob, and the Jews, dispersed into every land, have carried with them their Old Testament writings. So it is easy to see how the Magi were started on their quest by the sight of this wondrous star. "When the Messiah is to be revealed," says one of their sacred books," a star will rise in the East, which is the star of the Messiah, and will remain in the east fifteen days." The study of the heavens was almost the only science known to the people of the East, which was another reason why it attracted at once the attention of the Magi. Doubtless there were other wise men in Persia who saw the star, but they alone had the faith to undertake a long and dangerous journey to find Him of whom it was the herald. Though not personally mentioned in the 11th chapter of Hebrews, they have a right to a place in the list of those who "through faith wrought righteousness and obtained promises." We find here two important suggestions. (1.) Great scholars are never so great as when they lay their treasures of wisdom and learning at the feet of Christ. (2.) True science, properly pursued, will never be an *ignes fatui*, leading us into the morasses of delusion and error, but a star guiding us to the manger.

2. *How the tidings were received.*—vs. 3–6. It was natural that Herod should be troubled. He was an Idumean, with no claim to the throne save that of possession. He was a hateful, hating and hated tyrant, who had not scrupled to murder his wife and sons; a monster of cruelty, and a prey to restless suspicion which is the fate of tyrants. It was natural, also, that all Jerusalem, from the court to the common people, should share his uneasiness, though for a different reason. They dreaded the turmoil and bloodshed which would be likely to attend the overthrow of one dynasty and the setting up of another, and they preferred that things should remain as they were. Their state of mind has a striking parallel at the present day in the fear and dread with which many persons—even Christians—regard Christ's second coming. They prefer not to hear about it. They are troubled, as was Jerusalem at his first coming. Yet, even among the Jews, a devout few waited for the consolation of Israel, just as the Christian church in its periods of greatest darkness has never lacked its wise virgins, who, with their lamps trimmed and burning, have watched and waited for the Bridegroom's coming. Herod, being a foreigner, was not conversant with the prophecies. He, therefore, at this crisis summoned what may be called a cabinet meeting, to make inquiries when Christ should be born. So explicitly had the place of his birth been foretold, that the chief priests and scribes, thus hastily summoned, answered the king without any hesitation, quoting the exact passage in Micah. If Christ's first coming was prophesied of in such terms that even the Jews, prone as they were to false interpretations of prophecy, could make no mistake, how strong is the proof that our Lord's second coming must be foretold with equal exactness? Bethlehem, though small and obscure, was the birthplace not only of Judah's royal line, but of him in whom it was to have its perfect flowering; whose only rule over his people would be that of a Shepherd, feeding and defending his flock. In Herod's ears, conscious that his cruelties had made him universally loathed by his subjects, this must have had an ominous sound, and increased still further his fears of a revolt in favor of the new and rightful king. Those truths in which God's people take the greatest comfort are the greatest source of terror to the wicked. Thus we can see how God can be love and at the same time a consuming fire.

3. *Herod's plot against Christ.*—vs. 7, 8, 12. The Magi seem to have no idea of Herod's real purpose in calling them back, and his suddeniy expressed desire to become with them a worshiper of the infant Christ. Simple and guileless themselves, they did not suspect the existence of guile in others. The star, which seems to have vanished for a time, reappeared, and brought them to the very house where the young child was. "And they rejoiced with exceeding great joy." There is no joy that can come into the human heart like this—of finding the Saviour. The lesson would be more complete had verse twelve been included. The simple-minded Magi would have returned to Herod at once, if the Lord had not warned them, in a dream, of Herod's base purpose. The wicked man may plot, but God rules.

4. *The gifts of the wise men.*—v. 11. The Magi were a type of the ends of the world, who, it was prophesied, should "see the salvation of our God." They did not come with the empty homage of the knees—but with gifts fit for royalty;—the most precious treasures their country afforded, gold and myrrh and frankincense. So we should worship Christ by giving to him of our richest and best; our bodies and souls; our property and our talents. It was probably by means of the Magi's gifts that Joseph and Mary were sustained in Egypt. As God took care of his Son, so he will take care of us in every strait, who through faith in Christ have become his sons and daughters.

LITERATURE.

CURRENT PERIODICALS.

The Preacher's Magazine for December, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, completes the third volume. This excellent magazine is a thoroughly homiletical one, and does not take up the more intricate questions of the day, leaving that department for the reviews. It is a help for the working clergyman or Bible student. Among the articles of this number is an excellent sermon entitled A Gospel that is No Gospel, by Rev. Robert F. Horton. The Rev. Robert A. Watson continues his able articles on The Apostolic Churches: Their Doctrine and Fellowship, as does the senior editor his Life of Moses, treating in this number The Angel and the Way. The Homiletical Department contains outline sermons, among them The Living Past, by Rev. Joseph Bush, and The Supreme Change, by Rev. Julius Brigg. There are also other outlines by prominent clergymen, and a Children's Sermon, by Rev. T. D. Hyde. The notes on the International Sunday-school Lessons, and Outline Addresses on the Golden Texts, are treated in a competent manner by the editors. The Rev. John Edwards, under the subject heading, How Men Get Their Sermons, writes about Bishop Wilberforce. The magazine is published monthly at $1.50 per year, and we would advise our readers to send 15 cents for sample copy to Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

As usual, the *Journal of Hygiene* for December (edited and published by Dr. M. L. Holbrook, 46 East 21st street, New York City) is replete with valuable information for doctors, nurses and households. Dr. Chas. H. Shepard reviews the rise and progress of the Turkish bath in a memorial address; W. E. Pabor advocates the Pineapple as a Food and Medicine; Edward A. Pennock describes New Ways of Serving Bananas; the editor continues his analysis of the Perfect Man, and writes, also, of Consumption in Infancy, Healing Wounds by Mental Suggestion, Overwork Rarely Kills, Acidity of the Stomach, the Solar Cautery, and Exercise for Middle-Aged Men whose Lives are Sedentary. Jenhie Chandler treats of Disease from Imagination, and commends the cooking of onions with potatoes and beans, and, likewise, bean broth. The editorial department is rich in timely notes and comments. Price, 10 cents, or $1.00 a year.

The *Arena* for December maintains its high literary standard and contains the following papers: The Ascent of Life—a hypnotic revelation, by Stinson Jarvis, with a portrait of the author; Aims and Methods of the Higher Criticism, by Prof. Wm. Sanday, A. M., D. D., Ph. D.; The Bank of Venice, by Hon. John Davis, M. C.; The Wonders of Hindoo Magic, by Dr. Heinrich Hensoldt, Ph. D.; Can the United States Restore the Bimetallic Standard of Money? by Dr. Geo. C. Douglas; The Practical Application of Hypnotism in Modern Medicine, by Dr. James R. Cocke; Rent—Its Essence and Place in the Distribution of Wealth; Freedom's Reveille (poem), by James G. Clark; Realism in Literature and Art, by Clarence S. Darrow; To Robert G. Ingersoll (poem), by Edgar Fawcett (fudge!) A Southern View of the Financial Situation, by George C. Kelley; A Human Habitation (poem), by Hamlin Garland; On a Barn Roof—a character-sketch, by Julie A. Herne; The Hour is Near (poem), by W. Jackson Armstrong; Gerald Massey—Prophet and Reformer, by B. O. Flower. Boston: The Arena Publishing Co. Price, 50 cents.

PAMPHLETS.

The Indian Rights Association, 1305 Arch street, Philadelphia, sends out a warning pamphlet—"A Dangerous Assault upon the Integrity of the Civil Service Law in the Indian Service," severely criticising a recent recommendation by the Commissioner of Indian Affairs. In substance, "he asks that in the case of bonded superintendents of Government Indian schools the newly extended Civil Service rules, requiring a competitive examination before appointment, be abolished. The reason advanced for asking the abrogation of the rules in reference to bonded superintendents is that more suitable appointments could be made under the old system, which permitted the appointing officer to make selections without any of the limitations now imposed by the rules The effect of this recommendation, if it is obtained, will be a reversal to the spoils systems—first, in the case of bonded superintendents, and step by step in the case of all other positions which are now protected by the rules. Appointments will then be made by an appointing officer who, in the great majority of cases, will inevitably make his selections under the importunities of Congressmen and other politicians who wish to use the offices in the Indian Service not primarily for the benefit of that Service, or for the good of the Indians, but for the advantage of their party or gifts to their personal friends..... We see in this recommendation the first step toward the destruction of what has been accomplished with so much effort and at so much cost. If this step be taken, a complete abrogation of the Civil Service Law in the Indian Service will be its logical sequence, and the good work of eleven years among the Indians will be endangered."

Bulletins Nos. 20 and 21 of the Agricultural Experiment Station of Nevada (University of Nevada), at Reno, are devoted, respectively, to the experimental culture of potatoes and tobacco, and a description of weeds in that State. The latter not only contains pictorial illustrations of several native weeds, but dried specimens of the weeds, presenting a very practical catalogue. Persons desiring these pamphlets can obtain them by addressing Dr. S. A. Jones, director of the station, at Reno.

RELIGIOUS NEWS.

BAPTIST.

—The educational movement of the Baptist Young People's Union, which is represented by the Christian culture classes, is progressing. At the New York State convention recently held it was laid down as necessary that in order to derive the benefit of the religious and educational work two meetings weekly must be held, the prayer meeting and the class meeting.

CHRISTIAN ENDEAVOR.

—The Aubert Place Congregational Society of St. Louis have recently organized a mission Sunday-school which is conducted and supported by that society, with a prospect of it developing into a church at an early date.

—General Secretary John Willis Baer announces that on the first of November the Christian Endeavorers passed the 28,000 line, having now 28,071 societies enrolled, with a total membership of 1,684,260.

CONGREGATIONAL.

—The American Board of Foreign Missions has received a letter asking for the return of missionaries to Bulgaria, as their good influence has been stamped upon that country's history, literature, politics and religion.

LUTHERAN.

—The Lutherans carry on mission work in Utah in five different languages—English, German, Swedish, Norwegian and Icelandic.

METHODIST EPISCOPAL.

—The General Missionary Committee decided upon the sum of $1,150,000 as the total to be appropriated for the work of domestic and foreign missions for the ensuing fiscal year. The financial report submitted by Rev. Dr. Sandford Hunt showed the gross receipts for the year to have decreased nearly $61,000. The balance of $44,000 which stood to the credit of the committee on November 1 last year has been wiped out, and in its place is a treasury debt of $109,263. Adding to this an outstanding bill of exchange of $78,943 makes a total indebtedness of $188,206. The total expenditures of the year were $1,350,245.

PRESBYTERIAN.

—On the third inst., Presbyterians at Galesburgh, Ill., dedicated a new church, which cost them $61,000. It is stated that the congregation is out of debt, but it is also criticised for accepting contributions from saloon-keepers to pay the indebtedness on the church.

PROTESTANT EPISCOPAL.

—The expenditures for missions by the Protestant Episcopal church in the United States the past year were: Domestic missions, $126,540.01; Indian missions, $44,277.62; colored missions, $52,741 71; foreign missions, $172,896.19; total, $396,455.53.—*Christian Guardian.*

Only a Step

from Weak Lungs to Consumption. from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

NEWS OF THE WEEK.

CHICAGO.

The disrupted James H. Walker wholesale and retail concerns were sold to William A. Mason for $015,000 cash by Judge McConnell.

Ministers of the North Chicago Union have organized for the relief of the shelterless and foodless.

F. J. V. Skiff has been selected to at once install the exhibits of the Field Columbian Museum.

General managers of western lines decided to put their agreement to restrict passes into effect Jan. 1.

Fully 10,000 persons were vaccinated within five days by physicians of the health department.

Fires, believed to be of incendiary origin, were discovered in confessionals in Holy Cross and St. Elizabeth churches.

A committee to further the plan to place Manufactures Building on the lake front was appointed by the Real Estate Board.

Specie is increasing, from which it is argued interest will be lower and speculative buying stimulated.

Lake reports for the season show 123 lives lost, fifty-three boats worth $1,040,000 out of existence, and total losses $2,112,588.

There is great delay in securing the right kind of jurors in the trial of Prendergast for the murder of Mayor Harrison.

World's Fair directors gave the South Park board $200,000 and the buildings at Jackson Park, settling their differences.

Nearly 500 permits were issued to poor persons for loads of kindling from the World's Fair grounds.

City council will be asked to take action looking to the relief of the army of unemployed.

An epoch in American art was marked in the dedication of the great institute on the lake front.

COUNTRY.

Three men seized the Luzerne, Iowa, depot, robbed every person who came along, and imprisoned them in the freightroom.

Another wholesale reduction in freight rates to the east has been announced by the Erie Line.

As a result of the hint in the President's message a corporation tax is likely to be made a feature of the tariff bill.

Secretary Carlisle asks an appropriation for the treasury department for the next fiscal year of $411,879,041.

For subduing a noisy youth at his church Elder Disney was fined $32 in Clay county, Indiana.

Overseers of Harvard decided to call the annex Radcliffe College, and to bestow degrees on girl graduates.

The "dance of the wind," one of the Egyptian attractions at the Midway Plaisance, last summer, was denounced as vile by New York City police justices, and the dancing girls were fined $50 each.

Wholesale expulsions of students from Des Moines College are promised as the result of investigation of acts of vandalism.

Among the nominations sent to the Senate was that of Joseph B. Doe, of Wisconsin, to be assistant secretary of war.

Henry Goebel, who invented the incandescent electric lamp, died of pneumonia, in New York, aged 75 years.

Thomas Axworthy died in exile at Hamilton, Ont. He was treasurer of Cleveland and in 1886 decamped with $500,000.

One of the crew reached shore from the wreck of the British ship Jaxon at Boston. Twenty-six were lost.

A canal which will irrigate 1,200,000 acres of land in the Salton Desert is projected by a number of Denver capitalists.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 4 to Dec. 9:

Mrs A Lewis, G S Peck, S B French, E Thompson, O M Lewis, Rev A Mayn, G S Carlisle, Rev J W Fified, L Gishwiller, J A Laird, J Mathews, C A Brownlee, J B Dodds, J F Ames, B Perrine, J Kurtz, J Osgood, Rev R P McElester, S Dresser Jr, T Keppel, S R Mitchell, S S Arthur, T O Patterson, G S Marcy, O C Blanchard, A Bergmann, J D Smith, J G Stauffer, R Hembrough.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		62½@	57
Winter No. 2		60½@	63¾
Corn—No. 2		35¼@	36½
Oats—No. 2		28¼@	30¾
Rye—No. 2		46 @	47½
Bran per ton	12 00	@13	25
Hay—Timothy	10 50	@11	50
Butter, medium to best		16 @	27
Cheese		08 @	11½
Beans	1 30	@ 1	50
Eggs		23 @	24
Seeds—Timothy (100 lbs)	285	3	75
Flax	1 21	@ 1	22½
Clover (100 lbs.)	9 70	10	15
Broom corn (per ton)	30 00	@75	00
Potatoes, (new, bu.)	40	@ 60	
Hides—Green to dry flint	02¾@	05	1½
Lumber—Common		@15	50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 45	@ 5	15
Common to good	3 60	@ 4	15
Hogs	4 95	@ 5	45
Sheep	1 00	@ 3	75

NEW YORK.

Wheat No. 2	68	@	69¼
Corn No 2	47⅝	@	46½
Oats	38¾	@	40½
Rye	50	@	57
Eggs	20	@	26
Butter	17	@	28½
Wool	09	@	25

KANSAS CITY.

Cattle	1 45	@ 4	55
Hogs	5 10	@ 5	25
Sheep	1 00	3	75

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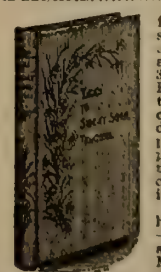

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FARM NOTES.

CARE OF CHICKENS.

MR. EDITOR:—Seeing many opinions in your paper relating to the profits of different kinds of poultry, I thought I would give mine also. I have the best results with brown Leghorns, because of their giving more eggs and requiring a far less amount of food. In winter they must have warm quarters and also be fed warm food at least once a day, to get good returns for one's care and labor, I think they are good setters and good mothers, and still easy to break up if not wanted to set. I have good luck as a general rule raising the chicks, and from those hatched in May or the first part of June I scarcely ever lose any, except when they are attacked with cholera. Last year I only saved three out of a brood of twenty-two, but this year I did not lose any.

When they were affected I fed them a ration twice a day for one week of one-half pint of corn meal scalded, into which I mixed one heaping tablespoonful of black pepper to every twenty chicks. And if very bad, double the amount of pepper. I dusted thick under the coops and all around where they run with good wood ashes several times, and gave plenty of good fresh water. I think the reason I lost them last year was because I did not use enough pepper. Of course I gave them other food, but not so much but what they would be hungry enough to eat all the meal and pepper. A quantity of scraps of tallow, fed occasionally, will be beneficial to both hens and chicks, both to keep them healthy and as an egg producer. A number of years ago we lost nearly all our flock of hens, some of their combs turning a mud color, some dark, while in a day or two they would die. I was told to feed them fresh grease of any kind, and, of course, tallow being so much cheaper and just as good as far as I could see, I used it. I have not lost a single fowl since I began feeding it, and I have had some pretty sick ones.

On an average, I keep about twenty hens, and raise from fifty to sixty chicks each year; and in some years have sold enough eggs and chicks to average $2.25 a hen, profit, besides all the chickens and eggs that we used, which was no small item.—*A Farmer's Wife in the New York Witness.*

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NEWS OF THE WEEK *(Continued from 13th page).*

Another great coast storm is reported from England. It is feared the loss of life will be heavy.

Minister Mendonca says the defeat of Mello is only a question of time, and then Brazilian revolution will collapse.

Plans for the reorganization of the Union Pacific are under consideration which involve government control of all roads.

Gov. Rich of Michigan will issue another proclamation calling for help for the suffering miners.

For stealing cattle to feed starving families, six men received a one-year sentence at Cheyenne, Wyo., the lowest penalty.

At the request of the miners' convention Gov. Waite has decided to call an extra session of the Colorado legislature.

Anti-saloon residents of Ossian, Ind., are under suspicion of using dynamite and blowing up a storeroom.

A solitary thief entered the South Bend (Ind.) National Bank at the noon hour and snatching $15,900, escaped.

Fire in the navyyard at Norfolk, Va., did damage of nearly $300,000. It originated in cotton waste.

Minnesota courts decided ex-Governor Pillsbury and partner must pay the State for timber illegally obtained.

Danbury, Conn., hatters packed a town meeting and adopted a resolution appropriating $50,000 to aid the unemployed.

The Pan-American bureau is tottering. With its fall the last vestige of Mr. Blaine's scheme will disappear.

Gov. Waite may be indicted as a result of the trouble over the wardenship of Colorado's penitentiary.

Armed thieves forced the station agent at Howard, Kan., to open the Santa Fe safe. They secured $40.

A deal has been arranged whereby the Toledo, Peoria & Western Line will pass into the control of the Pennsylvania.

Harvey Pate and Frank Stiers were hanged at Danville, Ill., for the murder of Henry Helmick in August.

In Marion Township, Mercer county, Ohio, it is found public school children are receiving sectarian instruction,

Charged with converting money of the county to their own use, Oregon National Bank officers at Portland were indicted.

FOREIGN.

The celebrated Manchester (Eng.) ship canal, began three years or more ago, is now ready for navigation and will be opened for traffic Jan. 1, 1894.

In opening the agricultural congress at London the Earl of Winchelsea drew a dark picture of the situation in England.

Report of the committee to investigate military attacks on the striking English miners says blood was needlessly shed.

Canada's new tariff measure will discriminate against the United States and in favor of Great Britain.

Prof. John Tyndall, LL. D., the eminent scientist and author, died at Haslemere, Surrey, England. He was 73 years old. His death was caused by an overdose of chloral given by his wife in mistake.

King Humbert has refused to prorogue the Italian parliament, which is interpreted to mean distrust of the cabinet.

Influenza is spreading in London. Seventy-four deaths were attributed to the disease within a week.

Admiral Mello, the Brazilian rebel leader, has again appeared off Rio Janeiro in his flag ship.

Five foreign anarchists were arrested at Barcelona, Spain. One kept a beer shop where others congregated.

German agitation against the Russian and other commercial treaties is increasing, and also against Caprivi personally.

Austrian Socialists have decided to inaugurate a universal strike as a protest against the army bill now before the reichsrath.

A total general loss of £33,231,215 was caused by the sixteen-weeks' strike of English coal miners.

About 100,000 Scotch coal miners are now on a strike and 17,000 others may be called out.

M. Dupuy was elected president of the French chamber of deputies over M. Brison by 38 votes.

King Humbert has signed a decree appointing Crispi, the ex-premier, to form a new Italian cabinet.

George Bunn, American artist, was sentenced to fifteen years' imprisonment at Brussels for the murder of Anna Hoffman.

Spanish police have secured evidences of anarchist conspiracy by a raid upon suspected houses at Mesina du Rio Seco.

Mexican rebels attacked the government troops near Ascension and killed one of the officers. Twenty-five soldiers deserted.

"When your heart is bad, and your head is bad, and you are bad clean through, what is needed?" asked a Sunday-school teacher of her class. "I know—Ayer's Sarsaparilla," spoke up a little girl, whose mother had recently been restored to health by that medicine.

CLUBBING RATES.

Your attention is called to the reading notice in another column of the the *Midland*, (U. P.) Chicago and Omaha.

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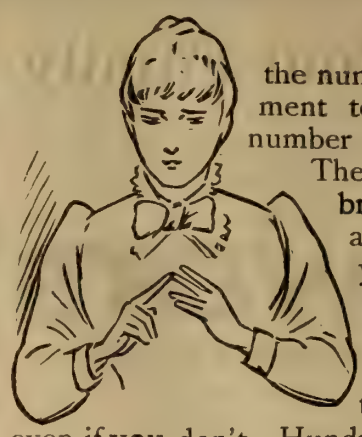

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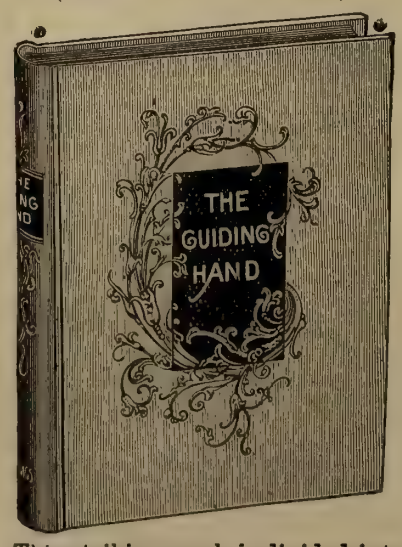

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—BY—

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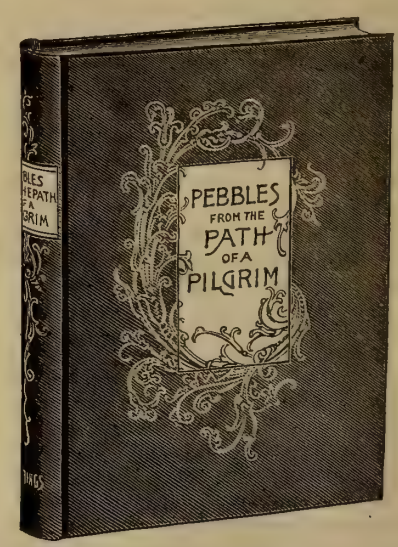

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The past week, in the new trial of Dan Coughlin for participation in the murder of Dr. Cronin, brought forth considerable testimony in support of the evidence taken in the first trial, so far as details of the assassination were investigated. No new or startling evidence was produced; but the admission of the defense that Dr. Cronin *was murdered* is an important incident. The trial is likely to continue for at least a month longer.

One gratifying result of the present stringency and the want of employment is felt in its effects upon the drinking-saloons in Chicago. The report that 500 of these "gates of hell" have had to close their doors for want of patronage since the 1st of November, and that some 1,200 others will soon be driven to the wall for the same reason, indicates that men are buying bread for themselves and their families, instead of "spending money for that which is not bread." (Isaiah 55: 2.) The license fees for the last quarter of the year (mostly $1.25 each) from each of the saloons, under the circumstances, is an onerous burden to those from whom it is due; but the prohibitionists are not worrying over the situation.

Measures for the relief of the thousands of unemployed and destitute persons in this city are being liberally promoted by well-to-do and charitable citizens. Lodging-rooms and soup-houses are provided by private and corporate benevolence, and the work of charity is shared alike by secular and religious enterprise. One remarkable effect of this general liberality (but one that might have been expected), has been the influx of many tramps from other parts of the country in search of food and lodging; and so threatening did this feature of the hard winter become that it had to be promptly resisted. Chicago could not feed all the unfortunates who thus endeavored to tax her benevolence. Another notable feature was the fact that so many of these destitute men actually shirked proffered employment, and preferred dependence upon public and private charity. But it is gratifying to believe that no worthy person, entitled to charitable consideration, will be allowed to suffer from hunger or lack of shelter and clothing.

The new proposed tariff law, now before Congress, has been variously interpreted at home and abroad. Protectionists believe (or profess to) that it will ruin our trade and commerce if it becomes a law. On the other hand, advocates of free trade consider its reductions of duties on foreign products with great complacency, as a means to a more healthy and extended traffic with our transatlantic neighbors. In a general sense, it is designed as a measure for creating revenue rather than securing protection for home producers. The Chicago *Tribune* thinks that its sweeping reductions will fail to provide sufficient income to meet the current expenses of the government. The *Tribune* is, or has been hitherto, a competent free trade authority, and is entitled to respect for its opinions.

Rev. Dr. Parkhurst's heroic methods of dealing with social vices in New York City are creating a commotion and a probable reform in the practices of the guardians of the law. Recently he compelled the police to close all the disorderly houses, and constrained the officials who had persistently denied his charges and assertions to acknowledge their truth. The police could find these dens of vice under his pressure, and did so. Then, through his influence, he had thirteen police captains transferred from certain stations to others, the better to enforce his plans; and it is evident that he will labor to cast out all the social dregs that have so long been a stench in that city. Similar energy needs to be applied with equal fervency and effect to the slums of Chicago and other metropoles.

The members of the "provisional government" at Honolulu are still persistent in holding the island and its affairs in their grasp, by fortifying the "castle" and preparing to resist the restoration of the queen. Their position has reduced them to the level of armed revolutionists, without the plea of patriotism to support them in their rebellion against the native government. Besides this, they are endeavoring to create new sympathy for themselves by recklessly alleging that England is trying to gain control of the island if the United States rejects annexation. Another "fake," originating with the revolutionists, is that President Cleveland will unite with England in restoring the deposed queen by force, and then exercise a joint protectorate there. As the Federal Constitution will not permit the President to take this step, this theory is void; and, even if he could, he tells us in his message that President Harrison was greatly at fault in entering upon a coalition with European powers to maintain the native king of Samoa. But a poor excuse is better than none where greed and injustice are the ruling motives of action.

A very fair specimen of the material of which the city council of Chicago is composed was exhibited at its last week's session. When it was proposed in the council to do something for the relief of the hungry and shelterless workmen out of work, one of the members said: "The council can do nothing. We haven't power to appropriate $1 for charity. I am sorry to say it, but it is true. We haven't $1 for the purpose. We are $1,500,000 in debt." And yet at that meeting another aldermen introduced a resolution, which was adopted, to appropriate $1,000 for the entertainment of delegates to the convention of the Federation of Labor. A delegate to the convention, however, says that under no circumstances will it accept the entertainment offered. He adds: "In this instance we feel that we would be doing the people of Chicago an injustice in accepting the offer of a banquet to be paid for out of the city funds when the city has no money to expend in feeding the poor and unemployed." This species of "benevolence" has a strong flavor of Masonic charity—nothing for the poor, but $1,000 for a debauch.

CYNOSURE VOICES.

BY EDWARD BRAKEMAN.

"Thus saith the Lord God:
The refuge of lies shall the hail sweep away,
The waters your hiding-place overflow;
Disannulled shall be your covenant with death,
Nor with hell shall your agreement stand,"

—*Isa. 28.*

Thus sang the bard whose prophet-ken
Swept adown time's vista far;
And so believe God's stalwart men
Who champion truth, on wrong make war.
Oracular, in glowing verse
They chant e'en now the lofty song
That shall truth's triumph grand rehearse,
While years eternal roll along.
There is a voice that speaks, in them,
A language to the false unknown:
"Be brave for God, his truth defend"—
Heard in the soul of faith alone.
The winged winds, bid them to sleep;
Hush by a word the sounding main,
Arrest the lightning's downward leap—
Niagara's thundering flood enchain;
But think not silence to impose
On men that heavenly truth inspires,
Within whose fearless bosom glows
The God-sent pentecostal fires.
Not falsehood in such hearts can live;
Not theirs the sin-concealing chain;
Not words of whispering fear they give,
But trumpet-voiced the truth proclaim.
Though men be leagued with devils damned,
Hidden by hell's profoundest shade,
In fortressed, secret falsehood stand,
They dare the infernal gates invade.
Though curses hot as damn the dead,
From wrathful foes on them be hurled,
Hope's crested helmet guards their head;
Truth's banner high they wave unfurled.
Jehovah is their sun and shield,
Their God and their defender he;
To him both earth and hell must yield,
In time or in the world to be.
Then let your ensign skyward float;
Each fold with radiance, bye-and-bye,
Above the rolling battle-smoke
Shall final victory glorify.

Geneva. O., Dec., 1893.

THE NATURE AND GROUNDS OF OUR OPPOSITION TO SECRECY.

BY WILBUR N. COFFEE.

[The following paper was read before the Iowa State Christian Association, at its annual convention, held at Hopkinton, Iowa, Nov. 14, 15, and was ordered sent to the *Cynosure* for publication.]

Men are often found to be in opposition to an established order of things. Their opposition may be founded upon moral principles, or it may be founded in selfishness.

It has been the seeming misfortune of most reform movements to be persistently, if not willfully, misunderstood; hence the necessity for repeated explanations of the positions taken by reform-workers. Whether this is a real misfortune or not remains to be seen. It is quite certain, however, that the information upon any subject would not be very considerable were it not for this call from all quarters for re-statement and explanation.

We find ourselves, to-day, in opposition to an institution which has an almost universal existence. Its prestige is great; its sceptre is extended over almost every branch of human industry. The professions, sciences, trades, and commerce, all bow to it. Acknowledgment of its force is

made in the church, in society and in the home. Its influence is felt in both public and private life; and not only by those who choose to have it so, but also by those who do not so choose.

Now we are misunderstood in our opposition to this formidable institution; not by all, but by some; chiefly by those who are allied to secrecy. It must be said, also, that some sympathizers with the anti-secrecy movement misunderstand the opposition which we offer, and hesitate to enlist in the ranks, because opposition to so gigantic an institution as secrecy appears to them like the sacrifice of human life beneath the car of Juggernaut. It becomes eminently proper, therefore, to speak of the nature and grounds of our opposition to secrecy.

1. First let me say that it is *manly opposition.* (1) It is not that kind of opposition which waits for the sanction of a majority. It does not ask what course others will pursue, but is determined to stand independently for the right. Those who engage with us are they who have learned that majorities are not always right. Were they always right, the moral element of the State of Iowa would have no reason to feel aggrieved over the success of a party that will stand upon a "rotten plank," because, thus reasoning, a majority has proven it to be right. If right inheres with the majority, even sin itself were right: its votataries compose the major part of mankind. If the divine plan of human redemption had waited for the sanction of the majority to determine its righteousness, it would have remained inoperative to this day, for the majority has ever rejected it. We do not allow for a moment that the attribute of infallibility lingers about the majority. We remember what it thought of the sewing-machine and Elias Howe, of the steamboat and Robert Fulton, of Columbus and his voyage of discovery, of the great question of slavery, and we are all painfully cognizant of its present attitude toward the great curse of nations, the liquor traffic. We divorce ourselves from the majority, as a mere majority, when she has become a prostitute. We prefer to maintain our manhood. Did the majority follow Christ? Has it followed his apostles? Therefore, do we cultivate an independence of the majority when considering questions of reform? Goethe, a German philosopher and poet, said: "Nothing is more abhorrent to a reasonable man than an appeal to a majority; for it consists of a few strong men who lead, of knaves who temporize, of the feeble who are hangers-on, and of the multitude who follow without the least idea of what they want." Our opposition has been manly in this respect. Let it so continue. (2) It is open opposition. We do not draw the curtain when we assemble at our meetings. There is no covert design in our conventions. There is no scheming against the interests of men whom we have previously marked. We frankly say that we are opposed to secrecy, and show our reason for it, and all our steps are taken in the light. All our course in opposing this evil is open to examination. We invite the people to listen to our speeches, read our articles for the press, and try them by the truth, and by the light of reason, and point out their fallacies and inconsistencies, if there be any. We do not seek to gain supremacy by insinuating our men into the standing army, as do the Jesuits, nor do we pack juries, or control the police force, but we do desire to publicly discuss this great question.

2. We oppose the *institution.* We offer no personal opposition to individual members of the lodge. We are not the enemies of lodge members. On the contrary, as Superintendent Roberts once said, while speaking upon this point: "We are their true friends," and I believe we all feel that he was right. I judge that we are in meekness instructing those that oppose themselves.

There are those, however, who are so closely allied to secrecy that when you touch the institution you touch them, and at once they have a personal grievance.

In the nineteenth chapter of the Acts, we read: "And the same time there arose no small stir about that way, for a certain man named Demetrius, a silversmith, which made shrines for Diana, brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation, and said: Sirs, ye know that by this craft we have our wealth." Notice that Demetrius, in his heat, states the real reason first and follows it with a pretended reason, in such a way as to make the false reason appear to be *the true* reason, and a religious one at that. Human nature has been ever the same, and we have now and then a Demetrius to-day. But let us hear him through: "Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these sayings, they were full of wrath, and cried out, Great is Diana of the Ephesians, and the whole city was filled with confusion." Here was a man who accepted as a personal affront the opposition offered to an institution to which he belonged.

If you will analyze his proceedings, you will find the key to that acute sensitiveness so frequently found in secret society men, and called, when found in sick people, hyperasthesia.

I take it that in two places in his discourse to his fellowcrafts, Demetrius spoke in italics. First when he said, "Sirs, ye know that by this craft we have our wealth;" and, again, when he said, "Our craft is in danger." Here is where he placed the emphasis; and the way in which he said it made it equivalent to the modern "grand hailing sign of distress." Here is where the liquor men place the stress in their plea for the saloon. Here is where secret society men lay the stress when they become sensitive over the truth.

But notice the shrewdness of Demetrius. Had he lived to-day, he could not have escaped the honors of being a political "boss." He had the essential qualifications. He could lay all the stress upon one thing, and at the same time create a great ado over another. Ostensibly Demetrius and his fellowcrafts did a very religious thing, but he who reads between the lines understands that they enacted a high-protection measure.

So of those who always feel hurt when you speak of the evils of secrecy. They purport to plead for an unmolested right to dispense benevolences, but if you ever were at the keyhole, you would hear this: "*Sirs, ye know that by this craft we have our wealth;*" and that other talisman: "*Our craft is in danger.*"

Some who make no pretensions to piety have owned that it was selfishness that was hurt when secrecy is opposed, and no one would make any other claim except those who profess better principles than selfishness and are, perforce, bound to do so. But we claim to be the friend of the lodge-member. We have no personal hatred toward him. We deal with him, neighbor with him, visit him; and they who know us and our position best reciprocate our friendship. One of the warmest friends I have is a Mason. We have talked this matter over until we understand each other thoroughly. I esteem him as a personal friend, but I oppose the institution to which he belongs. "But," some one says, "why do you oppose the institution to which he belongs when you find him such a fine man? Is not this inconsistent?" Not at all. Let me illustrate: Several years ago, in traveling over the prairies of Dakota, we came upon a little log-house in the timber at the foot of some hills. It was almost nightfall, and we liked the appearance of the ranchman, and so we camped upon his grounds. He was kind, gentlemanly and hospitable, but at that same time he was an outlaw, a great cattle-thief, and was diligently prosecuting his business. Should we forbear to oppose his occupation because he was capable of being kind?

(*To be continued.*)

LOYALTY TO CHRIST.

BY REV. J. M. FOSTER.

"Hold fast that which thou hast."

I. *We are to keep the Word of God.* The Scriptures emphasize this. Moses charged Israel to preserve and observe the testimony of the Lord, to bind them on their hands, to have them as frontlets on their eyes, to write them on their door-posts, to talk of them in the house and by the way. The prophet Isaiah said, "Bind up the testimony, seal the law among my disciples." The Saviour said, "Search the Scriptures." The apostle said, "We have also a more sure word of prophecy, whereto ye do well that ye take heed." The Saviour added, "The words that I speak unto you they are spirit and they are life." "If ye abide in me, and my words abide in you." And the seer of Patmos affirmed, "Whosoever shall add unto the words....God shall add unto him the plagues; and whosoever shall take away.... God shall take away his part out of the book of life."

II. *We are to keep the church's form of sound words.* Christians differ as to the meaning of the Word. An Episcopal bishop recently delivered an address before New York clergy on "Church Parity," in which he set forth that all must accept "the historic order," and accept ordination from the bishops before there can be union. Some months ago, Rev. Dr. McArthur of New York, a Baptist, contributed an article to a monthly magazine, in which he affirmed that all must be immersed before there can be unity. The Psalm-singers think that all will accept the book of Psalms as the exclusive manual of praise before there is union. And Covenanters believe that the doctrine of Christ's crown-rights and royal prerogatives must be ackowledged, as the *sine qua non* of church unity—that he must be King in our hearts, in our homes, in our markets, in our schools, in our counting-rooms, in our banks, in our courts, in our legislatures and Congress, in the Cabinet and Presidential chair.

Hence a creed becomes a necessity. Paul prepared a creed for Timothy: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." Presbyterians hold the confession of faith and the catechism larger and shorter. I received a letter from my brother recently, in which he referred to our old home in Ohio. This recalled the hickory tree back of the church, where our carriage and horses stood every Sabbath-day, cold or hot, rain or shine; we were all at church. And then, Sabbath evening, we all were gathered around the fire and recited the shorter and larger catechism. That was keeping the form of sound words.

III. *We are to keep the church's government.* How can that be a means of grace? An old philosopher said, "Man holds communion with God in property." In acquiring and using property according to God's law, he learned the lesson of obedience. You see an elder, and you reflect, "Here is a man who has been chosen to rule, because he has the traits of Christian character that fit him for being an ensample to the flock. He has been clothed with authority by the laying on of hands, and represents the authority of Christ in his house. In honoring him as Christ's representative, you honor him. He watches for your souls as one that must give account." You see a deacon, and you reflect, "Here is a man who has charge of the financial interests of the church, appointed according to the divine Word. He has the qualifications that fit him for standing before the people and enjoying their confidence. He represents Christ." You think of church courts, and reflect, "These are constituted in the name and by the authority of the Lord Jesus Christ, Zion's only King and Head. In them Christ presides. They have the authority of Christ. To them he has committed the keys of the kingdom of heaven. When they open the door of admission according to the divine Word, no man can shut it. When they shut the doors in the exercise of discipline, no man can open them. Paul charged the Corinthians to deliver the incestuous person over to Satan, for the destruction of the flesh, that the spirit may be saved. Paul gave Hymeneus and Philetus, who had made shipwreck of their faith, over to Satan, "that they might learn not to blaspheme."

The worship of God is to be according to divine appointment. The Episcopalians will not use the ritual of the Church of Rome. The Congregationalists will not use the Episcopal service. Psalm-singers are persuaded that singing an inspired Psalmody is true praise. Much has been said and written lately on Paul's words, "Let the word of Christ dwell in you richly in all wisdom, singing and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." "The word of Christ" is evidently the inspired word.

"If my words abide in you," said the Saviour. "The words that I speak unto you, they are spirit and they are life." It is this inspired word that reveals the "wisdom." The "wisdom" that was hidden from the ages is revealed. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Then Paul specifies three classes of poetic composition included in Christ's word: Psalms, hymns and spiritual songs. They are all found in the book of Psalms, and there is the church's Manual of Praise.

IV. *We are to keep the covenants.* A vow is a solemn promise to God that we will perform our duty. An oath is a solemn appeal to God for the truth of what we say. A religious covenant is a mutual, solemn engagement with God. The covenant of works was made with Adam. In it he was constituted the head representative of the race. By his disobedience all the human family were involved in the curse. The covenant of grace was made between the Father and Son. In it Christ voluntarily became the representative of his people. Their sins were laid on him, his righteousness was imputed to them. "As in Adam all die, so in Christ shall all be made alive." It is only through covenant that God's people can approach him. From the days of Abraham, when God took him into covenant and made him the father of the faithful, God's people have been wont to enter into public social covenants. Churches and nations covenant with God. Israel at Sinai, as a church, and as a nation, entered into covenant with God. Scotland, England and Ireland, and the churches signed and swore the covenants, of a national and solemn league, in the seventeenth century. In 1871, the Reformed Presbyterian church of America entered into a public covenant, a prelude of that day when all nations and a united church "shall join themselves to the Lord in a covenant that shall not be forgotten."

V. *We are to keep the church's testimony.* "Bind up the testimony, seal the law among my disciples." In the 11th chapter of Hebrews we have a long list of the faithful witnesses in Old Testament times. Then, in the 12th chapter, Paul begins, "Therefore, seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us." Our position is similar. We have Luther, Calvin, Zwingli, Bradford, Ridley, Latimer, Cranmer, Knox, Melville, Henderson, Renwick, Rutherford, Guthery, Cameron, Hamilton, McAle, Mrs. Harvey, Mrs. McGlaughlan and Miss Willson. "Wherefore, seeing we are compassed about by so great a cloud of witnesses," "let us hold fast the profession of our faith without wavering."

VI. *We are to keep our dissent from all evil in church or state.* The National Christian Association dissents from the evils of the lodge and separates from them. This leads to separation from the churches which corrupt the worship of God and permit her ordinances to be administered by and to the polluted members of secret, oath-bound societies. For this we have Scripture example. When Moses came down from the mount, he found the people had turned aside and were adoring the golden calf. He prays for Israel most importunately. But God hears not, nor regards, so long as he remained identified with Israel, and he was regarded as a party to the apostasy. But when he removed the tabernacle from the camp and set it up in the wilderness, thus separating himself from this organic apostasy, then the cloud covered the tent and God communed with Moses. Separation from the camp that had corrupted God's worship and polluted themselves with an idol, was necessary before God would hear. The churches have corrupted the worship of God by forms and customs that have not been appointed in God's Word, and they are polluted by the presence of the members of the lodges. Separation from them is essential on the part of God's witnesses.

Prohibitionists separate from the Republican party because it sanctions high-license, and from the Democratic party because it adopts low-license. Covenanters separate from the voting society or political body in this land because it has adopted as its supreme law a compact of government that ignores the claims of King Jesus. So all anti-secret witnesses should separate from the governing body that legalizes the lodge and grants them charters on the same terms as any legitimate enterprise. For this we have Scripture example. Moses sent twelve men to spy out the promised land. After their return ten of these raised false reports and began organizing the people to return to Egypt. But two of these, Caleb and Joshua, protested and refused to have anything to do with their organized rebellion. And after Moses had delivered God's message that the people must return to the wilderness for forty years, these ten rebels persuaded the people to go up against the Canaanites. Moses, Caleb and Joshua dissented and refused to go with them. In this we have authority for separating from every corrupt political organization. "Come out from among them, and be ye separate." The National Christian Association should make it a condition of membership that we refuse to commune in any church that fellowships the members of the lodge, and refuse to vote, or hold office, in the political body that legalizes the lodge and administers God's ordinance of civil government according to the terms of a secular constitution. But dissent is more far-reaching. Paul said, "Be not unequally yoked with unbelievers." This is generally taken as referring to marriage. But that is too limited an interpretation. It means that Christians cannot be yoked with unbelievers in business firms; that Christians cannot hold stock in, or be members of, Sabbath-breaking corporations, such as Sunday newspapers, Sunday trains, etc.; that they must separate from all secret, oath-bound fraternities, and from the political society that dishonors the King of kings, by ignoring his authority and law in their constitution. The apostle confirms this view by the questions that he asks, "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with devils? What part hath a believer with an infidel? What agreement hath the temple of God with idols?" Here are five different words used in so many questions, each one indicating that entire separation from all evil is essential on the part of Christ's children. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Keep yourselves unspotted from the world." "Little children, keep yourselves from idols."

VII. *We are to keep ourselves pure.* "Take heed unto *thyself* and unto the doctrine." "He that hath this hope in him purifieth himself." "Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world." "Strive to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation where ye dwell." Cæsar's wife must be without suspicion. A witness whose character is impeached finds his testimony discounted. Christ's witnesses must be pure.

VIII. *We must keep Christ's regal claims.* There are two conditions of success in the church's world-wide mission: 1. She must be purged of all Sabbath-breakers, personal or representative, all supporters of the liquor traffic, all lodgeites and all political traitors to the divine law and authority. 2. She must proclaim a perfect Gospel. Publishing Christ as Prophet and Priest to the world is not enough. It is the Gospel of the *kingdom* that she is to preach. The kingly office of Christ must be magnified. He must be King in our hearts and lives, in the family, the church and the state, in the railroad corporation, the trust, the syndicate, the caucus, the convention, the congress, the voting society, everywhere and always. Christ's authority and law must be recognized as supreme. He is King of saints. He is King of nations. He is a great King over all the earth. "Let the children of Zion be joyful in their King and triumphantly exclaim, the Lord is our Lawgiver, the Lord is our Judge, the Lord is our King, he will save us!" We conceive that the church has failed, during the four hundred years of Reformation period, to evangelize the world, chiefly because God will not have the heathen world hear of a Saviour who is not also announced as King. It is true that the low grade of morals and spiritual attainments in the home church is one cause. But the leading cause must be found in the church's effort to proclaim a non-regal gospel. To attempt to save individual souls without bringing the social and political orders into allegiance to Christ the King is a dishonor to the Author of Christianity which cannot prosper. Let Christ be proclaimed King.

Boston, Mass.

CHRISTIANS OUGHT TO REBUKE SIN.

It being the duty of those who are called to preach the Word of God, to use plainness and point out the errors of the faithful, they must not be offended or grieved when they are told of their faults. Many at this day think the Gospel is not well preached unless they are flattered; that is, they think men do not preach the Word of God unless they cover their sins and endeavor to please them; but we here see another kind of divinity. Ministers, when they see any kind of wickedness among those who are committed to their charge, must not conceal it; it must be made known. It is better to put those to shame who have been negligent and sleepy, than to hoodwink them that they may become more blind. The surgeon who hath a wound to heal cutteth away all the rotten flesh, or if there be any apostume (pustule) he purgeth it to the quick, to take away all the infection and corruption; so must the ministers of the Word of God do, if they wish to discharge their duty faithfully towards those committed to their care; and those of the faithful must bear such correction patiently, knowing that it is necessary that they should be thus handled. They must not murmur against those who thus seek their salvation; for what shall it profit us to be honorable in the eyes of the world, if in the meantime God abhorreth us? But there are many who are displeased if they are told of their faults. If he who hath the authority to teach point out the wickedness that reigneth among them, they will be displeased with him and mock him. We see how justice is corrupted, and what favors are granted; men speak of wickedness in their houses, in their shops, in the streets, and in the market-place; but if it be mentioned in the pulpit, if wickedness be made known by the preaching of the Word of God, we see them displeased and full of malice. There is no man but what can say, "such a sin is common; such a man hath done such a fault." Every one may see what sins reign among the people, and yet those who are appointed to watch over them dare not reprove them, although their office requireth it of them. It is said the Word of God is like a two-edged sword, which pierceth the most secret thoughts, separating joint and marrow; yea, it reacheth even to the bottom of the heart, and maketh known whatever sins lurk within us. If we wish to be taken for Christians, we must have quiet and contented minds, and not be angry when we are reproved for our faults.....It is said by our Lord Jesus Christ that he will send the Comforter; "and when he is come he will reprove the world of sin, and of righteousness, and of judgment." Therefore, if we will not bow down our necks, and receive God's yoke; that is to say, if we do not condemn ourselves, and suffer him to exercise spiritual jurisdiction over us by those whom he hath appointed to preach his Word, we shall be condemned.....When our faults are made known to us, we must confess them. We are commanded throughout the Scripture to reprove the wicked; but it is a common practice, in these times, for men to cast off all correction and take free liberty in all manner of sin and iniquity, being under no subjection. But those who wish to pass for Christians must not behave themselves in this manner. St. Paul saith, "admonish one another," and, again, "reprove sin." To whom doth the Holy Ghost speak in these two places? To all the faithful without exception. For although God hath chosen some to whom he hath given a special charge to admonish, exhort and reprove those that do amiss, yet he chargeth every man to set himself against sin and wickedness. If this be lawful for those who have no public charge, what must the minister do whom God hath expressly charged to fill this office? There are bastard Christians among us at this day, who know not God nor obey his Word; therefore they will not bear correction. St. Paul reproveth the Cretians by putting them in mind of the witness of their own prophet, and saith "The Cretians are always liars, evil beasts," etc. When God maketh known our faults and reproveth us, he doth it for our salvation; we ought, therefore, to be displeased with ourselves, and confess our sins with the deepest humility. We

gain nothing by being stubborn. It is of no use; for if we will not bow, God will break us in pieces. —*John Calvin's Sermon on Titus 1: 10–12.*

NEW ENGLAND LETTER.

The problem of the unemployed.—The recent elections.—A little story for Harvard's President.—The bells of Boston.—The Grip.—Our N. E. Convention.

Fine sleighing and below zero-weather before Christmas must be rather discomforting to the prophets who, a few weeks ago, were prophesying smooth things, and predicting a mild winter. But the crispness of the tingling air, and the snow with its myriad diamond-points glistening in the sun, marks what is traditionally accepted as "good, healthy weather." So it may be for those who are in possession of all those fireside comforts which make December, in spite of its inclemency, the month for good cheer, rather than June; but how about the great army of the homeless and the unemployed? Even in prosperous times the poor are ever with us, but it takes a crisis like the present to make us realize the duty of facing the sociological problems involved in having these hungry and desperate masses crowded into our great cities. The Boston Evangelical Alliance recently held a meeting to consider this subject. Dr. P. S. Moxon urged their employment by the city on public works, and the duty of capitalists to take less profits, or forego their profits entirely, in order to keep their help at work, citing as an instance of the opposite spirit the West End Railroad, which is paying ten per cent dividend by cutting down its help and reducing the number of its trips in bad weather. For this great consolidated monopoly, that rakes in its millions without paying a cent into the city's treasury, cares as little that its patrons catch grip or pneumonia, waiting at the crossings in stormy weather for a car, as it does for its discharged employes.

Superintendent Roberts, of the Industrial Home, suggested the propriety of opening the churches of Boston to the homeless, as has been done in your own city of Chicago. This would certainly be a better sermon on applied Christianity than any that these same poor will ever be likely to hear from their pulpits.

A writer in the *Nineteenth Century* points out the fact that the eight-hour-system, if adopted by English railroads alone, would give employment to one hundred thousand men who now stand idle. Take America, with her thousands of miles of railroad, and these numbers could be multiplied. Yet the city of Boston, to save a little extra expense, allows her firemen only one day in twelve to spend with their families. Municipalities are sometimes as short-sighted and soulless as corporations.

Boston has once more voted to keep King Alcohol on his throne. As the *Transcript*—the literary, high-toned, aristocratic *Transcript*—was not ashamed to say, "a No vote would cut off $1,000,000 revenue; therefore vote Yes." And so Mammon and Moloch strike hands in an unholy covenant of blood. Tuesday was a cold, disagreeable day, and its threatening aspect—so newspaper reports of the election say—kept many people away from the polls who would have exercised their right of suffrage had the day been warm and sunny. Any man, not aged, infirm, or an invalid, who can stay away from the polls for any such reason should have the right of franchise taken away from him till he can learn better to appreciate a freeman's privilege. It is the native American, shame to say, who allows himself to be kept at home by the weather, while ignorant foreigners crowd to the polls. More women registered in Boston than in any previous year, and but few that registered failed to put in their vote, being evidently made of sterner stuff than some of their male compeers.

Cambridge and Everett, Lynn and Salem, voted for No license; but Worcester and Lowell, the two New England cities which rank next to Boston, followed her bad example. One of the curiosities of Massachusetts law, by the way, is that a married woman, though she be a resident of Boston, is not allowed to register if her husband resides in another place. There have been several cases of self-supporting women, separated from drinking husbands, who could not register on this account. Why this should be so, the corporate council, in the astuteness of wisdom, know best. But, as an exchange very pertinently asks: "Must women remain single or lose their identity?"

President Eliot's remarkable utterances in favor of moderate drinking have not been allowed to pass unrebuked. Rev. L. E. Banks, in his pulpit last Sunday, handled the subject without fear or favor, and charged, as most candid people must have felt with truth, the drinking habits of Harvard students to the unworthy attitude assumed by their president. For my part, I should like to recommend to that gentleman's serious attention the following explanation, by a precocious little ten-year-old, of that passage in Job: "The naughty man speaketh with his feet." "If any one walked in the wrong path," said this keen little dialectician to his brother, who could not comprehend how any one could talk with his pedal extremities, "and made some one else do the same, he would be speaking with his feet." But usually, as with President Eliot, the silent speech of a bad example is reinforced and confirmed by unwise utterances of the tongue.

The Annex is now Radcliffe College, in honor of Anna Radcliffe, who gave a hundred pounds to the college in its young and struggling days. For euphony's sake it ought to bear her sweet old English Christian name as well. Speaking of names, Smith College has 68 students by the name of Mary, and 27 who are named Alice. One of the results of the higher education, I hope and trust, will be the eschewing by all sensible women of Frenchified terminations, and a return to the plain, sweet, womanly old-time favorites of which we can no more tire than we can of the scent of a violet or the song of a robin.

Boston, as well as London, has its celebrated bells, and an effort is now being made to have them put in order, so that instead of "sweet bells jangled," they may ring out in time and tune, as originally intended. Success to Miss Hawes, the lady whose musical enthusiasm has made her a leader in this revival of an old English fashion, which our forefathers brought from their homes across the sea. I think in one of Edward Garrett's books, a poor homeless wanderer is represented as being comforted and pointed heavenward by the bells of a church near by, ringing out the tune of Keble's beautiful hymn:

> "If some poor wandering child of thine
> Have spurned to-day the Voice divine."

Zoar, a little hamlet in western Massachusetts, is wild with excitement over the discovery of a supposed gold mine; but the old Bay State has got used to the periodical recurrence of these bubbles, which look so magnificent until they burst, and the pulse of her people, as a whole, does not beat any quicker in consequence.

The grip is raging in various places, especially in New London, Conn., where it has made its appearance on the vessels in the harbor, seeming to make itself as disagreeably at home on water as on land. This unpleasant visitor from Russian marshes we can neither bar out nor send back, and it looks as if he intended to become naturalized without the ceremony of taking out naturalization papers.

My next letter will contain (D. V.) a report of our convention, for which Bro. Stoddard and his noble helpmate have been working unceasingly since their return from the World's Fair. Everything looks encouraging for a grand meeting, which will tell for God and truth against the secret works of darkness. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 13, 1893.

The public school controversy now going on in several States between the prelates of the Roman Catholic church and the guardians of public school funds has served to arouse Congressional interest in the proposed sixteenth amendment to the Constitution of the United States, which the National League for the Protection of American Institutions was organized for the special purpose of securing. Nothwithstanding the tariff, the Hawaiian question and others of more or less importance, the timely sermon on "Church and State," delivered last Sunday by Rev. Dr. T. S. Hamlin, has been talked about by Congressmen, and it has apparently had the effect of turning their attention to the importance of an amendment to the Constitution that will more clearly define the line between church and state, and forever end such controversies. Dr. Hamlin's remarks were so thoroughly in keeping with that conservatism and toleration which is so characteristic of the American people as a whole that I regret the lack of space which prevents the reproduction of the entire sermon, and quote only a portion it:

"Our Roman Catholic friends insist that education in religion is essential. We assent most heartily. But we say, such education is the work of the home and the church. The state cannot give it without making choice between different denominations; that is, without practically setting up a state church. If any citizens feel that the primary schools must share with the home and the church the work of religious education, let them maintain such schools at their own cost. But, they say, this is a grievance and unjust burden; we are taxed to support schools that our conscientious convictions will not allow us to patronize. We concede the burden, but deny the injustice. All childless citizens bear the same burden. So do all parents who send their children to private schools. And they bear it cheerfully for the public good, that all children of the nation may become intelligent freemen. . . . We would resist as strenuously the proposition to intrust public education to the Presbyterian church as we do to intrust it to the Catholic church. . . I am not alleging any lack of patriotism on the part of Catholics. I believe there is no such lack. . . . Our Catholic friends make a fatal mistake, then, when they plead for a division of the school fund, as Dr. Walsh does for the New York bill, on the ground that it is approved at Rome by the cardinals and clergy, and by the leading prelates of England, Ireland, France and Germany. These are doubtless excellent men and devout Christians; but they cannot be expected to understand our institutions or our wishes. Archbishop Satolli has shown, on the whole, a remarkable appreciation of American ideas, and has uttered many sentiments that every American can applaud; but on the vital question of the public schools he is far astray, and is leading his church towards bottomless quicksands. For the American people will never consent to the diversion of one dollar of the school fund into sectarian channels. This is not a new issue. It has often been raised locally and has always been met promptly and adversely to the Catholic church. For one, I am thankful that it is now clearly raised before all our people. We must not imagine that the whole Catholic church is on one side and all the rest of the nation on the other. There are some priests and very many laymen as loyal to the public schools as any Protestant can be. The movement has its seat and force distinctively in the hierarchy."

The Judiciary Committee of the House of Representative has decided to report favorably Representative Bailey's bankruptcy bill. This bill differs from the bankruptcy bill of Representative Oates, which was defeated a few days ago, in that it provides only for voluntary bankruptcy. Mr. Bailey thinks it will for that reason receive the votes of many members who voted against the other bill on account of its compulsory features.

There are three gentlemen from Hawaii at present in Washington, who will give valuable testimony before the Foreign Committees of the Senate and House, when Congress takes up the Hawaiian matter, as it is expected to do soon after President Cleveland's special message, together with the information asked for by the recently adopted Senate resolution, is sent in, and that may be any day. They are Rev. Mr. Emerson, Dr. Thos. L. Gulick and his brother. These gentlemen were in Hawaii when the queen was dethroned. They gave their version of the peaceful revolution to a meeting of Presbyterian ministers this week. They think that President Cleveland and Secretary Gresham have been imposed upon by designing men, and are strong in their denunciation of the character of the ex-queen.

Present indications are that the House of Representatives will not begin the tariff debate until after the Christmas recess. *

A congregation at Bovina Center, N. Y., probably Reformed Presbyterian, gives an excellent example to all our churches, in taking a collection for the promotion of the reform against the false religion of the lodge. The amount, $3.92, has just been reported and applied on the New York State work.

REFORM NEWS.

THE EASTERN AGENT IN PENNSYLVANIA.

QUAKERTOWN, Pa., Dec. 14, 1893.

DEAR CYNOSURE:—Pressure of work is my excuse for not reporting last week. Three hours from home brought me to Philadelphia. The often-tried hospitality of friend Edwin Sellew proved as cordial as ever. I regretted to find Sister Sellew's mother in very poor health. Little hope was entertained for her recovery. She has for years watched with interest the conflict with the powers of darkness, and encouraged her devoted husband as he has from the sacred desk proclaimed unpopular truths. Bro. Hausman, who has encountered much opposition in the church of his choice (M. E.), ordered a large supply of *Cynosure*, that he may thus drive the battle on. Other friends appeared in good heart.

En-route for Reading, I stopped off one train at Conshohocken and Pottstown. A very pleasant hour was spent with Bro. John Harley. He contributed, as heretofore, to send the *Cynosure* to a Y. M. C. A. reading-room, that young men might thus receive the light.

My stay in Reading was necessarily brief. Accompanied by Bro. J. W. Morrison, I visited many who gave expressions of sympathy, and subscriptions to our paper. Though quite weary, I went to Bro. Wright's mission in the evening. I was made to feel at home at once, and was told that it was the custom of all the preachers coming to the mission to work. No excuse would be accepted—I must talk. Bro. Wright has the kind of religion that makes a man happy. He wears a continual smile.

Allentown, Pa., has a population of about 40,000. The people are largely German. One who cannot speak that language finds himself working at a disadvantage. The churches welcoming my work were the Mennonite and Free Methodist. A revival meeting was in progress in the former. Bro. Hillegass, pastor in charge, invited your agent to preach Sabbath morning and evening. An afternoon service was held at the home of Bro. Boyer. This brother has been exceedingly afflicted. In addition to being confined to his bed for twenty-eight years, he is also blind. By his quiet, uncomplaining Christian life, he is testifying to all who are fortunate enough to know him, of the power of the Christian religion to keep happy under the most trying circumstances. My subject on Sabbath evening was the Necessity of Separation from the world and worldly institutions, and to lead a Christian life. The unholy character of the lodge was presented. The divine convicting power of the Holy Spirit was very manifest, and when the invitation was extended, two came forward seeking salvation. This is another evidence of what I have believed—that a proper presentation of the iniquity of the lodge in the midst of a revival need not interfere. Revivals that do not cause men to give up their sins are good for nothing. The house would not hold the people who desired to attend this service. It was supposed that as many went away who were unable to gain admittance, as there were accommodated.

A goodly number gathered to hear me in the Free Methodist church on Monday evening. Bro. Cameron, who has recently come to this field of labor, speaks out in no uncertain way against the lodge evil. Rev. A. B. Gehret, pastor of the Mennonite church, Bethlehem, Pa., was also in the midst of a protracted meeting, but his invitation brought me a large hearing of the people on Tuesday evening. God is honoring his efforts in the salvation of souls. Bro. Geo. E. Teel, of Edalmans, Pa., stayed two days in Bethlehem, that he might listen to my address. He desires that I shall hold a series of meetings in Pen Argyle, Pa. I have agreed to go next Sabbath, if he can arrange as he hoped.

Last night I spoke in Coopersburg, to an attentive audience. To-night I am invited to preach in Hatfield, Pa. Bro. Zinner is in the midst of a revival meeting there. He is anxious that the lodge sinners get saved, and so extends the invitation.

To-morrow evening I am billed to speak in the largest hall in this town. The local paper is giving a good notice. Bills will be posted through the town to-morrow. There are said to be 4,000 people here, and more than a dozen lodges. The anti-secrecy sentiment is also considerable. I am the guest of John G. Stauffer. This brother will largely bear the expense and labor of arranging for my meeting, which we are praying may be greatly blessed of God in the salvation of souls. In the name of our God we may "*mount on wings as eagles, run and not be weary, walk and not faint.*" There is victory on this line. Let us begin to look forward to the next Pennsylvania State convention, which we hope to hold in Philadelphia some time during February.

W. B. STODDARD.

THE COLLEGE AGENT ON THE PACIFIC COAST

LOS ANGELES, Cal., Dec., 1893.

DEAR CYNOSURE:—Being greatly prostrated by a cold and cough, I concluded to pass on westward, at once, towards a milder climate and warmer skies.

I was greatly surprised, in passing through the Rocky Mountain region, at the wide, extensive and continuous desert of America. There were hundreds of miles of valley, hill and plain, covered with sand, gravel and cobble-stone, with a multitude of winrows of volcanic rock, piled along the way. And all, apparently, utterly barren of any vegetation except a plant resembling the "tumble-weed." These the wind has lately piled up like great snow-banks at certain convenient points. Thus it was nearly all the way from Western Kansas to Eastern California. I was greatly disappointed, as I had expected to see brush and trees in the valleys and canyons all through the mountains. But it appeared to be about as dry and unproductive as the desert of Sahara for a thousand miles from Coolidge, Kan., to Barstow, Southern California.

But the scene changed wonderfully as we approached Los Angeles. Palms, with many other varieties of Oriental trees, appeared on every side, all "dressed in living green." Orange and other tropical trees, scattered around, loaded with their yellow fruit, and a great variety of flowers in full bloom. It seemed like fairy land; the summer sun shining out with full power the first week in December; but so it was when I arrived in Southern California. And I am rapidly recovering my normal condition under its influence.

Last Sabbath I attended the Free Methodist quarterly conference in the city, and was kindly received; and by invitation I assisted in the celebration of the Lord's Supper. As the congregation dispersed I scattered some reform tracts among them.

On the 6th inst. I visited the University of Los Angeles. This is a Methodist Episcopal institution, and appears to be well-endowed. It is situated on the far southern border, which is a lovely part of the city. I called on the dean, Rev. W. S. Matthew, D. D., and presented to him a list of our anti-secrecy books, for the library. He said, for himself, he would willingly receive the books; but there were Masons among the faculty, and Masons among the trustees; and it would be needful to consult the board first; and then he would inform me of the result.

The Rev. and Mrs. E. Hildreth, who are residing in Los Angeles, are not unknown to our friends in Chicago. They have been very helpful and kind to me and my work during my stay in the city; and may the Lord reward them abundantly for their labor of love. S. F. PORTER.

A MASONIC MINISTER ROUTED.

HOPKINTON, Iowa, Dec. 16, 1893.

An address on secret societies was delivered by Rev. T. H. Acheson in the R. P. church, December 10, at 7 P. M. Its principal object was the refutation of a Masonic lecture given here recently by a high Mason and Congregational minister, Rev. J. W. Geiger, of Marion, Iowa. All unprejudiced persons who heard both agree that it thoroughly accomplished its object. Rev. Mr. Geiger's points were taken up and proved to be foundationless and false. Mr. Geiger defended Masonry principally on three points: Masonry not a secret society; is not, and does not pretend to be, a religion; that it is not inimical to, or does not overstep the prerogative of, the Christian church; is a benevolent institution.

Rev. Mr. Acheson overthrew the first claim: First, by the fact of the existence of its fearful oaths to prevent revelation. Second, by the testimony of the highest Masonic authority which explicitly states that secrecy is an element.

He proved that Masonry both *is*, and claims to be, a religion, by the following points: First, because its initiatory services have reference to things purely religious, and claims that upon entering the lodge the candidate is regenerated. Second, because the lodge, with its Bible, altar, chaplain, and religious services, teaches religion, Third, because the highest Masonic authorities claim that Masonry is a religion. Fourth, because many men in the lodge believe it to be a religion, and such an idea must have been derived from the teachings of the lodge.

He stated, further, that the lodge does over-

(*Continued on 9th page.*)

CORRESPONDENCE.

AN EXPLANATION.

Two or three references have recently been made in the *Cynosure* to the fact that the Free Methodists of Utica refused to open their church to the New York State Convention of the N. C. A., and that the responsibility of such action rested upon Bro. O. M. Owen. I wish to correct this mistake. The official board of our society, for reasons which were considered sufficient, thought best not to have the convention in the church at that time. Bro. Owen and myself were made a committee to inform Bro. Kellogg of that fact. This we did as a committee. We supposed we could for sufficient reasons refuse the church for said convention without a desertion of the church's standard on secret societies. If, however, any of the readers of the *Cynosure*, because of recently unguarded references, honestly think that the Free Methodists of Utica are compromising their former position on this reform, I would simply say, you are mistaken.

M. H. KENDRICK, *Pastor*

AN EXPLANATION WHICH DOES NOT EXPLAIN.

What mistake is to be corrected?

1. Thursday evening, Oct. 12, before Bro. Kendrick had set foot in Utica, the official board of the Free Methodist church agreed, so far as they were concerned, to give the use of their house for the State convention.

2. Oct. 17, Brethren Owen and Kendrick wrote, as a committee, to inform me that the church was refused. The only reason given was the quarterly conference, which was appointed for the week after convention.

3. Personally neither of these brethren manifested sympathy with the convention. Bro. Owen said: "Why don't you go to your own church? We have done our share" etc. Bro. Kendrick wrote, Nov. 4, after having, without assigning a reason, refused to lead a sitting of the convention in devotional exercises: "I have not assumed and shall not assume a hostile attitude toward your work, unless further reasons develop."

4. No other brethren of the Free Methodist church withheld sympathy and encouragement so far as I am aware.

Such are facts which answer the question. It is a mere personal matter. The Free Methodist brethren in Utica and throughout New York as a body need fear no complaint. They are true, I believe, to God and the testimony of the church.

HENRY L. KELLOGG.

LODGES SUPERSEDING THE CHURCHES.

DORCHESTER, Mass., Nov. 23, 1893.

EDITOR CYNOSURE:—Though not a subscriber to your valuable weekly visitor, which reaches so many homes to instruct and cheer the inmates, I am a constant reader of it; very thankful that it is fulfilling its own important mission, and proving to be an inestimable blessing to a great number of people.

I have long watched the working of secret societies and marked their detrimental influence upon the cause of Christ. The change which has taken place in the lives of many who were formerly active, useful Christians, after uniting with the lodge, has been too great and unfavorable to leave any room for doubt or question. In my own ministry, converts baptized into the church have thereafter been drawn into some secret society—the Good Templars, for instance—and from that time their interest, means and time were divided, so that they were of far less use in the

church than before. Such, from the very nature of the case, must be the result in all like instances.

I am now pastor of a young church in a town of some five thousand inhabitants, in the vicinity of Boston. There are five churches in the place besides the Catholic and Salvtaton Army; seven religious organizations. There are three times that number of secret societies, and three lodge gatherings every week night of the year. When either one of these unholy institutions holds a public entertainment, makes a feast, or runs a "fair," it draws a crowd of people and secures a round sum of money. They are widely advertised and extensively patronized. But alas! in the midst of such surroundings and influences, how do the churches fare? Which have the larger following, receive the greater attention, and secure the most support? No one can be at a loss for an answer. Is it not a sad spectacle—most unfavorable to either the institutions of light or of darkness, when many more join the lodges than are gathered into the churches? Of course, or as a matter of fact, most of those who are members of both a church and a lodge count the lodge the most important, give it the preference when the interests of the two conflict, and attend the meetings of their lodge instead of those of the church to which they belong, when they both occur at the same time. The propagation of the Gospel of Christ encounters many serious difficulties in such a place; evangelistic work is done in the face of hindrances and opposing forces, and limited results follow. But little revival interest has been witnessed for many years; the churches appear to have small spiritual power for the accomplishment of their all-important mission—the extension of the kingdom of heaven, and making the Zion of God a beauty and praise in the community. It is very difficult to reach the people with the messages of the Gospel, especially the men.

The M. E. church has 350 members, and one of them told me that there were but two young men in it. One of the Congregational pastors is an Odd-fellow, who openly commends the secret orders, occasionally with sounding trumpet, invites his own lodge, the "Red Men," and those of like kin to attend his services in a body, when he expatiates upon the beauties of their crafts and the benefits of belonging to them. The fear is that he gives them very little Gospel teaching, nor warns them to flee from the wrath to come; little if any more than when he preaches upon "The Legends of Heart-Break Hill," and kindred subjects which are foreign to the Gospel of Christ. I recently gave him a tract which proved his order to be a Christless institution, asking him to read it and then tell me if it was true. He glanced at the heading and said: "No, it is not true." Since then he has not mentioned the subject to me, nor given me a chance to mention it to him.

Most of the lodges are strong and quite extensively patronized, as is true of the Red Men, who wield a wide influence, but it is feared not one favorable to Christianity or temperance. Recently they had a great gathering in the town, some twelve hundred being in the ranks as they paraded in the streets. It is said, and no doubt with truth, that the selection of the place was because these saloons were licensed, while in the other towns around there are no such accursed drunkard-making mills carried on and protected by legal authority. And such a time there was; profanity, drunkenness, fighting,—a grand debauch! Two places at least were extensively patronized—the saloons and the "lock-up." The former always has "room for more," for they can turn out their customers, well-finished, as fast as more come in. But it was not so with the cells that received their dismissed subjects—legitimate fruit of saloon tutlage; they were filled long before the supply was exhausted, and new quarters had to be improvised. A poor day indeed it was for the dupes of rum and greed; but a rich one for the heartless inhumans who robbed them of their money and made them drunken. One of them is reported to have boasted that his profits that day were seven hundred dollars! What secret orders are there which do not indulge in dissipation and consume a large quantity of liquor whenever they have a grand "blow-out" such as here described?

May the time soon come when secret societies, saloons and all of their kind shall give way to the good and the true.

D. B. GUNN.

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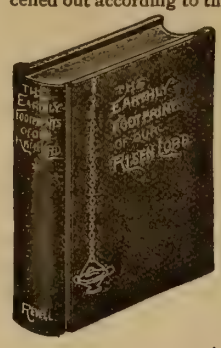

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LODGE NOTES.

A MASONIC "KICK."

Masonic exchanges from the West cite the fact that an innovation is in order, the holding of religious services in Masonic temples, under Masonic control, on Sunday evenings. Several of the Masonic journals emphatically pronounce against such acts, and *The Square and Compass* alligns itself promptly with them.

It has been to the glory and honor of Masonry that the question of religion and religious belief has never been permitted or tolerated in Masonry. Within the hallowed sanctuary dedicated to the great Jehovah, every Mason, be he prince or pauper, meets upon the level. An acknowledgment of his belief in the Great Architect of the Universe, his privilege to seek light and perfection, no question of creed or screed being a prerequisite aside from the mysteries of concordant degrees.

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We deprecate a unity of religious services with Masonry. They are incompatible. The innovators would recognize Sunday, the Lord's day, in the face of our Hebrew and Baptist brethren, who revere the seventh day, the Sabbath of divine origin. Under Masonic control such services would antagonize the Christian church. If the church-going members are desirous to attend services, according to their belief, they will attend and ignore the Masonic services, and very properly.

Masonry has, in the past, been a bone of contention in religious agitations, and has come again and again unscathed from the onslaught of its detractors. It is not Christianity, nor Judaism, nor Mohammedism, but Masonry, the tie that binds man to man, and requires naught to make it perfect.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, DECEMBER 21, 1893.

MASONIC PERSECUTION REBUKED.

The story of the persecution of Bro. and Sister Wolfe, publishers of *John-Three-Sixteen* at Gwenndale, Indian Territory, for exposing Masonry and the "ways that are dark and the tricks that are vain" which distinguish the "mystic tie," was given to the readers of the *Cynosure* several months ago. Briefly recalled, it is as follows: While Bro. and Sister Wolfe's paper is set up in their own printing office by willing hands, they were obliged to hire their press-work done at an office owned by a Freemason. The attention of the latter having been called to an exposure of Masonry in the paper, while going through the press, the representative of Hiram Abiff not only refused to print any more copies, but destroyed those that had just been printed. This affair cost Bro. and Sister Wolfe a vexatious delay and much trouble before they were enabled to issue their paper. A new printer was finally secured, and since then *John-Three-Sixteen* has been regularly sent to its patrons. A movement is also on foot to provide for Bro. and Sister Wolfe a press of their own.

Bro. and Sister Wolfe also control an orphanage for Indian children and youth, and to the best of their ability are bringing up these waifs in the fear and admonition of the Lord, and training them in habits of industry and sobriety. Among the products of their orphanage is corn-meal, raised and ground by the inmates, put into bags and sold to dealers. After the trouble about printing *John-Three-Sixteen*, some of the "benevolent" Masonic grocers refused to buy the meal put up in bags bearing the labels of the orphanage, thus establishing a practical boycott against the Wolfes.

Nor was this all. The *Chieftain*, a newspaper printed at Vinita, I. T., controlled by Masons, has been very severe in its abuse of the Wolfes. In a recent letter to this office, Bro. Wolfe relates an interesting incident in this connection, as follows:

"The last article they had in the *Chieftain*, was so outrageously malicious, and so false, that Mrs. Wolfe and her good mother went in and interviewed the editor and publisher; and finally, before leaving their sanctum, knelt down in prayer for them. Milford (the publisher) ran out of the room, and the other (the hireling editor) had to remain. If ever a pair of harpies had to take a good old-fashioned lecturing, they had to, and strictly from a Christian standpoint, too. Mrs. Wolfe's father had been a leading Mason—he died some ten years ago—and she and her mother got a heavy leverage on the gentleman by insisting that they had wronged a Master Mason's wife and daughter by slandering them. Mrs. W. and her mother have not the least bit of use for Masonry, they having experienced much of the evils of the lodge in the past."

Certainly, it was a timely and fitting rebuke, as well as an ingenious one. Masonry is best fought with its own weapons.

DESTRUCTION, NOT MITIGATION.

The works of Satan are not to be mitigated but destroyed.

A recent writer, in speaking of the triumphs of Christianity, says that it has done much, and is designed to do more, for the mitigation of the horrors of war.

Fifty years ago it was proposed to publish a tract on the abuses of American slavery. It was held that if these abuses could be eliminated, the condition of the slave would be greatly improved.

Much has been written, of late years, about purifying the theatre, and perhaps it is not as corrupt as it has been in the past.

To our objections to Freemasonry and the whole lodge system, the most constant reply is, that there are doubtless many bad lodge-members, and that if the lodges would be more careful in the selection of their material, and in the conduct of their affairs, the general conditions of society would be improved.

Dr. Rainsford and some others, when pressed with the evils of the drink-traffic, propose to take it under the wing of the church, and so mitigate its abominations.

Away with such nonsense! Christ came not to mitigate, but "to *destroy* the works of the devil." For, though it is true that the progress of Christianity has done so much to diminish the horrors of war, so that now in civilized lands we no longer torture prisoners, nor sell them as slaves, yet war exists, and is countenanced and practiced by men who call themselves Christians. War is the work of Satan. We daily pray, "Thy kingdom come," and in that kingdom there can be manifestly no war, no slavery, no theaters, no lodges and no saloons. Any concession to the rightful existence of any of these practices, and any support, direct or indirect, that we may give them, is a manifest inconsistency with our prayers and our hopes. If we would be one with Christ, we must *hate sin and seek to destroy it.*

THE LAWLESS ONE.

The extensive prevalence of crime, and especially of mob violence—an example of which was the recent dragging from a court of justice of a criminal in Iowa, and hanging him to the railing of the stairway that led to the court-room—shows that no section of our land has any special preeminence, and that our entire nation, if not the entire world, is approaching the condition described by the apostle in Paul's second epistle to the Thessalonians, in which he says, "For the mystery of lawlessness doth already work..... And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 2 Thess. 2: 7, 8, Revised Version.

"The lawless one" is Satan, and this spirit of lawlessness is the manifestation of his power. There is but one consoling fact, namely, that his time is short; for he who was manifested that he might destroy the works of the devil will surely bring to naught all his devices. Meantime, the workers of lawlessness, whom Satan is using to execute his desires, are assuredly bringing on themselves, and on the nation, the indignation of the Almighty.

No political changes afford any good ground for a hope of improvement. Nothing but the power of God can avail. Were it not that this general condition of our country and of the world is in fulfillment of prophecy—a prophecy of the day of darkness that is to precede the millennial glory—we should be utterly cast down. Let us rather "lift up our heads," "for your redemption draweth nigh." Luke 21: 28.

"THE DECEIVABLENESS OF UNRIGHTEOUSNESS."

One of the characteristics of "the lawless one" is, that his "coming is with all deceit of unrighteousness for them that are perishing." (2 Thess. 2: 10.—Rev. Ver.) Our Saviour, too, in speaking of the dangers of the last days, said that false influences should prevail, so that, "if it were possible, they shall deceive the very elect." (Matt. 24: 24.) Probably there is no form of deception more widespread and injurious than that which comes through the secret lodge system. Satan comes, as of old, like an angel of light. As he deceived our first parents by appealing to their love of knowledge, a principle most commendable in itself, so now he appeals to the philanthropy and love of temperance to persuade people to join the secret temperance orders. He appeals to love of country, comradeship, and "the memories of the war," to get men into the G. A. R. Then he puts on an air of great horror of Romanism, concern for our religious liberty, and regard for our free school system, and so induces good people to unite with the A. P. A., whose very name is a deceit. The Christians thus drawn into these associations, though they may not be otherwise injured, have at least consented to cease all opposition to other and more malignant forms of lodgery.

Then there is a host of secret orders that have for their professed objects mutual insurance, good fellowship, and aid to each other.

Others have a marked religious element, and appeal strongly to man's devotional nature and his hope for a happy immortality.

In all these forms of secretism there is uniformly a tempting bait, an appeal to some praiseworthy object, which lures but to destroy, and, in the end, tends to subvert, rather than promote, the declared purpose. For, manifestly, the only real power that can lift man from the degradation of intemperance, reform society, make people patriotic in the best sense of the word, secure to them true brotherly love, save our nation from the corrupting and despotic influences of Romanism, and inspire us with true reverence for God and well-grounded hopes of heaven, is the Gospel of Christ.

Nor are any of these devices of Satan to be regarded as stepping-stones to Christianity. The Gospel plan needs no stepping-stones, nor does it *admit* of any. It knows naught of an intermediate state between faith and unbelief. It invites all men to come at once to Christ. All that is preliminary is sinful, for "whatsoever is not of faith is sin." Then, too, we have no right to seek the promotion of a good cause by unrighteous methods; for though God may overrule the acts of wicked men to promote his glory, yet the nature and tendency of all sinful means is to bring about evil ends. "The wrath of man worketh not the righteousness of God."

Organized secrecy is not one of the divinely-appointed methods of promoting holy purposes. Especially are falsehood and hypocrisy, which are the legitimate fruit of the secret lodge system, destructive both of individual character and the public good.

The A. P. A. has, through its agents, invented, told, and caused to be believed, some malicious slanders about the Roman Catholics, which, in the long run, will do far more to injure the men who have told them than those against whom they were told. The blessing of God cannot rest on such endeavors, and Christians do well to remember that all such devices of Satan are a part of that "cunning craftiness whereby they lie in wait to deceive." (Eph. 4: 14.)

NOTES AND NEWS FROM BUSINESS LETTERS.

"I feel greatly encouraged in the progress of the reform (opposition to the secret lodge empire) out here, by the efficient labors of Bro. P. B. Williams."—*S. M. Neff, Conconully, Wash.*

"The *Christian Cynosure* has been a welcome visitor to our reading-room. It was read by our students with much interest and appreciation."—*Librarian Northwestern College, at Naperville, Ill.*

"Our little Church of Christ in Everett, at its regular weekly meeting this evening, was edified by the account, in this week's *Cynosure*, of Stephen Merritt's faithful testimony concerning lodge-religion, which I had read. They voted to send $2 out of their deep poverty for use in the work of the *Cynosure*."—*Wm. F. Davis, Mt. Washington, Chelsea, Mass., Dec. 8.*

"Long may the *Cynosure* live to oppose the lodge system and the corruptions flowing therefrom, and thereby be a blessing to our sin-cursed world. Such papers as faithfully antagonize the sins of our age of the world are the ones that Christian people should sustain and zealously encourage by their financial support."—*Rev. Evans Thompson, Senecaville, Ohio.*

"I can hardly do without your paper..... Times are very hard here. I have a large field, and am all alone in the advocacy of non-secrecy. As a consequence I have but few friends to hold up my hands in support of the stand I have taken. But thanks be to God, I have come nearer to the Friend of all friends, and the light I now have is satisfactory to the soul; it cometh from above, through the Son of God. I need no little tallow-dips. I have broken the cable-tow—I have liberty in Christ."—(*Rev.*) *A. W. Austin, Rosston, Tex.*

—The trial of Prendergast, for the murder of Mayor Harrison, is in progress.

—We expected to receive the program of the New England Association's convention for this issue, but it failed to reach us. We are, however, promised Miss Flagg's report at an early date. It will be looked for with interest.

—The *Gospel Banner*, the organ of the Mennonite Brethren in Christ, published at Berlin, Ont., and edited by Eld. Hallman, says of the

Cynosure that "it is always straight on the questions of reform. It is an able advocate of the anti-secrecy question. Ministers especially, and all others who are troubled with secret societies, should subscribe for it." Thanks for these kind words. Eld. Hallman, himself an unflinching reformer, knows the value of such a paper as a helper in his work.

—By a special message to Congress, last Monday, President Cleveland transfers to that body, for settlement, the troublesome Hawaii affair. Late news from the island shows that the provisional government is prepared to contest the restoration of the queen by force of arms, if necessary, although it is admitted, in some quarters, that annexation to the United States is at present impracticable. Congress should relieve our government from any undue interference in this attempt to wrong a peaceable sovereignty.

—The antagonism between the Roman Catholic authorities and the anti-Catholic secret orders of the United American Mechanics and the A. P. A., at Orange, New Jersey, has resulted in an open denunciation by the Catholic members of those societies, who are called "ignorant blatherskites" and similar names. The Catholics also print the oath of the A. P. A. (recently published in the *Cynosure*), and have ordered a boycott of its members. A bitter sectional strife prevails in that community, which may result in serious hostilities.

—A brother writes to know whether Odd-fellowship rejects Christ from its religious teachings and worship, and whether it eliminates his name from its Scripture quotations. We answer that the name of Christ is omitted in all the authorized forms of prayer. By the authority of the Sovereign Grand Lodge, "Christianity is a *sect*," and it is "unlawful to make prominent reference to it in lodge work." In the edition of Grosh's Manual of Odd-fellowship, 1869, the name of Christ is eliminated from Heb. 11:26. In later editions the entire quotation is changed; *but nowhere can Christ be found.*

—The New York *Voice*, speaking of the recent action of the Minnesota Grand Lodge of Knights of Pythias in voting to bar liquor-dealers from admittance to their order, grows facetious: "We don't know whether the liquor-dealers are excluded on moral grounds or social grounds, but if on moral grounds the action is a piece of Pecksniffian hypocrisy. So long as the Knights of Pythias is composed chiefly of those who vote to sustain and protect the business by law and to receive part of the profits into the public treasury, they have no moral right to turn up their noses at the man behind the bar. They are silent partners, and they ought to get out of the business themselves before they run down their partners." Precisely so.

—The series of International Sunday-school lessons for 1894, the first of which will appear in next week's issue of the *Cynosure*, embraces Old Testament history (Genesis 1 to Exodus 14), and the life of our Lord from the four Gospels. Those for 1895, comprise a continuation of the life of Jesus from the four Gospels, concluding with studies in the Old Testament (Exodus to 1 Samuel). The selection of these lessons by the committee had a two-fold object: 1. To exalt God's Word and to unite all Christians in all parts of the world in the study of the same passages of the Bible. 2. To present a scheme of lessons fitted for general Sunday-school work for all, without note or comment, leaving it to others to explain, expound and illustrate.

—As we go to press on Tuesday morning, Chicago is in the throes of a municipal election—the choice of a mayor to fill the unexpired term of Carter H. Harrison, deceased. John P. Hopkins, the Democratic candidate, is reported to be a member of the murderous secret order of the Clan-na-Gael (camp 41), and does belong to the Catholic Order of Foresters, the Catholic Columbus club, and the Catholic Knights of America. George B. Swift, candidate of the Republicans, is notoriously the friend of Roman Catholics, although he would probably deny the charge. From what we can learn, there is also an A. P. A. ticket in the field, which may develop unexpected strength in the returns, since this order, like the Jesuits, does not go about the streets heralding its purposes before the battle. It seems impossible to elect a public officer in Chicago who is not prejudiced by partisanship or sectarianism. For years the writer, in voting for city rulers, has been obliged to follow the old adage—"Of two evils choose the least," because no good men ever were running—and that is the experience of every fair-minded, honorable voter in Chicago.

—Among the measures that are likely to occupy much time and discussion in Congress, after the holiday recess, are bills for the admission to Statehood of Arizona, Utah, and New Mexico. The principal motive appears to have its origin in partisan politics, and Congress will do well to go slow in pressing this matter. In New Mexico, particularly, where the people are mostly of Mexican character and habits and speak the Spanish language, it is doubtful whether their accession would be desirable; and as for Utah, the polygamous element will require strong national restriction to keep it within bounds in a self-governing commonwealth. To annex Utah to the State of Nevada, as proposed, would be far better, and tend to avert several disagreeable contingencies.

—The Bloomington (Ind.) *World*, on the 7th inst, issued a fine anniversary number of twenty-four pages, in which the principal men and institutions of the city receive special attention, illustrated with portraits. Among others we observe the genial countenance of Rev. M. A. Gault, who is now pastor of the Covenanter church of Bloomington. The following sketch of his career, from the same paper, we doubt not, will be read with interest: "Rev. M. A. Gault was born May 5, 1845, in Colraine, Ireland, and is the second son in a family of four boys. The oldest son is a lawyer in Chicago, the third is a farmer in Iowa, and the youngest is a pastor in Mansfield, Ohio. The subject of this sketch received his early education at Waukesha, Wis. He graduated at Monmouth College in 1870, and from the Allegheny Theological Seminary in '74. He was pastor in Iowa for eight years, and for ten years his time was wholly occupied as secretary of the National Reform Association. Last year he was president of the National Christian Association opposed to secret societies, during which time he labored in the States of Nebraska, Iowa, Wisconsin and Illinois. He is an uncompromising foe to all kinds of secret orders. Last June he became the pastor of the Covenanter church of Bloomington, where he hopes to labor during the remainder of his life."

—Some time ago we learned, with deep regret, of the untimely death of Pres. J. C. Price, of Lincoln College, at Salisbury, N. C. He was, perhaps, the most eminent of colored orators. We recall one of his inimitable anecdotes, which well illustrates the folly of excessive care not to offend those to whom we are religious teachers. In a certain town in North Carolina, there was a church that had just secured the services of a new minister, and was exceeding anxious that he should please the people. They told him that there was a leading family in their community, named Ransom, on whom they were greatly dependent for financial support. They wished, therefore, that he would be very careful not to offend them. So, on the first day he was to preach, he waited long for the distinguished family to seat themselves in their usual places. Then he proceeded to begin the services with the familiar hymn:

> Blow ye the trumpet, blow,
> The gladly solemn sound;
> Let all the nations know,
> To earth's remotest bound,
> The year of jubilee has come,
> Return, ye ransomed sinners, home.

To his great surprise, the Ransom family all arose and left. To be *called sinners and sent home* was more than they could endure. Moral: "He that hath my word, let him speak my word faithfully," whether men will bear or forbear it.

—Fong Loy, a Chinese laundry-man at Pittsburgh, Pa., was recently found hanging by the neck and dead. At first it was surmised that as a Highbinder, or Mason, he had fallen a victim to lodge malice, but evidence showed that he did not belong to that murderous fraternity. Some testimony indicated that he was a suicide; but another theory was that he had greatly angered his countrymen by refusing to join the Highbinders, and that they had killed him for that reason. In this respect the Highbinders' lodge appears to be more despicable than Freemasonry, which does not "Masonically dispose" of those who refuse to pollute their consciences with its horrible obligations, but reserves its malice for its recalcitrant brethren.

—It is not enough for "believers" to accept Christ as their Saviour and consider themselves saved, unless they are willing to put away the sins which so easily beset them before confessing Christ. A missionary in Central Africa tells the story of two of the native chief men who had long listened to the Gospel of Christ and had mentally received its truths. They came to visit the missionary and announced themselves as believers; "but," says the missionary, "I knew too well that they knew but little concerning a change of heart from their own actual experience." In the course of the conversation he was constrained to ask how many wives each had, and how many slaves. Were they going to continue buying slaves? How about the "beer-drinks" and all the ceremonies connected with them? How about consulting the fetich doctors, etc.? "Well," he adds, "the result was about the same as with the young man in Luke 18: 23. The old men went away 'very sorrowful,' for they had many wives and slaves, their old-time superstitions were ingrained in their very being, and their souls dearly loved their tribal customs." They were not converted. What a warning!

REFORM NEWS (*Continued from 5th page.*)

step the bounds of the church in claiming to prepare men for "the grand lodge above." It is inimical to the church, because it is Christless and robs the church of its male members.

He proved Masonry to be no more benevolent than an insurance company.

The address was considered by the audience as a masterpiece of thoroughness in force and logic. Rendered in a kindly spirit, it created a profound impression. Serious and earnest in style, it had marked advantage over the Mason's speech, which was characterized by rude jokes, ludicrous comparisons, and sophistry to conceal and not reveal; a vain attempt to attack, with sarcasm and jesting, what was proof against fair argument.

The address of Rev. Mr. Acheson has had a powerful effect upon the many young men who heard it.

GUTHRIE.

FROM REV. WILLIAM FENTON.

ST. PAUL, Minn., Dec. 15, 1893.

DEAR CYNOSURE:—After twenty years' study of Freemasonry, I will say that if Freemasons are not "crucifying to themselves the Son of God afresh, and putting him to an open shame," then that sin never has been, and never can be, committed. And if Jonathan Blanchard said in his heart concerning the Freemasons that call themselves ministers of Christ and Christians, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" he was in that thought Christ-like and worthy of the black-mail of Masonic publications and the ostracism of a denomination that plays the harlot with Freemasonry. Even so Christ Jesus is worthy of the malignant hate of Satan as manifested by the Masonic claim that his resurrection was a legend and that inferior to the scandalous Masonic lie about the Bible, wherein Freemasonry teaches resurrection and immortality by the assertion that Hiram, the architect of King Solomon's temple, was raised from the grave by King Solomon.

I write this as a tribute of respect to the late Rev. Jonathan Blanchard and to the honor of our Lord and Saviour Jesus Christ.

WILLIAM FENTON.

THE CHRISTIAN CYNOSURE offers to either an old or new subscriber, until the 1st of February, 1894, any book for sale by the National Christian Association at 25 per cent discount from retail rates, when ordered in connection with a yearly or six months' subscription to the *Cynosure*.

A special offer is made of the *Christian Cynosure*, one year, and "BETWEEN TWO OPINIONS," by Miss E. E. Flagg, 389 pages, cloth, price $1. The two, worth $2.50, will be sent for only $1.75 and four 2-cent stamps to pay postage on the book.

THE HOME.

THE GREATEST.

I hold him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears the burden well, and lives.

Great may be he who can command,
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

—*Adelaide Anna Proctor.*

SANCTITY OF THE HUMAN BODY.

We shall never have that Christian character that the world needs till we recognize the sanctity of the human body.

The great controlling thought of God seems to have been man-building, since everything on earth and in heaven is adapted to building up the physical and mental man, while at the same time God has made ample provision for the development of the complete and perfect spiritual man. Manhood is so glorious in the sight of God that he became a man and dwelt among us to give us a pattern of the perfect man.

God's first man started well. We are told that he was made in the image and likeness of God. Sin came into the world, and the image and likeness were defaced and destroyed. Christ came to teach us how it might be restored. When you believe in Christ and accept him as your Saviour he sets to work to bring you back to the condition which God designed for you. When the Holy Ghost removes the curtain from the future he shows us the image and likeness perfectly restored. Spiritual sin wrought out spiritual and physical death. When spiritual life is restored physical health will also be restored. God's salvation is a complete salvation. He will not let the devil glory over a scrap of victory. The battle with sin is not to be a compromise or a drawn battle, but a complete victory. Christ will destroy the works of the devil in my body as well as my soul.

The body is very important; we cannot get rid of it either here or hereafter; and when we have accepted Christ our bodies belong to him, for they are "bought with a price." They are not ours to do as we please with them, but they are Christ's, and become the members of his body, the temples of the Holy Ghost. The temple, to the ancient Jew, was a very sacred place. Its chief characteristic was its purity. Everything about it must be pure and the sacrifices offered upon its altars must be without blemish of any sort. Jesus came to the temple and found them buying and selling, and using it for unlawful purposes, and he drove them out with great indignation; and we are told in regard to these living temples of the Holy Ghost, "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple we are." The Holy Ghost claims our bodies as a living sacrifice. Every man is presenting his body as a sacrifice somewhere, to mammon, to Bacchus, to lust, to fashion; but we are implored to present our "bodies a living sacrifice, holy, acceptable to God," because this is a reasonable service.

The call to Christians is imperative to a complete separation from the world to holiness, and they are to be judged at the last for the things done in this mortal body, whether good or bad. We get mixed, sometimes, in our thought about these things; we think we must take care of the soul, but we may do as we like with our bodies. We think the body is for ourselves, for our business or pleasure; but the body is for God, and God for the body. The chain that binds us to God binds our bodies as well as our souls. How careful Christians ought to be about the prenatal and postnatal influence which they give to their children; that they do not give them bodies so handicapped that they will be worsted in every battle of life.

When a man comes to realize that his body is a member of Christ's body, he does not pour whisky down his throat, or take Christ's body into a saloon. He is very careful what he looks on with Christ's eyes, or listens to, or speaks, or sings.

What shall I do with this body? Keep it pure—a temple for the Holy Ghost. Do only what you feel Christ would want to have done with his body. "Yield your members servants to righteousness and true holiness." Do not dare to use it in any way out of harmony with the thought and purpose of God. Let your light so shine that men and women will grasp this vital truth and get sanctified bodies.—*Anonymous.*

TEMPTATION IN THE HOME.

Once when my field of labor in this Gospel temperance work was in one of the interior towns of one of the Middle States, I met on the principal avenue a young female, a former pupil in the Sunday-school in a distant village. A moment's conversation showed how the cruel vulture had done its ghoulish work. I prayed that I might be able to turn her wayward feet. The purity of blessed childhood's days and scenes, associations sweet and sacred, hallowed memories, early playmates—all, all, were presented in the brilliant color of hope and trust. A mist filled her eyes.

"Come, I'll take you home. In less than a day we will be there. How glad your parents will be to see you! Surely you do not forget the love of father and mother, and you want to see them again, don't you, Mary?"

Straightening herself up to her full height, her face white, her form rigid and strained, in a voice whose tone conveyed hate, mingled with utter despair, she answered; "Yes, I do remember them. They taught me to drink wine at the family board. I was told to 'drink it like a lady.' Under its influence the bottle drained, brain reeled, the world was torn from under my feet, the sky became all brass. To-day I am eating the ashes of the apples of the Dead Sea. There is nothing left worth living for. I can't fight against the odds much longer. Every hand pushes me nearer the bottom; then comes the end. Some day I must stand at the bar of God, and I tell you I shall be a true witness against those who taught me to 'drink wine like a lady.'" Father, mother, what answer? For there will come a time when that question will be asked, and must be answered.—*Unknown Author.*

SOMETHING TRUE ABOUT FRIENDLY NEIGHBORS.

It was a good many years ago, before ever a steamer ploughed its way up the largest river in Maine, that my father took his family and built a home in the woods, near Mat-a-wam-keg.

The Penobscot Indians were our nearest neighbors. They built their huts of hemlock bark in the forest in sight of our clearing. Friendly and neighborly they were. No terror thrilled our childish hearts at the sound of their midnight songs. We peeped slyly into the low, fan-shaped door of their wigwams, and now and then had a sail on the river in their birch bark canoes.

My father preached sometimes in the villages on the islands, and the Indians knew that he was called a "Quaker" or "Friend" by white settlers. It was well known, too, that he carried no firearms. He would not shoot so much as deer that often drank at the brook where he watered the cows.

Strangers wondered that my mother should allow a "squaw" to come in her kitchen and borrow a tiny pail of molasses, or a small quantity of flour, with which to bake a breakfast in the ashes of the lodge fire. But mother always shared, even though her own supply was often small.

At times, some Indians in need would come in the night, and creeping close up to the window, cry, "Mr. Friend, Mr. Quaker, give us matches; give us bread."

Hospitable themselves, and generous to a fault, they never dreamed of asking too much, nor did my parents ever complain.

One time in mid-winter my father was called twenty miles away to attend a funeral, and my mother went with him. The morning was bright, but before night there came a dreadful storm. The snow drifted over everything, and the roads were impassable. Our parents were snowed in at Molunkus, and we children were snowed under at home. But there was wood in the shed, and potatoes in the cellar, and flour in the barrel. The first day we were happy, the second day we were lonesome, and the third day we were impatient.

Just at nightfall an Indian voice outside called out, "Little Friends, little Quakers, open door."

We did open the door, and in tumbled a big drift of snow. Then appeared two Indians on snowshoes, who carried, one, a haunch of freshly-killed bear meat, and the other a venison ham. Game was plenty then; and knowing we were little prisoners behind icy bars, these red-skinned neighbors of ours had remembered us.

No smoking roast since then has tasted half so luscious as did that slice of bear steak broiled on the coals at the great open fire; though I have heard many people declare that "bear is poor eating."

When our parents returned, and we told our story, my father said to mother, "Thee sees we have good neighbors. The Lord takes care of his children."—*Our Little Men and Women.*

A TENDER TRIBUTE.

The following beautiful sketch is from the pen of one of our "Youth and Beauty" band—a loving tribute to her dear old grandmother that will glow in many hearts:

In some far-away lands the twilight lingers longer than with us; the evening glow pauses upon the hill-tops, lies lovingly upon sea and shore, fades slowly and is lost in star-lit night. So it has been ordained that some lives should pass into long twilight; into sunset beauty that softened and mellowed with a touch of the divine all things it shone upon. Did you chance to see her at her window—our grandmother? It faced the western sky, and she could see the river's sweep, the willows on the other side dipping their feet in its waters, the yellow cornfields stretching to the broken line of trees, with the gold and crimson evening over all. In these quiet times her hands, those helpful hands, lay folded in her lap, the glasses were under her white cap, and she rested there in the radiance. Her dear old face, that passing years had touched so gently, was transfigured as she watched. Watched the fading light alone? I think not. Often for her the gates of the new Jerusalem must have been in those clouds of glory, and her heart have been full of the joy she looked for.

Sometimes I think she saw upon the river's bank a tiny girl, who went to school and learned to weave and work, and heard of Indian cruelty and border war and knew the hardy healthful life of simple folk. And then there was the brown-eyed maiden, scarcely grown, who early found her love and with him started forth upon the long journey. They "clambed the hill thegither," most times in sunshine, sometimes in the shade. Many children came to bless their home; the narrow walls grew always wider. The stranger came to tarry for a day and lingered on for years. The helpless, the feeble, were welcome there. Young folks filled the house with laughter. The room where she stayed was always the heart of the household, and a great heart it was. The servants came to Old Miss for comfort and for care. Did her sympathy and patience never fail? Was there a store sufficient for all the demands upon it? If it failed none ever knew. There was small time for work outside the wide home-circle; who will say the influence was less great and less far-reaching? The years passed on and crowned her sweet face with white roses; the golden wedding came and went.

Then there came a dark shade in the gathering twilight; she was alone and the night came on so slowly in her loneliness. Her room was bright with the sunshine and all that loving hands could offer. A worn old Bible, black, covered with big print, lay always on her table. Oftenest she read His words, the Psalms, and the vision from Patmos. It was grandmother's room and we loved her and loved to gather by her fireside; but I think we did not know that God had left with us one of his own until the big chair was empty and the blessed presence had passed into a blessed memory.

The resurrection song was in the air when the long twilight for her had ended and she lay in eternal sunshine. A rare and wondrous legacy did she bequeath to us to whom was given to know and love her. An ideal she gave us. A

star is set in our firmament to guide us ever upward. It is an ideal of unselfish, beautiful womanhood, of trusting, simple faith, of high hope and patient endeavor. God help us to move toward the star, to keep always in our hearts its golden gleaming.—*Words and Works.*

THOUGHTS FOR THE THOUGHTFUL.

I wasted time, and now doth time waste me.—*Shakespeare.*

Where there is shame there may in time be virtue.—*Johnson.*

What we know is but little; what we do not know is immense.—*La Place.*

Even in war moral power is to physical as three parts out of four.—*Napoleon.*

You cannot dream yourself into a character; you must hammer and forge yourself into one.—*J. A. Froude.*

Where there is much pretension, much has been borrowed; nature never pretends—*Lavater.*

Wise men never sit and wail their loss, but cheerily seek how to redress their harms.—*Shakespeare.*

Nobody is exceedingly wicked all at once. The devil is too cunning to startle men.—*Bishop Wilson.*

I never knew any one interfere with other people's disputes but that he heartily repented of it.—*Lord Carlisle.*

The temperate are the most truly luxurious. By abstaining from most things it is surprising how many things we enjoy.—*Simms.*

He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another man's goods than his own.—*Bacon.*

If God hath made this world so fair, where sin and death abound, how beautiful beyond compare will paradise be found!—*Montgomery.*

Physicians mend or end us; but though in health we sneer, when sick we call them to attend us, without the least propensity to jeer.—*Byron.*

Bad temper is its own scourge. Few things are more bitter than to feel bitter. A man's venem poisons himself more than his victim.—*Charles Buxton.*

I could never divide myself from any man upon the difference of opinion, or be angry with his judgment for not agreeing in that from which, within a few days, I might dissent myself.—*Sir Thomas Browne.*

Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not a single action, but a course.—*South.*

Promptitude is not only a duty, but is also a part of good manners; it is favorable to fortune, reputation, influence, and usefulness; a little attention and energy will form the habit, so as to make it easy and delightful.—*C. Simmons.*

I have been more and more convinced, the more I think of it, that, in general, pride is at the bottom of all great mistakes. All the other passions do occasional good; but whenever pride puts in its word, everything goes wrong; and what it might really be desirable to do, quietly and innocently, it is mortally dangerous to do proudly.—*Ruskin.*

The father and mother of an unnoticed family, who, in their seclusion, awaken the mind of one child to the idea and love of goodness, who awaken in him a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway.—*Channing.*

WHO WAS THE GENTLEMAN?

One cold winter day an Italian stood at a street corner grinding from his organ some doleful music. A group of children, large and small, were gathered around him. Among them were several good-sized boys, who seemed disposed to make sport of the organist. One of them said to the others, "Boys, I'm going to hit the old fellow's hat." In a moment he had a snowball in his hand, and he threw it so violently that it knocked the Italian's hat off, and it fell in the gutter.

What do you suppose the organ-grinder did? Strike the boy, knock him down, shake his fist at him, curse him, swear at him? Some men would have done this after being treated in that way. But he did nothing of the sort. He stooped down and picked up his hat, knocked the snow from it, and put it on his head. He then turned to the rude boy, bowed gracefully, and said, "Now I'll play you a tune to make you merry." Who was the gentleman, the boy or the Italian?—*Ram's Horn.*

ANSWERED.

I thought to find some healing clime
For her I loved; she found that shore
That city whose inhabitants
Are sick and sorrowful no more.

I asked for human love for her;
The loving knew how best to still
The infinite yearning of a heart
Which but infinity could fill.

Such sweet communion had been ours,
I prayed that it might never end;
My prayer is more than answered; now,
I have an angel for my friend.

I wished for perfect peace to soothe
The troubled anguish of her breast;
And, numbered with the loved and called,
She entered on untroubled rest.

Life was so fair a thing to her,
I wept and pleaded for its stay;
My wish was granted me, for lo!
She hath eternal life to-day.

—*Phoebe Cary.*

TEMPERANCE.

THE BOTTOMLESS JUG.

I saw it hanging up in the kitchen of a thrifty, healthy, sturdy farmer in Oxford county, Me.—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for with its bottom knocked out," he said. "My wife, perhaps, can tell you the story better than I can; but she is bashful, and I ain't, so I'll tell it.

"My father owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a cautious trader and a good calculator; and, as men were accounted in his day and generation, he was the youngest boy; and when the old man was ready to go, and knew it, the others agreed that since I had staid at home and taken care of the old folks, the farm should be mine, and to me it was willed. I had been married then three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for fifteen hundred dollars. I had never thought of it before. I said to Mollie, my wife:

"'Mollie, look here. Here, father's had this farm for years, with all its magnificent timber, and his six boys, as they grew up, equal to so many men, to help him; and he worked hard, worked early and late, and you look at it! A mortgage of fifteen hundred dollars! What can I do?'

"And I went to the jug—it had a bottom to it then—and took a good stiff drink of something much stronger than water.

"I noticed a curious look on the face of my wife just then, for I supposed she was thinking of what I had been talking about, and so she was, for she said:

"'Charles, I have thought of this a great deal, and I have thought of a way in which I believe I can clear this mortgage off before five years are ended.'

"Says I, 'Mollie, tell me how you'll do it.'

"She thought for awhile, and then said, with a funny twinkle in her blue eyes—says she:

"'Charley, you must promise me this, and promise me solemnly and sacredly. Promise me that you will never bring home for the purpose of drinking for a beverage, at any time, any more spirits than you can bring in that old jug—the jug your father has used ever since I knew him, and you have used since he was done with it.'

"Well, I knew father used once in awhile, especially in haying time and in winter when we were at work in the woods, to get an old gallon jug filled; so I thought that she meant that I should never buy more than two quarts at a time. I thought it over, and after a little while told her that I would agree to it.

"'Now mind,' said she, 'you are never to bring home any more spirits than you can bring in that identical jug.'

"And before I went to bed that night I took the last pull at that jug.

"'We'll have the old brown jug filled to-morrow.'

"And then I went off to bed. And I have remembered ever since that I went to bed that night as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have.

"Well, I got up the next morning and did my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think that my appetite had begun to fail. However, I ate breakfast, and then went out and hitched up the old mare; for to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I hitched up and came in for the jug. I went for it in the old cupboard and took it out and—

"Did you ever break through the thin ice on a snapping cold day, and find yourself over your head in freezing water? Because that is the way I felt at that moment. The jug was there, but the bottom was gone. Mollie had taken a sharp chisel and hammer, and with a skill that might have done credit to a master workman, she had clipped the bottom clean out of the jug; and then she burst out. She spoke—oh! I had never heard anything like it! No, nor have I heard anything like it since. She said:

"'Charles, that's where the mortgage on the farm came from! It was brought home in that jug—two quarts at a time! And there's where your white, clean skin and your clear eyes are going. And in that jug, my husband, your appetite is going, also. Oh, let it be as it is, dear heart! And remember your promise!'

"And then she threw her arms around my neck and burst into tears, She could speak no more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. Sitting on a bench outside the door, I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made was to pay a bill held against him by the man who had filled this jug for years! Yes, I saw it as it passed before me—a flittering picture of rum! rum!—debt! debt! debt! And, in the end, death. And I returned to my Mollie, and, giving her a kiss, said:

"'Mollie, my own, I'll keep the promise! I will, so help me heaven!' And I have kept it. In less than five years, as Mollie had said, the mortgage was cleared off; and now we have a few hundreds at interest. There hangs the old jug—just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage which the bottomless jug wouldn't hold.

"Dear old jug! We mean to keep it and hand it down to our children for the lesson it can give them—a lesson of life—of a life happy, peaceful, prosperous and blessed!"

And, as he ceased speaking, his wife, with her arms drawn tenderly around the neck of her youngest boy, murmured a fervent "Amen."—*Selected.*

PROHIBITION NOT DEAD IN IOWA.

The Iowa prohibitory law will not be repealed or seriously modified. The State Senate stands 32 Republican and 18 Democratic, and the House 76 to 79 Republican and 21 to 24 Democratic. At least 54 Republicans in the lower House are prohibitionists who have not bowed the knee to Beer, and are pledged in one way or another to stand by our law and resist license in any guise. Fifteen probably are anti-Prohibitionists, and several are doubtful. It is probable, therefore, that the Prohibitionists will have a majority of from 5 to 8 over the antis, Republican and Democratic combined, in the lower House. The tidal wave which swept so many Republicans into the Legislature and the Citizens' Prohibition Movement which secured pledges from so many of them and braced up the party generally on prohibition, have saved the law for two years longer, though the danger is not yet wholly past. A desperate effort will be made by the party managers to carry out the pledge of the 13th plank to the whisky towns and counties, and some minor modifications

may get through the Legislature, but the friends of the law are assured that it will not be seriously impaired. With a much weakened public sentiment in the State we scarcely dare hope for improvement in the law, though it is greatly to be desired.—*John C. Scott, in the Christian Instructor.*

BIBLE LESSON.

FOURTH QUARTER—QUARTERLY REVIEW.

LESSON XIV.—SUBJECT:—Studies in the Epistles.—December 31, 1893.

GOLDEN TEXT.—The grace of our Lord Jesus Christ be with you all. Amen.—Rev. 21: 22.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Matt. 2:1-11. T. Rom. 3: 19-26. W.—Rom. 5: 8-11. T.—Eph. 4: 20-32. F.—Col. 3: 12-25. S.—James 1: 16-27. S.—1 Peter 1: 1-12.

LESSON I.—The Power of the Gospel.—Romans 1: 8–17. Golden Text.—I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16. Points of Interest.—The wide-reaching power of faith; Why Paul longed to visit Rome; The Christian a debtor to the world; The character of justifying faith. Central Truth.—Christ is the power of God unto salvation, and by our faith in him we are saved.

LESSON II.—Redemption in Christ.—Romans 3:19–26. Golden Text.—Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3: 24. Points of Interest.—How we cannot obtain salvation; The way of salvation by faith; How Jesus saves us. Central Truth.—All men are sinners, but can be saved by believing in Christ and forsaking sin.

LESSON III.—Justification by Faith.—Rom. 5: 1–11. Golden Text.—While we were yet sinners, Christ died for us.—Rom. 5: 8. Points of Interest.—Faith brings peace, and peace, joy; The fruit of tribulation; The exceeding love of God and his Son for sinners; The largeness of our salvation. Central Truth.—Many and rich are the fruits of justification.

LESSON IV.—Christian Living.—Rom. 12: 1–15. Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21. Points of Interest.—Character of Christian consecration; The duty of humility; Virtues of diligence; The practice of Christian virtues. Central Truth.—The true Christian life bears fruit in holy and beautiful living.

LESSON V.—Abstinence for the Sake of Others.—1 Cor. 8: 1–13. Golden Text.—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15: 1. Points of Interest.—Love is the great teacher; The danger of abusing our Christian liberty; Total abstinence the true principle. Central Truth.—The Christian should deny himself for the good of others.

LESSON VI.—The Resurrection.—1 Cor. 15: 12–26. Golden Text.—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57. Points of Interest.—Belief in the resurrection of Christ is essential to a belief in our own; Christ's resurrection is the basis of our Christian hope; Christ is risen and become the earnest of our immortal life through him; Death was destroyed by Christ's resurrection. Central Truth.—By the resurrection of the dead, through the resurrection of Christ, the righteous are assured of eternal life and glory.

LESSON VII.—The Grace of Liberality.—2 Cor. 8: 1–12. Golden Text.—He became poor, that ye through his poverty might be rich.—2 Cor. 8: 9. Points of Interest.—The spirit of true giving inculcated; Where the Christian graces abound there will also be abounding liberality; The example of our Saviour should be followed; A willing mind is the first requisite. Central Truth.—God loveth a cheerful giver.

LESSON VIII.—Imitation of Christ.—Eph. 4: 20–32. Golden Text.—And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32. Points of Interest.—The true knowledge defined; Things which pertain to the old man, of sin. Central Truth.—The Christian should be like Christ, in inner spirit and in outward conduct.

LESSON IX.—The Christian Home.—Colossians 3: 12–25. Golden Text.—I will walk within my house with a perfect heart.—Psalm 101: 2. Points of Interest.—Description of a perfect Christian character; How to attain this perfection of character; The duties of the family relation set forth. Central Truth.—The spirit of Christ carried into daily life will make the Christian home a foretaste of heaven.

LESSON X.—Grateful Obedience.—Jas. 1: 16–27. Golden Text.—We love him, because he first loved us.—1 John 4: 19. Points of Interest.—All good things come from God; Angry controversy is forbidden; Hearing and doing are the two halves of a perfect Christian character; Pure religion described. Central Truth.—"Pure religion," etc.; see James 1: 27.

LESSON XI.—The Heavenly Inheritance.—1 Peter 1: 1–12. Golden Text.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. 1: 12. Points of Interest.—Peter's brotherly greeting to Christian Jews and Gentiles; The true believer's glorious inheritance outlined; The invisible yet present Christ commended; Salvation was prophesied of old. Central Truth.—The child of God inherits from his Father his care, his love, his nature, his possessions, and his home.

LESSON XII.—The glorified Saviour.—Rev. 1: 9–20. Golden Text.—Wherefore God hath highly exalted him, and given him a name which is above every name.—Phil. 2: 9. Points of Interest.—How, when and where this revelation was made to John; The glorified Saviour made visible; The Saviour's instructions to John and the church on earth. Central Truth.—The once crucified Jesus is now the glorious, all-powerful King, able to help his people in every time of need.

LESSON XIII.—The Birth of Jesus.—Matt. 2:1–11. Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21. Points of Interest.—The humble birth of Jesus the promised Saviour; Coming from afar to seek Jesus; Our hindrances, if we earnestly desire to find Jesus, are changed into helps; When the Saviour is found, we shall evermore love and worship him. Central Truth.—As our best Friend, Jesus has a right to our lasting love and devotion.

LESSON XIV.—This Review.—Throughout the lessons of this quarter we have been taught many glorious truths, the sum of which is: All truths, all duties, all hopes, center in Jesus Christ, without whom we can do nothing, but by whose help we, with Paul, CAN DO ALL THINGS.

LITERATURE.

AN OLD LOVELETTER—1817. Published by Mrs. Caroline E. K. Davis, Mt. Washington, Chelsea, Mass., pp. 14.

The publisher of this pretty booklet is the wife of the esteemed New Englaad evangelist, William F. Davis, known to *Cynosure* readers by his pious contributions to our columns, and the persecution which came upon him for preaching the Gospel in Boston Common. The "old love letter" is a true copy of the original, which was written by Mrs. Davis' father to her mother, on the eve of their marriage. Mrs. Davis appropriately dedicates it "to the young men and maidens who, in the coming years, are to be the makers of our American homes." To the mature and long-married, it will bring tender memories, and inspire them by its revelation of a true conjugal love that spurns deceit and wickedness, and rejoices in a fidelity and union of interests that only death can mar. The two silhouette likenesses of the happy bride and groom give additional interest to this quaint but delightful memento of two happy lives.

In this connection, it will be appropriate to say that Mr. Davis, who has hitherto refused to furnish his photograph for general circulation among his many friends, has yielded his prejudice in this direction to assist a young Armenian who was received into the Davis Training-school, and came to this country about two years ago with a strong desire to obtain a thorough education. For his sake, and in order to help him in his studies so that he may become a useful missionary in a land where Eden once bloomed, Mr. Davis consented to have his photograph taken, and has given the student the right to sell it to all who care to purchase it. It is furnished in either plain or enameled finish, and mailed to any address, postpaid, for either 25 or 35 cents each. Send orders to Dikrau D. Nalchajian, Mt. Washington, Chelsea, Mass.

FUNK AND WAGNALL'S STANDARD DICTIONARY.

Volume I. of the two-volume edition of the Funk & Wagnall's Standard Dictionary of the English language was issued on December 16th. This volume has been four years in making; two hundred and thirty-eight editors and specialists have been employed upon it; and the cash outlay has been about a half million dollars. The advance orders for the work mount up into the tens of thousands.

The following letter was received by the publishers from a well-known gentleman, prominently identified with the late World's Fair at Chicago:

Mines and Mining Building, Jackson Park, Ill.

MESSRS. FUNK & WAGNALLS,

Gentlemen: "I am pleased to inform you that the Standard Dictionary has been granted an award (diploma and medal) in group No. 150. The exact wording of all the awards will not be announced for probably three or four weeks.

The Dictionary exhibit consisted of a number of proof sheets, as the work was only part in type—this fact makes the award more significant. The award of diploma and medal is the only class of awards granted. A gentleman who was present during the examination informs the publishers that the judges devoted nearly three hours to a critical inspection of the sheets (it was a very unusual thing to devote so much time to the examination of any exhibit), comparing the definitions with those of other dictionaries, and that they frequently expressed themselves as highly pleased and in favor of the features of the Standard. At the close of the examination, one of the judges remarked: "I have the best of other dictionaries, but this work has desirable features that others have not. I must possess a copy when it is published."

The vocabulary of the Standard is extraordinarily rich and full, that of no other dictionary nearly equalling it, although great care was taken to throw out all useless words.

The following is an actual count of words and phrases recorded under the letter A:

Stormonth Dictionary, total terms in A.....	4,692
Worcester Dictionary, total terms in A.....	6,983
Webster (International) Dictionary, total terms in A.....	8,358
Century Dictionary, total terms in A.....	15,621
The Standard Dictionary, total terms in A...	19,736

The full number of words and terms in these dictionaries for the entire alphabet is as follows: *Stormonth*, 50,000; *Worcester*, 105,000; *Webster* (International), 125,000; *Century* (six volumes, complete), 225,000; STANDARD, 300,000.

CURRENT PERIODICALS.

The *Social Economist* for December deals with weighty questions of interest to the great bulk of American citizens who desire to keep step with the progress of national and social events. On these subjects its contributors are men of thought and sagacity, and we believe, in general, the tenor of their articles are not misleading. The following are its principal papers: The Meaning of the Fall Election; The Rebuilding of New York—an architectural view; Economics of Dynamic Society—a study of wages and profits; The Incidence of Tariff Taxation—who pays the duty? A Review of the English Coal-miners' Strike—the remedy for these outbreaks outlined; Tobacco and Clothing Workers—statistical and instructive; Is there a New South?—a reply to Mr. Mayo's proposition that in one sense there is, and in another there is not—showing that it is still the same old South; A Reply to "Labor's Claims on Organized Christianity." The "Editorial Crucible" is an interesting summary of current events and opinions. Published by the School of Social Economics, 34 Union Square, New York City. Price, 25 cents.

McClure's Magazine for December (beginning its second volume) appears in gay holiday dress—an illuminated cover, a charming galaxy of art engravings, and a host of contributions, the variety and interest of which will attract attention and commendation. The illustrations are numerous. Its leading papers are as follows: Archdeacon Farrar—A visit to his home; "Human Documents"—Portraits of W. T. Stead, Whitelaw Reid and Gov. Wm. McKinley at different periods of their lives; A Visitor and His Opinions—A story of the seen and unseen, by Mrs. Oliphant; The Weather of the World—a poem; Tennyson's Friendships; Was it the Good Bear? by Octave Thanet; "My God Said to Me"—a poem, from the French; Manliness in boys—By a new process, by Prof. Henry Drummond; Gov. Wm. McKinley—What he is, and what he stands for; Jerusalem—Some notes of a recent journey, by Chas. A. Dana, of the New York *Sun;* The Adventure of the Final Problem, etc. Published by S. S. McClure (Ltd.), 743 and 745 Broadway, New York. Price, 15 cents.

Historia, the fascinating youth's magazine of historical stories, for December, maintains its spirited features of real adventures. In it we have the story of "Long Tom;" Napoleon's Prussian and Russian Campaigns; The Baron of Pentagoet (concluded); Running from Raiders; The Gunpowder Plot; The Taking of Jerusalem—a poem; Henry Bernard—a tale of the French Revolution; How a Kingdom was Won, and The Heights and the Valley—a poem, by Eben E. Rexford. Published by the Historia Co., 20 Times Building, Chicago. Price, 10 cents.

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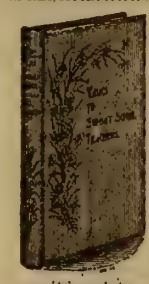

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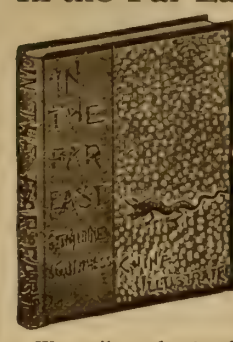

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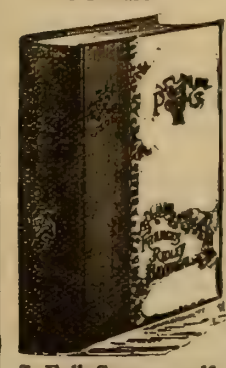

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NEWS OF THE WEEK.

CHICAGO.

George H. Painter, sentenced to be hanged last Friday, was respited by Governor Altgeld until Jan. 12.

Cashier Robertson, of the stamp department at the postoffice, was sandbagged in his private office and about $10,000 taken.

As the result of a conference with Editor Stead, clergymen have decided on aggressive work in municipal affairs.

Money continues to accumulate in the banks, but rates do not go down as rapidly as was expected.

Banks continue to complain of the slack demand for money. Even the inquiry for the bonds is falling off.

Retail implement and vehicle dealers will petition the Illinois railroad and warehouse commission to reduce maximum rates.

Vice-President Modica and Secretary Marston are charged with conspiring to swindle stockholders of the American Building and Loan Society.

Eighteen youths, forming two gangs of pickpockets that have long evaded the police, are under arrest.

Milwaukee and Chicago breweries earned about 16 per cent on ordinary shares, according to the annual report.

Officers are at sea as to the identity of the man who sandbagged Cashier Robertson and robbed the postoffice.

Lake street L officials are after a down town loop. If right of way is granted electricity will become the motive power.

Groceryman S. N. Clifford worsted three men who tried to rob his store. He killed one and wounded another.

John Goodrich, alias Jack Norton, has been arrested for the murder of Mrs. Cron at Willmette several weeks ago.

Stored in Chicago elevators were 21,000,000 bushels of wheat, an amount unprecedented in warehouse records.

Nicholas T. Nilsson, a Chicago man, has invented a preparation which when applied to all kinds of wood renders it fireproof. It will be available in the building of passenger coaches, making the fire that follows many collisions impossible.

COUNTRY.

A receiver has been appointed for the Wisconsin Iron and Lumber and Railway companies.

Receivers were appointed for the immense agricultural implement establishment of C. Aultman & Co., at Canton, Ohio.

Report of the St. Louis breweries makes a sorry showing. No dividends will be paid even on preference shares.

Owing to increased acreage the corn yield of Illinois this year was 32,500,000 bushels larger than in 1892.

Influenced by another sweeping reduction by the Erie, east-bound lines have agreed to restore rates Jan. 1.

Charles Clement, of Rutland, Vt., was 86 years old when he died the other day. He was one of the twenty-five men who defended Lovejoy's printing office in Alton, Ill., when it was attacked by a mob during the so-called Owen Lovejoy riot.

Receiver Trumbull has opened offices and assumed control of all the property of the Union Pacific, Denver and Gulf.

Two of the three men who held up an Illinois Central express train at Mayfield, Ky., have been captured.

Owing to failure of the government to pay overdue lease money the Kaw Indians are said to be starving.

Influenced by a dream, Mrs. Radie Hewitt, of Mount Summit, Indiana, refused to marry William Norton on the wedding day.

Residents of Beaver county, Oklahoma, formerly known as "No Man's Land," are said to desire annexation to Kansas.

A foreclosure suit for $9,000,000 has been filed against the Toledo, St. Louis and Kansas City by the bondholders.

Rev. T. B. Lyman, Episcopal bishop of North Carolina, died at Raleigh. He was born at Boston in 1815.

New York's board of health declares consumption to be contagious and has asked for a hospital for its exclusive treatment.

Auditor Gore's report shows an increase of eighty building associations in Illinois. More than $65,000,000 is loaned.

Appointment of a commission to revise Iowa's school laws is recommended by Superintendent Knoepfler.

Destruction of the distillery at Hammond, Ind., is believed to have been the work of an incendiary. It was an anti-trust concern.

Chiefs of railroad organizations met in St. Paul to consider grievances against the Northern Pacific and Great Western.

At Champaign, Ill., the corner-stone of the engineering department of the State university was laid.

Patrons of Husbandry of Illinois took Governor Altgeld to task for failure to appoint a farmer to the railroad commission.

Four Negroes were lynched in Dallas county, Alabama. They attempted to break into the house of Mrs. Jones.

FOREIGN.

Lobengula, the king of the Matabeles, has been captured by the British force under Major Forbes.

By a majority of twenty-four the German reichstag adopted the commercial treaty with Roumania.

A revulsion of feeling against socialism has spread throughout France as a result of the bomb-throwing in the chamber.

Half a million pilgrims from all portions of Mexico participated in the feast of Guadalupe, the great Catholic event.

Mexican soldiers were defeated by revolutionists near Calnia, Juarez. A hundred regulars were killed and twenty-five rebels.

Carrying black and red banners, the unemployed of London marched the streets until the police took their flags.

Search of the Paris police for anarchists will probably result in the expulsion of many foreigners from France.

Four bills directed against the anarchists were introduced in the French chamber. Those injured by the bomb are doing well.

Eight persons were killed in the tax riots at Partenico, Sicily. Heads of the sheriff and his wife were paraded on poles.

At San Jacinto, Honduras, an American resident was flogged by order of the commandant and $250 ransom secured.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 11 to Dec. 16:

George Hoskins, Mrs A P Martin, H E Hunter, M R Dunn, Mrs H C Smith, G Shryock, A W Gage, G McKerrow, Miss M E Bonnett, W Slosson, R D Wilson, S E Clark, S S Finley, G F Albrecht, Mrs L C Andrews, W T Peters, J S Baldwin, Mrs M McDowell, N Callender, Mrs J R Johnson, W Hodge, J W Moss, Mrs T S Couch, Mrs M Gaddis, A B Milner, P H Parker. S R Wright, Rev C C Potter, J Moore, J A Knettle, T McClure.

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Corn—No. 2		35½@	35¾
Oats—No. 2		32 @	30⅜
Rye—No. 2		45¾@	47¼
Bran per ton	12 00	@12	25
Hay—Timothy	10 50	@11	00
Butter, medium to best		19 @	27½
Cheese		07 @	12
Beans	1 30	@ 1	55
Eggs		18 @	24
Seeds—Timothy (100 lbs)	3 85	4	25
Flax	1 30½	@ 1	31½
Clover (100 lbs.)	9 25	10	25
Broom corn (per ton)	30 00	@75	00
Potatoes, (new, bu.)		54 @	60
Hides—Green to dry flint		02½@	06
Lumber—Common		@15	50
Wool (unwashed)		15	19
Cattle—Choice to extra	3 40	@ 6	00
Common to good	1 25	@ 3	15
Hogs	5 05	@ 5	20
Sheep	1 00	@ 3	50

NEW YORK.

Wheat No. 2		67¼@	67⅝
Corn No 2		45¼@	46½
Oats		38½@	40
Rye		50 @	57
Eggs		24 @	26
Butter		17 @	28½
Wool		09 @	25

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Hogs	4 95	@ 5	17½
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—BY—

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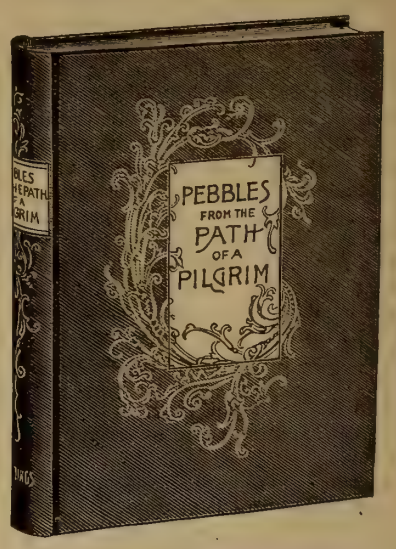

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Next week we expect to print a full and interesting report of the proceedings of the New England District Association, auxiliary to the National Christian Association, from the graphic pen of Miss E. E. Flagg, its secretary.

Under date of Dec. 7, in reply to a letter from the editor of the New York *Independent*, Cardinal Gibbons writes: "The circular which has appeared in some papers, alleging my action in presenting a claim for State aid for parochial schools, did not emanate from me and was not published with my authorization. Neither have I signed any petition to the legislature for the purpose, and I am sure that Mgr. Satolli has not. Moreover, the paper in question is not something new. It appeared about a year ago, without my sanction and it has again appeared without my knowledge and consent."

The government of Italy, finding the murderous and secret bands of assassins known as the Mafia becoming intolerant and a menace to the welfare of the nation, has declared war upon them. This is the secret society which, in New Orleans, murdered a police officer, and was summarily punished by mob violence—eleven members of the order, under arrest, having been lynched by the angry populace. However just the indignation aroused on that occasion, the lynching of these culprits was without excuse, and the city was rightly made responsible for their sudden "removal."

The material of the A. P. A. and its promoters is receiving due attention. "The organizers of the A. P. A.," says the Milwaukee (Wis.) *Citizen*, "are not much above its lecturers in character. One of the Wisconsin organizers is the son of a bum English saloon-keeper; another Milwaukee organizer, who is seeking to spread the virus in the police department, is an ex saloon-keeper of a low-down variety theater, and one of the managers of the freak lecturer department is a red-headed adventurer, who holds a diploma from the Keeley institute." How soon such individuals find their level and satisfy their ambitions when they join the secret empire!

The recent "confederation of labor unions," in session in this city, re-elected Samuel Gompers for the eleventh year to preside over its affairs. It is to be regretted that a body which claims respect for its greatness and uprightness should have favored the promotion of anarchy by commending Governor Altgeld's pardon of the Haymarket conspirators. But the ways of the secret lodge system are seldom the ways of God-fearing, law-abiding citizens.

Last week's election of a Mayor for Chicago, to fill the unexpired term of Carter H. Harrison, deceased, developed the usual amount of partisan falsification and dishonesty, and resulted in the choice of John P. Hopkins, a Roman Catholic politician and a member of several secret societies fostered by that church. Unless the defeated candidate can successfully contest the election in the courts, to which he has appealed on account of alleged bare-faced frauds, the advancement of morality and Christianity will receive but little encouragement in Chicago within the ensuing fifteen months.

The *Cynosure*, this week, must be accepted as a *special testimony* against the secret lodge system. Not only does it present its ordinary anti-secrecy features in sentiment and incident, but a large space is given to the opinions of many great and good men—ministers of the Gospel, educators, and statesmen—concerning the lodge as a promoter of evil in society. These testimonies are worthy of preservation and widespread distribution, and no excuse for giving them prominence on this occasion is at all necessary. They should be "read, marked and inwardly digested," as a valuable contribution to the wisdom of the closing nineteenth century.

The evidence in the trial of Coughlin for murdering Dr. Cronin continues to confirm the testimony offered in the previous trial, and the proofs of the prisoner's participation as a principal agent in the hands of the Clan "triangle" are of a character to bring him nearer to a felon's grave. The testimony of Mrs. Hoertel, who overheard the cries of Dr. Cronin while in the hands of the assassins, made a deep impression on the jury by its directness and her resistance to all attempts by the defense to lead her into a maze of contradictions. As one remarked, she was a "perfect memorandum-book for dates and circumstances." Nothing could swerve her from her first position.

President Cleveland, finding the complications of the Hawaii affair too onerous for his decision, has wisely turned it over to Congress with the following judicious comment: "I am convinced that the difficulties lately created, both here and in Hawaii, and now standing in the way of a solution through executive action of the problem presented, render it proper and expedient that the matter should be referred to the broader authority and discretion of Congress, with a full explanation of the endeavor thus far made to deal with the emergency, and a statement of the considerations which have governed my action. I suppose that right and justice should determine the path to be followed in treating this subject. If national honesty is to be disregarded and a desire for territorial extension or dissatisfaction with a form of government not our own ought to regulate our conduct, I have entirely misapprehended the mission and character of our government and the behavior which the conscience of our people demands of their public servants." Before Mr. Cleveland entered upon his second term as President, the proposition to annex Hawaii to the United States had occupied the attention of Congress, and it is fitting, now, that Congress should consider and determine the subject in all its phases.

Why do young men join the Freemason's lodge? To help them in business; out of curiosity; for the society to which it will admit them; because several of their friends belong to it; because it is popular; that they may publicly wear regalia and plumes; that they may write "32" after their names; that they may ride a camel; wear a fez and ape the heathen in the Mystic Shrine, and make a good show in a procession. This is *practical* Masonry. Theoretically, it is because Masonry is "benevolence," "improving," "progressive;" but these advantages, which have no existence in fact, in the lodge, seldom offer any inducements to candidates, who, before initiation, are taught to declare (whether truly or not) that they desire to become Masons "unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives." What is this but influencing men to lie?

The court of justice in Maine which handed down a decision that Freemasonry is not a benevolent institution had a rare appreciation of equity. The Masonic creed is that a man once a Mason is always a Mason; that is, his obligation holds him, from his initiation to the grave, in allegiance to the fraternity; he may leave the lodge and may neglect to pay his dues, but "he must ever conceal and never reveal" the secrets of the lodge; in other words, he cannot voluntarily set aside his Masonic character, and assume the right of private judgment, without incurring the hatred of his fellow-Masons, however irreproachable may be his private life. So much for the lodge member; how about the lodge to which he belongs?

A man may belong to the Masonic fraternity for twenty years, or more, during which time he regularly pays all his lodge dues, and answers every call made upon him by the lodge for personal charity, for the benefit of poor Masons, their widows and orphans. Circumstances overtake him that require the exercise of unusual economy in his business and family. He neglects to meet his lodge dues for a year. Before he can attain sufficient income to resume the payment of his dues—not more than ten dollars, perhaps—he dies, leaving his widow and fatherless children sadly straitened in their finances, and without means of support, and without relatives who are under obligations to provide for their necessities. They apply to the lodge for assistance, remembering the many hard-earned dollars that the husband and father has paid into the treasury of the fraternity, without withdrawing a penny of it for his own benefit. But the lodge turns a deaf ear to this call for—not benevolence, but—common justice, and the sufferers are told that "the husband and father has neglected his obligations, and by the non-payment of his dues for only a year, has forfeited his claims upon the fraternity!" The Maine court was right.

ANTI-SECRECY AT BLOOMINGTON, IND.

BY REV. M. A. GAULT.

There has recently been considerable agitation of the secret society question here. It began by an attempt to organize an A. P. A. The United Presbyterian pastor, Bro. S. R. Lyons, came out, the next day, with the following letter in the daily paper:

EDITOR TELEPHONE:—Your notice yesterday of the organization of a branch of the American Protective Association gives me both surprise and pain. I desire to say through your columns that as a citizen of Bloom-

ington I have no sympathy with either the purposes or methods of this organization. I had hoped—I still hope that the time has gone by when sectarian prejudice shall be appealed to as a force in our political or religious life.

It is because I regard this movement as contrary to and subversive of the spirit of Christ, that I am pained by its presence here in our midst.

If my church or any other church seeks to grasp more than its share of political influence, let it be defeated in open field at the polls—the field of honor in our political life, but let us not go back to the spirit and methods of the dark ages. S. R. LYONS.

We admired the courage which led Bro. Lyons to thus speak out; yet many of us did not sympathize fully with his motive, which was not so much opposition to secret societies as a large amount of charity for the Romish church. He thinks the A. P. A. is publishing much that is untrue in regard to Romanists. But not wanting Bro. Lyons to stand alone in his protest, I came out the day after with this letter in the daily:

EDITOR TELEPHONE:—Personally and in behalf of our South Walnut Street church, we wish to enter our protest, along with Bro· Lyons, against the organization of a branch of the American Protective Association in our city. However good some of its objects may be, yet its secret tactics are contrary to the spirit of Christ, who in secret said nothing, but ever spake openly, and was never found in the secret chambers of a lodge. We believe with General U. S. Grant, who said, "All secret-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together." In the same connection we also testify against the Order of United Workmen recently organized here. The testimony of our church is similar to that of the United Presbyterian church on this question, which says, "That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations." M. A. GAULT.

This letter brought, a few days afterwards, the following from a leading secret society man of the city:

EDITOR TELEPHONE:—In answer to the communications of Mr. Gault in the *Telephone*, in regard to the so-called "oath-bound secret societies," allow me to give some advice—in fact, a "pointer" to Mr Gault, and others, who thinks as he does; and if the said advice is followed I have no doubt that it will be more effective in stopping the growth of the societies complained of, than any means that has yet been tried by the church.

Go to work and reform the churches, and have them treat their members, as do these societies, whose members are not fit to be associated with by church members, as Mr. Gault seems to think. When a member is sick, furnish constant watchers at his bedside, and be he poor or rich, pay him weekly benefits of from five to fifteen dollars according to the contract made with the church when he joined it, so long as he is sick.

If a member dies, pay all reasonable funeral expenses. If a poor widow is left, care for her, so that she may not suffer for food, raiment, or a place to rest her weary head; and if she have helpless children, see that money is provided to feed and clothe them, and provide books that they may go to school.

Have a large and carefully-guarded orphan fund, so that when orphans are left, all their wants may be provided for, and a fatherly care be kept over them so long as they may need it. These things, and more, are done for their members by the secret societies that have an established footing in this country. Does any church in the land do as much for their members, or even one-half as much? No.

If the church in times past had done as much for their members, these secret societies would not have existed; and even now, if the church will do as much, or more, most of them will die, as surely as the flood subsides when the rain ceases. There are as many good, conscientious, Christian men belong to secret societies as any that are out of them, none excepted.

W. B. SEWARD.

To which I replied in the daily as follows:

EDITOR TELEPHONE:—In reply to Bro. W. B. Seward, I wish to say that while I appreciate his friendly admonition to the churches to care more for their poor and suffering members, yet, if he investigates, he will find what I have found by long observation, that cases are rare indeed in which churches allow their members to suffer when truly in need. They bury their dead, watch by the bedside of their sick, and provide food for their helpless and hungry. Their charity is different from that of the lodges, whose benefits cease when a member fails to pay up his dues. For example, I notice in the proceedings of the 56 the semi-annual communication of the Grand Lodge of I. O. O. F. of Indiana, held at Indianapolis last May 17th, published in the June "Oddfellows' Talisman," such decisions as these: "A brother became delinquent on dues. Paid up, and during the thirteen weeks he was non-beneficial, died." It was decided, "he was not entitled to funeral benefits." Another case was, "a brother pays his dues up to Dec., 1892; is taken sick January 10th, 1893, having paid no more." It was decided, "he is not entitled to benefits." Now, what would you say of a church that would publish such rulings? I find from the Grand Secretary's report of the I. O. O. F. of Indiana, that they have in active membership in this State 39,706. They paid out for relief and charity during the term ending Dec. 31st, 1892, $68,745.17. But their total expenses for the term was $148.636 87. That means that it cost the fraternity more than $2 to give away $1 for charity. If our churches did that way what would you think? You will find from the United States statistics of 1883, that a fraternity numbering 550,000 members received $5,000,000; $2,000,000 of that were given to the poor and the sick, and it took over $3,000,000 to meet their regular expenses, so that it cost that fraternity $3 to give away $2 for charity.

And is not that a fair sample of the charity of most of the secret orders? M. A. GAULT.

Bro. Seward made no further reply to this, but it caused much street discussion, pro and con. And soon Bro. L. T. Van Cleve, pastor of the Campbellite church, announced that he would preach Sabbath evening on the subject of Secret Societies. Though he was a United Workmen, yet he had expressed opposition to the lodge. He had a crowded house. The following are a few extracts from his sermon as printed in the *Telephone:*

"I believe in the church of Christ, with all my heart, now and forever."

"I believe it would be better for Christians to do all their charity work in the church in the name of Christ.

"What is the church? (1.) Its founder is Jesus Christ, whom the rankest infidels proclaim to be the world's only perfect man. (2.) Its purpose is to care for both body and soul. (3.) Its principles, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' 'Do good to all men.' (4.) Its members, the man with his millions and the man without a cent. (5.) Its social feature, the whole family together before God.

"What is the lodge? (1.) Its founder, an imperfect man. (2.) Its purpose, to care for the body. (3.) Its principle, love your brother. (4.) Its members, the men who are able to pay their initiation fees and dues. (5.) Its social feature, a gathering of men, with wife, sisters and children at home.

"The church has most for man, and, having all the necessary facilities for carrying on charity work in any community, it is a needless waste of the means with which God has entrusted us to equip and sustain a number of lodges in every community to do the same work. It is said, 'The church does not care for its sick and needy ones like the lodge.' Suppose a church with one hundred men in it. Let fifty of the wealthiest of these belong to from one to three lodges, pay all dues promptly, and how much money will they have left for charity in Christ's name in the church? And how can the remaining fifty do much when they are poor and many of them in need?

"The churches whose members do all their charity work in the church seldom let their needy suffer."

Here Bro. Van Cleve paid a high compliment to the Covenanter church of Bloomington, which he said opposed all secret orders and did all its charity work through the church, and you do not find any of their poor neglected. He said: "The man who cares for the sick and feeds the hungry in the lodge could do the same thing in the church. What think you of the man's Christianity who, when asked to sit up with the sick in Christ's name, gives some excuse; and when asked in the name of the lodge, goes? His lodgeanity is better than his professed Christianity. He has no real Christianity, because James says, 'Pure religion and undefiled before God and the Father is this, to visit the widow and fatherless in their affliction, and to keep himself unspotted from the world.'

"A person connects himself with the church because his Creator has commanded it. He does it because God requires obedience in order to have salvation from sin, and he must secure this or all is lost forever. Once in the church, if he is a true Christian, he will do all the charity work that his Saviour would have him do. A man joins a lodge, not because God commands it; not because it is essential to salvation; not primarily, in most cases, I apprehend, to do charity work. He joins it because he hopes, in some way, to receive as much, or more, from his fellow-men as he gives them.

"I am a member of one lodge, the A. O. U. W. Why did I join it? The one point in this order is $2,000 life insurance. I insured this way rather than in a regular insurance company because my premiums would go to the widow and the orphan rather than to a rich corporation. I did not join it especially to help the widow and the orphan, though it helps them. I can do all the purely charity work in the church that my means will allow; and God commands me to come into his church, and says do all things in his name. Here, then, I both obey God and do charity work. Where does the lodge get its highest inspiration for unselfish work? From Jesus Christ. 'I am in the lodge for society.' If a man would attend all the services of the church he would have society enough. 'But there are hypocrites in the church?' How about the lodge? Are there no hypocrites in the lodge?"

Bro. Van Cleve's sermon stirred up the people. A group of lodge-people closed around him as he came down from his pulpit. If the A. P. A. is yet alive, we are unable to ascertain who are its members. Several times literature has been distributed on our door-steps, but it has been done after dark. Romanism is weak in Bloomington, and we suspect that the A. P. A. was introduced in order to rope the unwary into the lodge.

Joseph Cook said to me, the next morning after he lectured here: 'Did you know that they were distributing in the audience, last night, my address on Secret Societies?" "Yes," said I, "the boys got 500 of them and put them in the hands of all as they passed out of the chapel." "I expect it will make me rather unpopular with the Masons," he replied. "You do not feel like going back on it?" I said. "No, sir," he replied with emphasis. "I am determined to live and die by that."

FACTS FROM WASHINGTON.

BY ONE WHO KNOWS.

The statements published in this number of The Envelope Series are furnished us by one who, as a resident of Washington, knows whereof he affirms. They could be greatly multiplied, but are sufficient, it is believed, to call the attention of patriotic men of all parties to a condition of things that the next Presidential election should make impossible of continuance, if it is not corrected by the present administration or by Congress.

These facts are not sent out for the purpose of stirring up sectional strife, or awakening partisan feelings, or religious bigotry, but that Protestants may see that Romanism here, as in Italy, Germany and France, is a great political machine, and that it allies itself with any party that will give it power, and for the time that such party will further its interests.

The greed of public moneys has ever possessed Rome; and in every country where she has directly or indirectly ruled she has built up her influence, both by public funds and by impoverishing the masses, with the well-known result in such Catholic lands as Mexico, Italy and France, of being in the end stripped by the government of her ill-gotten gains for the public good.

CHURCH WEALTH AND POWER IN WASHINGTON.

The Roman Catholics have twelve million dollars' worth of property in the city of Washington, largely secured since the Civil War. Fully two-thirds of this represents contributions by Protestants: gotten from government clerks by a system of beggary, with more or less of coercion in it, and from the government by appropriations which are regularly made to some of their institutions. All of the Protestant holdings in this city do not approach in value half of this amount. This immense ecclesiastical power has now become a menace of frightful proportions. There are in this city one Presbyterian, one Lutheran, one Episcopal and one Methodist church of fine architectural proportions. Then there is one Baptist, one Congregational, and one Episcopal church, large, but plain, and without architectural ornamentation. The reason for this paucity and poverty of the Protestant churches is found in the fact that the members are mostly government clerks of small incomes. There is no city in the country, of equal population, with so many

vast marble and granite Roman Catholic churches, of almost cathedral pretensions and proportions, costing from a quarter of a million to a million dollars each. Satolli and his retinue are referred to by the daily press of this city as the papal legation. This is by Roman Catholic direction or approval, of course, as nothing goes into the press which has not the approval of the Roman Catholic church.

The *Civita Cattolica*, the organ of the Propaganda in Rome, interprets the reception of Satolli, the place given Cardinal Gibbons and other Romanist prelates in the Exposition, and especially the late letters of President Cleveland to Leo XIII., as an indication that the American people are becoming more favorable to the Roman Catholic *theory of government;* and the European press refer to the presence of Satolli here as to the presence of a recognized papal legate. The effort of the Vatican is to have relations with this Republic as an independent power, and they may be expecting the President to favor this. As an example of European press notices, take this:

LONDON, Sept. 29.—The Roman correspondent of the *Central News* says: "The report is confirmed that the Vatican has instructed Archbishop Satolli to influence Catholic members of Congress in Washington in favor of America's sending a diplomatic representative to the Vatican."

GOVERNMENT OFFICIALS AND CIVIL SERVICE.

Government officials do their work under a Jesuit surveillance that puts the whole governmental system practically under the eye of the Romish priesthood. I am familiar with facts which plainly convince me that the papal power in many of our departments here exceeds that of the heads of the departments themselves. Have the American people any right to express their judgment as to the way in which their government is being perverted by sectarian interference?

Some time ago I had a talk with a member of the cabinet, in which I called attention to the regular monthly visits of so-called nuns and sisters of charity, who solicit money, during the business hours, from nearly all the clerks of the different divisions, contrary to the rules, plainly posted, forbidding all persons from entering the different rooms for such purposes during these hours. I said to him: "Mr. Secretary, I am perfectly candid with you; I want to know if you will answer my questions, and I wish to use publicly what you say. How is it that every month these nuns come into your department and go into almost every room and to almost every desk? Here is a department which gets two million dollars annually. The clerks are expected to pay money over to the nuns. How is this?"

He said: "I am sure this does not go on in my department."

"Yes, sir, it does. And how is it," I asked, "that the chief clerks and private stenographers are so often, if not quite generally, Roman Catholics?"

"My chief clerk and private stenographer," he answered, "are Protestants."

"No, sir, your stenographer is a Roman Catholic, has become such since appointed, and is in that position for a purpose. All you propose about removals from office is reported, so that you may be led to appoint Roman Catholics as clerks. Do you not know that there are clerks in your department who will lose their positions if they do not pay over their money to the Roman Catholics? I know a faithful clerk who has been here a number of years, and he goes out when the nuns come in, for he will not pay money to them. Now, I don't feel disposed to mention this department, but have you anything to say, or any authority, as to what is done here?"

The result was that he sent out an order that this begging should be stopped; but whether it has been I do not know. It ought to be, not only in Washington, but all over the land, by statute enactment that is not a dead letter because administered by Romanists or officials who fear the Roman Catholic vote, but a law enforced, and with penalties that would make it effective.

In the civil service examinations the Roman Catholics always have the advantage. The Protestant young men and women have the advantage of a higher standard of education than that of the Romanists, but the latter always succeed better, because they can get, in advance, the questions of the examination.

In one division all the clerks were given a furlough of a week; before the furlough was over a number were dismissed, but no Catholics. Clerks in this division understand that it militates against them to be Protestants; and it is a general fact that, of the clerks dismissed, the Protestants preponderate, while of the new appointments, the major part are Catholics. Why should this be? Romanists are not over a *seventh* of the population; their voters are not over a *tenth* of our voting population; and their *illiteracy*, *foreign spirit*, and *birth* would make their just proportion in official positions a mere handful. Why do they preponderate in Washington?

In the Bureau of Printing and Engraving, a few weeks ago, twenty-one promotions were made in one day, nineteen of which were of Roman Catholics.

A man lost his position, and could not find anything else to do. One day his wife, who was a Roman Catholic, asked him why he did not see the priest. He went to him, and the priest told him he could not do anything for him; but said that if he would join his church, he could get him work. He joined that church, and almost immediately received a position. The priest was sure to get a part of his salary when he went for it. There are government clerks who thus pay regularly from ten to twenty-five per cent of their wages for the purpose of holding their positions.

PAY-DAYS.—PROMOTIONS.—REMOVALS.

On pay-days in the Pension-Bureau, as the clerks receive their pay, they file out between two nuns, who stand on either side, with boxes extended. Many of the clerks throw in quarter and half-dollar pieces. At the last pay-day it took two hours and a half for all these clerks to pass out, during which time these nuns stood there and received their money. The Commissioner of Pensions is a Roman Catholic; so also is his first assistant; and it may not be amiss to add that the Chairman of the House Sub-Committee on Pensions is of the same faith.

The following instance has recently come to my notice, and I have verified it. A one-legged soldier in the Pension Bureau had been promoted, on merit alone, during a series of years, until he occupied a very important place in the bureau; but only the other day he was reduced four hundred dollars in annual salary, and an Irish Roman Catholic, who saw but four months' service in the army, was put in his place.

Six government clerks in one room in the Pension Bureau, and, strange to relate, all members of a certain Protestant church, were lately reduced in pay, from three hundred dollars to five hundred dollars each per annum. Five of these are old soldiers. Their reduced pay was immediately given to six other persons, five of whom were Roman Catholics. In this particular room nine-tenths of the clerks are now Romanists. It was in this bureau that Cardinal Gibbons persistently urged the appointment of a Roman Catholic for chief clerk.

One division in the Agricultural department has been recently abolished. *Seventy-eight per cent* of the clerks were Roman Catholics. After it was abolished, many of the Romanists were given other positions, but this was not the case with the Protestants.

Does it disqualify for official position to be an American and Protestant at the capital, as it does in Rome-ruled New York?

[*To be concluded.*]

CHRISTIANS OUGHT TO REBUKE SIN.

Ye have oftentimes heard that God hath instituted and ordained two sorts of preaching in the world: One is when the Word of God is preached, which saith thou shalt have no other gods before me; thou shalt not kill; thou shalt not commit adultery; thou shalt not steal," etc. (Exodus 20.) It also threatens that he who doth not keep these precepts shall die. But that preaching doth justify no man. Although a man be thereby compelled to show himself godly outwardly before men, yet, notwithstanding, he is offended at the law in his heart, and had rather there were no law.

The other ministry of the Word is the Gospel, which shows where is to be received that which the law requireth. It neither urgeth nor threateneth, but allureth men gently. It showeth them what they must receive and take, whereby they may become righteous: Behold, here is Jesus Christ; he directeth them.

These (two sorts of preaching) disagree one with another, as much as to receive and give, as to exact and reward. This difference should be well understood and explained.

To hardened and untractable men, who feel not the Gospel, the law is to be preached, and they are to be urged till they begin to feel mollified and humbled and acknowledge their disease; then is the time to preach the Gospel.

These two sorts of preaching were instituted and ordained by the Almighty. Besides these, there are others which were not ordained of God, but are traditions invented by men—ordained by the Pope and his prelates—wherewith they have perverted the Gospel. These are not worthy to be called shepherds or hirelings, but they are those whom Christ calleth thieves, robbers and wolves. If we would guide men in the right way, it must be done by the Word of God; if it be not so done we surely labor in vain.—*Martin Luther's Sermon on the Good Shepherd.*

THE WEEK OF PRAYER.

Topics suggested for the Week of Prayer by the Evangelical Alliance for the United States January 7–14, 1894.

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

Sunday, January 7.—Sermons. Pentecostal power.—Acts 11: 1–4.

Monday, Jan. 8.—Humiliation and Thanksgiving. Confession: Of sin.—1 John 1: 8, 9; Psalms 32: 1–5; 2 Sam. 12: 13. Prayer: For grace to put away whatever hinders the progress of Christ's kingdom in the heart and in the world; for consecration to a holier life.—Heb. 12: 1, 2; Phil. 3: 7–14. Praise and Thanksgiving: For God's gift of his Son, for the presence of his Spirit; for the blessings of the past year; for improved moral tone; for a larger apprehension of the relations of the church to society.—2 Cor. 9: 15; 1 Chron. 29: 10–14; Isa. 65: 17–25.

Tuesday, Jan. 9.—The Church Universal. Prayer: For the whole church of Christ, that the power of the Holy Ghost may be manifested.—Acts 2: 1–18; that the unity of believers in Christ may be more fully apprehended.—John 17: 20–23; that error, superstition and unbelief may be removed.—2 Tim. 4: 3, 4; Heb. 3: 12.

Wednesday, Jan. 10.—Nations and their Rulers. Prayer: For all in authority.—1 Tim. 2: 1, 2; for peace.—Isa. 2: 4; for the persecuted.—Matt. 5: 10–12; for the abolition of the slave, opium and strong drink traffic.—Exodus 21: 16. Psalm 72: 4; for all needed reform,—temperance.—Hab. 2: 15, 12; Sabbath.—Neh. 13: 15–22; industrial,—Jer. 22: 13; social.—1 Cor. 6: 18–20; and political.—1 Sam. 2: 36 and 8: 3.

Thursday, Jan. 11.—Foreign Missions. Prayer: For the conversion of the world; for societies and their missionaries, for native churches, secret disciples, for the removal of hindrances, for such co-operation as becomes the members of the body of Christ.—Isa. 35; Rom. 10: 11–15; Isa. 40: 3–5; Eph. 4: 11–16.

Friday, Jan. 12.—Home Missions. Prayer: For the evangelization of city, country and frontier.—Luke 10: 1, 2; for increased co-operation in the work.—Lev. 26: 8; and for a greater sense of personal responsibility.—Mark 13: 34.

Saturday, Jan. 13.—The Family. Prayer: For parents, children and servants; for Sunday-schools and all Christian Associations for young people; for all educational institutions.—Eph. 6: 1–9; Col. 3: 18–25; Prov. 8: 32–36; Prov. 2: 1–9.

Sunday, Jan. 14.—Sermons. The second coming of our Lord.—Rev. 22: 12.

"There is no Christianity in the Blue Lodge. I used to pray in the name of Jesus in their meetings. But the Jews said: *No Jesus!* Jews, deists, free-thinkers fill the lodges. Christ has no part or lot among them. They don't do good as he commanded. Their own goodness is all that is required in the order. A Musselman is as good a Mason as anybody else. There is no true idea of Christianity in the lodge. Some writers make it appear that there is. They say much about Christ outside, but not when inside. Rob Morris was one of these. I can't understand how such men as he get confused. They carry water on both shoulders."—*Stephen Merritt, once a Mason of 138 degrees.*

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 20, 1893.

"The Lord loves a cheerful giver." The people of Washington have their faults, like the rest of mankind, but many of them are proving, as they have often done before, that they are cheerful givers. One of them gave $100,000 to the proposed Methodist University a few days ago, and was so modest as to decline to allow his or her name to be made public; and thousands of them, from the wealthy to the poorest school children, are liberally giving according to their means for the alleviation of the sufferings of the unemployed. Our churches and our newspapers are all engaged in raising charity funds. Last night a mass meeting of our prominent citizens was held, for the purpose of systematically relieving the suffering in our midst, and a large amount of money was pledged to the good work. To-night a grand concert is to be given for charity by the U. S. Marine Band, and present indications are that $5,000 or more will be realized. Every ticket sold will be net profit, as everybody's services and the mammoth convention hall in which the concert is to be given are furnished gratis.

The President's message on Hawaii, the reporting of the new tariff bill, and the publication of the annual report of the Secretary of the Treasury, which has never before been delayed beyond the first week of the session, have served to make the week interesting in Congress; but the nearness of the Christmas recess and the absence of many Senators and Representatives has prevented the actual transaction of any important business in either the Senate or House of Representatives. It is just as well, perhaps, that the holiday recess shall be devoted to a study of these important matters before they are taken up for action by Congress.

A native Armenian, at present doing business in Washington, has written a long letter to President Cleveland, thanking him for having called attention in his annual message to Congress to the troubles of the Armenians. He says of his people: "Here is a Christian nation of some three millions that has preserved its faith through fourteen centuries of ceaseless persecution—a nation of peaceful and industrious farmers, skilled artisans (the so-called Turkish carpets are nearly all the handiwork of Armenians), and keen traders, a nation thirsting for education, endowed (according to the testimony of all travelers) with the finest natural gifts, and striving with might and main to take its place in the community of civilized nations. 'You shall not do it,' says the Turkish government to the Armenians, and proceeds to let loose upon them the Koords and Circassians, evidently with the intention to exterminate the Armenian Christians or force them to become Mohammedans. And all around stand four hundred millions of Christians of Europe and America, with twenty millions of trained soldiers, all looking calmly on, while their Christian brothers suffer extreme outrages at the hands of a foe whom Christendom could crush as a man's foot crushes a worm."

The people of Washington are just now being given an object-lesson showing what may be accomplished by determined and courageous officials, even under laws that admit of doubtful construction. A lot of gamblers, who were driven out of the State of New Jersey, came here and announced their intention to have daily horse-racing during the winter, for no other purpose than to furnish the vicious and corrupting pool-rooms in all the large cities with a means for fleecing the gullible people who patronize them. The chief of police recommended that they may be refused a license, but the Commissioners, under advice of their attorney, decided that they had no authority to withhold the license, although they did refuse to grant them a liquor license which they applied for. Accordingly the races began last week and were continued two days. Then the courageous U. S. District attorney stepped to the front and announced his intention to arrest every man who took part in any race in any capacity, and every man who made a bet on any race, under the gambling laws of the District. His determined attitude has frightened the gamblers, and there have been no races this week, and it is earnestly hoped that the gamblers will be driven away for good and all. If the District of Columbia had three Commissioners of the same caliber as District Attorney Birney, there would be a wonderful improvement in the morals of the national capital in short order. Our officials, present and past, have been entirely too ready to give gamblers and liquor men the benefit of any existing doubt as to our laws. *

A SKIRMISH WITH A MASON.

On Sunday, Dec. 17, Rev. J. P. Stoddard lectured at Worcester, Mass., in the Second Advent church, on "The Lodge and its Religious Aspects."

The Worcester *Telegram* of the 18th reports the meeting as follows:

He (Mr. Stoddard) denounced all secret orders, and especially Masonry and Odd-fellowship. He took the position that all societies which required an oath or pledge as a condition of membership, are opposed to the Christian religion. He claimed that Masonry is a religious system, and that Christ is excluded from its authorized forms of worship. By the use of a chart he illustrated what he termed the true and the false religion, saying that the first recorded act of false worship was at Cain's altar, and the first recorded act of true worship was at Abel's altar, and traced the two—the one ending in the lake of fire, and the other in the new heavens and the new earth.

He gave his exposition of the manner in which a man takes the first degree in Masonry. He said: The candidate is divested of his clothes and furnished with a pair of drawers. He is blindfolded, his left leg, his left arm and his left breast are bared, and there is a cable placed about his neck. In that condition he is taken into the lodge. The question is asked, when admission is wanted, "Who is there?" and the reply is given, "A blind candidate, who has been in darkness and now wants to come to the light." He then swears ever to conceal and never to reveal any of the secrets of Masonry, under no less a penalty than having his throat cut from ear to ear and his tongue torn out from the roots, and himself buried in the rough sands of the sea. Mr. Stoddard claimed that to enter a secret lodge a man has to surrender three things—first, his right to private judgment; second, the liberty of speech, and third, the freedom of the press.

At the close of the meeting, an animated discussion took place between Rev. Mr. Stoddard and a Mason, Samuel E. Alden. About fifty ladies and gentlemen surged up to the front of the pulpit, where the debate took place, while others, to get a better view of the disputants, stood on the pulpit platform.

[Notice how very evasively Mr. Alden replied to Mr. Stoddard's pungent remarks. It is the usual thing in all such controversies for Masons to equivocate or make point-blank denials. It is a part of the lodge system.]

Mr. Alden denied some of the statements made by Mr. Stoddard, and then the following dialogue took place:

Mr. Stoddard—My friend (putting his hand on Mr. Alden's shoulder), if you want to go to heaven will you want to be led there by a rope?

Mr. Alden—A man never went into a Masonic body of any kind, but he heard a prayer. It is just as good to pray in a Masonic temple as in a church, and I am ready to bet $1,000 if what I have said is not true.

Mr. Stoddard—Why don't you take your wife to the lodge?"

Mr. Alden—She don't want to go.

Mr. Stoddard—If it was my wife she would want to be there.

Mr. Alden—I wouldn't have such a wife. I have taken eighteen degrees, and there is nothing in any of them that could not be preached in the pulpit. We have a lodge where the ladies go.

Mr. Stoddard—Isn't it correct that a Jew can call you to order in the lodge and have you expelled if you persist in praying in the name of Christ?

Mr. Alden—I know a good Mason, Henry Jerome, who conducts religious meetings, and there is nothing that prevents him from going down on his knees and calling upon Christ in his prayers. I have taken eighteen degrees in the Scottish rite, and I have met nothing to shake my belief in Jesus Christ.

Mr. Stoddard—Well, you have been in a body different from any other man.

Samuel A. Pratt then entered the debate and said, "I know that Rev. A. B. Kendig, who used to be pastor of Trinity church and had taken thirty-three degrees, said that the order used to be one of the great hindrances to the religion of Christ."

Mr. Alden—Is there any person here who can tell me of a member of the order who is in want?

There was no reply; and then he said he could tell of many church members who were in want.

This ended the discussion, and Mr. Alden walked down the aisle and left the church.

BOTH SIDES PRESENTED.

THE COOPERSBURG (PA.) "SENTINEL" EDITOR ACCUSES OUR EASTERN AGENT OF HAVING "A DISEASED BRAIN."

A Mr. Stoddard lectured in the Mennonite meeting-house last evening. The whole discourse was an accumulation of wrath, caused by imaginary wrongs impressed upon by a diseased brain, which he directed at old and well-founded secret organizations. He utterly failed to offer, in any way, a reasonable cause why these organizations were not well-founded and directed; but like the defeated politician or healer, imagines everybody is wrong and he is right, and with this idea thoroughly impressed upon his brain (?) seeks to spend the spleen of his morbidness by pouring out his wrath whenever an opporunity offers itself, which acts as a stimulant to the patient. One of the things young men must have is social recreation, and to this end seek membership in our secret orders, which prove a blessing. He meets good company, which improves him in many ways. He is taught lessons of self-control, self-reliance, self-sacrifice, and how to hold his tongue. His ideas are broadened, and his views on the brotherhood of man are markedly developed. He is taught the value of discipline, and how to submit to it. The work of a lodge also becomes an educational factor, not merely objectively as a hearer and onlooker, but subjectively as a worker and an actor. Ambition to take part in the work of the lodge is kindled, which spurs many a young man to an intellectual improvement that often leads to honor even out of the lodge-room. The young man profits on the outside also by the new associations he has made, whose influences are elevating and their incident restraints good. These are facts that Mr. Stoddard cannot deny.—*Coopersburg (Pa.) Sentinel.*

MR. STODDARD'S REPLY.

PHILADELPHIA, Pa., Dec. 18, 1893.

DEAR SIR:—A copy of your paper, issue of December 14, has been kindly sent me. In it I find reference to the lecture I recently gave in the Mennonite church of your town. I am always glad to know what impression I make on the minds of my hearers, and so have read your article with interest.

It is not often that I find newspaper-men willing to express their views on the lodge question as freely as yourself. You will please allow me to ask a few questions as to the views you hold, and as to how you arrived at the belief expressed so forcibly in this article.

You say you believe me to have a "diseased brain." This is an exceedingly unfortunate condition for a man to be in who is speaking to audiences every night in the week, and three times on the Sabbath. Surely you would have great pity for such an one. Let me inquire how you came to express your belief in your paper. Being, as you doubtless believe, a judge of "diseased brains," you would see the importance of not pronouncing a man in this unfortunate condition without a long and careful consideration of the matter. You know that to destroy the good name of a man is to destroy all that he has of great value in this life.

Was it after a long and careful study that you arrived at this conclusion? Did you get down on your knees before God, and ask his guidance? Was it after long deliberation, with tears in your eyes, and an aching heart, feeling the great responsibility upon you as an educator, that you reluctantly decided to show your readers the disease of my brain, that they might thus be guarded and not believe what I might tell them?

Your statement that I "*utterly failed to offer, in any way, a reasonable cause why these organizations were not well-founded and directed,*" is something of a surprise. As you may possibly have forgotten a few of the "causes" I mentioned "why these organizations were not well-founded

and directed," allow me to refresh your memory.

1. *A religion is taught which is not Christian.* Jews, Deists, Unitarians and others not receiving Christ as the Son of God, engage in their worship. There is but one way to heaven. Christ says: "I am the way, the truth, and the life." A rejection of Christ should "cause" the Christian to keep out.

2. *A false brotherhood is taught.* "Be ye not unequally yoked together with unbelievers." Bible.

3. *The oaths administered are blasphemous.* Those who administer these have no divine authority for so doing.

4. *The ceremonies are often very degrading.* When a man takes the first or Entered Apprentice degree in Masonry, for instance, his clothing is removed, a pair of lodge-drawers and lodge-shirt is furnished. A blind-fold is placed over the eyes, and a cord, called a cable-tow, about the neck. The left leg of the drawers is rolled to the knee, and the left breast is made bare. In this condition the candidate *first* enters the Masonic lodge. Having never made your acquaintance, I know not whether you are a Mason or not; if one, you need no information regarding this ceremony.

5. *Persons are shut in with evil-minded men.* Crime always seeks concealment. "Men love darkness rather than light because their deeds are evil." Bible.

6. *The lodge and saloon are often connected.* In Quakertown, where I have just spoken five times, I found that at least four of these organizations had regular times of holding the lodge over the stable of the Bush House saloon. If evidence is desired as to the effect of staying out to lodge suppers until after midnight on the young men who participate, plenty is to be obtained from wives in Quakertown, and elsewhere, who sit up until the return of their husbands. Many men are willing to testify that they have been induced to drink by lodge associates.

You will doubtless recall that these were among the "causes" I gave "why these organizations were not well-founded and directed." Will you kindly insert them in your paper, that your readers may see you are right in pronouncing my "brain diseased?" Surely you will recognize that to substantiate such a grave charge you will need all the evidence you can get.

You say "young men must have social recreation." A "diseased brain" man would scarcely deny that. Is it not a pity all do not know "social recreation" may be found in a hundred places without going to the highest part of the barn owned by a saloon-man, and shutting the door to all ladies, as they do in Quakertown?

I would not say that a man might not meet "good company" which would "improve him in many ways." For instance, he might find the *Sentinel* editor there, and learn to be an expert on "diseased brains." It is exceedingly important that he be "taught lessons of self-control." If he is unable to control himself, his condition is deplorable, as the invitation is to dissipation.

In writing of his learning "how to hold his tongue," you perhaps have in mind the Masonic jewel: "a silent tongue and a listening ear."

If by the "brotherhood of man" you refer to the idea that all men are brethren, whether they believe in Christ or not, I agree with you.

You say: "He is taught the value of discipline, and how to submit to it." Here we agree again. Rather remarkable, isn't it, how near we think alike? The man must obey his superiors in the lodge. "Right or wrong, the mandates are not to be questioned." Private judgment surrendered, does not the man become a sort of slave? Please put this in your next article.

Should you see fit to enlighten a "diseased brain" further, I should be glad to consider any weighty argument you may present. Should you, during your journalistic pursuits, write an encyclopedia on "diseased brains," please send me notice.

Trusting that you may be happy in this life, and that to come, I remain your friend,

W. B. STODDARD.

215 4½ St., N. W., Washington, D. C.

The liquor traffic is the staunch friend of anarchy. It breeds anarchists much faster than the State can punish them. It overrides all law, and in this way encourages men to defy the State law.

REFORM WORK ON THE PACIFIC COAST.

PHILOMATH, Ore., Dec., 1893.

The Pacific Coast Association opposed to secret societies is now but a year and a half of age, so far as organized effort is concerned.

We have enrolled nine hundred and fifty-two persons, whose hearts are true, whose purposes are fixed to serve God untrammeled, and whose lives are consecrated to the work of saving their fellow-men from the snares of the devil.

We ought to have thousands more on this list before our next convention, nine months hence. We can have them if those already enrolled will do their duty. Every United Brethren, Free Methodist, Wesleyan Methodist, United Presbyterian, Evangelical Association, and thousands of others can be enlisted by a small effort on the part of those interested.

What an influence for good can be wrought by those already enlisted! Let each one bring to this worthy cause the very best consecration possible. I hope that hundreds of those already enrolled will feel, like the writer, that this good work must not lag, but go on, till every city, village, hamlet and rural district shall feel the good influence, and every lodge, from Freemasonry down to the last organized, shall have surrendered to King Jesus.

I have now in mind many noble men and women whose consciences are as steady as the needle to the pole, who are hitting hard blows against organized secrecy. Rev. Jas. C. Scott, of the Free Methodist church, gives the gospel of anti-secrecy no uncertain sound. He lectured recently at Goldendale and Pomeroy, Washington. At the latter place, the hall was so packed that they brought chairs from the court house and filled every vacant space; still many stood in the doors and windows for two hours and a half while he poured the hot shot into the ranks of the *hoodwinked* and *cable towed.* Our anti-secrecy friends think that great good was accomplished in behalf of our cause. Oh, that we had many more such fearless men as Bro. Scott.

In order to insure continued and ultimate success, we must have the *Cynosure* in many more homes of this Territory as an educator of the people. There is a great lack of knowledge on this subject. Very many people who are opposed to the lodge evil lack, in many instances, the information sufficient to give intelligent reasons for their opposition; and very many who are now the advocates of the lodge, with proper information would give them up and be as earnestly opposed to the orders.

"Knowledge is power," and the *Christian Cynsure* is a potent agency for good in giving knowledge of the wickedness of organized secrecy, and every other abominable sin. By circulating this paper, we can learn what the association is doing, as well as the needs of the cause. Thus we will become more and more united in feeling, sentiment and purpose to push forward the interests so dear to our hearts. The writer has sent out a large number of papers gratuitously, for six months, mostly in Oregon, hoping that many would become permanent subscribers, and thus aid themselves, their families, and the cause of righteousness.

It is evident that something must be done, and that soon, to bridge over the tide of *hard times* which

(*Continued on 8th page.*)

CORRESPONDENCE.

SOME PERTINENT SUGGESTIONS.

MONTROSE, Pa., Dec. 14, 1893.

EDITOR CYNOSURE:—It is to be hoped that Rev. Dr. Barrows, in his forthcoming work, "The Parliament of Religions," will include the Masonic system (in one chapter, at least), since Masonry claims to be a universal religion, embracing and inculcating those tenets in which all men agree. In this connection, it is obvious that the prayers of the order are, and must be, of such a character as the whole, wide-spread fraternity can endorse and participate in. Since the Scriptural quotations used in the lodge eliminate the name of Christ, inasmuch as Christianity is declared to be a "sectarian religion;" and since, in different countries the religious, or so-called "sacred, books," of each land find a place on Masonic altars, along with the indispensable symbols—the square and compasses—it will surely be an omission to be regretted should Dr. Barrows pass by this much vaunted and trusted system of salvation.

The Bible, says Masonry, is a symbol of the will of the G. A. O. T. U., however it may be expressed. The Ten Commandments, or their equivalent, found in other systems, constitute the basis of the Masonic creed. So says Rob Morris, the eminent Masonic lecturer. "The book of the law" for the fraternity is that which is deemed authoritative by the people of any country in which the lodge is held.

Masonry claims to enlighten men, to renew them, to purify them, to free them from sin, to furnish all the soul needs, to guide them through their earthly journey, and to bring them to "the grand lodge above;" therefore a system so effective, and having so many adherents, ought surely to find a presentation in so complete a work as "The World's Fair Parliament of Religions."

All the points referred to in the foregoing summary can be corroborated by Morris, Sickels, Macoy, Mackey, Webb, and other standard authors of the Masonic empire, which Rev. Nathaniel Colver fitly styled "Satan's masterpiece."

The suggestion of Bro. J. S. Hickman in your issue of Nov. 30 is very important, viz.: "To aim to have a local agent for the *Cynosure* in every county of all the States in the Union." It is sad to know that in thousands of localities young men are being drawn into the lodges for a want of information concerning their evils. In fact, a majority of the people are unenlightened and unwarned on this vital subject. The testimonies of seceders, of prominent divines, educators and statesmen should be published in cheap form, and scattered by millions through the agency of friends, on slips and fly-sheets. On one side print the testimonies of one class, at a time, and, on the other side, an advertisement of your paper and your anti-secrecy books; or, let both sides of each sheet contain testimonies only. The circulation of these would awaken thought, lead to examination, deter very many from entering the lodges, and also prompt and encourage many to forsake and renounce these unholy orders. It is through the ignorance of the people that the lodges thrive, and the unwary are misled. One of the strange things of our strange humanity is, that men will connect themselves, for life, to organizations without a proper understanding of their motives and effects.

The secret orders prefer darkness to light, and, so far as they can, prevent free discussion on the platform, in the press and in the pulpit. But the conflict is irrepressible, and, as the final issue, the right will prevail.

I wish you had an increased publication fund, so that samples of your paper might be sent to hundreds of intelligent and influential persons who have never seen it. Yours, J. W. RAYNOR.

NATIONAL LEAGUE FOR THE PROTECTION OF AMERICAN INSTITUTIONS.

"THE METROPOLITAN," 1 MADISON AVENUE, NEW YORK, Dec. 15, 1893.

EDITOR CYNOSURE:—Accept my thanks for your letter of inquiry of the 12th inst.

I send you herewith some documents which will advise you fully as to our principles and lines of work. Permit me to say briefly, that THE NATIONAL LEAGUE HAS NO SECRETS. WE DESIRE THE WIDEST PUBLICITY FOR ALL WE DO AND SAY; and we antagonize no man's religious faith or political affiliations.

Some newspapers have recently confounded us with the A. P. A.; but while we are familiar with the character of their work, and see no reason to find fault with it, our organization stands free from connection with any other. We shall be glad to give you any further information desired, and hope to have you notice our work in your journal. Sincerely, JAMES M. KING, General Secretary.

The National League for the Protection of American Institutions was incorporated under the laws of the State of New York, December 24, 1889.

ITS OBJECTS.

The objects of the League are to secure constitutional and legislative safeguards for the protection of the common-school system and other American institutions, and to promote public instruction in harmony with such institutions, and

to prevent all sectarian or denominational appropriations of public funds. The National League is absolutely unsectarian and non-partisan in character. It is proposed to secure an amendment to the United States Constitution prohibiting sectarian legislation by the States. The amendment, in form as submitted by the law committee, has been adopted by the board of managers.—*Article II. of its Constitution.*

The following is the proposed form of the XVI. Amendment to the United States Constitution:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

The work in which the National League is engaged is as follows, and thus far in its history a large measure of success has attended it:

1. Show the necessity for the XVI. Amendment, and press it on the attention of Congress and of the American people.

2. Form State leagues in all the States as rapidly as opportunity affords, and seek the amendment of State constitutions wherever they are defective in their provisions for protecting religious liberty and the schools.

3. Use every legitimate means within its power to protect and perfect the American free common-school system.

4. Gather and publish statistics concerning sectarian appropriations by the National and State governments, and expose the peril of such action.

5. Strenuously resist every effort to consummate the union of church and state on educational or any other lines.

6. Keep the public apprised of the sources of our peril, and organize the patriotic sentiment of the country among native-born and naturalized citizens for the defense of our distinctively American institutions.

Should the proposed XVI. Amendment become a part of the organic law of the nation, it is confidently believed that the following beneficent results will issue:

1. The American free common-school system will be securely intrenched.

2. Religious controversy will be eliminated from political questions and issues.

3. Essential separation of church and state will be secured and perpetuated.

4. The intimidating power of ecclesiasticism over both citizenship and statesmanship will be destroyed.

The following are the officers of the National League:

William H. Parsons, President; James M. King, General Secretary; William Fellowes Morgan, Treasurer; John McLellan, Office Secretary; William Allen Butler, Dorman B. Eaton, Cephas Brainerd, Henry E. Howland, Law Committee.

Communications from our loyal and earnest countrymen touching the organization of the League throughout the republic; the co-operation of the various associations already formed to defend American institutions, or any information or suggestions in regard to attempts to pervert the common-school system, to divert its funds or to substitute for American principles and methods those of a foreign and un-American civilization, or on any kindred topics, may be addressed to JAMES M. KING, *General Secretary.*

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LODGE NOTES.

The resolution to exclude saloon-keepers from the Knights of Pythias in Missouri was laid upon the table by the Grand Lodge.

An exchange relates how the joke was turned on a council of a secret order in Virginia. They were recently conferring upon a Swede a side degree taken from one of the burlesque rituals. The Grand Assistant Mogul asks the question: "Have you ever been in an insane asylum?" The candidate shaking his head innocently replied: "Not till I came in here."—*Ex.*

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"The Grand Order of the Orient" belongs to no special order as an adjunct, but is an independent organization, conferred upon the "tenderfoot" for what there is in it. Separated from some of the "extremes," added by "the boys," there should be no harm in it. As conferred in some quarters it is objectionable and is prohibited from our castle halls. Recently, at Greensburg, Indiana, the members of this organization had a street parade, headed by a band, the "Princes" being dressed in every conceivable variety of fantastic costume, no two of them being alike. "The citizens turned out *en masse* to see them," says an exchange, and all seemed to enjoy the fun and novelty of the performance." It appears to have been a revival of "The Burial of the Golden Fleece" of the great "Sons of Malta" days.—*Pythian Knight.*

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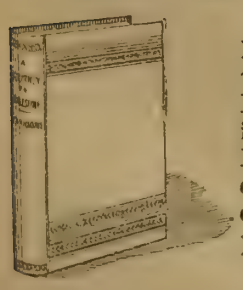

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, DECEMBER 28, 1893.

IS CIVIL GOVERNMENT A FAILURE?

Next to the horrible question, "Is marriage a failure?" is the suggestion that civil government has failed of its purpose, and that both of these institutions must be supplanted by some human invention.

Both of these institutions are of divine origin, and are manifestly essential to civil society; yet both have been perverted to unholy purposes, and made the occasion of crime and oppression. The great multitude of divorces that occupy the time of our courts, and arrest public attention by their scandalous details, speak plainly enough of the abuse of the marriage relation, while the prevalence of crime, of mob-violence and lynchings, is a terrible attestation that civil law has been greatly perverted and largely failed of its legitimate purpose.

Statistics of crime are not pleasant and are often unprofitable reading. One feels to blush, not simply for his country but for humanity itself, when he sees the continued growth of human wickedness and the failure of both law and Gospel to arrest its progress, or even hold it in check.

The following statistics illustrate what we mean: In 1889 there were in the United States 3,568 murders; in 1890, 4,290; in 1891, 5,908; in 1892, 6,790. The following are the number of lynchings, respectively, for these years: In 1888, 144; in 1889, 175; in 1890, 126; in 1891, 193; in 1892, 235; in nine months of 1893, 167. Total of five years and nine months, 1,043.

These statistics show (1) a rapid increase of crimes against life; (2) great inefficiency in the enforcement of law; (3) a great increase in the number of lynchings, but with no effect to diminish the number of murders and other crimes which have grown with the general demoralization of society.

The practical inference for those who would make civil government a blessing, and make anarchy odious, is: 1. That we seek, first of all, to diminish the incentives to crime. Among them are the lodge and the saloon. 2. That we insist on a more careful, conscientious and rigid enforcement of civil law. 3. That we forever denounce all resorts to lynching, as not only wholly ineffective as a means of repressing crime, but as well calculated to bring civil law into disrepute, and thus sap the foundations of civil society.

TYRANNY OF ODD-FELLOWSHIP.

We are sure that *Cynosure* readers will be greatly interested in a recent case of lodge tyranny that has come to our notice.

It is the statement of a trustworthy informant concerning the proceedings of a lodge of Odd-fellows in connection with the burial of its dead members. In a prominent New England town a pastor had attended to providing watchers for the superintendent of his Sunday-school, who was dangerously ill. These he had selected from among members of his church, not leaving that matter to the Odd-fellows' lodge to which the sick man belonged. The sickness resulted in death. The funeral services were conducted by the pastor, and the pall-bearers were fellow-members of the deceased in the church. Then the Odd-fellows were displeased because they were not recognized either in his sickness or his burial.

Later, they had their revenge. Another family, identified with the same church, was invaded by disease and death. Representatives of the same lodge of Odd-fellows demanded that they have exclusive control of the funeral services, and the bereaved widow, not being willing to forfeit her lodge-benefits, yielded to an arrangement by which the services should be held in the meeting-house of another church whose pastor was an Odd-fellow, but whose place of worship was never visited by any of the sorrowing family or their relatives. Here two ministers of other denominations than that to which the family belonged were to officiate, and no recognition of their pastor was to be allowed.

The widow desired that prayer might be offered at her home before going to the meeting-house, and engaged her pastor for this service. He was just leaving his house to go to the house of mourning, when he received a note from the widow, stating that this privilege was refused, and that a minister of another denomination, an Odd-fellow, and a stranger to her, must be allowed to officiate as demanded by the tyranny of the order.

These are facts. Church members were not allowed to engage the services of their own pastor, but required to have strangers officiate at the burial of their dead.

Private judgment and Christianity are not recognized by the tenets of the lodges.

BOXING AS A CHRISTIAN GRACE.

In our excellent contemporary, the *Young Men's Era*, we observe three articles (two communications and one editorial) on the question whether the art of boxing should be introduced and cultivated in the Y. M. C. A. gymnasiums. Our astonishment is, that there should be more than one opinion respecting the matter. Especially are we astonished that a Christian man should advise that the ablest instructor in this art should be employed to give lessons. Whether such teacher should be either Corbett, Sullivan or Mitchell, the author does not say.

Do these writers forget that Jesus said, "I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also?" The terrible prevalence of pugilism and its deplorable consequences on public and private morals, should lead us to carefully avoid all things that tend, directly or indirectly, to this pernicious practice.

OUR WORK IN IOWA.

Under the head of "A Masonic Minister Routed," in last week's issue, honorable mention was made of the recent address of Rev. T. H. Acheson on secret societies, in the Reformed Presbyterian church at Hopkinton, Iowa, and the promptitude with which he overcame the objections of a Masonic minister to charges against the fraternity. Another correspondent, referring to Mr. Acheson's address, writes: "It was one of the best lectures to which I ever listened. The church was filled, but not a Mason was present. The Methodists gave up their services so as to attend, and most of the Presbyterians were there, except those who were Masons. The general opinion was, it was the best lecture they ever heard. The effect must be for good.

"We had such a grand convention here, the Masons seemed to think they would get a man here who would undo all that the Anti-masons had done, but they could have done no better had they been trying to help us. Rev. Mr. Geiger's lecture did not amount to anything, only as it gave Mr. Acheson a good chance to expose the fraternity and its false religion."

Mr. Acheson is a recent accession to our reform ranks, and promises to become a stalwart defender of the truth as against the secret powers of darkness.

A CHANGE OF SENTIMENT.

What ails the New York *Catholic Review*, that in its issue of the 24th inst. it makes these remarkable concessions? Evidently the effect of the present vigorous anti-Catholic movement is being felt:

"No legislation in favor of adopting denominational schools as part of the state system can be had unless our Protestant fellow-citizens are willing parties to it. It rests with them. They have fifty millions to our ten. If they do not wish to consent to this just solution of the school question, there is an end to hope. They need not get excited or become enraged against us. We are only a small minority of the inhabitants of the Republic. But if they are satisfied with the secular system, they could have it for all eternity, so far as we are concerned, even if we were in the majority; why, then, can they not equally respect our convictions?"

Doubtless the Roman Catholics have a right to promote denominational schools; so has any other sect. But what we protest against is the taxation of the whole people for the benefit of a part.

"Unfortunately reading parents are very scarce among our Catholics. There are many well understood causes for this fact which it is not necessary to discuss. It is a fact, however, that the great majority of Catholics in this country who were born in a generation preceding this were lacking in opportunities of education, and of course not much can be expected of them in the way of fixing upon their children's lives a habit they have themselves never had. Now it is for the children of these parents, that is to say, for the great majority of the rising generation of Catholics, that something must be done, if we want to have our Catholic people distinguished, as they ought to be, for something else than a merely mechanical profession of faith."

It was to meet the exigencies of just such parents and children that our early government established the free public school and arranged for its support by the taxation of the whole people. Their wisdom is manifest in the thousands of eminent and good men who enjoyed the advantages of these public schools, and no other, and yet have left their names and examples as incentives for the hopeful advancement of all generations through this humble but effectual medium of instruction.

—In Congress, recently, Representative McGann introduced a measure calling for an exhaustive investigation into labor abuses. It extends to every form of labor and abuse.

—Rev. A. Sims, of Uxbridge, Ont., desires to exchange, on equal terms, his anti-secrecy tracts with any of our readers for postage stamps of foreign countries, or of the United States if of very old issue; the present or late issues are not wanted.

—In the list of pastors at Aurora, Ill., a single one adds to his name the letters of "B. T. H." As he is the only pastor in the city who glories in Masonry, and works the lodges for all they are worth, the question is suggested, whether these initials are for a sign to lodge men. What do they mean?

—"Carl Schrooger" (editor of *John-Three-Sixteen*, Gwenndale, I. T.), gives his readers this good advice: "If the reader wants true light let in on Masonry and other secret orders, let him read the Bible and subscribe for the *Christian Cynosure*, Chicago. If he wants a good little supplement to that paper, why, take *John-Three-Sixteen.*" Bro. and Sister Wolfe are working faithfully against the lodge, and undergoing the true reformer's experience—persecution.

—The brutality and lack of sense attending the popular game of foot-ball is briefly but pointedly shown in the fact, made public by the London (Eng.) *Lancet*, that within the year 1892, in England, 102 injuries were received by players, so serious that they required hospital treatment. In this country, says the Christian *Instructor*, the casualties have been numerous, and a number of deaths were reported within a few weeks. The injuries are attributed to evolutions in the manner of playing; but at its best, it appears to be an amusement to be carefully avoided. It is not conducive to Christian living.

—The progress of the universal peace movement, introducing a general system of arbitration between hostile nations, is seen in the action of important councils. The International American Conference proposed the settlement of all difficulties in this manner. At its last session the Parliament of Great Britain expressed a hope that the government would co-operate in securing a system of arbitration for the adjustment of national disputes; and President Cleveland, in his recent message, favored this proposition, expressing a desire that international quarrels should, if possible, be settled by honorable arbitration. To say nothing of the intrinsic wickedness of war, no other movement is so important, as an economic question, as international arbitration.

REFORM ON THE PACIFIC COAST (*Continued from 5th page*).

is striking us at this juncture, so as to keep an agent in the field.

Our good brother, W. I Phillips, of Chicago, will take the matter in hand, and devise a plan, which we hope will receive the most hearty approval and co-operation of all the members and friends of the Pacific Coast Association."

Any person desiring a copy of the paper can address the *Christian Cynosure*, 221 West Madison street, Chicago, or the writer,

P. B. WILLIAMS.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D, *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn.*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre eminent rank.

HENRY G. LUDLOW, *pastor Spring St Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

H. L. HASTINGS.—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D, *editor of the "Truth," and pastor of Washington Avenue Presbyterian church St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was establishde on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they effect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

REV. WM. M. BROOKS, *Pres. Tabor College.*—Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture.

PRES. L. H. HAMMOND, *Lebanon Valley College.*—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling-block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRES. E. K. HILL, *Washington University.*—I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country.

PRES. H. H. GEORGE, D. D., *Geneva College.*—No man can, at the same time, be a lover of Christ or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity. No man can be innocent in going into such a fraternity without knowing its true character.

PRESIDENT J. H. FAIRCHILD, *Oberlin:*—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well-known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9–26. Their oaths are no less murderous than those taken by the Mollie Maguires, for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D.D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. TIMOTHY DWIGHT, D. D., *in a Fast Day Sermon, Yale College.*—These [the doctrines of Illuminism] were: that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning and other crimes of a similar nature are lawful and even virtuous. A large branch of the *Masonic Societies* in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design and the most advantageous opportunities for its successful execution.

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

THE HOME.

THE LOVE OF GOD.

As flows the river calm and deep
In silence toward the sea,
So floweth ever and ceaseth never
The love of God to me.

What peace he bringeth to my heart,
Deep as the soundless sea!
How sweetly singeth the soul that clingeth,
My loving Lord, to thee!

How calm at even sinks the sun
Beyond the clouded West!
So, tempest-driven into the haven,
I reach the longed-for rest.

—*Selected.*

THAT TRAMP—A TRUE STORY.

BY MRS. VICTORIA ALEXANDRA STONE.

I am not advocating the cause of tramps. I am well aware that thousands of the miserable wretches who infest the country are practically outlaws. But the case in question which I am about to relate is full of pathos. I doubt if there are many others like it. Doubtless among the vast army of tramps there are many warm hearts and noble natures; but, as a general thing, the opposite is the rule. Holy Writ saith, "Who is my neighbor?" "Am I my brother's keeper?" The tramp-question is a difficult one, and has puzzled the heads of the wisest men of the country. But I must not stop to moralize, but must go on with my story.

It was the fall of 1879. My father had died only a short time before. An old friend and schoolmate invited me to spend a few months with her. "I am in such a hurry about my sewing," she said, "and you can help me." We had tenants living in the house with us, and I knew mother would not be lonely, and so I concluded to go. I had been with Fannie but a few hours before she told me of a man who had been working for them. "He is a tramp," she said, "and he came from the South. Jimmy" (her husband) "likes him, and he is the best workman I ever saw. He is a gentleman, too, and well-educated. I don't know what he is tramping about the country for. But you will see him to-night, and then you can judge for yourself."

Sure enough, when Jimmy came home that night, the tramp was with him; and after Fannie's description of him I looked upon him with interest. He was slender, of medium height, smooth-shaven, with dark hair, and wore dark-cloth pantaloons, a U. S. military cap, and a soldier's dress-coat, buttoned to the chin.

He said his name was Robert Morgan. It might have been a fictitious name; most likely it was. He never gave any account of his past life, except that he had been in the army. He was always pleasant, cheerful and happy. The children liked him; he told them stories, and read and sang to them. He was a good singer, and I well remember how, one evening, he sang "The Grave of Bonaparte" with such power and pathos that my enthusiasm was kindled to a degree that I resolved, on going home, to look up and read the Life of Napoleon, which I had not read since I was a child.

I had been there nearly two weeks, when, one morning, I found Fannie and the baby both ill. I could not do all the housework, and told Fannie so. "I believe I will go home to-morrow," I said. She raised her eyes slowly from the sewing-machine where she was sitting and said, "I would not wonder if that tramp went away to-day." "What are you going to send him away for?" I said. "Because we cannot keep him," she said; "we cannot afford to hire him." I said no more, but my heart ached for the poor fellow, who, notwithstanding his hard lot, was so happy and joyous. He was pleasant and sociable at dinner, waited on the children, and made himself so useful that I wondered how Jimmy could have the heart to send him away. But after dinner, as if by a preconcerted signal, every one left the room; and a few moments afterward Jimmie entered the room with Robert. He sat down and said: "Well, Robert, I guess I shall have to discharge you. Here is a satchel to put your clothes in. You have done pretty well by me, but I cannot keep you." "I will work all winter for my board," said Robert. "Will you?" said Jimmie; "that's good; but I cannot keep you; and now good bye." He shook hands with him and went out.

Poor Robert the tramp sat for a moment as if dazed and stunned; and then, dropping his face upon his hands and bowing them upon his knees, I never witnessed such a perfect passion of grief as was his. His shoulders heaved with sobs, and the tears trickled through his fingers to the floor. At last he raised his head and cast a long, shuddering, despairing look about the room. Poor fellow! doubtless he recalled the many happy evenings he had spent in that room, which were now, alas! gone forever.

At last he stooped, and with almost feverish haste began to crowd his scanty wardrobe into the satchel. Although I had never spoken to him except to exchange the merest civilities, yet I could not refrain from speaking to him then, in his sore trouble and distress. So I went to him, and I said, "I am very sorry for you," scarcely above a whisper. He heard me, and did not look up, but I saw two large tears plash upon the floor. "Do you know where you are going?" He shook his head. "Have you no friends, no one who can help you?" Another shake, and he dropped his face upon his hands and again his shoulders heaved with sobs. I went into the room where Fannie was, with a feeling of pain and injustice in my heart.

"Why, Fannie," I said, "that tramp is crying." She looked up from the sewing-machine where she was sitting, and said, "I cannot help it; we cannot keep him." "But you say he does more work than Will." "Well, we have hired Will for the year." "But he says he will work for his board." "We cannot keep him," she said; "Jimmie won't let him stay."

I went back to the kitchen. Robert had finished packing his satchel and had risen to go. He cast another long, shuddering glance around the room where he had spent so many happy hours, and then turned to the door. As he reached it he raised his sorrowful, tear-stained face to mine, nodded, lifted the fingers of his right hand to the visor of his cap, like a military salute, and passed out. I saw him pass slowly through the mill-yard, and then I saw him no more.

This was in January, and I went home soon afterwards. February departed amid driving snows and biting frosts. March swept itself away amid wailing winds and pouring rains, and it was once more April. One sweet sunny spring morning I sat by the south window where the lilac buds were swelling, reading the local paper, when suddenly my eyes fell upon an item which caused my heart to beat quickly. This is what it was: "Drowned in the Allegany River.—The body of an unknown man was found floating in the Allegany river early last Sunday morning. He could not be identified. He was of medium height, slender, smooth-shaven, with dark hair, wore dark pantaloons, and a military dress-coat buttoned to the chin."

My eyes involuntarily filled with tears. "And so he is at rest at last," I said. "Poor Robert! poor unfortunate boy!"

I saw Fannie not long after that, and spoke to her of the item. Yes, she had read it. "What do you think?" I said; "don't you think that was Robert?" She raised her eyes slowly from the sewing-machine, where, it seemed to me, she was always sitting, and said, "Well, I think it was." "Think it was? I *know* it was."

Many years have passed since then, yet often at the still hour of midnight a sad, sorrowful face rises before me, and I think whatever may have been his lot, whatever he may have suffered from friendlessness, hunger and cold, only God knows what was the fate of poor Robert the tramp.

Steamburgh, N. Y.

A NEW DEGREE.

In a recent prayer-meeting, a brother arose, saying that he knew very little about theology, that he was no D. D., but he was an "S. S.—a sinner saved," and that he desired to be "a soul-saver." This certainly is one of the best gifts which we are exhorted earnestly to covet. Every disciple of Christ should be not only a "sinner saved," but a "soul-saver." The first being secured, the second should engage his most earnest thought. To become a winner of souls is a most praiseworthy ambition. Among the many objects which men seek this should hold a prominent place. It should be the great inspiration of their lives. They should strive for excellence in this divine science. They should study to show themselves approved unto God, workmen that need not be ashamed. They should seek proficiency in this with an ardor more intense than that evoked by any lower pursuit. Wealth, intellectual honors, and political successes grow pale and lose their attractiveness before the transcendent glory of saving men. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

THE SILENT WOMAN.

As we live in a progressive age and God in his divine wisdom has called the "weaker vessels" to the front, both in the church and moral reform, (which has puzzled the scientific world,) and thousands of men who only know a few passages of Scripture, among the most prominent in their memory is "Let your women keep silence in the churches."

All will admit that singing breaks silence, and a congregation would be startled were a minister to say in the opening service, "Now, brethren, you sing, but sisters, you must be silent." We fancy we would hear our good sisters say, Why, singing is the employment of the redeemed in heaven, and did not Christ pray, "Thy will be done on earth as it is done in heaven?" The great Head of the church in his divine arrangement has different departments in his service for the promotion of his cause, and all are ready to admit that the male portion of the church are more experienced and better adapted to attend to the finance and governmental portion of the church than females, who are generally busied with their family cares and household duties. But in Christ Jesus "there is neither male nor female." Gal. 3: 28.

Therefore in the service of God they are on an equality with their brethren to sing, pray, exhort and preach. And for scholarship, piety and zeal they frequently excel the brotherhood, and, judging from a human standpoint, more of the feminine sex will reach the celestial city than the masculine. But as to their duty and privileges, let us refer to the "Law and Testimony," as our infallible guide, for by it we stand or fall. After God had led the children of Israel safely over the Red Sea, "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and with dances, and Miriam answered them, Sing ye unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea." Ex. 15: 20, 21.

Deborah, the prophetess, who judged Israel, went in front of ten thousand men and victory came through a woman. Judges 4: 4–7.

The prophet speaks, "Rise up ye women that are at ease and tremble." Isa. 11: 33.

Six hundred and forty-one years before the birth of Christ, when the Book of the Law had been lost for a time and found in the house of the Lord by Hilkiah the High Priest, who with other prominent men in Israel were directed by the King to go to Huldah, the prophetess, and "inquire of the Lord for me and for the people and for all Judah" (2 Kings 22: 8–14, and Judges 4: 4, 5), surely that was a great honor conferred on the "weaker vessel," who spake by inspiration of the Holy Ghost.

Joel the prophet declared that in the latter days God "shall pour out of his Spirit upon all flesh, and your sons and your daughters shall prophesy." Joel 2: 28, 29. This was clearly exemplified eight hundred years following, on the memorable day of Pentecost. Acts 2: 16–18.

At the resurrection of Christ the angel said unto the women, "Come, see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead. And as they went to tell his disciples, behold, Jesus met them, saying, All hail, and they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that I go into Galilee, and there shall they see me." Matt. 28: 6–10. Here evidently the first resurrection sermon was preached by those noble women, and who can deny it.

We have a short sketch of Anna, the prophetess, "a widow of about fourscore and four years, who departed not from the temple, but served

God with fastings and prayers night and day. And at the age of eight days the babe Jesus, being brought into the temple to be circumcised, and Anna coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2: 37, 38.

After the ascension of Christ, that noble band of one hundred men and women "went up into an upper room. These all continued with one accord in prayer and supplication with the women, and Mary, the mother of Jesus." Acts 1: 13, 14. Who that believes the divine record would venture to say that those women were silent while waiting for the baptism of the Holy Ghost?

"Philip, the evangelist, had four daughters which did prophesy." Acts 21: 9.

Paul commended Phœbe to the church at Rome and called her the servant of the church. Rom. 14: 1. And to the church at Philippi he charged them to "help those women who labored with me in the gospel, whose names were written in the book of life." Phil. 4: 3.

For some time the writer has been impressed to write a communication in vindication of the sisterhood in the church, thousands of whom in the so-called churches with their brilliant talents and zeal for God are suppressed and held in bondage by their leaders, and not suffered to pray in the congregation, neither speak of what Jesus has done for their souls, neither exhort or preach. To such we would inquire in the language of the inspired apostle, "Whether it be right in the sight of God to hearken unto men more than unto God?" Acts 4: 19.

The position we have taken in this article is, in our opinion, so clearly set forth in the Bible to convince the most skeptical men and women that God approves of women declaring the story of the cross as well as men, so he that readeth may understand.—*Rev. John Fohl, in the Earnest Christian.*

OBEYING THE WIFE.

A Scotch clergyman, just as he had told the bridegroom to love and honor his wife, was surprised to hear the man interject the words "and obey." The clergyman was going on with the service, when the groom again interposed, with emphasis, "ay, and obey, ye ken!" A few years afterward the clergyman met the man. "D'ye mind, sir, yon day when ye married me, and when I wad insist upon vowing to obey my wife? Well, ye nay now see that I was in the right. Whether ye wad or no, I have obeyed her; and, behold, I am the only man that has a two-story house in the hale toun!" The Scotchman went even further than Franklin, who said: "The man who would thrive must ask his wife."

OLD JACK IN A SNOW-STORM.

Some years since a party of surveyors had just finished their day's work in the northwestern part of Illinois, when a violent snow-storm came on. They started for their camp.

The wind was blowing very hard, and the snow drifting so as to nearly blind them. When they thought they had nearly reached their camp, they all at once came upon tracks in the snow. These they looked at with care, and found, to their dismay, that they were their own tracks.

It was now plain that they were lost on the great prairie, and that if they had to pass the night there in the cold and the snow, the chance was that not one of them would be alive in the morning. While they were all shivering with fear and with cold, the chief surveyor caught sight of one of their horses, a gray pony known as "Old Jack," and said: "If any one can show us our way to camp in this blinding snow, Old Jack can do it. I will take off his bridle and let him loose, and we will follow him. I think he will show us the way to our camp."

The horse, as soon as he found himself free, threw his head in the air, as if proud of the trust. Then he snuffed the breeze and gave a loud snort, which seemed to say, "Come on, boys. Follow me: I'll lead you out of this scrape."

He then turned in a new direction and walked off, and the men followed him. They had not gone more than a mile when they saw the cheerful blaze of their camp-fires. They all gave a loud hurrah at the sight.

They felt grateful to God for their safety, and threw their arms around Old Jack's neck to thank him for what he had done. I know this is a true story, for my father was the chief of the party on the occasion. And we know the parties and that it is true.—*Editor of our Dumb Animals.*

MY FATHER KNOWS.

In one of the public schools of a large city, while the school was in session, a transom window fell out with a crash. By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers, also, one of whom, a young lady, actually jumped from the window. Among hundreds of children with whom the building was crowded, was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheeks; her lips quivered; the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith! "My father told me so, and my father knows!"

This is the gist of the whole matter—implicit, unfaltering trust in our heavenly Father.—*Lutheran Observer.*

A CHILD'S PRAYER OF CONSECRATION.

Jesus, bless a little child,
Make me useful, make me mild;
Let me, every day I live,
Something to thy service give.

Lord, I have a pair of hands,
They shall do thy blest commands;
Here also a pair of feet,
They shall run thy ways complete.

Sanctify also my eyes,
Let them not thy laws despise;
Then, O Lord, behold my tongue,
Help me bridle it while young.

Bless my ears and let them hear
Of thy mercy and thy fear;
Take the seat of life (my heart),
And thy love to it impart.

Let my voice thy praises sing,
As the happy birds of spring;
Let my deeds be good and right,
Let me walk in heavenly light.

Take my sister and my brother,
Take my father and my mother,
Take my money, all my toys,
Take my playmates, girls and boys;
Take them all and let them be
Consecrated, Lord, to thee.

—*Rev. C. P. Jones, in "Hope."*

TEMPERANCE.

THE DEVIL'S INCUBATORS.

Most people know something of the modern way of hatching out chickens by machinery. It is an ingenious way of saving time, and hatching large numbers of fowls at any season of the year. Satan also has his pet methods of hatching out drunkards, and shows his usual wily nature in the many kinds of such methods. He does not stop at one or two kinds, but he has room in hell for all the drunkards he can make, and he just goes at the business by the wholesale and multiplies his incubators everywhere.

The army of drunkards is recruited from the ranks of the children. There is the place where Satan's arts are most displayed, and most terrible are the results. We heard once of a man who found a small egg in the woods and from curiosity put it in the incubator with hens' eggs. When it hatched it was a serpent, that began at once to slaughter the helpless little chickens and caused some trouble until it was killed.

So the devil's incubators are hatching out fiends who destroy all they come in contact with and are more dangerous to life than any serpent or wild beast. In cities and towns the saloon is the worst tool the devil uses to destroy.

In St. Louis the *groceries* which sell beer and wines for *family use* are on almost every street. Children are sent to these places daily and become accustomed to seeing and handling the dangerous stuff. The practice prevails in some such places of giving a small treat to children who buy something. This is to encourage custom.

We have been informed of a grocery saloon in Chicago which issues tickets, giving one to each child when they buy something, and these tickets call for a drink of some kind. The child that gets the largest number of tickets in a given time has a premium of a number more of free tickets entitling them to so many drinks of beer! This may go on without the parents' knowledge. It is unsafe to send a child into any place where liquor is sold. Even drug stores are sometimes dangerous. Then the prevalent habits of people in general of taking soda water and other light drinks on every occasion encourage strong drinks and help form the habit of buying something stronger than water. Patent medicines and homemade wines come under the head of the devil's incubators, and great is the number thus destroyed.—*Vanguard, St. Louis.*

NUGGETS.

Medical men are becoming more and more alive to the important fact that many men are now dying of drink who were never drunkards, and possibly were never once drunk. The moderate use of alcoholics produces undue stimulation and irritation of the brain, the stomach and other organs, and thus brings about disease and death.

The white ribbon shall float, the white cross shall gleam, the white shield shall be held up, and our souls shall be saved. Our sons shall be purified, our daughters shall be held in reverence. God shall bless us, and all the ends of the earth shall fear him.—*Frances E. Willard.*

So long as the saloon door stands ajar at every corner of the street, the affairs of cities will probably be managed by men who are not above purchasing the privilege from the breweries. It is not a cheerful outlook even for the most confident optimist.

Fifty thousand persons last year endorsed the petition to abolish the smoking compartment of the palace cars. Mrs. E. B. Ingalls, National Superintendent of Narcotics, has had it bound in book form, and will present it to Messrs. Webb and Pullman.

The thirty-fifth report of the Reformatory and Refuge Union states that in Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards, of whom 112,000 are men and the rest women.

Rev. T. DeWitt Talmage says: "Put into my hand the money wasted in tobacco in the United States of America, and I will clothe, feed, and shelter all the suffering poor on this continent."

The temperance club and coffee-house movement in England took active shape in 1871. Strange to say, the idea was suggested by the American evangelist, Dwight L. Moody.

"Let whisky alone and it will let you alone," is an old saying, but there never was a greater falsehood put in so few words.—*Los Angeles (Cal.) Prohibitionist.*

A significant fact is shown by the latest census, that the States where crime is not increasing faster in proportion than the population are prohibition States.

When your old party friend tells you he is opposed to the liquor traffic, ask him what he has done to prove his opposition.—*Greenville (O.) Transcript.*

During the year ending in July, 1892, there were forty-four cigarettes manufactured for every man, woman and child in the United States.

Horace Greeley said: "Show me a drinking man who does not use tobacco, and I will show you a white blackbird."

Thirty-four States and the District of Columbia have laws forbidding the sale of tobacco to all persons under sixteen.

A teacher of long experience testifies that she believes seven out of every ten boys smoke before they are fourteen.

Two prominent tobacco dealers said recently that they sold more cigarettes to girls than to boys.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON I.—First Quarter, 1894.—January 7.

SUBJECT.—The First Adam.—Genesis 1: 26-31, and 2: 1-3.

GOLDEN TEXT.—So God created man in his own image.—Gen. 1: 27.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Gen. 1: 26-31; 2: 1-3. T.—Gen. 1: 1-25. W.—John 1: 1-14. T.—1 John 1: 1-10. F.—Rev. 1: 4-20. S.—Ps. 90: 1-17. S.—Psalm 8: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The creation of man*—vs. 26–28. "And God said, Let us make man in our own image." The plural here gives us a hint of the doctrine of the Trinity. The first and second chapters of Genesis evidently contain two separate accounts of the creation of man, taken from different sources. Some have thought that the first had reference to the pre-Adamite races. But science has not as yet presented us with any actual proof that men had any existence before Adam, and it is better for the purposes of our lesson to pass by these disputed points and think of the whole history as one account. 'In our image" implies several things. (1) A moral likeness. Paul speaks of being renewed after the image of God in knowledge, righteousness and true holiness, by which we see in what that image consisted before it was obliterated by sin. Knowledge of our Creator; of his character and of his laws. Righteousness, which is that knowledge put into everyday practice. True holiness, the great distinguishing attribute of deity, which we must possess if we would be like him on earth, or gaze upon his glorious face hereafter. (2) Dominion over the earth and the animal kingdom, as God's vicegerent, having in a limited sphere something of the same power which he exercises over the whole universe. (3) It follows that this was intended to be a merciful and beneficent rule, for one made in the likeness of God could not rule any other way. Humane societies and bands of mercy are doing more than the simple checking of cruelty to animals. They are helping to restore in our fallen humanity some of those Godlike lineaments which were in the first Adam, when he and the brute creation dwelt in peace and harmony:—he as their lord and ruler, and they as his docile subjects. Such harmony existed between the poet-naturalist Thoreau and the wildest denizens of the wood, so that the squirrels played familiarly about him and fed from his hand; and travelers tell us that in unexplored regions where no hunter's gun has ever been heard the birds have no fear of man. (4) This was a joint rule. "Male and female created he them." God's blessing was to both, without distinction of sex. Their equality was lost in the fall, but restored through the second Adam. Gal. 3: 28. We find no more warrant in this old Mosaic chronicle for requiring of women either a higher standard of purity than her brother-man, or for putting her on an inferior footing as regards her rights and privileges.

2. *The vegetable world.*—vs. 29–31. "Behold, I have given you every green herb bearing seed." Contrast these words with verse 3 of chapter 9, and we shall see that the antedeluvian race were vegetarians. This may be one cause of their greater longevity. Savage races live by hunting. As they grow civilized they begin to till the ground and eat of its fruits. The tendency is always as men reach the highest civilization to depend less on meat and substitute a vegetable diet in its place. There is no doubt that such a diet tends to reduce intemperance, to give better health, clearer brains, purer blood and longer lives; and in that state of perfect civilization to which we look forward as the millenium, there is reason to think that in the matter of food, as well as in other things, the human race will revert to these early primal conditions.

3. *The Sabbath instituted.*—vs. 1–3. When God made man, the work of creation was finished. "And he rested on the seventh day from all his work which he had made." Science confirms the divine record, for no new species has ever been known to come into existence of either plants or animals since this closing act in the great drama of creation. God's work as Creator has ceased so far as this world is concerned, and we are now living in his Sabbath of rest. "And God blessed the seventh day and sanctified it." He knew the needs of his creatures, and therefore set apart one day in seven for the recuperation of his physical nature, and to allow time for meditation, for reading his Word and communion with him. The Sabbath is the oldest of all existing institutions. On its preservation intact rests the safety of the state and the family. It is where this day is best observed that we find the most stable governments, the highest standard of morality, and the widest diffusion of intelligence. The infidel leaders of the French Revolution tried substituting one day in ten, but the experiment failed, and it was thus practically proved that one day in seven is the right proportion. It is a singular fact that even tools and machinery will last the longer and do better work if allowed sabbatical periods of rest. To the workingman the Sabbath is a boon of inestimable price, and he is no friend of labor who desires the introduction of the continental Sunday. If he begins when a young man, he can obtain a liberal education by the time he is forty or fifty, if he eschews the Sunday newspaper, and devotes his one day in seven to the most elevating and instructive reading he can find, giving the Bible, that compendium of the oldest and grandest literature in the world, the first place. Rev. Wilbur F. Crafts has pointed out this fact, and very truly called the Sabbath "the poor man's college." Let us guard jealously as patriots every movement which would tend to rob our country of her Sabbaths.

LITERATURE.

READINGS FOR LEISURE MOMENTS: A Collection of Miscellanies. By H. L. Hastings, editor of the "Christian." One vol., pp. 382. Boston: Published by H. L. Hastings, 47 Cornhill. Price $1,00.

The spirit of the book is found in its earnestness, devotion and practical application to the affairs of common life. It consists of nearly 200 short essays, distinguished for their pungency and wisdom. Plaindealing with the foibles of human nature, with valuable bits of counsel, are prominent features. In any home where it is carefully read, its influence must be highly salutary. Christianity has, in such works as this, a firm support and the young an excellent monitor. It should be widely circulated.

CURRENT PERIODICALS.

The holiday issue of the *Cottage Hearth* presents several seasonable stories. The opening tale, Kane of the Southern Star, by Flora Haines Loughead, pictures the uncertainties as well as the pathos of life in Western mining camps, and is followed by a poem appropriate to the season from the pen of Sara King Wiley. Lieut. H. P. Whitmarsh describes an illustrated visit to Vesuvius and Kilauea. The Vicarious Popularity of Prof. Max Stevens is an amusing account of mistaken identity. The Money Club's Christmas Tide gives an insight into the lives of the other half, about whose lives we know so little. Mag, by Minnie Quinn; a poem, I Love You; Marjorie's Scheme, by Kate D. Sweetzer; an article on the Dead Letter Office Museum, and the last part of Trouble in Dark Hollow, by Will Allan Dromgoole, complete this excellent number. The regular departments are of interest to all housewives. Many practical hints may be found on the pages devoted to Odds and Ends from Everywhere. W. A. Wilde & Co., Boston. Price, 15 cents.

RELIGIOUS NEWS.

METHODIST EPISCOPAL.

—Devoted managers of Desplaines Camp-meeting Association are early in the field with their dates for next year. The camp-meeting will open on Thursday evening, July 20, and close on the second following Sunday night. The grounds will be fenced, and a small admission fee will be asked on secular days of the week only, the gates being freely opened on Sunday. Drs. Jackson and Burns will superintend the meetings.

—There are signs of steady progress toward an organic union of the different Methodist bodies in Australia. An outline of the constitution, published in the *South Australian Register*, says: "It is proposed that the church shall be called 'The Methodist Church of Australasia,' to be governed by general and annual conferences."

PRESBYTERIAN.

—The Presbyterians report a decrease of more than forty thousand dollars in their mission collections during the present year.

MISCELLANEOUS.

—Never before have the colored ministers and churches taken such an active interest in aiding to reduce the number of liquor saloons in Washington as they are doing at this time. A special sermon was preached by one of their ministers on the subject last Sunday, in which he correctly told his hearers that the liquor-dealer, whose character, he declared, is no better than the thieves who robbed the travelers between Jerusalem and Jericho, is the worst foe the colored man has.

WHAT PATRIOTS AND CHRISTIANS SAY.

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. 'I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.

5. That all the letters said to be written by Washington to lodges *are spurious.*

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Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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The first edition of this book has "gone like hot cakes," and a second edition with more of the same sort has been loudly called for and is now ready for delivery. The press, the pulpit, the educator, the reformer, the masses, have bidden it welcome and Godspeed. We quote a few good words from sundry sources: EARNEST CHRISTIAN: "Publish the book for the good it will do."

Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' I' row me out for dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

Inter Ocean: "A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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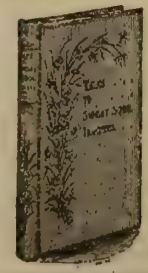

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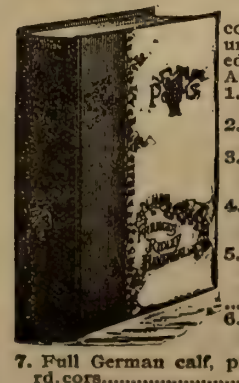

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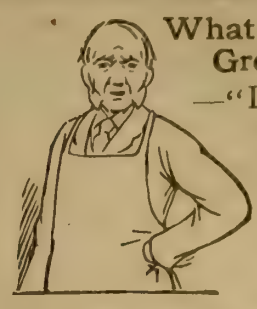

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NEWS OF THE WEEK.

CHICAGO.

On condition that it be shown entire the Pennsylvania railroad has given its Fair exhibit to the Columbian Museum.

Official figures of the canvassing board give John P. Hopkins a plurality for mayor of about 1,100.

Five hundred applicants were put to work cleaning the streets. Only men who work will be fed and lodged.

Clever shoplifters carried away a tray of diamonds valued at $2,500 from the store of C. D. Peacock.

Mrs. Foy's safety is threatened. Judge Tuthill has appointed a guard for this most important witness against Coughlin.

Statements of Chicago national banks show in almost every instance an increase in deposits.

Proceedings to wind up the American Building Society will be begun if it is not at once put on a sound basis.

An emergency association to look after destitute women and children has been formed by charitable societies composed of women.

Mayor-elect Hopkins will retain Chief Brennan and Commissioner of Public Works Jones.

Three masked thieves robbed the faro bank at 14 Quincy street at the points of as many revolvers.

The savings banks combination to pay 3 per cent on deposits after Jan. 1 has gone to pieces.

The University of Chicago publishes a magazine similar to the *Century*, and representative of the thought and tendency of the West. It is called the *Lakeside Magazine*.

Free public lodgings will be closed. Only 574 of the "unemployed" wanted breakfast bad enough to work for it.

FOREIGN.

Replying to attacks in the Commons, Gladstone declared the situation of Britain's navy is not one of danger.

Lawyer Wolff, wife and daughter, were hurt and their house ruined by a dynamite bomb outrage near Prague.

Jose Cordina, anarchist, arrested at Barcelona, Spain, has confessed to throwing the bomb in the Lyceum Theater.

Secretary Asquith announced in Parliament that England could not prevent the landing of French anarchists.

Statistical reports place the losses by the recent English coal miners' strike at over $150,000,000. Over 8,000,000 persons were thrown out of employment, and over 3,000,000 suffered by it.

Crispi has returned to power in Italy, and become premier.

The London *St. James' Gazette* says the cabinet, yielding to public opinion, has decided to strengthen the British navy. It is believed that about $40,000,000 will be expended in the construction of new ships.

The famine at Erzeroum, Armenia, and in the vicinity of that city is becoming more and more serious. Bread is now selling at twelve times its usual value. The grain is in the hands of the speculators, many of whom are Ottoman officials. Piteous but fruitless appeals have been made to the Sublime Porte for assistance. Hundreds of the poor are threatened with starvation.

Documents bearing upon the Italian bank frauds will be printed. Prominent men are implicated and sensations are likely.

Intermitent firing continues between the contending factions at Rio. Much damage has been done to the forts in the harbor.

Dispatches from Pernambuco say that Rio de Janeiro has fallen into the rebels' hands and that Peixoto is a prisoner.

On the authority of the Vatican it is denied that Mgr. Satolli has been recalled and made archbishop of Bologne.

M. Reynal, French Minister of the Interior, has advised police prefects to watch the meetings of the socialists.

Senator Charles Guinot, who had been a prominent figure in French politics for thirty years, is dead at the age of 66.

A severe storm has been raging along the southern coast of England. A number of vessels have been wrecked.

Edward Stanhope, Secretary of State for War in the Salisbury cabinet, died suddenly at the residence of his brother in England.

COUNTRY.

James H. Dowling, late cashier of the United States mint at New Orleans, has been indicted for stealing $25,000.

In reply to President Cleveland's message on Hawaii ex-Minister Stevens charges the executive with usurpation of power.

Sixty thousand persons are said to be out of employment in New York, the majority of them heads of families.

Business shows signs of improvement, Money is in better demand, principally by manufacturers.

Three new States are likely to be admitted by the present Congress. They are Arizona, Utah and New Mexico.

Representative members of the Ways and Means Committee attack the tariff bill in a minority report.

Frank Gordon, of Chicago, was murdered for his money by Mexicans in Presidio county, near Rio Grande.

Pedestrian Weston walked to Albany from New York City. He claims to be as good as twenty-five years ago.

Mrs. Farrell, widow of an inebriate, is suing Saloon-keeper McCormick at Elwood, Ind., for $2,000 damages.

Seven hundred men started out from Minneapolis on a wolf hunt. They returned without a scalp.

Three hundred men made a wonderful escape from a coal mine fire near Peoria, Ill., caused by a careless employe.

Treasury officials are worried by the decrease in the cash balance, which is now but $90,589,737.

Fourteen men were killed and four seriously hurt by a cave-in at the new Carnegie mill at Homestead, Pa.

Teller Hill, of the St. Nicholas Bank, New York, was found to be short $42,000. He was at once arrested.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 18 to Dec. 22:

E Walker, S M Nelson, S M Neff, Mrs E A Rawley, J Stahl, J Craig, S Faber, J Park, J K McFarland, A L Bell, J S Hitchcock, Amos Ellis, T Sussex, A Arend, Rev F E Tilly, W Heldman, B Casey, J H Murray, J Harley, J A Stegner, S D Moses, E Brakeman, J S Perham.

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CHICAGO.			
Wheat—Spring No. 2	60⅛	@	61¼
Winter No. 2	61	@	61⅛
Corn—No. 2	34¼	@	35¼
Oats—No. 2	27⅝	@	35⅛
Rye—No. 2	45⅛	@	48⅛
Bran per ton		@12	25
Hay—Timothy	9 00	@10	50
Butter, medium to best	17	@	27⅛
Cheese	08	@	12⅛
Beans	1 30	@ 1	55
Eggs	18	@	22
Seeds—Timothy (100 lbs)	3 90	4	40
Flax	1 33	@ 1	33⅛
Clover (100 lbs.)	9 50	10	25
Broom corn (per ton)	30 00	@75	00
Potatoes, (new, bu.)	40	@	60
Hides—Green to dry flint	02⅛	@	06
Lumber—Common		@15	50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 50	@ 5	30
Common to good	3 70	@ 4	30
Hogs	4 90	@ 5	30
Sheep	1 00	@ 3	50
NEW YORK.			
Wheat No. 2	66	@	67⅝
Corn No 2	43	@	43¾
Oats	33⅛	@	34⅛
Rye	50	@	57
Eggs	18	@	25
Butter	18	@	28⅛
Wool	10	@	26
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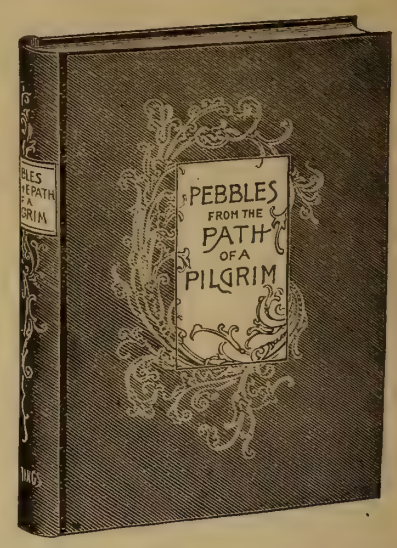
—BY—

MRS. H. L. HASTINGS.



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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure*.

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

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Christian Cynosure.

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We give place this week to the proceedings of the New England Christian Association, opposed to secret societies, and working in harmony with the N. C. A. in this momentous reform. It appears to have been a success in most respects, and its expressions of loyalty to the cause were encouraging. Of the addresses delivered, we have in hand, for publication, Rev. J. M. Foster's address of welcome and Rev. M. D. Freeland's paper on the relations of "Secrecy and Christianity." Next week we expect to print some of the excellent testimonies presented.

A papal encyclical letter, recently given to the public through the Roman Catholic press, enjoins the priests to study the Bible, and to make themselves proficient in Oriental languages, so as to be able to read the Scriptures in the original. The principal motive urged for this study is that the priests may be able to refute the arguments of those who oppose their church. Commenting on this subject, the New York *Witness* thinks that it is not possible that the many sincere men among the priests of Rome, and in her colleges, can study the Bible earnestly without imbibing some of the spirit of evangelical religion; for "the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow."

The threatened strike of railway employes of various classes along the line of the Northern Pacific is bringing the legal aspects of the right to strike into prominence. On the 26th of December, at St. Paul, a document was placed in the hands of the United States Marshal, intended to deter the engineer, firemen, conductors, trainmen, and telegraph operators of the Northern Pacific railway from striking. It was issued by Judge Caldwell of the United States Circuit Court and is in effect an injuction to keep the men from striking. It forbids them in any way to injure the property of the company, under penalty, or in any way to interfere with the legal rights of the company, or in any way interfere with men hired to take any places of strikers, or to delay passenger travel over the line of said railway. The order caused great indignation among the dissatisfied employes. If this order can be sustained in Minnesota, it can in all other States, and will provide a new solution of the strike question.

Another year of labor, of sorrow, of joy, has passed by, and we enter upon a new one, yet untried, trusting in the strong arm of him who made and rules the seasons for his own glory and for the blessing of his people. The time is favorable for self-examination, new resolves, new energy. The Lord hath placed every man's work before him, and will give grace, skill and wisdom to the workers. May our hearts and minds be in harmony all this year with David's when he wrote Psalm 125.

When the second trial of Dan Coughlin for participation in the murder of Dr. Cronin began, opposing counsel in the case had a conversation, in which the lawyer for the defense is reported to have remarked: "The Clan-na-Gael is not on trial." "No," was the answer, "we are trying a man for murder." Last week a witness was questioned as to what extent "Camp 20" of the Clan was involved in certain details relating to the murder; and the court immediately barred out all such testimony. This may be right for a staid tribunal, under the circumstances; but public opinion never has, and never can, honestly sever the connection of this tyrannical murderous society with the crime for which Coughlin is on trial.

"Schools of American type are not likely to be supplanted in this republic by schools of the Jesuit type. But a severe contest is impending between those who favor and those who oppose a sectarian division of the public school funds" So writes Joseph Cook, in *Our Day* for December. It is noticeable that since public opinion is thus shaping itself among true Americans, Cardinal Gibbons, of Baltimore, has ordered his priests and teachers in Maryland to stop their agitation of the school question and the further distribution of the sectarian circulars which have raised such a storm of protests from Protestant denominations. Yet true Americans, who love their country and our free common school system should continue to advocate and defend it. But its defense should not be carried on by dark-lantern, Jesuitic methods. The open, manly principles of the National League for the Protection of American Institutions (printed in the *Cynosure* of Dec. 28) provide a proper basis for this special work.

There is more than ordinary importance attached to the recent official report of Inspector D. F. Daniels to State School Commissioner Carson of Ohio, concerning sub-district No. 1, Marion Township, Mercer county, in which it is charged that in this school for fifteen years Catholic readers, Catholic church history, and the Catholic catechism have been taught by teachers paid with public money. For many years the local priest has had charge for a quarter of every Thursday, and exercised and reviewed the school exactly as though it had been Catholic. This leads the inspector to say: "After a careful investigation, I believe the charges laid against the management of said district are true; that a considerable portion of the money expended for tuition has been misapplied as alleged; that abuses exist in said district that call for immediate correction; that the real welfare of the children, irrespective of sectarian affiliation, requires a complete divorce of church and school, and a rigid enforcement of the same laws to which the people elsewhere accord a ready obedience." This counsel should have a wider following than it will receive in Marion township. It concerns every school district in the Union.

The Utica (N. Y.) anti-secrecy convention was held Nov. 14, 15. Writing in relation to it, a few days afterwards, Rev. H. L. Kellogg and Rev. J. P. Stoddard (whose letters were printed in the *Cynosure* of Nov. 30) implied that Rev. O. M. Owen, presiding elder, or district chairman, of the Free Methodist church in the Utica district, had not only refused to allow the convention to be held in his church, but that he had also united with a secret "patriotic" society. Letters from Rev. O. M. Owen and Rev. M. H. Kendrick, pastor of the Utica church, in explanation of the course of the former, state that while individual members of the official board encouraged Bro. Kellogg to believe that the church might be had for that purpose, yet when the board assembled in official session they deemed it unadvisable, for several reasons, to allow it. That the board had a perfect right to render such a decision seems very reasonable; and the N. C. A. does not believe that it has a right to demand that any society should open its doors to its lecturers. On the contrary, it considers it a favor to lecture in any church to which its agents are invited. Our lecturers have frequently received such invitations from pastors of Free Methodist and other churches, and they have been thankfully accepted. Whatever was said or implied in the letters of Bros. Kellogg and Stoddard had its origin in good faith. The N. C. A. deems it a duty, on all occasions, to expose whatever of evil distinguishes the secret empire, and to rebuke those who encourage or practice it. At the same time it desires to be impartial in its judgment, and hence, on another page, we give place to a letter of explanation from Rev. O. M. Owen, the district chairman of the Utica district.

THE NATURE AND GROUNDS OF OUR OPPOSITION TO SECRECY.

BY WILBUR N. COFFEE.

[The following paper was read before the Iowa State Christian Association, at its annual convention, held at Hopkinton, Iowa, Nov. 14, 15, and was ordered sent to the *Cynosure* for publication.]

(*Continued.*)

I once enjoyed the hospitality of a Frenchman, who lived with three wives; one white woman and two squaws. I never feel that I am an enemy to that man when I oppose polygamy.

I am told that there is a wealthy gambler in Chicago, who has made his wealth by gambling. An orphan himself, thrown out upon the charity of an unfeeling world, he has taken it upon himself to be a kind and generous benefactor to orphaned children; but shall we therefore cease to oppose gambling? Certainly not, you will say; his benefactions do not justify gambling.

Apply these arguments to secrecy, and you will see how it is possible for us to esteem a friend and oppose his alliances. Certain it is that secrecy shall not secure immunity from the light, through the personal friendship of her members.

3. Again, our opposition is in the nature of a defense, and herein lie the *grounds*, also, of our opposition. The nature and the reason of our course are so closely related that we shall not try to separate them. In all our opposition to secrecy, we have been defending ourselves against an enemy. Even when we have been aggressive, we have acted in defense of our true and proper interests. Does this statement seem a paradox? I will explain: During the war of the rebellion the Northern army, in defense of the nation, invaded the South. Was not this defense? To my

mind, it was the only feasible defense. What seemed to be McClellan's policy was wholly impracticable. It must be obvious that aggressive defense is the truest defense.

It is a singular thing that any could be offended because one endeavors to defend himself; yet so it is, and some will not allow you to do it. Corporations deny you the right of defense. If, under their jurisdiction, the lines fall to you in pleasant places, well and good; but if they should not, and you raise a remonstrance, you are reduced until you learn that your right to challenge has been revoked. Secret societies, where they can, assume to dictate to those who perhaps have no alliance with them. I am acquainted with men who, this year, are shut out of business because they would not conform to the regulations laid down by secret societies. We do not object to a lodge's control of its own membership; but we do strenuously object when its government is extended to those who have no affinity with it. Yet such objection is taken as a personal affront, and it only calls forth abuse.

Last winter, in the town where I live, there were numerous attempts at robbery by footpads; and some of them were successful. An acquaintance of mine was knocked down and robbed. He plead with his assailants to let him go and not to take his earnings. They told him to keep still, and, to silence him, beat him over the head until he lay upon the ground senseless and was nearly frozen before he came to himself. The city was indignant over the affair, and why not? But is not this just the policy pursued by secrecy all over this land?

Plans are laid by secretists for the promotion of their own interests, and too often the execution of these plans is at the expense of the community at large. But if we make any noise about it, we are dealt with more severely.

(1.) It is a defense of the state. Though we are in the minority, we disclaim ambitious pretenses when we presume to defend the state. An old shoemaker and one other man subscribed themselves, "We, the people." The question arises, "Who on earth *are the people?*" This question can be answered by reiterating with emphasis the first word—"WE."

As component elements of a great commonwealth, there is granted to every man who is properly a subject of the government a degree of individual sovereignty, and this does not conflict with the doctrine of "The greatest good to the greatest number." Again, though we who actively oppose this evil are in the minority, compared with those whom we oppose, yet, together with those who are not allied to the lodge, and whom we represent, and for whose interests we plead, we constitute a majority. And while we plead for fairness in the legislative, executive and judicial departments of our government, for the benefit of the men, women and children of our country, we may claim to be acting in defense of the state.

We believe that secrecy is a growth upon the state not designed by the organizers of this government; and that it is proving to be a troublesome excrescence upon the body politic. When one has a troublesome foreign growth upon his body, he consults his physician, and, should it be diagnosed as malignant, he commences a course of radical treatment, which, if in the "old school," is also "heroic" treatment. This is but ordinary discretion; a proper observance of the first law of nature.

Now we feel that by the massing together in secret conclave of any portion of a community, the inalienable rights of the other citizens of that community are jeopardized; that while that community is in the enjoyment of life, liberty and the pursuit of happiness, there is nevertheless a growth upon that society which, in the nature of things, is an infringement upon its right to wholesome legislation; a growth that jeopardizes the moral and civil well-being of the community. There are secret conclaves of men found in almost every community in the the United States, and, as a consequence, justice is perverted, local politics are controlled, offices and their emoluments travel around in a "ring." Positions of trust and influence are filled by persons no more competent than others, simply because they "stand in" with "the ring." Who says that it is not high time to inaugurate a thorough course of "heroic" treatment?

"But has not the lodge a constitutional right of existence?" No! "Well; does not the Constitution provide that one may do as he pleases when he has risen to dignity and power?" This is the interpretation of the Constitution by large combines, by saloonists, and by houses of prostitution; but it is not the true interpretation. Men plead constitutional sanction for almost every evil under the sun. Constitutional right was plead for enslaving over four million human beings; and not until this government wrote upon the records of the nation her own interpretation in ink of blood and spelled it out with human lives did men cease to plead constitutional sanction for this manifest evil.

It is not the design of good government to foster evil; but men are found who under the best government would create an evil out of self-interest and plead for its existence. Institutions spring up, here and there, professedly in the interest of certain classes until the state is fairly honeycombed by secret organizations. Freemasonry, Odd-fellowship, Laborers' Unions, Clanna-Gael and communistic and socialistic organizations find a place under the government. Some of these societies arrogate to themselves the high functions of the judiciary of the state; *e. g.*, Freemasonry in the administration of its oaths, and also the execution of Dr. Cronin by the Clan-na-Gael.

These organizations trample under foot the laws of the state and even kill the officers of the law. Witness the killing of Matthias J. Degan at the Haymarket riot, May 4, 1886.

I do not suppose every secret society would resist law and order to this extent; but the tendency is to take to themselves the administration of civil law; and in communistic lodges we often find the attempt to carry to a logical sequence the principles of the institution of secrecy. If it be said that some secret institutions are organized for worthy purposes, we reply that, like unfortunate "Tray," they are keeping bad company. Why should men love darkness rather than light, unless "their deeds are evil?" Jesus, the most benevolent of all men and the greatest benefactor to mankind, says: "In secret have I said nothing."

We are waging war upon secrecy. We cannot stop to discriminate between bad evils and good evils. When we make war upon wolves we do not hold a council to ascertain which have committed depredation; we wage war indiscriminately because of the nature of the animals. We are directing our opposition against the lodge wherever found and of whomsoever composed, because of its nature. This we believe to be our right and duty as citizens of this great commonwealth.

[*To be concluded.*]

SATAN OPPOSES THE KINGDOM OF CHRIST.

BY REV. J. M. FOSTER.

He does this through organizations. He uses the government of Pharaoh, to oppress Israel in Egypt. He used the empire of the Chaldeans, to enslave the Jews for seventy years. He used pagan Rome, to persecute the early Christians, and papal Rome, to afflict the Waldenses and the Albigenses, the Israel of the Alps. He used the prelatic establishment of Henry VIII. of England, to persecute the witness of England and the Covenanters of Scotland. He used the system of slavery, to cruelly entreat 4,000,000 of human beings in this land. And he is, to-day, using the secret empire, entrenched in the secular forms of the social order, to accomplish his works of darkness.

The binding of Satan is the destruction of his party. In the overthrow of pagan Rome, he was cast out into the earth. In the final destruction of the papal system and the secret empire, he will be bound, just as Napoleon Bonaparte was practically a prisoner in the defeat of his army at Waterloo.

This binding of Satan is to be accomplished by the testimonies of Christ's witnesses. They overcame by the blood of the Lamb and by the word of their testimony. The witnesses have power to bring down fire on the earth; their testimony is the torment of the world.

The National Christian Association was organized to unite the friends of Christ of every name, who desire to bear witness to the truth and to testify against the unfruitful works of darkness. The New England Christian Association was formed for the purpose of making an assault upon the fortifications of secrecy in Boston, the Athens of America, where Satan hath his seat; and through the New England States, in every one of which secret, oath-bound societies dominate both church and state.

[Let the noble gathering of the friends of Christ at the recent convention of the New England Christian Association—the report of which is printed on another page of this issue—stand as the handwriting on the wall, recording the sentence of secretism.—EDITOR CYNOSURE.]

FACTS FROM WASHINGTON.

BY ONE WHO KNOWS.

(*Concluded.*)

A few months ago an investigation showed that *one-half* of the one hundred and fifty clerks in a certain division of the Agricultural department were Roman Catholics. There are more there now. Are we to learn agriculture from Ireland?

In the Land Office there is but one chief of a division, appointed under Harrison, who retains his place thus far in the present administration, and he is a Roman Catholic. In the Bureau of Engraving and Printing, the assistant superintendent, who is an active Roman Catholic, has contrived to retain his position, like many other Romanists in prominent positions, under both Democratic and Republican administrations, while it was a noticeable fact that all Protestant Democratic officials, ranking above the highest civil service clerkships, were promptly dismissed upon the respective changes in administration.

In one division in the Printing Office where there are fifty clerks, forty are Romanists. In one room in the Treasury of eight clerks, four are Roman Catholics. Why is this?

In a bureau in the Agricultural department an old and faithful clerk, who always avoided giving to the nuns, and who was outspoken in his Protestant sympathies, was summarily dismissed—he overheard a Chief of Division complaining very bitterly against some opposition that was being made against Roman Catholic influence in the department, and connecting his name with it. The dismissal followed. Is this the land of the free?

If there is one of the leading departments not visited by the sisters of charity, so called, I am not aware of it. Some bureaus seem entirely subject to the order of the priests. Cases like these are known. There are four members of one family in government employ, and one of the daughters is in one of these priest-controlled bureaus. When some one remarked that they must earn a good deal of money, she said: "No; we have to pay a good deal of it over to the Roman Catholic church, in order to hold our positions."

A lady could not give to her own church because she was giving fifty cents a month to the Roman Catholic church, and she was dismissed. She said: "One day when the collector came I did not have any change with me, and this provoked the nun, and I gave her nothing the next time she came. A week after I had a letter which requested me to resign."

A lady who had long been a clerk there was asked how many Protestants she knew among the twenty-five hundred clerks employed in that particular department, and she was positive of but *five* Protestants. This is a department of the government that for years has simply been a feedingstation for the Roman Catholic church.

Up to the time when General Rosecrans resigned, it was notorious that the clerks had to pay money regularly to the priests and nuns.

The following was related to me by one who knew. There was a young man who was clerk, stenographer, and chief clerk all in one, to himself apparently. He did nothing but read the papers and trashy novels, and draw his pay. The facts leaked out through an old man whom he employed as his messenger, and his case was investigated. Asked who was his superior? He had none. To whom did he report? To no one. What service did he render the government? His answers were equally unsatisfactory, and he was requested to send in his resignation.

At this point the influence of a cardinal was brought into requisition, and the young man was retained. This kind of interference is tolerated for the simple reason that votes are believed to be behind it. Is there not sufficient warrant for

patriots rising up all over the land, and as one man, regardless of party affiliations, uniting to put down all this intermeddling by foreign-allied ecclesiastics with the men whom we elect to administer our affairs?

THE INDIAN SERVICE.

As is well known, the Roman Catholic church maintains an Indian Bureau at Washington. All of us remember how a committee of Roman prelates endeavored to prevent the confirmation by the Senate of a man who was the choice not simply of the President, but all who believed in Indians being educated in government schools and made intelligent citizens. All of us know what a determined effort was made for four years to prevent the carrying out of plans that were approved by Democrats and Republicans alike. Who supports this Roman Catholic Bureau in its contention with the American people? The United States Treasury, of course; for are not hundreds of thousands of dollars paid annually to the Romanists for their contract schools—inferior in every respect to government schools? Are not all the Catholic teachers in these schools under a vow of poverty? Who has their salaries? And think of the following facts, but two out of many that we might adduce to show how this church works in the capital of the nation.

I was told by the late Commissioner of Indian Affairs that the chief clerk reported the facts from the Indian department to the Roman Catholic Bureau *before he reported them* to the United States Government.

As an example of the manner in which the business of the government is in the hands of Rome, take this fact told me by General Morgan. In the Indian reservation in the State of Minnesota, under the ecclesiastical jurisdiction of Archbishop Ireland, was a priest who was creating much disturbance, and was consequently objectionable to the government. The Indian Commissioner urged that the priest be removed, and Ireland promised it should be done. Not long afterward the Archbishop wanted a favor of the Commissioner, and General Morgan telegraphed to the Indian agent: "Is Father So-and-So on the reservation?" desiring to know whether Archbishop Ireland had kept his word. Naturally you would suppose the agent would have telegraphed an answer to his official superior, but the Commissioner heard not a word until Thomas Carter, chairman of the National Republican Committee, telegraphed General Morgan to this effect: that it was better not to make any fuss about that priest while the election was pending.

This meant that the Indian agent had reported, directly or indirectly, to Archbishop Ireland, and that Ireland, who poses as a Republican, had laid his hand upon the Roman Catholic who was running the Republican campaign, and he, in turn, put his hand on the Indian Commissioner, and advised him to leave the unworthy priest in his place.

All friends of the Indian, save those who are Romanists and believe with them, view with growing alarm the movements and rulings of the present Indian Commissioner. His chief clerk, we are told, is a Roman Catholic, and is really the power to-day in Indian affairs.

THE COURT OF APPEALS—HARRISON—CLEVELAND.

The Court of Appeals of the District of Columbia, organized this year, may be said to be entirely composed of Roman Catholics. The Chief Justice, Alvey, of Maryland, while not attached to any church, is the son of a Roman Catholic mother; Judge Martin F. Morris, who was a leading Jesuit lawyer, is an ardent Roman Catholic; and Judge Shepherd, of Texas, is also a Roman Catholic. This is the court of last resort in this District, the only appeal from its judgments being to the United States Supreme Court. If you would like to know how judicial a mind Judge Morris has, read his address at the Catholic Congress on "The Independence of the Holy See," and then recall to memory the facts as known to every student of history and observer of the times. Are we to have Jesuits for judges?

Why did President Harrison, at the bidding of Archbishop Ireland, make concessions to please the Roman Catholics as such—not as American citizens, but as subjects of the Pope?

Why, with a Presidential election pending, did the Assistant Secretary of the Treasury send a United States vessel to meet the Pope's agent, Mgr. Satolli? SIMPLY FOR POLITICAL EFFECT.

President Cleveland has Cardinal Gibbons come to the White House for conference. Following those conferences, appointments were made of chiefs to departments or bureaus distributing large amounts of money, and controlling large lists of clerical appointments; and Irish Roman Catholics were appointed.

And, more significant still, these conferences were closely followed by the letter of Cleveland to the Pope, and the offer of his state papers to Leo. XIII., in a letter which astonished the country. Why is this done? FOR POLITICAL EFFECT.

Why were Roman Catholics placed at the head of the National Campaign Committees of both the great political parties in the past Presidential campaign? FOR POLITICAL EFFECT ALONE.

Are there not able Protestants, in either the Democratic or Republican parties, who can be entrusted with these high duties? Is it not about time that presidents and cabinets and congresses were called to strict account for pandering to a church that has been the assassin of liberty in every land where she has obtained foothold? Are we to follow the lead of less than ten thousand, mostly foreign-born, ecclesiastics, and that part of the Roman Catholic church which they control? or are the nearly sixty million Protestants and their intelligent American Catholic fellow-citizens, who are at one with them, as against all this Old World ecclesiasticism, to be held in honor by those who are at the capital of the nation, as our representatives?

"WHAT THINK YE OF CHRIST?"

"What think ye of Christ? Whose son is he? They say unto him, the Son of David."

How many get no farther than this, in understanding who this Son of David is? And they go on, taking him as a beautiful example of a perfect human life, expecting by imitation to work out their own salvation. And some, on this plan, do work out beautiful human lives; but they are lives which have their root, bud, flower, and fruitage in this life, and therefore do not take hold of the life eternal.

Some of these are the "good," for whom some would even dare to die; though the blood of "the Lamb slain from the foundation of the world" has never been applied to their cleansing. While every good deed is sure of reward according to its measure, these verily have theirs; but it is not the eternal life promised only to those who believe on him who is not only the Son of David, but declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

One sees and hears so much that is crude in statement, and confused in order, regarding the kingdom of heaven; promoted by the humanitarian cry of the universal Fatherhood of God and the brotherhood of man; which the church seems to be unwittingly echoing, and which proposes a universal religion, that shall include the whole fraternity, regardless of the only name given under heaven among men by which any human soul can be saved from sin and its consequences.

Did anybody see the hand of the lodge in gathering together that motley abomination, called a Parliament of Religions, at the Columbian Exposition? Did they see the effort to establish a Masonic religion as wide as the world, by subscribing to a league based on the Fatherhood of God and the brotherhood of man; wide enough to include any form of idolatry and paganism, the followers of the beast and of the false prophet, into one conglomerate mass, to be called a universal religion?

Has the time arrived when, in the unfolding of God's providence, the man of sin is to be revealed, that son of perdition, who is to exalt himself "above all that is called God or that is worshiped, establishing himself in the temple of God, and showing himself that he is God." Otherwise, what means this dropping out of the name of Christ, this vain expectation of salvation without the regenerating power of the Holy Spirit; this galvanized Christianity, commending itself to the world by the cry of progress, inspired by the subtle enemy, who transforms himself into an angel of light, and prates of knowledge, the more effectually to deceive? Are the last days indeed upon us, when men "shall not endure sound doctrine, but heap to themselves teachers, having itching ears?" the time when "men shall love the creature more than the Creator who is God over all and blessed forever?" Else what means the flagrant violation of the commands of Christ—the wanton desecration of the Lord's day; the fading out of the common mind of the sense of sin; the reckless disregard of the sacredness of human life, so that the earth is polluted with the blood of suicides and the victims of the murderer; when the moral stamina of the people seems lost, so that many fail to resist the temptation to steal when the chance comes to them in any place where they are trusted?

If all these things had not been foretold, we might despair for the race, and conclude that after nearly two thousand years the god of this world had triumphed.

But all these things must come to pass before the Lord shall come into his kingdom. So let us look upon them as steps which bring us nearer to the glorious consummation; when the Holy Spirit shall have finished his ministrations, and the sacramental host of God's elect shall be complete, and the Lord himself shall come as King to glorify his saints, both living and dead, and to be admired in all them that believe; when the church need no longer pray "Thy kingdom come." Oh, blessed hope! Let the followers of Christ, the few among the many, possess their souls in patience, for their redemption draweth nigh. Even so, come Lord Jesus!

A. E. KELLOGG.

Denver, Col.

GREEK FRATERNITIES.

These organizations among students are in the opinion of some educators a serious menace to modern education.

Their chief object is to promote the social standing of their members and afford them avenues of pleasure, I cannot say improvement, which others cannot have.

Greek fraternities have been given the great leverage of secrecy and select membership. The result is that now they only dictate the social affairs of students in most American colleges, but use the same power in some instances towards faculties and trustees. It is almost needless to say that this dictatorship is invariably used in the direct interests of the fraternity and to promote the welfare of its members; the good of the entire school being incidental and of secondary importance.

The evils which have arisen from this social system have rightly called forth the following objections:

Fraternities have created a false aristocracy and caste among students which divides entire schools into rival factions, create general disorder and make many personal enmities, which ought not to be. Those who are not invited to join naturally feel indignant that a fellow-student should look down on them because fortune has not favored them with enough of wit or money to become a "frater," and they feel that they are discriminated against in a subtle and unjust manner in those things which go so far to relieve the tedious routine of study.

Fraternities cultivate in their members, who are young and have no definite conception of the fundamental principles which should govern the social relations, an unseemly pride and a narrowness in friendship which is detrimental to the cultivation of Christian character and antagonistic to broad-minded and liberal citizenship.

The drain upon the time and money of the average student who fulfills his fraternity obligations infringes very seriously upon his regular duties and needful expenses.

The good objects of the school fraternity can be much more easily obtained and be open to all without the intervention of select cliques. Therefore it would seem that the manifest evils of the Greek system of social training should at once banish that system from every thoroughly Christian school.

It is plain injustice to all students to subject them on the one hand to the temptations of the fraternity, and on the other to the disadvantages and discriminations against which the uniniated constantly struggle.

A student goes to college rightfully expecting impartial and elevating advantages of social culture which are quite as necessary to success as mental discipline. A college should give such advantages, if it pretends to be a Christian institution, but the fraternity system makes this impossible. Universalist schools, professing before all

the world to be founded upon principles of universal brotherhood, admit into their halls a system which could not exist for one moment if not for its partialistic principles. How this can be done and our educational institutions fulfill their mission to society is a problem which demands the earnest and prayerful consideration and decisive action of those who have charge of our educational interests.—*Gospel Banner.*

FACTS, AND FIGURES THAT WILL NOT LIE.

"For the following significant statistics of lodges, as compared with churches, in various cities," writes the author of "The New Era; or, The Coming Kingdom," page 128, "I am indebted to Dr. Graham Taylor. They were compiled from city directories:

		Population,	Churches,	Lodges.
Buffalo	1888-9	240,000	144	218
New Orleans	1888-9	2'6,090	178	270
Washington	1888-9	203,450	181	316
St. Louis	1888-9	450,000	220	729
Worcester	1888-9	85,000	54	88
Boston	1890	448,477	243	599
Brooklyn	1890	853,945	355	695
Chicago	1890	1,099,850	384	1,088

To which figures may aptly be added the following testimony of Dr. Josiah Strong, the general secretary of the Evangelical Alliance for the United States, on secret societies: "The Masonic order, the Odd-fellows, and the thousand other brotherhoods for insurance, industrial advantage, and the like, are attempts to supply what the organization of society does not afford. In these, men are blindly feeling after that which Christ sought to establish when he laid down his second law, viz., a real brotherhood of man, based, not as these organizations are—on self-interest—but on love."

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 27, 1893.

One of the most remarkable documents ever prepared has been presented to President Cleveland and Secretary Gresham. It is a memorial to the rulers of the world, asking them to pledge themselves to the adoption of international arbitration. The memorial, which has attached, in addition to the signatures of many prominent Americans, the autographs of the commissioners of the forty nations which participated in the World's Fair, reads as follows: "To the governors of the world: The undersigned, citizens of many countries, gathered at the World's Columbian Exposition in Chicago, in the United States of America, recognizing the advantages accruing to those nations which have pursued the policy of arbitrating international disputes, and desiring that like benefits may in the future be enjoyed by all nations, and deeming this a fitting opportunity, do hereby join in this memorial to all our various governments, praying that they will unitedly agree, by mutual treaties, to submit for settlement by arbitration all such international questions as shall fail of satisfactory solution by the ordinary peaceful negotiations. And for this the petitioners will ever pray. It is requested that a copy of this memorial shall be presented to each of the governments of the world." Both the President and Secretary Gresham assured Mr. William E. Blackstone, of Chicago, who had the honor of presenting the memorial on behalf of the World's Columbian Commission, of their sympathy with the sentiments expressed therein, and, further, that as soon as fac similes of the memorial can be prepared they will be formally delivered to the rulers of every nation by representatives of the United States government. The moral effect of this memorial, officially approved by the government of the United States, cannot fail to be great. It is through such agencies that the hideous monster, war, will eventually be banished from the earth.

The crusade of the temperance people against the use of intoxicating liquors at New Year's receptions, while it has not banished liquor altogether upon those occasions, has gradually lessened the number of those who set it before their guests. The work is still being kept up in that line; and in addition to personal appeals a public meeting of the W. C. T. U. adopted the following: *Resolved*, That we, the Woman's Christian Temperance Union, deprecate the custom of offering wine or any other intoxicating liquor, either on the day on which we celebrate the birth of the Prince of Peace, or at New Year's receptions, and that we most earnestly and lovingly plead with our sisters, of whatever station in life, that they do not put this snare in the way of fathers, brothers, husbands, and sons of our city."

It is always interesting to hear a missionary relate his experiences among the far-away heathen, and it was doubly so to hear Mr. William H. Shepperd, a Negro born in Virginia, who has spent four years in missionary work among the cannibalistic tribes of Central Africa. Mr. Shepperd, who was introduced to his first Washington audience by Senator Morgan, of Alabama, has, in addition to his missionary work, made discoveries in Africa of sufficient importance to have caused him to be elected a fellow of the Royal Geographical Society of England. He gave vivid descriptions of the changes which the missionaries have brought about in the men who were only a few short years ago ferocious cannibals. After each address Mr. Shepperd distributed samples of African-made cloth and exhibited a collection of knives and weapons also made by the natives of that country. He will return to Africa at the close of a short lecture tour in this country and resume missionary work.

There are fewer Christmas entertainments in Washington Sunday-schools this year than for a long time, and very much less money has been spent upon those that have been given than has usually been devoted to this purpose. The reason is that the money has been devoted to relieving the distress existing among the unemployed people of the city. It is creditable to the children that they have in many Sunday-schools themselves suggestsd that no entertainment be given and that the money intended for that purpose be given to the poor.

The gamblers who are trying to establish daily horse racing here, thought that District Attorney Birney was not in earnest when he threatened them with arrest if they attempted to race again. They raced yesterday, and true to his word the District Attorney had them arrested. The churches are taking action to show their appreciation of the efforts of the District Attorney to suppress this gambling scheme. At a meeting of the board of trustees of the Gurley Memorial church a resolution was adopted commending the action of the District Attorney and appealing to all Christians and moral people to aid him maintain the law and banish this pernicious influence from our midst. The outcome is anxiously awaited by Washington people.

THE NEW ENGLAND CONVENTION.

HELD IN THE BROMFIELD STREET M. E. CHURCH, BOSTON, DEC. 20 AND 21, 1893.

The second convention of the New England Christian Association, dating from its incorporation, was held in the Bromfield M. E. church, under the bluest and brightest of winter skies. December seldom favors us with two such rarely beautiful days in succession. So, in spite of numerous disappointments at the outset, we felt that the good hand of our God was on us, and still more, at its close, do we now feel that he has overruled even those things which seemed most untoward, so that we can now look back on the convention which has just closed with thankful hearts as a successful one, and the best in many respects that has yet been held.

A MEETING OF THE CORPORATE BODY

was held at 2 P. M., Dec. 20., President J. M. Foster in the chair.

After reading of the minutes, Rev. J. P. Stoddard reported. More has been done by personal work than in any other way. The tract work had been especially successful. The pressing need of the reform in New England is a home. We need to be better located, where we can have more room, be able to hold meetings, and reach young people and Christian workers who desire instruction on the subject of anti-secrecy. He advised that a committee be appointed to look up a suitable place and see what terms could be made. To the inquiry if any buildings had been looked at, he stated that there were more places for sale than in prosperous times. There was one on Columbus Avenue.

A committee of five business men, consisting of E. T. McIntire, E. D. Conant, E. E. Slocum, S. A. Pratt, and J. P. Stoddard, were then appointed for this purpose.

A committee of three was appointed by the chairman to nominate officers; viz.: J. A. Conant, S. C. Kimball, and Philip Bacon. Their nominees were: For President, Rev. J. M. Foster; Vice-president, Rev. D. B. Gunn; Recording Secretary, E. E. Flagg; Corresponding Secretary, J. P. Stoddard.

For Board of Directors: Rev. J. M. Foster, E. T. McIntire, Mrs. A. A. Rockwood, Samuel A. Pratt, E. E. Slocum.

After a brief speech of acceptance from the President and the General N. E. agent, the meeting adjourned till 1 P. M. the next day.

THE FIRST EVENING SESSION

began at 7:30 with devotional exercises, conducted by Mrs. A. J. Gordon, who spoke very eloquently and earnestly from our Saviour's words to his disciples: "As the Father hath sent me, so send I you into this world."

There was very great and general disappointment at the unavoidable absence of Mrs. H. J. Bailey, Superintendent of Peace and Arbitration in the World's and National W. C. T. U., who was called to the sick-bed of her mother.

Our second speaker on the program, Rev. Hezekiah Davis, was also absent on account of illness.

President Foster, after introducing Mrs. M. E. A. Gleason to fill the chair, made a statement of the principles of the N. E. C. A. from a personal standpoint. Mrs. M. E. A. Gleason then spoke on the Evils of Masonry, and the duty of Christian women to antagonize the lodge, after which she introduced Miss Flagg, who read a paper on "How Women can Learn about Masonry."

Being obliged to leave, she then called on Mrs. A. E. Stoddard to take the chair. After remarks from S. C. Kimball and J. P. Stoddard, the meeting closed.

THE FOLLOWING DAY, THE MORNING SESSION

was opened by devotional exercises, led by Rev. J. M. Foster, who read the 37th chapter of Ezekiel, and talked of the work of the Spirit, and the preaching of the Gospel. Several offered prayer.

Committees were then appointed as follows: On Resolutions: S. C. Kimball, J. P. Stoddard, F. M. Foster. Finances: J. A. Conant, L. E. Lincoln, E. T. McIntire. Plan of Work: S. C. Kimball, Mrs. A. E. Stoddard, D. B. Gunn.

Bro. Stoddard explained the necessity of other officers to act at the meetings. Acccordingly J. A. Conant was chosen President of the Association, S. C. Kimball, Vice-president, D. B. Gunn, Secretary.

The Committee on Plan of Work then reported. The report was accepted. After remarks from several, the first item was adopted and the time of the annual meeting changed from December to October. The rest was laid over.

The Committee on Finance then reported.

Mrs. A. E. Stoddard then read a most eloquent and interesting paper on "The Attitude of Freemasonry in its Relation to Temperance." It was an address bristling with unanswerable facts, and which, if it could be heard by every W. C. T. U. in the land, could not fail to convince the most skeptical that the saloon and the lodge are most intimately connected.

Remarks were made by Rev. L. F. Beecher and Rev. W. E. Barton. The benediction was then pronounced by Rev. J. P. Stoddard.

The afternoon session was opened by devotional exercises, led by Rev. Geo. W. Coon. The unfinished business was then taken up, and the resolution offered by S. C. Kimball, that "frequent three-days' meetings should be held with the country churches," was amended by leaving it to the discretion of the Board.

Pres. J. A. Conant spoke briefly in favor of such meetings.

AT THE AFTERNOON SESSION,

President Conant being temporarily absent, Vice-president Kimball took the chair.

Brief testimonies were then called for.

The chairman gave an account of his own experience in the Good Templar Lodge. This was followed by Dea. D. T. Daniels, Rev. Mr. McNaugher, Howes of Newton, Burlin of Boston, S. A. Pratt, E. T. McIntire, and Rev. Geo. W. Coon. The latter paid a glowing tribute to the *Christian Cynosure*, after which a little time was taken up by Rev. J. P. Stoddard in presenting

the claims of the paper as one of the very best that can enter the family circle, and indispensable to everyone who wishes to keep informed regarding the lodge and the movement of the N. C. A. against it.

L. E. Lincoln then related his experience with adhering Masons.

Wm. F. Davis then read a challenge from a Mason to meet him in debate.

Bro. Stoddard then gave a chart talk.

Dr. Gordon spoke a few words, expressive of his pleasure and the instruction he had received from the chart talk, and emphasizing the necessity of separation. He was followed by H. L. Hastings on the same general line.

The following resolution was adopted:

"*Resolved*, That we maintain and reaffirm our distrust of all associations to antagonize wickedness and promote reform that require a pledge or oath to conceal the doings and methods of said assemblies a condition of membership, whether such associations profess to be benevolent, patriotic or religious; believing that the principle is unsafe, un-American and un-Christian, and, however plausible as a means to attain a desirable result, it will in the end prove a snare and a delusion, defeating the purpose of those who honestly seek to promote reform by such un-Scriptural methods."

THE SECOND EVENING SESSION

opened at 7:30 with a devotional exercise conducted by Rev. Y. A. McElwin.

A very logical and incisive address on Masonic Oaths was then given by Rev. F. M. Foster. Rev. M. D. Kneeland followed, and spoke eloquently on the subject of "Christianity and Secrecy."

Mrs. A. A. Rockwood was then called upon for a few words; and the convention closed with the benediction by Rev. J. P. Stoddard.

AMONG OUR OTHER DISAPPOINTMENTS,

the absence of our solo singer, Miss Ella Carter, who was ill with a cold, was not one of the least. But the remark was very generally heard at the close of the meeting that this had been a grand convention. I heard many say that they had been greatly instructed by the testimonies and the chart talk, and that they had felt the Spirit of the Lord very sensibly present in the harmony and sweetness which had characterized all the proceedings.

The addresses will appear in the *Cynosure*, according to a vote of the convention; and this report will next week be supplemented (D. V.) by some of the pithy and pointed words of testimony which cannot be given now for lack of space and time. ELIZABETH E. FLAGG.

—The Prince of Wales is reported to be forming a secret society for the purpose of carrying on historical researches into the records of old English families. The element of secrecy is explained by the scandalous character of many of the expected discoveries. The object of the prince in thus uncovering the misdoings of the friends and acquaintances of his forefathers is also a secret, and should remain one, since no possible good can result from such a work. It certainly is not a very dignified avocation for Great Britain's highest nobleman and prospective sovereign.

REFORM NEWS.

THE EASTERN AGENT IN PENNSYLVANIA.

WASHINGTON, D. C., Dec. 21, 1893.

DEAR CYNOSURE:—After a little more than two weeks' hard work in the field, I again return for a little to the "haven of rest"—home.

I spoke every evening last week and three times on Sabbath.

At the time of my last writing I expected to spend Sabbath at Pen Argyle, but Providence ordered otherwise. Friends at that point were not quite ready, and Quakertown was all ready. The attendance at the Quakertown meetings was all that could be expected. Judging from what I learned of the store and street-corner talks, somebody was very angry. Language was used very uncomplimentary to the writer. The argument sometimes presented by lodge advocates in the shape of decaying eggs was suggested, but not presented so far as I know. At least one gentleman who had thoughts of uniting with the lodge decided not to do so after listening to my lecture. He will read the *Cynosure* hereafter.

If every one receiving our paper would circulate it, they might save many young men from uniting with the lodge.

The man keeping the hotel with saloon and lodge attachments listened to my address on Saturday evening [I spoke five times in Quakertown]. It would naturally displease him to have the attention of his fellow-townsmen called to the fact that he understood what would make his liquor business prosper, and hence had established four lodges [the Red Men and Eagles among them] above his stable. What a pity that white men, pretending to be red men, should partake of the "fire water" which he offers them! Is it not perfectly natural that men filled with liquor should prefer a stable as a place to lodge? Surely no man who is in the least decent would want to intrude himself on respectable people when thus acting like an ignorant red man.

I trust we shall hear more of the work in Quakertown.

A very pleasant evening was spent with Mennonite friends at Hatfield. A good audience gathered in response to an invitation extended by the pastor, Rev. M. A. Zyner, to hear me on Thursday evening. Though the depression in money matters is felt in the section I last visited, as elsewhere, there has been a manifest disposition to aid us with what the friends could spare. The collections nearly met the traveling expenses, and a good list of *Cynosure* subscriptions was obtained. I have sent Bro. Phillips *Cynosure* subscriptions as follows: Reading 7, Allentown 14, Bethlehem 5, Coopersburg 3, Hatfield 4, Center Valley 2, Quakertown and Richland Center 15—50 in all. So the light of the "Pole Star" will be seen in this section, I trust, for years to come. Will not each one newly receiving our paper try to get some one else to take it, and thus cause the light to shine farther?

Returning to Philadelphia, I consulted friends as to time, and the most suitable place, to hold the next Pennsylvania State Convention. The time will (D. V.) be the latter part of February. The pastor of the First United Presbyterian church would be pleased to invite us to occupy the church of which he is pastor, if agreeable to session. Strong speakers will not be wanting. Bro. Jordan, the former agent of the N. C. A. in the South, is now pastor of the Union Baptist church of Philadelphia. He is superintending the erection of a fine church edifice, to cost, when completed, not less than $45,000. He will, of course, speak and do what he can to swell the number at the convention.

I almost forgot to mention an important item. Bro. John G. Stauffer, whose address is Quakertown, Pa., publishes a monthly paper called *The Manna* in English and German. It is intended especially for Sabbath-schools. The price is 20 cents per year for single copy; 10 cents when ten or more copies are ordered. Bro. S. is true blue on the anti-secrecy question, having taken the *Cynosure* twenty years. Send for sample.

W. B. STODDARD.

CORRESPONDENCE.

THE UTICA ANTI-MASON CONVENTION AND THE FREE METHODISTS—AN EXPLANATION.

GLEN'S FALLS, N. Y., Dec. 19, 1893.

In a late issue of the *Cynosure*, Rev. J. P. Stoddard says concerning the Utica Convention:

"The assistance and co-operation so confidently expected from the *Free Methodists* like the 'ashen apples of Sodom' proved *fallacious* and *deceptive*. My information may be prejudiced, and the inference unwarranted, but it looks like a desertion of the church's standard on secret societies for which *Elder Owen* is largely responsible. If I am not in error, we may note this as another instance in which the judgment of a trusted leader has been warped by connection with a movement to checkmate the papacy and defeat the devil by employing his own pet methods of division and secretism against him."

In the same issue H. L. Kellogg says of the American Protective League: "Yet because of its ostensible purpose to oppose Romanism, some who by church profession are against all secretism are led into the inconsistency of supporting this lodge by speaking publicly for it and by *membership*."

The italics in the above are our own. We presume Bro. Kellogg refers to the American Patriotic League. This league, the American Protective Association, and National League for the Protection of American Institutions, are all separate institutions. Bro. K. has got things a little mixed.

So far as my name is concerned, I care but little about the foregoing unkind fling. My own reputation is with the Lord. However, it would seem proper and a duty to correct false statements that neither the church nor the individual should be placed in any untrue light.

1. Bro. Kellogg, the agent of the N. C. A., wrote Bro. M. H. Kendrick and myself in reference to having the State convention the Utica F. M. church. On referring the matter to the official board, they, for reasons of their own, voted unanimously not to allow the church to be used at that time, and appointed Bro. Kendrick and myself as a committee to communicate the matter to Bro. Kellogg, which we did as agents for said board, and are not ashamed of doing the same. But even this did not seem to satisfy Bro. Kellogg, who even after a square refusal of the church seemed unwilling to abide the decision of the board. Surely the church had a right to control its own property, and refuse to let the building, without being branded as having "deserted" her "standard" on the secret society question, or compared to the "ashen apples of Sodom."

A general quarterly meeting was coming soon after the State convention, for which the society had to provide entertainment, and the church officials did not feel like opening the edifice, providing entertainment for the visitors, and footing the bills, excepting, of course, the gas bills, which the N. C. A. agent kindly offered to pay if he could have the use of the church; but I am informed did pay, or was to pay, $25 for the use of the Welsh M. E. church. Our churches have been opened time after time to the N. C. A. Most every reform movement that is launched forth lights upon the F. M. societies, and they are expected to open their churches, take care of the people who come, give them a big collection and ask them to come again; and because *one* society claims the right to say whether they will or will not be dictated to by the anti-secret reformers, they must be advertised as "deserters," etc. Why do not these N. C. A. brethren, who are so desirous of shedding light in a reform church where it is not needed, come out from membership with lodge-ridden churches? It is a *sin* for a reform church once to assert its right over its own church property, but no sin to remain in church-fellowship with the very evil they are fighting. Is that it? The F. M. church has the matter incorporated in the discipline, and it is made a test of membership; whereas most of the members of the N. C. A. are in church-fellowship with Masons, and if their own statements are true, some of them are members of a Congregational association where the Masons are in the majority and have the rule. Now, why not "heal thyself?"

2. It was stated by one man at the convention that Bro. Owen had joined one of the secret orders. Strange that the said Bro. Owen was not present when initiated. He is not a member of any secret order. He has his own opinion of the A. P. A. and similar organizations, and claims the right of private judgment concerning them.

O. M. OWEN.

GREEK FRATERNITIES IN COLLEGES.

GALESBURG, Ill., 1893.

EDITOR CYNOSURE:—I send to you by this mail a marked copy of the *Gospel Banner*, containing an article which I wrote upon the subject of secret societies among students.

It is here, I think, that an incalculable and undreamed-of amount of mischief, and serious and lasting injury, is done to young people who are subject to the influences of these "secret chapters." If you will kindly republish the article marked, I will take considerable pleasure in placing as many copies as you send me where they will do the most good.

I saw Mr. Stoddard at the Fair, and he gave me much encouragement to continue the work against these secret and select organizations among students; a work which, I think, is at present subject to many disadvantages.

The fraternity students greatly outnumber those outside of their lodges, and young people, as a rule, are so selfish in social affairs that they become thoughtless and anxious to "join" the first fraternity that invites them.

The school which I attend (Lombard Universi-

ty) has long been subject to all the evils of the fraternity system; and since I have been here more than one-half or three-fourths of the students were among the initiated, so that for an "outsider" to do much, or enjoy much social freedom, has been out of the question.

I like your paper, so far, very much and believe that it is doing much good for the cause which you advocate, and I hope that still greater success awaits all those who oppose the secret system of cliques and clubs which at present rend and derancinate the social state.

Very truly yours, HENRY L. F. GILLESPIE.

[The article referred to in this letter will be found on the third page of this issue of the *Cynosure*.—EDITOR.]

A LETTER FROM REV. FRANCIS J. DAVIDSON.

NEW ORLEANS, December, 1893.

EDITOR CYNOSURE:—Doubtless you and many of your readers would like to hear something from "away down South, in Dixie," where the sun shines brightly in mid-winter. Well, praise the Lord! we are yet amongst the living. As we look back over eight years' entire separation from the lodge, and six years' of active reform work in this hotbed of lodgeism, rumism and Catholicism, being persecuted, defamed and blackmailed, we can yet praise the Lord, because "his mercy endureth forever." We have, at times, been almost persuaded by the tempter, when the clouds hung heavily, and the lightning flashed severely, to cry out: "I yield; I cannot hold out longer;" but it seemed as though an unseen voice would whisper in my ears: "Be of good cheer; I have overcome the world." Then I would take courage and press forward. Thrice I had entirely made up my mind to give up my pastoral work here, and abandon this field of labor; and thrice the Lord seemed to say to me: "Oh, thou of little faith." "Tarry ye at Jericho until thy beard be grown."

So, thank God! through many trials I have thus far firmly stood. The St. Matthew Baptist church, of which I am pastor, is doing as well as can be expected under the circumstances. Our active membership is about forty. We have ceiled our church inside, built a nice altar, and are now building a baptistry. We have felt the stroke of financial depression very severely; and again we have had much serious sickness among our members, several of whom are now sick; but, thank God! we have much to rejoice for. We have done away entirely with church entertainments to raise funds for expenses; the lodge is still opposing me, but not as daring as they were some time ago.

I was chosen president of the American Mercantile company a few months ago. The secretary and another very prominent secretist resigned and sacrificed their stock, claiming that as I was opposed to secret societies it would ruin the corporation. I am doing all I can to make the corporation a gradual success.

The President's message to Congress was quite a disappointment to many Democrats here. As long as our national legislature is controlled and run by Masons and other secretists, rumites, Catholics, and gigantic corporations, we must expect financial depressions and other embarrassments. What we need is more backbone and manhood in our representatives, to see and oppose evil. The Gospel ministry and the Christian church must stand as a unity in opposition to all sin. Pray for me in my effort to do work for the Master. Yours in the work,

(Rev.) FRANCIS J. DAVIDSON.

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LODGE NOTES.

The Independent Order of Foresters has a reserve fund of $778,000.

Last year fifty-four Odd-fellow encampments in Missouri failed to make their reports to the Grand Encampment or elect officers.

Insurance Commissioner Hollingsworth, of Texas, is after the bond investment companies that are doing business in that State, and proposes to drive them out.

In 1831 the Royal Purple degree was made a necessary qualification for the representatives in the Grand Lodge of the United States, now the Sovereign Grand Lodge of Odd-fellows.

The Royal Arcanum now has nearly 150,000 members; more than 15,000 are in Massachusetts and 10,000 in New Jersey. Number of Grand Councils, 20; subordinate councils, 1,536.

The A. O. U. W. celebrated its silver anniversary in October. Starting in 1868, it was the pioneer of fraternal orders of the death benefit class. Its growth has been steady and it has 325,000 members.

There lived in Macon, Ga,, a few years ago a man named Schwade. In his will he left a sum of money to Macon Lodge in trust, the interest of which is to be used each year on his birthday for a banquet, to which every Mason in the city is to be invited.

July 1, 1893, the American Legion of Honor had 62,303 members, being an increase of 1,400 for the six months. It also had on hand funds to the amount of $999,994.75, against which there were drafts outstanding to the amount of $216,500. The American Legion of Honor was organized Dec. 18, 1878.

Somebody has written that "the time is approaching when the regalia of the order [of Odd-fellows] will make way for a simple badge or jewel," and that "this subject will receive consideration at the next annual session of the Sovereign Grand Lodge," etc. "This subject" was considered by the Sovereign Lodge, and was laid away in the relic garret.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

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SECRECY AS A BASIS OF ORGANIZATION.

Organized effort for the promotion of commendable objects has the sanction of experience, and the approval of the Christian Scriptures; but that the basis of such associations should be a common pledge of concealment is neither in harmony with the Gospel of Christ, nor the dictates of true expediency. This is evident from the following considerations:

1. It is *selfish.* The world, it is true, is full of selfishness; and yet there are some manifestations of this unholy principle that are always regarded with public disfavor. All men recognize the obligations of giving to others the treasures of wisdom that we have received. One of the great objects of acquiring knowledge is, that we may tell it to others. This is especially true of religious knowledge. The Lord Jesus was at once the greatest Teacher and the greatest Philanthropist. His command to "go into all the world and preach the Gospel to every creature" applies to all valuable truth, and is imperative and pressing in proportion as the truth is valuable. Nor is this obligation limited by any self-imposed covenant, or any bound of race, sect, or order. To enter into a covenant to conceal what God has commanded us to publish, is an additional sin. It is organized as well as individual rebellion. Limiting our communications to an order is just as selfish as to hide them in our hearts.

Nor is there any real difference in principle, whether the concealed truth is real and valuable, or merely a pretense. The only difference is, that in the latter case there is the added sin of false pretension. All truth is from God, and is the heritage of humanity. To conceal any valuable knowledge is a sin against God, and a crime against mankind.

It follows, therefore, that the Masonic landmark that falsely affirms that Masonry teaches "piety, morality, and science," and yet makes secrecy the primary obligation of every Mason, stamps the fraternity as not only intensely selfish, but supremely fraudulent.

2. To make secrecy the basis of organization is also wrong, because it cultivates one of the baser impulses of our nature, one that needs repression rather than development. Secrecy and sin are always intimately associated. Sin first begot concealment, and concealment has ever been its shield. In barbarous nations the practice of secrecy is cultivated. In civilized society it becomes the exception. We have, indeed, our privacies; but absolute and binding concealment always carries with it a suspicion of wrong. "He that doeth evil hateth the light. He that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God." (John 3:19, 20.) One of the most marked characteristics of Christianity is frankness and simplicity. Paul's rejoicing was, "that in simplicity and godly sincerity we have had our conversation among them that believe." (1 Cor. 1:12) It follows, then, that to cultivate concealment and "cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14), must have a pernicious influence, not only on individual character, but on the general interests of society.

3. A third reason why secrecy ought not to be the basis of organization is, that it leads directly to the habit of dissimulation and falsehood. A promise "always to conceal" carries with it a covenant to deceive—to make something appear to be true which is untrue, and something to be false which is known to be true. Thus Freemasonry, which has long since been fully revealed, professes to be a profound secret to all who are not initiated. Every Freemason is supposed to endorse this position. He may not positively affirm anything, but his inability to admit the truth amounts to a practical denial. As a matter of fact, the great majority of Freemasons have conspired to deceive the public mind, and to secure the toleration of oaths and ceremonies that, if practiced openly, would never be permitted in a Christian community. But truthfulness is the very foundation of morality. Whatever tends to make men less truthful, or to justify dissimulation, tends to disintegrate and destroy the social fabric. So, too, the multiplication of extra-judicial and often blasphemous oaths tends to impair all sense of sacredness and of binding obligation in the civil oath, and to weaken one of the strongest bulwarks of civil government.

4. Secrecy, as a basis of organization, tends to develop a corporate, instead of an individual, conscience. Secrecy largely takes away the restraints of public opinion. Many persons will do, under the seal of secrecy, what they would be ashamed to do under the full light of public observation. Men will often do in a corporate capacity what they would think utterly criminal as individuals. Thus the secret trades-unions have practical every form of mob-violence, not only against the property of capitalists, but against the persons and lives of non-union men—crimes committed and justified in the *name of the union.* Such a transfer of conscience, it is needless to say, is fatal to individual morality.

5. A fifth reason why secrecy should not be made the basis of organization is, that it tends to injure the community of interests, and to array class against class. The very idea of a republic (*res publica*) is that the interests of one are the interests of all. In an ideal republic there will be no division between capital and labor; for capital will realize the necessity of, and ask the aid of labor, while labor will be only another name for so much capital. In the ideal community, when "one member suffers, all will suffer with him, or if one member be honored, all the members will be honored with him." (1 Cor. 12:26.) It is quite evident that this ideal unity of the body can never exist where society is divided into sects and orders, and separated by covenants of sworn concealment. Such a state of society is the forbidden "*schism* in the body" against which the apostle so earnestly contends. The present secret lodge system could never exist in an ideal society, and must be destroyed before this ideal can be realized.

There are many other reasons why secrecy should not be made the basis of organization; but it is sufficient to add that the divine model is that state of society in which "there is nothing hidden but what shall be revealed," and the model man is He who said; "I spake openly to the world. .....In secret have I said nothing." (John 18:20)

HIRAM ABIFF AN IMPOSTER.

Our correspondent, "Jubelum" writes to us that "the Hiram Abiff Masons are 3,000 years behind time;" and, in support of this statement, quotes as follows from Dr. George Oliver's great "Historical Landmarks of Masonry," volume 2, page 341, as follows. Dr. Oliver, it will be remembered, was a doctor of divinity and a Past Deputy Grand Master in Masonry:

"Bro. Aarons" (a Masonic authority) "says that the knowledge of certain secrets were withheld from Adam in consequence of his sin. The Freemasonry of Adam being thus perverted by the serpent's triumph, he was expelled from his bower of delight into a world polluted by his disobedience, and from the signal and merited punishment of our first parents, originated a series of significant signs, which are perpetuated in Freemasonry, to preserve the recollection of this melancholy event."

"Jubelum" thinks that if "this melancholy event" has to be preserved by Freemasonry, it is still more melancholy, and poor Adam has this sin charged to his account. It was thought that Adam's cup of bitterness was already full, with every passing generation looking back to him as the source of all their troubles; but if he has to bear the odium of having foisted upon the world the additional evils of Freemasonry, "Jubelum" thinks he would better never have been created.

The question naturally arises, who initiated Adam? Quite as naturally it occurs that (if Bro Aarons is correct) Adam could not have been the *first* Freemason, but must have been initiated by the devil, as there was no one else qualified to do it. It is quite reasonable, therefore, to believe that Satan was the first Grand Master in the fraternity, instead of Hiram Abiff or King Solomon, as modern Freemasonry asserts.

We have known (continues "Jubelum") that the devil is ever present when the Masonic lodge is opened, and has a heavy claim upon the fraternity; but we never dreamed that he is a Past Grand Master. According to Bro. Aarons, Hiram Abiff was nothing but an everyday imposter, and his Freemasonry might, after all, be "spurious."

As between the devil and Hiram Abiff, the origin of Masonry may be settled by the example of the two English noblemen who claimed the greatest antiquity for their respective families. One traced his genealogy in a direct line from Adam. The other, not to be outdone, claimed priority by several hundred years, since on the margin of the family record some ancestor had written—"About this time the world was created."

ENGLAND'S NEW AFRICAN TERRITORY.

The dethronement and subjugation of King Lobengula of the Matabele country in South Africa, and the slaughter and expulsion of his people by armed British forces, places Great Britain in possession of a large share of new territory, to be civilized and developed into a powerful accession to "the mother country."

The war, from the first, seemed to have for its main object the result that has been achieved—the conquest of Matabele-land. A chartered company, having the sanction of Great Britain (and resembling that which obtained vast possessions in East India by similar methods), under the leadership of Sir Cecil Rhodes, was the active agent in routing the natives from the coveted soil. To obtain a sufficient invading force, it is alleged, the chartered company induced persons to join in the hostilities by offering them large bounties of land with mineral and other claims and half of the spoils.

It is true, these wild savage owners of the coveted territory were "niggers," black, uncouth and ignorant people, which, according to the experiences of the Negro in America, was a fit excuse for robbing and murdering them. Probably, had they been white, educated and prosperous in all the arts and sciences, they would have remained unmolested; but "cursed be Canaan"—that old slave-holders' slogan for subjecting Negroes to hard labor, ignorance and misery—appears to have found its way into Africa after it had lost its influence in this country—and Lobengula has fallen.

But Sir Cecil Rhodes has accomplished the ends for which his company was chartered, and another successful crime is added to the long calendar of man's inhumanity to man.

—Again we present the readers of the *Cynosure* with many more valuable testimonies against the lodge from men of undoubted excellence.

—A series of revival meetings lately closed at Poland, Herkimer county, N. Y., in the Free Baptist church of which our brother, Rev. Isaac Hyatt, is pastor. There was a blessed manifestation of God's Spirit, and some twenty to thirty were brought into the kingdom. Miss Bessie Conway, who has been connected with the Christian Alliance of Utica, assisted in the meetings. She is an evangelist of very precious spirit and earnest zeal.

—Walter Damrosch, the well-known orchestra leader, was about to begin a concert in New York, the other evening, when his union musicians refused to play, because he insisted on retaining his German violoncellist, who had not been in the United States long enough to join the union. The concert had to be abandoned on account of the strike. This is not a solitary instance of the tyranny of the labor unions, and the public is beginning to tire of their supremacy over the private judgment and personal and business affairs of employers. The recent decision of the Minnesota United States Court that strikes are illegal and punishable is a step in the right direction.

—A trustworthy correspondent, referring to the article on page 5 of the *Cynosure* of December 21—"A Masonic Minister Routed" by Rev. T. H. Acheson, at Hopkinton, Iowa, thus refers to the subject: "I see by to-day's *Cynosure* that Rev. J. W. Geiger is now a Congregational minister and a Mason. Is it possible? He started in the East as a U. B. minister;.....turned up an Episcopalian minister,.....and turned up I know not what all since, and now a Congregational!.... If he is not a different man in character from what he was East, he will be routed not only by Rev. Mr. Acheson of Hopkinton, but by the 'Judge of all the earth'....John Wesley Geiger—once a U. B.—now a high Mason! What a fall."

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M. MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D.D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "style" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

THE HOME.

A SONG OF YOUTH.

Early seeking, early finding,
Happy, happy we!
Looking up in life's sweet morning,
Looking up to thee!
We begin our children's days,
Lord of glory, with thy praise.

Early asking, early getting,
Happy, happy we!
We would daily, blessed Jesus,
Find our all in thee.
In thy fullness is the store
Of the life forever more.

Early knocking, early opening,
Happy, happy we!
By thy holy gate we enter,
Lord, to dwell with thee.
In the city of the blest—
In the home of heavenly rest.

Early loving, early trusting,
Happy, happy we!
Looking upward, pressing onward,
Day by day, to thee;
Leaving this poor world behind,
All in thee, O Christ, to find.

—*Rev. H. Bonar, D.D.*

WHY ONE WOMAN WANTED TO VOTE.

"And now, Mrs. Juliet, you wish me to tell you why I think that I ought to vote?"

The speaker was a lady of not less than fifty years' experience in the trials of life. Feminine in form, feature and manners, mild and pleasant in voice, she retained traces of the beauty which had won so much of admiration in the days of her youth. There were wrinkles of care, however, in her face, and a slow, resigned character in her movements, as if she had "seen an end of all perfection," had borne her sorrow in middle life without flinching, and had become reconciled to existence, loving not the world for its own sake, but for the sake of making it tolerable to others. Her companion might have been the bride of Shakspeare's Romeo, she seemed so gentle, modest, loving and trustful—for she was a newly-made wife, and the dark side of the honeymoon had not dimmed the force of her affection for the husband whom she loved with her whole heart. Bright as the future looked to her, she wondered why the friend to whom she came for counsel could wish to grapple with the wrongs of society, in which she, so inexperienced, had never learned to believe.

"I would, indeed."

"You shall. At twenty, young, loving and gay, I, like you, was married to the man of all others whom I had set apart as my ideal of the sterner sex. Such thoughtless happiness as yours I enjoyed for a season. It may have been one year, or two—no matter now. My husband was kind, very kind, and when our little boy came, there was not a more quiet, happier home than ours. But the seeds of decay were planted with the roses that bloomed when my child was born. My husband, never rich in property, nor strong in will, had been a moderate drinker for years. Crosses in business led to increased indulgence in strong drink. Ill-temper and recklessness followed. Another year and he was hooted at as a common drunkard. I strove to reform him, but I had lost the power of affection over him; and the law bound me to him, even when disgust had usurped the throne of connubial love. I would have saved his property from waste, but I had no right in law to do so. The law adjudged him sane, and the master—no longer the protector—of his family.

"Kindness, meekness, on all occasions, I yielded to him, even when his drunken abuse made my heart ache with pain, and my lips quiver with suppressed emotions. It was the old story. From bad to worse, from manhood to maudlin imbecility. His property went to destruction, and mine with it, for what right had I? Was I not his wife? Was he not my husband? Did not the law, on the day of our marriage, put my little fortune into his possession, never more to be reclaimed by me, but to be forever holden for his debts, his support, subject to his whims? It all went the same road. We were poor. Sympathy I received, such as it was—the offer of a job of washing, a dozen shirts to make for a pittance, a ticket of admission to the county poor-house. I did work, not that I cared to live, but for a tyrant, who was once my husband in all things, but now only in name, and my little boy, who was known only in the neighborhood as 'the beggar brat.' I could have supported myself and him in decency and quietness, but my evil husband lived upon my earnings, and poured them down his throat. I strove and strove to better my condition, to save us from the poor-house, or the brothel, to which my 'protector' (in law) openly advised me to seek for wages.

"After that the law, to which I had yielded obedience under my marriage vows, had no more power over my feelings, whatever it might have retained over my person, had I not fled to another city with my boy, fearful of the future, for I felt that my life was no longer safe in the presence of my tormentor. For two years I heard nothing from him. Steadily I sought employment, and found it, earning by my hands more comfort for my boy and myself, as outcasts, than we had found in the *enjoyments* of the laws which bind all families together. I found friends among my sex; insulters among that of my husband; but I maintained my respectability with zealous care, trying to bring up my son in the nurture and admonition of the Lord. I had found consolation in the Gospel, and it led me to days of peace, if not of worldly happiness. One day I looked into a stray newspaper, and saw there the details of the execution of my drunken husband, for killing a former companion in cold blood, at a moment when his senses were less steeped in liquor than usual. I did not faint; I did not weep; for he had died an impenitent brute, a victim to those laws in whose spirit he had lorded it over me for years.

"I was free again—*in law*—and if I did not marry again it was owing to my terror of those laws under which I had so nearly perished. My boy grew, and his earnings, added to mine, kept us in comfort, but I could not afford to educate him. He was not a bad child in any respect. My affection for him was all that a mother's should be, but I was poor; and beyond reading, writing and primary portions of mathematics, which I taught him in the intervals of labor, he learned nothing outside of his practical life, except from an occasional volume that he borrowed from a fellow-workman. But I taught him to love and revere morality, and to do what I thought would benefit him; and he, so tractable and affectionate, became the apple of my eye, the sole object of my life. I saw other women in misery, as I had been. I saw the laws make brutish men destroy the tempers, affections, property and hopes of women and children. I saw women sneered at for daring to wish for rights which even slaveholders respect in their servants, and in this I learned bitterness, but in all else I strove to cultivate piety and cheerfulness. I wished to see women and men made equal in law, in rights, in property.

"In this mood I went to a Woman Suffrage Convention one day. There I heard words that made my heart burn within me. There I found the sympathy which I could find nowhere else. Again and again I have been to these meetings; and when I heard Anna Dickinson, and Mrs. Livermore, and Mrs. Stanton daring to say all that I had so long felt in secret, I felt that Mr. Greeley's 'good time coming' was at hand. And it is. My boy is a son of a murderer. I am the widow of a drunken brute. But I care not. I am responsible only for my actions. My heart and my conscience tell me so. And the *law* tells me so. But the law tells me also, I may not vote; I may not aid in choosing law-makers; I may not hire men and women to do my work for a less sum than the trades unions see fit to pay, even if those whom I hire have no other method of earning a livelihood; I may not speak in defence of woman's rights without heaping contumely upon my head for being a 'strong-minded woman'; I have no rights beyond the 'dower' of infamy for deserting my brutal husband and of sharing in the curse attached to his name.

"Do I wish to vote? I do. I wish to place myself and my sex on a level with men in all matters of law, equity, education, labor and independence. And every true woman who has 'the spunk of a caterpillar' in her composition will give her sympathy; while those who in their 'devotion,' or blind love, yield up everything but life itself to the will of irreligious, sensual husbands, will continue to oppose their sisters in releasing themselves from unjust and obnoxious laws.

"You know now why I wish to vote, and I trust that others like you will not longer hesitate to say, '*God speed the right!*'"—*H. M. Hugunin.*

MANHOOD IN EDUCATION.

Manhood, true, strong and symmetrical, is the highest ideal at which the best education aims. What is manhood? It is being a man, a man intelligent, developed, full-orbed. All true education must have this end in view.

Whatever the character of the education may be, whether academic or professional, whatever the system, co-educational or co-operative, the same end is sought—the fullest possible development of the noblest character and qualities. How is such education to be acquired? Some think it may be had by reading merely. Some literary men ever confuse acquaintance with books with education. This is a serious mistake. Books may widen and deepen intelligence if one is already educated, but no amount of reading of itself will give real intelligence and culture. Extensive reading, on the contrary, may detract from mental development and the power to think. President Thwing wisely says the purpose of education is "to teach one to think, to weigh evidence, promote power, to enrich life, to foster strength and refinement, to secure clearness and comprehensiveness of mind and vision, to aid in subjecting impulse to volition, and volition to proper intellectual guidance, to infer accurately, to act wisely." Education as here described implies both the discipline and the enrichment of the mind; and these ends can only be attained by patient study and thorough training.

Dr. Thwing, in discussing the education of the sexes, says: "The nobility of womanhood is not measured by its approach to manhood, nor is the nobility of manhood measured by its approach to the highest type of womanhood. The noblest woman is the most womanly; the noblest man is the most manly."

To make manly men and womenly women has led the church to project and foster Christian institutions of learning. Christianity is the friend of education. It seeks the development of the whole man, all his powers, unto perfection. It aims at manhood. The close relation existing between religion and learning became apparent in the days of Paul and Apollos. It was clearly demonstrated in the Christaian schools of Alexandria and Antioch. The leaders in reform and in aggressive Christian effort have been promoters of education. They have seen how that manliness, in its highest development, was only reached by the wise and careful training of the whole man with reference to the glory of God.

Christian education aims to secure Christian manhood—the highest possible development of Christian character and abilities. Men everywhere are needed. They are the greatest need of the age. David's charge to Solomon, his son, was, "Show thyself a man." "Quit you like men" was the earnest advice of Paul to the men of Corinth. The best education aims at this highest and best manhood—Christian manhood. If men are made by our schools, full-rounded, physical, mental, spiritual men, there will be no trouble about the progress of the world in purity and civilization. To gain these ends a high type of manhood, only secured by Christian education, is imperatively needed.—*Religious Telescope.*

STRUCK BY A HMMN.

J. H. Weber, a converted Catholic, the "Revival Tornado" evangelist, describes his conversion as follows:

"I went to Cincinnati, and if ever a man tried hard to be a devout Romanist, I tried. No Sunday ever came but you could see me wending my way to the Bank Street Romish church. When I would behold those poor people agonizing in the same way I was, bowing before images and anointing themselves with holy water, yet going away with sorrow and sadness and the load of guilt on them, my poor heart would yearn for relief, but none came.

"Day by day my heart would cry out, 'Oh, that I knew where to find him!' One Sunday, being lonesome and troubled, I wended my way over the Rhine, amid the saloons, dance-halls, and variety theaters. Hearing the patter of the feet of the ballet dancer, I went in and ordered a bottle

of mineral water. Before, these things charmed me, but now I longed for something better. I did not remain there long, but went to Washington Park, and while there I saw a large crowd gathered. Curiosity attracted me to the crowd, and while there, I cannot remember the text or a particle of the sermon; but when they began to sing 'Almost Persuaded,' the music charmed me. I was riveted to the spot. The minister lined the hymn, and when he reached the last four lines, he said:

"'Almost persuaded now to believe;
Almost persuaded Christ to receive.'

"Still I was not moved much. He read:

"'Almost cannot avail,
Almost is but to fail.
Sad, sad this bitter wail,
Almost, but lost.'

"When he said 'lost,' I never had anything pierce my heart through as that did. It seemed as though a dagger had pierced my heart, and for a moment I quivered; but with lightning thought I raised my eyes to heaven and my heart to God and said:

"'I will not be lost, I'll be saved.' As if tons of weight had been lifted, my burden was gone, my sin-sick soul was free. I was enraptured with joy indescribable. The song went on, the meeting dismissed, but I stood transfixed, riveted to the spot. The preacher, Joseph Emery, city missionary, came and asked me to go to the Christian Association. Then the tears came streaming down my cheeks. My soul was filled, I was free. Praise the Lord!"—*Selected.*

BEWARE OF POISONS.

People who are squeamish about eating their "peck of dirt" do not hesitate to take their bushel of poison. They chew tobacco, drink rum, eat salt, saleratus, soda, baking powder, adulterated spices, sauces, and condiments, until it is a wonder that they have any stomachs, livers or kidneys left. Then when sick, they swallow quarts of drugs of which they know nothing, and sometimes drink whisky, turpentine, petroleum, and what not, until it seems only by the intervention of a "mysterious providence" that they are allowed to remain among the living. Besides these things there are new processes and patent methods of preserving food, and poisonous canned goods, adorned with showy labels, which cut down some who escape the lesser perils we have mentioned. The *Woman's Journal* says:

"The health of the household finds a new menace in the rapid increase in the use of powerful drugs, especially *salicylic acid* and *boracic acid*, in the preservation of food. Manufacturers of mince-meat, put up wet in cans or jars, are using as much as ten grains of salicylic acid to the pound. Great quantities are used in cider, fruits, vegetables, pickles, preserves, etc. Among the recipes claiming to be patented and *guaranteed to be perfectly harmless*, which are sold by thousands to private families and manufacturers, are the following: For small fruits, as currants, strawberries, raspberries, etc., 18 grains salicylic acid to one quart of water; for hard fruit, as peaches, pears, watermelons, etc., 35 grains; for vegetables, as beans, peas, green corn, asparagus, etc., 52 grains to one quart."

This drug, prepared from phenol, a product of coal tar, is probably a healthy thing to let alone. It is like the boy's pins, which had saved a good many lives by persons *not swallowing them.*

It is now understood that the processes of decay are due to the activity of living germs or microbes, which are charged with the work of breaking up and destroying organic matter when it is dead and needs to be swept away. Anything that will *kill* these little microbes will arrest decay. In the far north the Scandinavian fishermen dry their fish without salt, the cold having doubtless destroyed the germs of decay. Great cold or intense heat arrests decomposition by destroying the germs which causes it.

Most antiseptics, as a rule, may be regarded as poisonous. Salt prevents decay by destroying all the microbes which cause it. Arsenic is used to embalm the dead; and when a gallon of solution of arsenic is poured into a dead body, of course there can be no more decay; and as an undertaker once remarked: "If the body were not dead, the *embalming would kill it;* it will not be buried alive."

It needs to be understood that most of the articles used to prevent decay are deadly, and are only effective because they *are* deadly. Fruits, after being heated, can be preserved from decay by the exclusion of the germ-laden air, but any mixture which prevents decay is presumably deadly, though in the case of perfumes and aromatics they may not always be deadly to man. But that which does not kill outright, may injure health, and finally destroy life. "Everybody uses it," say some, when cautioned about using some unhealthful drug. Yes, and "everybody" is sick, and groaning, and dosing, and doctoring, and dying before the time. "Everybody" is a poor guide to follow in matters which involve life and health, peace and prosperity. One man who knows what to do, and why to do it, and who preserves his health and strength and vigor, is a better guide than a thousand people who swallow drugs and poisons, and are ailing and dosing, and go to their graves in their brown hair.—*The Safeguard.*

THE CONVERTED CATHOLIC.

The way was dark and thorny;
Fear was on every side,
And superstitious penances
For peace I vainly tried.

I groped along in blindness
Of knowledge of the Lord,
And prayed to "things created,"
Forbidden in God's Word.

Thus wandering on dark mountains,
And perishing with cold,
An angel found and led me
For shelter to the fold.

I found him; yes, I found him,
"Among ten thousand chief!"
He died for me—me seeking
Came forth to my relief.

'Tis simply turn, and trust him,
He only can forgive!
And you shall have free pardon—
In him begin to live.

To Jesus, the Good Shepherd,
I give my trusting heart,
And pray that from his keeping
I never may depart.

I follow in green pastures,
And by the waters still;
'Tis peace and joy where'er he leads,
Blessed to do his will!

—*Emily C. Pearson in Primitive Catholic.*

TEMPERANCE.

WHISKY AND TOBACCO.

Looking over the report of the Commissioner of Internal Revenue for the year ending June 30, 1893, one finds in its 200 pages, and more, of "cold hard facts" and "figures that won't lie" much food for thought calculated to interest the philanthropist and the statesman. Among these we have selected the following, which afford us a little insight into the manners and customs of our country at large, and the character of some of our more important national productions:

The report shows that the receipts from all sources of Internal Revenue have increased from $116,902,869 for the fiscal year 1886 to $161,004,989 in 1893. The estimates of the last Commissioner of Internal Revenue were that the receipts of 1893 would reach $165,000,000, but owing to the general business depression, the present Commissioner says this amount was not realized. He estimates that the receipts for the fiscal year will be $150,000,000. The receipts for the year 1892 were $153,857,544.

The receipts for the year 1893 were made up as follows: Spirits, $94,720,260, an increase of $3,410,276 over the previous year; tobacco, $31,889,771, an increase of $889,218; fermented liquors, $32,548,983, an increase of $2,511,530; oleomargarine, $1,670,643, an increase of $404,317,—and miscellaneous, $175,390, a decrease of $67,898.

The receipts from Internal Revenue for the first three months of the fiscal year 1894 have been $36,874,402, a decrease of $5,519,143 as compared with the first three months of the fiscal year 1893. Of this decrease $3,830,858 has been in the taxes on spirits, and $1,828,882 on tobacco. The cost of collecting the revenue during 1893 was $4,219,769.

The expenses for the previous fiscal year were $4,315,946, being 2.80 per cent of the collections. The estimated expenses for 1895 are $4,498,580.

In the division of distilled spirits, the report shows that the number of distilleries operated during the year was 4,743, a decrease of 1,182 as compared with 1892, but this decrease occurred wholly in the class of fruit distillers. The quantity of grain used for the production of spirits during the fiscal year ended June 30, 1893, was 29,030,409 bushels, an increase of 2,540,582 bushels over that used in the preceding fiscal year, and is 7,217,180 bushels more than the average (21,813,229 bushels) for the last ten years. The number of gallons of spirits produced from grain during the year—126,545.017 gallons—shows an increase of 18,732,294 gallons over the product of the year 1892, and is 34,694,804 gallons more than the average produced for the last ten years. The spirits gauged during the last ten years amounted to 311,821,533, as compared with 352,726,202 during 1892.

Tables are given containing statements in taxable gallons of operations in distillery warehouses during the fiscal year 1893 and the months of July, August and September, 1893, and of spirits in the hands of wholesale liquor dealers and retail dealers. The quantity of spirits in taxable gallons in warehouses in July, 1892, was 187,576,339. The quantity deposited in distillery warehouses during the fiscal year 1893, aggregated 128,651,782 gallons. The quantity of spirits, 128,561,728 gallons, produced and deposited in distillery warehouses during 1893, is an increase of 13,882,874 gallons over the previous year. The items of increase were: Bourbon whisky, 11,818,076 gallons; rye whisky, 3,265,413 gallons; rum, 150,447 gallons; gin, 85,875 gallons; miscellaneous, 1,101,203 gallons. Total increase, 16,421,012 gallons.

The quantity of distilled spirits in the United States, except what may be in customs bonded warehouses, on the 1st day of October last, was 188,525,773 gallons.

The spirits remaining in warehouses at the close of the fiscal year were 147,894,694 gallons. The production of spirits during July, August and September of the current fiscal year amounted to 7,670,417 gallons, and the amount withdrawn, 18,705,470 gallons. There were 134,288,665 gallons of spirits remaining in distillery warehouses Oct. 1st, and 1,821,800 gallons had been removed for export during these months.

The quantity of manufactured tobacco in bond actually exported during the year was 15,821,686 pounds, the cigars exported amounted to 2,233,405, and the cigarettes to 397,826,260. The increase of exportations as to cigarettes continues large, having grown from 4,001,500 in 1882 to 397,826,260 in 1893.

When it is remembered that spirits and tobacco are staple productions, which form the basis of our heaviest internal revenue, we may well stand aghast, and ask, whither are we tending?

NUGGETS.

A saloon was to have been opened in Ossian, Indiana, on Thursday, but the previous night the building was almost totally demolished by dynamite.

A new temperance movement called the Christian Men's Union for Total Abstinence has been organized in New York City. It is non-sectarian and non-partisan. Among the active leaders are the Rev. B. Fay Mills, Colonel Evans, of the Salvation Army, and C. N. Crittenton.

Fifteen dollars a day represents the average amount paid into every saloon in the United States. This multiplied by 250,000, the number of saloons, and that result by 365 days, gives the total of $1,268,750,000, which amount represents the drink bill for one year. No wonder there are hard times for workingmen and their families!—*Presbyterian Messenger.*

In a late number of the *Leisure Hour*, Mr. W. J. Gordon writes of "Our Floating Hotels," an article giving many interesting details concerning such magnificent modern ocean steamers as the Majestic, Campania and others. In speaking of the extensive supplies of food and drink provided by these great steamers, he places among other items, the average per vessel of about 50,000 bottles of beer, 20,000 bottles of mineral water, 3,000 bottles of spirits and 5,000 bottles of wine.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON II.—First Quarter, 1894.—January 14.

SUBJECT.—Adam's Sin and God's Grace.—Genesis 3: 1–15.

GOLDEN TEXT.—For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15: 22.

[Open the Bible and read the lesson.]

1. *The Temptation.*—vs. 1–5. "Now the serpent was more subtle than any beast of the field." This charcteristic of the serpent is also alluded to in Matt. 10: 16. The reference in the passage is not so much to an inherent quality of the serpent as to the quality which it exhibited on the present occasion. That it was a real serpent is evident from the plain and artless style of the narrative and from the references made to it in the New Testament. (John 8: 44; Rev. 12: 9; 20: 2) It was the instrument, and not the agent, of temptation. "He [serpent] said unto the woman." The serpent speaks. The lack of surprise on the part of Eve in regard to its speaking may easily be referred to her ignorance, as yet, of the capabilities of the animal creation. Of itself it could not have spoken, and therefore some higher power than itself must have used it as a means of communication. The cunning of the serpent is shown in dealing with the woman separate from her husband. If both had been together, they could have helped each other. (Eccl. 4: 9, 10.) "Yea, hath God said?" Is it indeed true? Can it be possible? The question suggested doubt of God's goodness, made him appear unjust,—as if God was unreasonable in his demands. Satan was trying to sow the seeds of discontent. "And the woman said unto the serpent." Eve, like many to-day, made the first mistake of parleying with the tempter, and her willingness to argue or make reply shows that the suggestion of the evil one had already found a lodgment. The tree forbidden was the tree of knowledge of good and evil. (Gen. 2: 9, 17.) It was placed in the garden as a necssary moral test. "The serpent said unto the woman, ye shall not surely die." Satan boldly denies the truth of God's declaration, thus showing himself to be the "father of lies." How cunningly he proceeds. That Eve continued to listen to Satan's blasphemous suggestions implies that her faith in God's word was weakening. "For God doth know," etc. "Your eyes shall be opened." It does not mitigate the falsehood that, in one sense, his words were true (v. 7), but not in the sense in which he intended them to be understood, and in which the woman did understand them.

2. *The Fall.*—vs. 6–13. Learning to distrust God's truth and goodness through temptation, and with an awakened desire for the forbidden sin, she was already experiencing the ill effects of parleying with Satan. "The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." The temptation was addressed to her sensuality, pleasure and ambition,—"the lust of the flesh, the lust of the eye, and the pride of life." The threefold appeal of the tempter to these infirmities of our nature may be traced also in the temptation of Christ, the second Adam, who "was in all points tempted like as we are, yet without sin." "She took of the fruit thereof, and did eat." And straightway she became a sinner; and the sinner became a tempter. And she "gave also unto her husband with her; and he did eat." And thus the fatal deed was done which brought all our sin and sorrow into the world. It was an awful deed! The greatest event in the history of the world is the fall of man. One rarely commits sin alone. The disposition is to involve others along with one's self. The one who has trangressed almost always tries to justify his own act by getting some one else to repeat it. "And the eyes of them both were opened," etc. Just as the tempter had predicted, but not in the way that they were expecting. Instead of a vision of wisdom and glory, for which they were looking, "they knew that they were naked." They were increased in knowledge, but it was in a knowledge of their own guilt and shame.

3. *The Curse.*—vs. 14, 15. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed," etc. The serpent was first cursed as being the most guilty. The curse is dual—partly upon the animal-tool, and partly upon the Prince of Evil by whom it was directed. The judgment passed upon the serpent is cymbolical of the condemnation of the devil. Adam and Eve, as Satan's instrument and type, are doomed to an accursed and degraded life. "I will put enmity between thee and the woman." In contrast to their recent over-friendly intimacy. The proof that such a curse was spoken is evidenced by the fear, loathing, and enmity that universally is felt by man toward the serpent family. "It (or he) shall bruise thy head, and thou shalt bruise his heel." Man, who walks uprightly, is wounded only in his heel, but the serpent, which crawls in the dust, is to be crushed in his head. Thus shall it be finally with the author of evil. In the curse inflicted upon the serpent there is a gleam of hope for sinful man which becomes brighter and brighter in the subsequent history of redemption, until in the person of the great Redeemer the seed of the woman crushes the serpent's head.

LITERATURE.

THE SYRIAC NEW TESTAMENT; or, The Book of the Holy Gospel of Our Lord and Our God, Jesus the Messiah. A Literal Translation from the Syriac Peshitto Version. By James Murdock, D. D. One vol. 8vo. pp. 507. Boston: H. L. Hastings, 47 Cornhill. Bound in half morocco: Price $2.50.

The age of the original Syriac New Testament is unknown, but there is every reason for believing that it was copied from the early Greek manuscripts older than those from which we derive our authorized version of the New Testament. The resemblance in the translations of the two is very strong. The greatest interest which clusters about the Syriac text is the knowledge of the many works wrought in Syria by our Lord during his ministry, and the faith which he found among the people of that region.

The lucid historical and biographical Introduction to this work, contributed by Rev. H. L. Hastings, and the numerous marginal notes, in the Syriac language will commend it to all students of the Bible, and ministers, especially, will find it of much value, and this value is enhanced by the carefully classified appendix furnished by Isaac H. Hall, Ph. D.

The translation is, as near as is practicable, a literal rendering into modern English of the language spoken in Syria at the time of our Saviour. The arrangement of the several books, chapters and verses correspond with those of the ordinary English version of the New Testament.

Orders for this work will be received at this office if accompanied with the price.

CURRENT PERIODICALS.

The December *Cosmopolitan* is mostly devoted to special papers relating to the World's Fair and illustrated with nearly 200 half-tone and other engravings of scenes and incidental appendages of the Exposition. Among other matters of general interest is a story by Mark Twain and his travels with a reformer. This number of the *Cosmopolitan* has been very popular, the first and second editions bringing the total publication up to 400,000 copies—200 tons—94,000,000 pages—enough to fill 200 wagons with 2,000 pounds each; in a single line, in close order, this would be a file of wagons more than a mile and a half long. This means not less than 2,000,000 readers, scattered throughout every town and village in the United States. The course of the *Cosmopolitan* for the past twelve months may be compared to that of a rolling snowball; more subscribers mean more money spent in buying the best articles and best illustrations in the world; better illustrations and better articles mean more subscribers, and so the two things are acting and re-acting upon each other until it seems probable that the day is not far distant when the magazine publisher will be able to give so excellent an article that it will claim the attention of every intelligent reader in the country. On another page will be found our terms of clubbing the *Cosmopolitan* and the *Cynosure* at a remarkably cheap rate.

Worthington's Magazine for January begins its third volume. It is a remarkably attractive number, and is, throughout, bright, clean and instructive. The opening article, "Forests of California," by Charles H. Shinn, is finely illustrated, conveying a good idea of those magnificent forests. Gen. Thomas E. Rose, the originator and leading spirit in the plan, contributes "A Celebrated Escape"—a reliable and detailed account of the digging of the famous Libby Prison tunnel, through which, in 1864, 109 Union officers made their exit. Mrs. Livermore continues her serial story of "One of the 49ers," founded on the rush to the gold-fields of California, and tells it gracefully. The essays of the month and the contents of the several regular departments, which form a breezy feature of this magazine, are varied and choice in quality. Mary Bradley and others contribute short stories of a pleasing character, and several poems by Clinton Scollard, Elizabeth Akers, etc, serve to give zest to this really excellent number. Published by A. D. Worthington & Co., Hartford, Conn. Price, 25 cents.

WHAT PATRIOTS AND CHRISTIANS SAY.

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies*, 1889, *p.* 389.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago*, 1876.

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April*, 1890.

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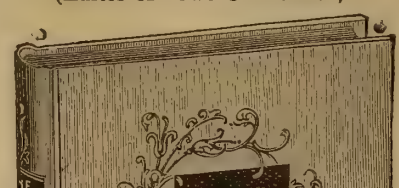

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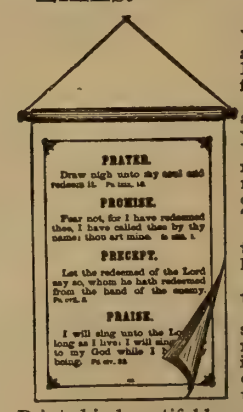

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FARM NOTES.

(From Pres. Cleveland's Message.)

Under the sanction of existing legislation there was sent out from the Agricultural Department, during the last fiscal year, enough of cabbage seed to plant 19,200 acres of land; a sufficient quantity of beans to plant 4,000 acres; beet seed enough to plant 2,500 acres; sweet corn enough to plant 7,800 acres; sufficient cucumber seed to cover 2,025 acres with vines, and enough muskmelon and watermelon seeds to plant 2,675 acres. The total quantity of flower and vegetable seeds thus distributed was contained in more than 9,000,000 packages, and they were sufficient, if planted, to cover 89,506 acres of land.

In view of these facts, this enormous expenditure without legitimate returns of benefit ought to be abolished. Anticipating a consummation so manifestly in the interests of good administration, more than $100,000 has been stricken from the estimate made to cover this object for the year ending June 30, 1895; and the Secretary recommends that the remaining $35,000 of the estimate be confined strictly to the purchase of new and improved varieties of seeds, and that these be distributed through the experiment stations. Thus the seed will be tested, and after the test has been completed by the experiment stations the propagation of the useful varieties, and the rejection of the valueless, may safely be left to the common sense of the people.

The exports of agricultural products from the United States for the year ending June, 1892, attained the enormous figure of $800,000,000 in round numbers, being 78.7 per cent of our total exports. In the last fiscal year this aggregate was greatly reduced, but, nevertheless, reached $615,000,000, being 75.1 per cent of all American commodities exported.

A review of our agricultural exports, with special reference to their destination, will show that in about every line the United Kingdom of Great Britain and Ireland absorbs by far the largest proportion. Of cattle the total exports aggregated in value for the fiscal year ending June 30, 1893, $26,000,000, of which Great Britain took considerably over $25,000,000. Of beef products of all kinds our total exports were $28,000,000, of which Great Britain took $24,000,000. Of pork products the total exports were $84,000,000, of which Great Britain took $53,000,000. In breadstuffs, cotton and minor products, like proportions sent to the same destination are shown.

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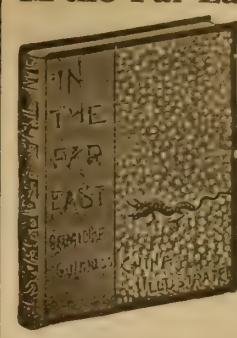

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NEWS OF THE WEEK.

CHICAGO.

A million dollars is needed by the Central Relief Association and agents will endeavor to secure it by subscription.

Patrick E. J. Prendergast was found guilty of the murder of Carter Harrison and the penalty fixed at hanging.

Suffering from smallpox, C. W. Sever was driven from suburban police stations and forced to walk the streets all night.

A rehearing in the Kean case by the supreme court is not unlikely. Many millions of dollars' worth of property are involved.

In spite of stories of want and destitution labor agents say applications for employment were never so few.

A rule requiring actual delivery of grain to be made to the buyer is being considered by a Board of Trade committee.

A coroner's jury held Police Officers Michael Healy and Thomas Moran to the grand jury for killing E. A. Nielson.

West Side residents appeal to the courts against special boulevard assessments, claiming they should be general.

The Northwestern Elevated Railroad Company intends to begin work as soon as Mayor Hopkins signs the ordinance.

Slot telephone machines, to head off non-subscribers, is the latest scientific device to add to the company's revenues.

In the presence of an assemblage which filled the council chamber Mayor Hopkins was inducted into office.

Mortgage sharks are doomed. A bank which will loan small sums to persons in need is to be founded shortly.

A deficit of $2,720,914 in the city's finances is shown in the report of ex-Mayor Swift's expert, presented to the council.

A sharp decline in sterling exchange leads to the belief that gold will soon begin to flow this way again.

Lambert Tree is about to present to Lincoln Park the statue "Signal of Peace," exhibited at the Fair.

Rev. O. E. Murray, pastor of the Morgan Park M. E. church, for his strenuous opposition to the saloon element, was hanged in effigy, and his townspeople are indignant.

Sixty days have been granted officers of the American Building and Loan Association within which to restore the assets.

Staid residents of Evanston are alarmed by the discovery that six saloons are running within the four-mile limit.

Further evidence that Dick Edwards and not George Painter killed Alice Martin was received in a letter from Joliet.

Louis Steinberg and two friends bought thirty-five pounds of brass filings, supposed to be pure gold, and are out $4,000.

COUNTRY.

New York's grand jury refused to indict Inspector Williams and Captain Schmittberger on the evidence of Dr. Parkhurst.

William D. Bancker, general superintendent of the American News Company, was found dead in bed at his home in Brooklyn.

Hugh O. Pentecost, ex-preacher, lawyer and political agitator, has been appointed assistant district attorney in New York.

Trunk line presidents at their meeting in New York approved the order for a restoration of rates Jan. 1.

At a banquet in Quebec to Canada's chief commissioner to the Fair the American flag was removed in response to demands.

New York butter dealers allege Armour and others are protected by officials in violations of the oleomargarine law.

Creditors representing $1,000,000 having failed to extend their deposits, reopening of Milwaukee's Marine Bank is doubtful.

FOREIGN.

The greatest destitution prevails among the Indians all over Canada, and from Labrador to British Columbia come tales of suffering. Priests and missionaries are vainly endeavoring in a small way to relieve the misery and suffering which has only commenced with the arrival of cold weather, and the government will be appealed to. One of the Indian towns in the northern part of the province of Quebec has been wiped out by reason of the famine. It is known that four hundred Indians have perished from hunger. It is expected thousands more must inevitably starve before the winter is over.

An anarchist named Vaillant who threw a bomb into the audience room of the Chamber of Deputies in Paris, whose explosion wounded from fifty to eighty persons, lost his nose by the explosion and his head by the guillotine.

The trustees of a Presbyterian church in Canada lately closed the doors of the edifice against a minister who had been sent by the presbytery. For this act the trustees were convicted in the lower court, whose judgment is now reaffirmed by the Supreme court of the province, which holds that the presbytery and members of the session "had complete control over the church, and all the other parties were subservient thereto."

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	56	@	63½
Winter No. 3	57	@	58
Corn—No. 2	28½	@	31½
Oats—No. 2	27¾	@	35½
Rye—No. 2	45	@	48
Bran per ton	12 60	@12	25
Hay—Timothy	9 30	@11	00
Butter, medium to best	17	@	26
Cheese	08	@	12¼
Beans	1 30	@ 1	50
Eggs	14	@	22
Seeds—Timothy (100 lbs)	4 05	4	40
Flax	1 39	@ 1	40
Clover (100 lbs.)	9 75	10	25
Broom corn (per ton)	30 00	@75	00
Potatoes, (new, bu.)	40	@	60
Hides—Green to dry flint	02¾	@	05½
Lumber—Common		@15	50
Wool (unwashed)	15		19
Cattle—Choice to extra	3 90	@ 6	00
Common to good	3 70	@ 4	35
Hogs	4 90	@ 5	35
Sheep	1 50	@ 4	50

NEW YORK.

Wheat No. 2	65½	@	67
Corn No 2	42½	@	43½
Oats	33⅜	@	35
Rye	50	@	57
Eggs	16	@	25
Butter	17	@	28
Wool	10	@	26

KANSAS CITY.

Cattle	1 50	@ 5	50
Hogs	4 95	@ 5	15
Sheep	1 00	3	75

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 23 to Dec. 29:

A Aspinall, Mrs M B Park, C Kennicott, Rev J S Amidon, F F French, T B Wilson, C Hedder, J H McGlade, D Owens, R P Brorup, J Shifferly, A Miller, Levi Miller, Rev R S Morton, B Gaddis, Rev H Ph Wille, W M Zearing, J Smith, G Anderson, Mrs L B Streeter, I Sanders, Mrs M A Fowler, Miss J E Whiting, C C Martin, S P Miers, Mrs F Collins, C Follet, Rev W Callen, J C Young, J Lantz, T Kingsnorth, Rev N Callender, W M Beden, A Bonnet, O W Warner, A J Sawyer, Rev J Squier, G Brubaker, J L Burrell, Mrs C Kennebrook, Mrs Mary M Shaw, A Austin, Mrs C K Wood.

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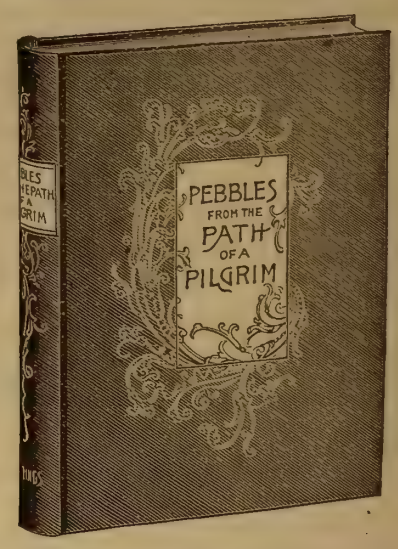
—BY—

MRS. H. L. HASTINGS.



This remarkable collection of stories from the eventful life of a Green Mountain girl has been pronounced "more fascinating than any romance." A member of Congress writes: "'Pebbles' has been read by me with great interest. The introductory chapter has followed me into dreams. My copy is read to pieces by the family, and borrowed to death by the neighbors." An editor says: "Surely the faith that 'obtained promises, wrought righteousness, and stopped the mouth of lions,' must have been given in large measure to the writer of this truly remarkable book....No family library should be without it." "'Pebbles,'" says the *Christian Cynosure,* "is such a book as Christian parents are always glad to put on their center-tables."

"Pebbles from the Path of a Pilgrim" is a large and beautiful book of over 300 pages, printed on heavy book paper, from clear open type, and is profusely illustrated. It is artistically bound in handsome cloth, with fancy panels, and specially attractive side and back cover designs. Price, $1.50.

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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It is our purpose to make the issue of the *Cynosure* for January 25 a strong testimony against the evils of the Greek fraternities in American colleges and the works of darkness performed by them, with, also, some suggestions for their suppression. In this proposed special issue we hope to print several contributions of marked merit and "telling" effect.

At the latest election in Colorado the right of suffrage was bestowed upon the women of that State by a majority of 6,347, and the governor has recently issued a proclamation conceding the privilege to women of voting at all future elections. The male population of the State is 245,247 males and 166,951 females. This new extension of suffrage speaks well for the intelligence of the people and the welfare of the State.

The New York *Catholic Review* gives publicity to the following, for the truth of which we cannot vouch: "The assertion has been made that in some places employers have appointed members of the American Protective Association to be foremen in shops and factories simply to disrupt the labor organizations existing there, themselves caring no more for Protestants than for Catholics, but knowing that the Know-Nothings would, if possible, discharge the Catholic hands, labor organization or non-labor organization, and that consequently discord would enter into the ranks where there should be only harmony and union."

One of our New York exchanges estimates that 800,000 persons are now out of employment in the United States, and that upon these are dependent nearly 1,400,000 human beings. Never had the possessors of this world's goods such glorious opportunities to give freely and cheerfully of their abundance to the poor. Dean Swift's charity sermon may be aptly quoted in this connection: "'He that giveth to the poor lendeth to the Lord?' My friends, you have heard the text; if you like the security, down with your dust!" The appeal was magical in its effect. Seriously, the realization of the existence of so many poor and needy persons is prompting unusual charity among the well-to-do to meet the emergencies of the case. There should be no cessation of the broadest benevolence during the entire winter.

Reference was made in this paper, a few weeks ago, to Cecil Rhodes' incorporated South African Company (authorized by the British government), and its subjugation of Metabele-land, with the usual episode of slaughtering some 2,000 of the natives who resisted Rhodes' invasion. Later news indicates that Rhodes, having perfected his conquest, threatens to dissolve his relations with Great Britian and set up an independent government. This is a sort of "home rule" that Mr. Gladstone will hardly indorse.

In the recent election for mayor in this city the official count gave the Democratic candidate a plurality of about 1,100. There had undoubtedly been gross frauds at the polls in some of the wards, and these, it seemed certain, were responsible largely for the result of the ballot. The Republicans, however, withdrew their intention of contesting the election. As the new mayor is a Roman Catholic and a member of several secret societies fostered by his church, there is great rejoicing over his success. "The end justifies the means," says the Jesuit.

Governor Peck, of Wisconsin, has written a letter for publication, in which he declares that the American Protective Association is "an organization which ought to be, and will be, condemned by every true American citizen, that it is a revival of the old 'Know-Nothing' party, and that its promoters embrace those who were active in supporting the Bennett school-law" in Wisconsin. Notwithstanding its motives and dark-lantern methods, it is evident that the principles for which it contends will form an important factor in future elections in several States, since it is apparently gaining political influence and causing the creation of "Columbian Leagues" and other similar secret societies in opposition to it.

Raymond Blathwayt, "whose relations with the Roman Catholic hierarchy in Great Britain are very close," sends to the London *Chronicle* an account of his visit to Cardinal Gibbons in this country, two years ago. During their interview the Cardinal told him that "the church recognizes that labor has sacred rights and that it is the right of the laboring classes to organize. The church, according to the Cardinal, recognized that in this lay the safety of a vast community, such as exists in America, and that the church would help the Knights of Labor when rightly resisting capitalists." Thus the Roman Catholic church, notwithstanding its papal fulminations against secret societies, avows itself, by its prelacy, in favor of secret labor organizations, including, we have reason to believe, the riotous "Molly Maguires," or any other whose members aid in supporting the Church of Rome, and on the slightest provocation war against those upon whom they are dependent for bread.

Austria is just now undergoing a notable experience with the "Omladina," a Bohemian secret society, seventy-eight in number, the membership of which is accused of high treason, insult to members of the imperial family, breaches of the peace, public violence, sedition, concurrence in illegal proceedings, offenses against the laws relating to secret combinations, and insult to recognized religious associations. Among the accused, of whom forty-eight have been arrested, are three journalists, one of them the son of a member of the national parliament. Most of the accused will be defended by one of the Czech representatives. The trial is expected to last three weeks. A recent parliamentary report states that a great part of the seditious antidynastic movement in Bohemia was due to the Omladina. It has been acknowledged by several of its leading members that the association was established for the express purpose of organizing a continuous series of demonstrations which should keep the population in a state of constant excitement, and so prepare the way for an alteration of the form of government by force. It appears from documents found in the possession of its members that the society extends beyond Prague, and has branches in other towns.

The dogmas of Freemasonry are often as marked by diversity as those of theology. For instance, Joseph Robbins, superintendent of correspondence in the Masonic Grand Lodge of Illinois, in his recent report to that body, expresses the opinion that the doctrine of the California Grand Lodge, that the lodge is organized for the purpose of taking care of the families of deceased members, should be "resisted as revolutionary," since it "tends to convert Masonry into a mutual benevolent society, and assumes to lift from its members obligations that pertain wholly to the individual." He denies that "the lodge is organized for the purpose of dispensing alms," and declares that "it is organized to make Masons by laying upon those who come into the fraternity through its portals, the obligations which the coincidence of distress on the one hand, and ability on the other, converts into specific duties. In the very nature of things, where each one is the judge of his own ability, the question of what is duty is one of conscience, and must be settled by *the individual who has a conscience, and not by the corporation which has none.*" This accounts for the meanness of Freemasonry in recent cases of destitution among members of deceased Masons' families—it has no conscience.

THE NATURE AND GROUNDS OF OUR OPPOSITION TO SECRECY.

BY WILBUR N. COFFEE.

[The following paper was read before the Iowa State Christian Association, at its annual convention, held at Hopkinton, Iowa, Nov. 14, 15, and was ordered sent to the *Cynosure* for publication.]

(*Concluded.*)

(2) We act in defense of the church. Of all institutions among men the church lays the greatest claim to moral purity. The Decalogue was written as her guide-book. The atonement of Christ is for the moral and spiritual cleansing of every man who enters her doors. Christ knew the moral requirements of his church, and he said: "Strait is the gate and narrow is the way that leadeth unto life." Matt. 7:14. Isaiah tells us of some of these requirements: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow;" and, after all this, he says: "Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool." If these passages do not teach that God requires purity in his church, they have no meaning whetever.

All men expect purity in the church. She is the conservator of the doctrine of the Christian religion. One of the inspired doctrines which are thus preserved, is found in James 1:27:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." This means more than to care for lodge-widows and lodge-orphans. It means more than lodge benevolence or lodge pur-

ity. It means *true* benevolence. Christ's illustration was the conduct of the Samaritan who stopped not to inquire of the needy one if he were a Samaritan, but befriended him regardless of his alliances. It means purity in fact, not burning incense to typify "*a pure heart, which is always an acceptable sacrifice to the Deity,*" but that having purified our hearts by faith we should keep ourselves in moral purity, unspotted from the world.

But the lodge, which makes no such requirement of its membership, and which does not necessarily make any pretensions to moral purity, is insinuating itself into the church wherever it can. Where it succeeds it corrupts the church. Members of the church are led into the lodge, to and into fellowship with even enemies of the cross, to spend their evenings in company with worldly-minded men. This influence is pernicious to any Christian, and lodge members come to have but little respect for those professed Christians who subject themselves to it. A minister in the northwest part of this State, who was a Freemason, was passing through the little town of Orange City. One of his lodge-brethren called out to him: "Hello, Cliff! On another bum?" I was acquainted with both of them and heard the salutation. This minister had asked me to allow him to present my name to his lodge, as an applicant for admission. He represented to me that he had a good influence upon the lodge there; that the membership would take off their hats, take their cigars out of their mouths, and stop telling smutty stories when he appeared; but I was able to estimate the strength of the influence which he exerted on the lodge when these two brethren met outside. It is the church that is influenced. No one ever heard of a Christianized lodge. It would be an anomaly.

Again, the lodge, in some places, assumes to dictate to the church. It has come to pass upon some circuits in some denominations, that the lodge determines who shall be their preacher. But a worse evil than this has come to the church.

Through a lodge-loving ministry, the doors of the church are opened to the world more effectually than by any other means that Satan can devise. Within the lodge, the minister meets in fellowship the wicked and the ungodly, the worldly-minded. They are his brethren. He is bound to recognize them as such wherever they meet. He must, as a consequence, have many things in common with them. They are yoked together by the ties of an institution sufficiently religious to command the patronage of the ministry. Is there any good reason why they should not meet on a common footing in that other religious institution, the church? If there is mutual and real fellowship outside the pales of the church, one with another, pray where is the reasonableness in demanding a change in the condition of heart of the one or the other, in order to continue this fellowship within the church? The church has been brought face to face with this condition of things, and, as a consequence, you will find the popular churches of to-day unable to enforce Bible requirements when receiving members into their fellowship. Out of this indiscrimination has grown that pernicious doctrine of "the Fatherhood of God" and the "universal brotherhood of man," which is nothing more or less than stretching charity until it becomes Universalism. It has been possible because of this indiscrimination to have a World's Congress of Religions and the Christian religion, which is unqualifiedly an exclusive religion, made to play the role of hostess to Paganism, Theosophy and Anti-Christ. As Christians, we strenuously oppose the whole lodge system, which, by its universal shibboleth, is able to bring about such dire possibilities.

(3) Our opposition is a defense of the "home." This institution is the pride of Americans. The home is cherished among us fully as much as among any people. Men, everywhere, ought to guard the home. It is a God-ordained institution and was doubtless designed as the chief auxiliary to the church.

Our memories never relinquish their grasp upon the home of our childhood. Our poets have sung the praises of the home. One of the most popular songs the world ever sang was Payne's "Home, Sweet Home." Our sires have bled for the home, its altars and its fires, and we live to guard it.

The lodge is a subtle enemy of the home. It is a complete introduction to the club-room—a system which takes the husband and father or brother from the family the most of his evenings, and deprives the home of his help in cultivating the tastes and talents of his family. Then the company that is kept in the average club-room tends to disqualify a father for a home companion.

Again, the lodge interposes a barrier between a man and his wife. Those who take upon themselves the marriage vow are bound by the closest ties known to man. If language means anything, a man and his wife are one; joined together in "holy bonds." But here is an institution which takes the husband aside from the wife, and occupies his attention from night to night, year after year, with proceedings of which he must not speak to his wife, whose interests are supposed to be in common with his. This is a violation of the marriage covenant and a menace to the home.

The wife has a perfect right to know where and how her husband spends his evenings; and it is a sin against the home for the husband to spend his leisure in such company, and in such a manner as he would be ashamed of before his wife. The lax morality which the lodge system inculcates is a menace to the purity of the home. What, with the company of sporting men, libertines and infidels, can be expected but a loose morality. The requirements of the most religious of all secret orders do not sufficiently guard the home or inculcate true virtue.

In his initiation into the third degree of Masonry, the candidate takes upon himself this vow: "Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it." I quote from Hand-book of Freemasonry, by Edmond Ronayne, tenth edition.

Now can any one say this is not lax morality, or can they deny that it is a negative license to destroy the virtue of any other than a Masonic home? Freemasonry is as religious as any of the secret organizations. Can you blame us for claiming to act in defense of the home?

In conclusion, I would say: We do not expect to see the time when men will not meet somewhere in secret to lay selfish plans, but we do hope to discover to the eyes of the youth of this land the snares at their feet. Our work to-day may be in the nature of planting the seed; but God is behind every true moral reform, and we are confident that the fruit of our labors shall be reaped in part by us and in part by future generations in purer morals, better laws and happier homes.

The nature of our opposition we trust is commendable and its grounds just, and therefore we hope by our course to enlist in our work all lovers of pure government, pure religionand pure homes.

ADDRESS OF WELCOME.

[Delivered by Rev. J. M. Foster, President of the New England Christian Association, at the annual convention in Bromfield M. E. church, Boston, Dec. 20, 1893]

As the chief executive officer of the society calling this convention, it is my privilege and duty to bid you all a hearty good welcome. It is generally supposed that the sole purpose of this organization is to educate the people as to the evils of the lodge. But this is only negative and represents rather the effects of our work. We are iconoclasts as to the kingdom of darkness, but we are also builders in the kingdom of light. This Association plants itself upon the great doctrine of Christ's kingship, and proclaims the message that all authority and power in heaven and in earth has been given unto him. All organizations of men and angels—thrones, dominions, principalities and powers—have been put under him. The illegitimate and unlawful organizations of wicked men and evil angels shall be destroyed by him. He will break them in pieces with a rod of iron, as a potter's vessel. But the divinely appointed and lawfully constituted organizations of righteous men and holy angels shall be preserved and perfected by him. We contend for the recognition of Christ, asking for it always and everywhere. He *is* king in our hearts and lives, king in our homes and schools, king in our markets and stores and counting-rooms, king of our corporations, trusts, syndicates, and commercial and money exchanges; king of our aldermen and mayors, legislators and governors, congressmen, judges and President. He is king of our churches, the congregations, ministers, elders and deacons, boards, conferences, and presbyteries. An acknowledgment of Christ's universal authority and the absolute supremacy of his law, exemplified by a practical obedience to his law as applicable to the various departments of human life in the family, the church and the state, will bring the desired reformation.

But such a life of allegiance to Christ involves separation from all that is evil, and so contrary to the divinely constituted order, and a consistent testimony against the wrong. And this, in turn, includes dissent from and protest against the lodge. In the Lincoln-Douglas canvass for the U. S. Senatorship of Illinois, in 1858, Lincoln said, "If we could first know where we are and whither we are tending, we could better judge what to do and how to do it." We have been in this conflict for a quarter of a century, and secret societies are more numerous, in proportion to our population, and more popular and influential, than ever before. It is also true that those opposed to the lodge are more thoroughly organized, have more extensive information concerning the secret empire, and deeper convictions as to its dangers to society, and the necessity of its extermination, than at any time since their aggressive work began. Lincoln said, "This country cannot continue half slave and half free." Seward said, "There is an irrepressible conflict between slavery and freedom." The conflict between the lodge and God's order is irrepressible. This country cannot exist half secret and half open. A house divided against itself must fall. Either this country must be surrendered to the lodge, or else the lodge must be driven out.

The Jesuits are a secret, oath-bound order, within, but independent of the church of Rome. Their General is called the Black Pope. When a conflict occurs between the General and the Roman pontiff, either the latter must yield or be put out of the way. This order has despatched Popes Sextus V., Clement VIII. and Clement XIV. And Leo XIII. yielded to them to save his life. Their members are sworn to absolute and immediate obedience to their superiors, even though it conflicts with their allegiance to the church or the government of the country where they reside. Their disloyal oaths caused them to be expelled from Prussia, Italy, Spain, and the South American republics. Germany has recently permitted them to return. They have swarmed to the United States. They have full possession of the city governments of Boston, New York, New Orleans, and Washington, D. C. Satolli and Cardinal Gibbons have more power to-day in our national politics than President Cleveland and Secretary Gresham. It will soon be time for us to follow the example of Europe and cast them out. One thing is certain; either we must be rid of them or they will rule us.

The governments of Europe are engaged in fruitless efforts to rid themselves of the Anarchists—a secret order of assassins. France has established a cordon of police on the line between her territory and Spain, and petitioned the Spanish government to co-operate with her, in the effort to keep the Anarchists from crossing from Spain into France.

The Anarchists struck a blow in Chicago, in the Haymarket massacre, that put them under the power of the law. Some were convicted of murder in the first degree and executed. Others were found guilty of manslaughter and imprisoned for life. But the anarchistic governor of Illinois, Altgeld, pardoned out certain of them, thereby sealing his political death from the day that his term of office expires. This country is not ready to surrender to the enemies of our free institutions, to men who would tear down the walls of our republican temple and dig up its foundations to the last stone. Rather let Anarchists perish. *Delenda est Carthago.*

The Mormon hierarchy is a treasonable order. The Supreme Court of the United States has decided that those taking the Endowment House oaths should be disfranchised, and, if not naturalized, should be refused citizenship. The clamor of Utah for statehood, and the fact that the House of Representatives has passed a bill to this end, naturally awaken the fear that we are to be wedded to polygamy and the priest-rule. The degradation, the pollution, and the imperious lawlessness of the order should prompt all to pray and labor to be delivered from such a calamity.

There is a principle in philosophy that if you have three points not in the same straight line you can make a circle pass through them. Here

you have three points, Jesuitry, Mormonism, and Anarchism, all weighed in the balances and found wanting. Through them you can pass the circle of legal prohibition and within that circle include every secret oath-bound order, from the Mafia and Molly Maguires to the G. A. R., the A. P. A. and the Orangemen. The oath that binds to secrecy is the tap-root that must be cut. The axe of the law must be laid to the root of this deadly upas, the branches of which are so numerous and far-reaching. The government must cut off its roots and cast it into the fire. But the church has also a work to do in this matter. The question is mooted in all the churches, Why does not Christianity gain more rapidly? In our own country, with our boasted civilization, more than half the people never darken a church-door. Out of 7,000,000 young men 5,000,000 never go to church. It is true that 75 per cent of our young men never enter the sanctuary, 95 per cent are not church members, and 97 per cent do no work and carry no cross for Christ. Giant evils have grown up in our midst. They threaten the life of the Republic. They are the sons of Anakim. They lived in walled cities. They have chariots of iron. We are in their sight as grasshoppers, and so we are in our own sight.

The church has accomplished much in the foreign field, in translating the Bible into so many languages, multiplying and distributing copies and in gaining converts. This is called the age of missions. And yet the fact confronts us, that while the church has gained 3,000,000 converts during the past one hundred years, the heathen world has multiplied 200,000,000. Dr. James Johnston, secretary of the World's Missionary Conference in London, in 1888, says: "The heathen and Mohammedan world is more by 200,000,000 than it was a hundred years ago, while the converts and their families do not exceed 3,000,000. The increase of the heathen is numerically more than seventy times greater than that of the converts during the century of missions." What is the cause? I answer: 1. Because the churches do not proclaim a full and complete Gospel. There is a willingness to preach Christ as Prophet, to instruct his people and make them wise unto salvation, and as Priest, to atone for their sins and make intercession for them. But how seldom is he proclaimed as King, to whom men must submit in every relation in life? And until the churches are ready to herald Christ as King of nations and call upon all people, nations and languages to bow to his scepter, they will not receive that measure of the Spirit which he as King must give to make the work of bringing the world to Christ a success. 2. Because the churches are in alliance with the kingdom of darkness. Certainly the saloon is an institution of the devil. Church members vote to legalize it. The Sunday newspaper is an instrument of the kingdom of evil. Professing Christians issue this paper for gain. The Sunday mail and Sunday trains are surely in violation of the law of the Sabbath. Church members own and operate the latter and carry on and use the former. The lodge is a department of the kingdom of darkness. Multitudes of Christ's children are in them. And the churches love to have it so. There is no thought of discipline for these flagrant violations of the divine law. Now it is written, "No man can serve two masters." The churches cannot serve Christ and Satan. They cannot have both the world and heaven. And so long as this unholy alliance between Christ's bride and Satan continues, the Spirit will not be poured out in such measure as will make her work a complete success.

Now we raise the question, What is the present duty of the friends of Christ who repudiate the lodge to make their reform complete and secure the blessing of our Saviour King? I answer:

1. They should refuse to hold membership or receive the sacramental feast in any church that permits the members of the lodge to remain in full communion. I would not receive the communion elements from a minister who was a 33d degree Mason, and I would not sit at the Lord's table and receive the emblems of Christ's broken body and shed blood from the hands of a brother who was a 33d degree Mason, or any other degree. "What communion hath light with darkness?" No anti-secret Christian should falsify his testimony against the lodge, by taking the hand of the members of these orders and ascending the mount of ordinances with them, there to appear in the presence of the King and undergo the inspection of his all-seeing eye. It is a dangerous thing to do. The conduct of Moses when Israel made the golden calf should be our model. He was indignant and broke the tables of stone in pieces as a testimony against them. He interceded for the people with such earnestnsss and zeal that he even asked to have his own name blotted out from God's book rather than have his prayer fail. But he was still identified with the organic people and essayed to worship with them. Their corporate sin was his, and God did not hear him. But when the pillar of cloud, the emblem of God's presence, removed from the camp and stood afar off in the wilderness, Moses was convinced that he must separate himself from this idolatrous people. So he removed the tabernacle from the camp and set it up afar off. Those who feared the Lord came out to the tabernacle to worship; and the pillar of cloud overshadowed the tabernacle, and the Lord talked with Moses. Separation from that idolatrous church of Israel was essential before Moses and the faithful could commune with God.

Now the parallel is complete. The lodge worship is idolatry. It is devil-worship. They sacrifice to devils, and not to God. God's people have joined in this devil-worship. The churches that fellowship these devil-worshipers as members and officers and ministers, are parties to this devil-worship. So long as the children of Christ who repudiate the lodge remain in full communion with these churches they are parties with them in this devil-worship, and their testimony is neutralized. The only way in which they can free themselves from complicity in this devil-worship is to separate themselves from these churches. So long as they remain identified with them and their idolatry, God will not hear their prayer to destroy the lodge. They must have faith strong enough to part company with sin and lay hold upon the divine arm, else they cannot have fellowship with him. Hence the significant command of Paul in Hebrews, "Let us go forth therefore unto him without the camp, bearing his reproach."

2. They should refuse to exercise the political privileges of voting and holding office so long as the government makes the lodge its creature by legally incorporating it, and by allowing lodge members to vote and hold office. When the ten spies raised a false report in the camp and began organizing the people to return to Egypt, Caleb and Joshua, the two remaining, protested. They would have nothing to do with this organized rebellion. The ten spies died of the plague, but the two dissenters lived. Then the Lord commanded the people to return to the wilderness for forty years. Now the people are anxious to go up and possess Canaan, and in spite of the remonstrances of Moses, they did go up and were smitten. But Caleb and Joshua would not be identified with them in going up contrary to God's command. They dissented and stood aloof, until the people were willing to go in God's way.

Now the voting body in our land legalizes the lodge, admits lodge members to every political privilege, and makes them eligible to every office and trust. Satan has a larger share of the control of our politics through the secret empire than Christ has through the church. And if the friends of Christ would please him; if they would be the honored instruments in bringing about a reformation; and if they would have his blessing, they must separate from the political body as political dissenters. This frees them from responsibility for the iniquity. In Ezekiel 14 we have an account of Israel's apostasy, and God says, "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." A reference to the history of these men indicates that they overcame by separation from all evil. Paul required dissent from all forms of sin. "Be not unequally yoked together with unbelievers." This is often taken as having exclusive reference to the marriage relation. It is true that a Christian should not marry a worldling. It is wickedness. But that is not all the truth here taught. It is wrong for Christians to be united with unbelievers in business corporations, in a government constituted upon secular principles, in a church unscripturally established, and in secret societies. The apostle asks five questions in the same connection, and in each uses a different word, and yet in every one teaches the duty of dissenting from wrong. "For what *fellowship* hath righteousness with unrighteousness? And what *communion* hath light with darkness? And what *concord* hath Christ with Belial? or what *part* hath he that believeth with an infidel? And what *agreement* hath the temple of God with idols?" Our duty is to separate from evil. This makes the evil odious and creates public sentiment against it. The apostles and early Christians made idolatry odious by separation from it. The Reformers of the 16th century made Roman Catholicism odious by separation, and the hierarchy was checked in its mad career. The Covenanters of Scotland made the prelatio establishment odious by separation, and secured the Revolution of 1688. Wendell Phillips and the Garrisonians and the Covenanters made slavery odious by separation from the government that supported that sum of all villainies. And to-day the Covenanters are making the political atheism of the United States Constitution odious by separation from the political body that has accepted of authority under it. Now let the anti-secret society people make the secret empire odious by refusing to have political fellowship in the political body that receives the members of the lodge and legalizes their organization. *Delenda est Carthago.*

BISHOP COXE TO SATOLLI.

Last Saturday Bishop Cleveland Coxe, of Buffalo, N. Y., made public his fourth letter to Mgr. Satolli. Beginning with a classical reference to the Virgilian tale of the wooden horse of Troy, he says:

"Now at Gonzaga College you talked like Simon, but more adroitly. You said we must pull down our great national bulwarks, the common schools, and accept your machine instead. You made it clear that what we need in your opinion is the constitution according to Sheahan and education according to Satolli."

He then quotes from the revised statutes of the United States that section which declares it a punishable offense to carry on intercourse with foreign powers to defeat the measures of our government. Again reverting to the subject of schools the bishop writes:

"You profess to admire our institutions, but what can we find to admire in any country where you might have copied them? For 400 years the petty island of San Domingo has been under the exclusive control of your ecclesiastics, and what have your schools done for its wretched people, among whom a large proportion are not only heathen but cannibals to-day?

"Why not go where neither schools nor universities exist that are worthy of the name and let us alone, who for nearly three centuries have been teaching everbody to read, and whose schools were not godless till your ecclesiastics forced the politicians to take out of them the Ten Commandments and the Lord's Prayer?"

The bishop concludes his remarks as follows: "You are a stranger alike to our language and the spirit of our laws, and they who sent you on your mission to Washington were guilty of what one of your casuists pronounced worse than a crime, a blunder.

"After your speech at Gonzaga College on your organization of the Jesuit party here at Buffalo, you may as well remember that neither Buffalo nor Washington is in your diocese."

A HOME THRUST.

A story is told of an old Fijian chief and an English earl—an infidel—who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a great pity that you have been so foolish as to listen to the missionaries who want to get rich among you. No one nowadays would believe in that old book which is called the Bible; neither do men listen to that story about Jesus; people know better now, and I am only sorry for you that you are so foolish." When he said that, the old chief's eyes flashed and he said: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! —if it had not been for these good missionaries, for that old book and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this

spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."—*The Chronicle.*

THE JESUITS IN AMERICA.

The following is the first of two or more articles on this subject. It is wholly historical, and serves to introduce whatever comment may afterward appear in connection therewith. As it stands it possesses interest:

The first Jesuits came to America in 1549, when the government of Portugal sent Thome de Souza to govern Brazil. At that time the city of San Salvador was made the capital of the province, under the name of Bahia.

The first Jesuit mission for the conversion of the natives was established in Florida in 1566. It was afterwards abandoned.

In 1570 the Inquisition was established in America by Philip II. of Spain, but the Indians were exempted from its jurisdiction. The same year, six Jesuits, who had been sent out by Menendez, a Spanish commander, to found a colony on the Potomac in Virginia, were slain by the Indians, and the mission was broken up.

Jesuit missions were opened in Paraguay in 1609, and became powerful.

Pierre Biard and Ennemon Masse, Jesuit priests, having bought an interest in the colony of Port Royal (in New France, now Nova Scotia, Canada), through their desire to obtain a foothold in America, were the first Jesuits to land there, and were considered very unwelcome additions by Pontrincourt, the founder of the colony. This was January 26, 1611. The following year, the government of France granted all North America, from the St. Lawrence river to Florida, to Madame de Guercheville and other Jesuits. This grant was the result of months of scheming, and left Pontrincourt's colony at Port Royal hemmed in by influences disagreeable to him.

In 1613 a vessel sent out by the Jesuits arrived in Nova Scotia, and having taken on board the two priests Biard and Masse at Port Royal, proceeded to Mt. Desert, on the coast of Maine, where the establishment of a colony was begun. That year Capt. Samuel Argall, in the interest of the English colony at Jamestown, Va., sailing north for a supply of codfish, learned from the Indians of the Jesuit colony at Mt. Desert, and proceeded thither and broke up the settlement. Some of the colonists were left to find their way to France and others were taken prisoners to Jamestown. Under orders from Sir Thomas Dale, governor of Jamestown, an expedition, commanded by Capt. Argall, sailed for Port Royal, where they burned the buildings and crops and butchered the cattle. The settlers, homeless and hungry, were left to wander among the Indians during the following winter.

In 1614 the French re-established themselves in Acadia, but the Jesuits made no more direct efforts to colonize in that region.

The first European settlement in Uruguay was made in 1622, by Spanish Jesuits.

Montmorenci, viceroyal governor of Canada, in 1625, transferred his claim to his nephew, the Duke de Ventadour, a Jesuit, and three Jesuit priests—Lallemont, Masse (formerly of Port Royal), and Brebeuf—joined the colony at Quebec. At first they were coolly received, but soon gained a foothold and acquired power. In 1626 Brebeuf established a mission among the Huron Indians, near the shore of Lake Huron. He remained in that region three years, without any special results.

Richelieu, of France, formed a company of one hundred associates, in 1627, to control the trade of Canada, acquiring full power from the government over all the territory from Florida to the Arctic circle, and from the Atlantic to the headwaters of the St. Lawrence, receiving, also, other valuable concessions. Huguenots were forbidden to touch the shores of New France.

In 1629 the Recollet priests were driven out of Canada by the hostility of the Jesuits, who desired to have exclusive control of the province.

Two Jesuit missionaries named Jogues and Raymbault penetrated to the outlet of Lake Superior, in 1641, and preached to the Indians. August 2, 1642, a Huron trading party and four Jesuits (including Father Jogues), were captured on the St. Lawrence river by Iroquois Indians and carried into Central New York. After they had reached the Five Nations Indian reservation, they were horribly tormented and mutilated by their captors.

In July, 1645, a great peace council was held at Sillery, Quebec, between the Iroquois and the French and Hurons. At its conclusion Jogues, the Jesuit priest, returned to the Iroquois country. Jan. 31, 1646, Father de Noue was frozen to death while attempting to reach the French fort on the Richelieu river. This was the first death among the Jesuits in Canada. In 1646–7, Father Druilletes, a missionary, visited Indians along the Kennebec river in Maine and other points in that colony, and returned to Quebec.

The first known mention of Niagara Falls was made in 1648, by Ragueneau, a Jesuit.

In 1649, the Huron towns were destroyed by the Iroquois Indians. Many were killed, together with a number of Jesuits. The Hurons abandoned their territory and were scattered, ceasing from that time to exist as a nation. The remaining Jesuits re-established their mission among the refugees on an island in Lake Huron. On the 10th of June, 1650, this mission was abandoned, and the few Jesuits who were left set out for Quebec, where they lived as a mere remnant. This ended the chief glory of Jesuit missions among the Indians. In September, 1650, Father Druilletes visited Boston on business, and was hospitably received, in spite of the law against the Jesuits, and returned to Quebec. In 1651, he and another emissary were sent to New Haven, Conn., from Canada, to enlist the English colonists against the Iroquois; but the attempt was unsuccessful.

An old Jesuit named Menard, in 1660, attempted to establish a mission on the south shore of Lake Superior, but soon perished in some unknown manner.

In 1666, Father Jacques Marquette, the Jesuit explorer, was sent from France to the missions of Canada, and founded numerous new places of worship.

Feb. 4, 1667, occurred the first ball (dancing party) ever given in Canada. Theatrical entertainments and the growing love of dress and fashion greatly troubled the Jesuit priests.

The Recollet priests who were driven out of Canada by the Jesuits in 1629, were, in 1669, allowed to return.

In 1673 an insurrection occurred in Brazil, under Beckman, whose watchword was "Down with the Jesuits and all monopoly!" It was but short-lived.

Father Marquette died on the eastern shore of Lake Michigan, May 19, 1675.

In 1681, Roman Catholics were disfranchised in Maryland, public offices to be given to Protestants only.

The first Jesuit mission in Old (or Lower) California was founded in 1683 by Father Kino, and was speedily followed by the establishment of fifteen others, which were operated until the Jesuits were expelled from Spain and its provinces, in 1759.

Feb. 8, 1690, a force of French and Indians, from Canada, burned Schenectady, N. Y., and massacred the inhabitants during a violent snowstorm. The French Jesuits were active in instigating the Indians to commit horrible deeds, because of the accession of Protestant William to the throne of England.

In 1691, Maryland was taken from Lord Baltimore and became an English province. The Catholics were disfranchised, and the church of England was made the authorized church of the province.

"Jesuits and popish priests," in 1701, were declared to be "incendiaries" by the laws of New York and Massachusetts, and were threatened with perpetual imprisonment.

In April, 1751, slips of sugar cane from the West Indies were planted by Jesuit fathers at New Orleans, but their culture was not very successful. That country subsequently became the great sugar-producing region of North America. "When the Jesuits were not raising cane, they were raising the devil."

On the 3d of September, 1759, the Jesuits were expelled from Portugal and all Portuguese dominions, by royal edict. This was on account of the great power with which the Jesuits were building up their missions in Portuguese Paraguay (S. A.) and elsewhere.

April 2, 1767, the Jesuits of Spain and all Spanish colonies were arrested simultaneously, by preconcerted action, and expelled. The work was not done with entire success in California, Mexico, or Western South America.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 3, 1894.

Some of the people, so plentiful in every community, who profess inability to see or understand the necessity for constant and persistent agitation in behalf of temperance should have spent New Year's day in Washington, ten years ago, and again on Monday. The contrast would have shown the necessity for temperance agitation, as well as the great reform it has accomplished within that period. Ten years ago, the first day of the year was recognized by thousands of otherwise respectable people as the one day in the year when men might put themselves on a level with beasts, without losing their social standing; in fact, they were persuaded to do so by those who should have been the last to place such temptations before them—the women. It was the rule then, rather than the exception, that the young men, and all too often the middle-aged and elderly men also, should end their New Year's calls in a beastly state of intoxication.

Now look at the other side. It is now considered as disreputable for a man to get drunk while making New Year's calls as at any other time; and the number of women who offer their callers intoxicating liquor in any form is comparatively small and growing smaller each year. This reform has been accomplished by temperance workers, much of it under great difficulties. For instance, one lady who for many years made it a practice to furnish her callers with intoxicating liquors, so resented the request of the temperance people, which she called "an impertinent interference with my affairs," that she became offended with several of her life-long friends who were among them. The rebuffs had no effect; the temperance folk persisted, and although it took them several years they finally succeeded, and that lady not only banished intoxicants from her own house, but became an active worker for temperance and has been instrumental in causing others to do the same. That is the method which has been followed as a rule in working against the New Year orgies in Washington, which investigators have declared to have been reproductions of the saturnalia of pagan Rome. In fact, the social position of the women made personal appeals from some other woman who enjoyed social intimacy with them about the only certain way of reaching them. There are still some who persist in tempting their callers with intoxicating liquors, but the temperance agitators will not cease to plead with them until all have been convinced of their error.

It is not alone in social circles that good results of temperance agitation were perceptible on New Year's day. The custom of the saloon-keepers in distributing free drinks to their customers on that day had filled our streets with drunken men in the past, but this time so few drunken men were seen on our streets that every one was commenting upon their absence. There can be no doubt that it was the temperance workers who brought about this reform, because money was not required to make a man drunk that day. Therefore all honor to the noble men and women who believe in and who keep up a ceaseless agitation in behalf of temperance.

Considerable disappointment is felt here because of the refusal of the government of Chile to extend the time for which the United States and Chilian claims commission, now sitting in this city, was appointed. It was discovered soon after the commission met, last October, that it would be impossible for the commission to act upon all of the claims within the specified time, and application was made to both governments for an extension. The United States consented, but the refusal of Chile will prevent it; and no matter how just the claims may be that will remain unacted upon when the time of the commission expires they can never be brought forward again. What makes it look all the worse for Chile is that nearly all of the claims are by Americans against that country.

By the will of the late Elizabeth Milligan Gulick, of this city, filed with the court this week, the Washington Auxiliary of the American McAll As-

sociation, which maintains the well-known McAll Mission in France, gets $500.

Congress reconvened to-day with a fairly good attendance. The first business in the House of Representatives was the new tariff bill, which will, except where other matters are temporarlly taken up by general consent, be kept before that body until it is disposed of. Some think that the rapidly diminishing available cash in the Treasury may cause the tariff to be laid aside until some sort of a financial measure is adopted, but no official statement has been made to that effect.

The Hawaiian investigation, which is being conducted by a sub-committee of the Senate Committee on Foreign Relations, is not public, but it is known that all of the witnesses who have yet been examined are gentlemen who are in favor of the provisional government of Hawaii and of annexation. The testimony is being taken under oath. It is impossible at this time to say when the investigation will be concluded. *

FROM THE NEW ENGLAND SECRETARY.

BOSTON, Mass., Dec. 30, 1893.

A slight indisposition of your New England correspondent will disappoint your readers who are looking for the weekly chapter of news from this center of traditional Puritanism. Reports and addresses from the recent convention here will partially compensate for the disappointment, and give added zest for the "more to follow."

It is a New Yorker, I believe, who has estimated the value of annual Christmas gifts in the United States at one hundred and twenty-five million dollars. Whatever the sum, Boston has paid her full quota, even in these "panicky times." Streets and stores were thronged in anticipation of the advent of "Santa Claus," or Diabolon, personified in this Romanized festival of heathen parentage. In these times when Protesttantism is on a pilgrimage to Rome in quest of *attractions*, it is refreshing to have the monotony broken by the protest of some one upon whom the mantle of Elijah has fallen. How many pulpits in this city gave a warning against this Romish "mass" day I do not know; but Dr. A. J. Gordon gave it no quarter. He declared that it is without authority from either authentic chronology or Scripture exegesis, and that, like the brazen serpent, in the days of Hezekiah, it has become a snare and an idol, which the church of Christ should assail and break in pieces. There is no valid reason or divine command for observing the day of Christ's incarnation, and the custom ought to be reproved and abandoned by the people of God everywhere, to which many who love the Lord and wait for his appearing respond in hearty amens.

The major part of Boston's Christmas gifts were doubtless from persons who practice very little self-denial in giving to those who could give as much in return; but the hungry poor were not wholly overlooked. Public charities and pressing necessities received crumbs of comfort from tables where the wealthy feasted and "quaffed the flowing bowl," and the giddy danced without a reverent thought of Him who said, "Inasmuch as ye have done it nnto the least of these my brethren ye have done it unto me." Provisions for reaching and relieving the poor in Boston are not surpassed by those of any other city, and no one deserving assistance need suffer if his necessities are known. Rumor has it that the liquor interests are to furnish a volunteer offering of $10,000 to chase the wolf from the poor man's door. Just how this munificent charity is to be meted out I have not learned. If by a more liberal distribution of the commodity in which they deal, it would be a public calamity, entailing a curse of still deeper degradation and sorrow. The fact is, many of Boston's poor have had already too much of this kind of charity from the mills of Grand Master Mason Lawrence, at Medford, and to increase the supply would increase wretchedness and want in the homes and the huts of New England. If the rum and spirit-venders of Boston would benefit the poor, let them close their places of business and cease to "put the bottle to their neighbor's lips," and so put money in the poor man's pocket, comfort in his home, and a joy in his soul. At a mission where I attended, a few evenings since, the experience of one gentleman on the line of saloon-keepers' *benevolence* was very suggestive. He said:

"One year ago to-night I went into a saloon at North End. I spent all the money I had for drink, and was about to leave, when the bartender handed me a pint bottle of whisky, wishing me 'Merry Christmas.' Before leaving, a second pint was given me, with the remark, *'two pints of whisky surely will give you a "merry Christmas."'* I went out and wandered around for a while, but did not know where I went or what happened. When I came to my senses, my whisky was gone, and I was all bruised and battered up. I had a room in a garret, which I reached sometime before morning, and lay there for three days, more dead than alive. I could hear you singing Gospel hymns over here in the mission, and when I got strong enough I came in. Here I knelt and gave my heart to Christ, and became a new man. I yielded once to temptation; but with that single exception I have lived a sober man for one year."

It was no charity to give this penniless, half-crazed man a quart of whisky, after they had taken the last cent he had. If they had refused to take his money or to give him grog of any kind that would have been charity. If the spirit-venders of Boston will cease to disburse distilled death and damnation, they will bestow a charity which will be worthy the name; but so long as they continue to rob the poor of their money, and give their customers a pint or quart of whisky apiece, or return a mere pittance of what they have taken from them "for that which is not bread and which satisfieth not," their offerings are only a shallow pretext by which very few will be deceived, and a less number relieved from wretchedness. JAMES P. STODDARD.

A friend on the Pacific coast—not in Rev P. B. Williams' district, however—sends us the following picture of Masonic malevolence: "Please do not send me the *Christian Cynosure* next year (1894), as I cannot conveniently subscribe for it. Cause: Masonic revenge and persecution. This place is a perfect hot-bed of these infernal devils. They seem to crush—or try to crush—by criminal means all who oppose them. I often think of a quotation from Edmund Burke: 'When bad men combine, the good must associate, else they will fall, one by one, an empty sacrifice in a contemptible struggle.'" Mr. Burke's advice is sound; but in Rev. J. M. Foster's address before the New England Christian Association's convention (which we print to-day), he commends also entire separation of lodge and church. Separation, combination, and aggressive warfare against the lodge will surely win in the end.

CORRESPONDENCE.

THE EASTERN SECRETARY IN PENNSYLVANIA.

STEWARTSTOWN, Pa., January 5, 1894.

DEAR CYNOSURE:—I may not have time to write a report for next week's *Cynosure*, although there is much that I would like to say regarding the proposed convention in Philadelphia.

I have an appointment to speak at Emmaus, Pa., Jan. 11. I expect, also, to speak again at Coopersburg next week; also at other near points. I am doing nicely in my work here.

Following are extracts from letters received from various correspondents in several places:

"As to your paper (the *Cynosure*) I am highly pleased with it and enjoy its perusal, for in it is strength for the soul, and a building of reform principles, which I hope and pray the Lord will duly strengthen. May the Master prosper you in your field of labor."—*Rev. S. Edgar, Boston.*

From the leading Swedish Congregationalist in Philadelphia: "I read the last but one number of the *Cynosure* with a great deal of interest. The evils of secret societies in the church are especially well set forth in that number. I endorse it, and will sustain that cause to my dying day."—*C. O. Lindroth.*

"So far as I have seen your paper, I am well pleased, and hope and trust that your labors may be abundantly blessed."—*James Caldwell.*

"I think that it will be impracticable for me to attend a convention to be held at Philadelphia, although I should be pleased to do so. But enclosed please find two dollars as a small share towards bearing the expenses of the convention. As to getting a hearing for a lecture in this vicinity, I think that the chances would be tolerably good, as there are Wesleyan Methodist churches in this part of the county who are generally in sympathy with the N. C. A. work. But the different secret orders are strongly entrenched, which makes it difficult to get a large attendance at any anti-secret gathering."—*David Molyneux, Millview, Pa.*

Respecting the work of the N. C. A., it should be known the association is a body of Christians brought together through a common interest—the exaltation of Christ as opposed to the lodge. In its membership are found persons belonging to many denominations. One of its objects is to arouse Christians in *all* churches to take such steps as they should in opposition to this, their common foe. Its official organ has always taken the position that no Christian church should receive into fellowship those connected with Christ-excluding secret societies. Churches having this rule have been commended. In support of these principles, agents of the N. C. A. have labored. The association having been organized with a specific end in view, and not being a church, but desirous of helping all churches of Christ, it does not require a person working with it to give up his connection with any church. That some who are actively opposing the lodge are connected with churches that fellowship lodge-members, I know. I am glad, also, to know that a majority of those who are aiding our work take what seems to me to be the true position, and sustain those churches which testify against this evil. I do not know all the denominations represented by those who compose our board of directors; but if I am not mistaken the Free Methodist, Congregational, United Presbyterian, United Brethren in Christ, Evangelical, Presbyterian and Baptist are among those thus represented. W. B. STODDARD.

[Bro. Stoddard's presentation of the position of the N. C. A. towards churches loyal to Christ is just, and should be generally understood by those who have not been, up to this time, able clearly to define it. It means, briefly, no compromise with the works of darkness, in or out of the churches.]

LELAND, IDAHO.

PHILOMATH, Ore., Dec., 1893.

EDITOR CYNOSURE:—This new village is situated in what is known as the Potlatch country, and is an enterprising place for one of its age and size.

It has two church-houses, one hotel, a flouring-mill, a number of stores, including dry-goods, groceries, hardware, drugs, etc. One abominable saloon has been admitted to curse the old and young of this fair community.

The Potlatch is one of the richest new countries I have ever seen. The soil is rich and black, growing cereals in abundance. Flax is another product of the soil. Leland, being surrounded by one of the finest farming countries in the world, cannot help growing into considerable of a city in the near future. Any one desiring a home in a new but well-settled country, where the climate is bracing, cannot find a better place than Leland.

Mr. John Bartlett, a staunch anti-secrecy man, who, with his Christian wife, showed no little kindness to your agent, would take pleasure in answering any correspondents of "like precious faith," who would be pleased to locate in such a country. He is an enterprising farmer of intelligence and integrity, and firm as a rock for the right. Your correspondent knew him in the Willamette Valley, and it was a rich treat to renew that acquaintance in his Christian home in Idaho. May he live long to enjoy the fruits of his earliest toil, and bless the world.

P. B. WILLIAMS.

DANGER OF A DIVIDED ALLEGIANCE.

WOODVILLE, N. H., Dec. 26, 1893.

EDITOR CYNOSURE:—I have been a member of secret societies, but cannot, consistently a Christian profession, any longer sanction them. I am not now a member of any, and do not see how any person who professes to love the Lord Jesus Christ with all his heart can retain membership in them. We are enjoined in the Word of God to come out and be separate, and to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Nor are we to be une-

qually yoked together with unbelievers. I believe that membership in secret societies is incompatible with usefulness in the church; and he who attempts to serve God with half his heart, and the lodge with the other half, will find very soon an absence of spirituality in his life. Yours for truth, (Rev.) GEORGE E. NOBLE.

CHRISTIAN UNITY IN CHRIST.

HOLMWORTH, AUBURN,
King's County, N. S., 1893.

EDITOR CYNOSURE:—I enclose for your consideration a platform of unity for Christians devoted to Christ.

I am of opinion that the duty which may be inferred from the latter part of verse 30 of Matthew 12 has been slighted by Christians. Our Lord requires harmony with himself from his *united* people. But the concord must be real—produced from the Holy Ghost—"the unity of the Spirit;" it cannot be brought about by any arrangement or agreement for uniformity.

The promise in Matthew 18:19 is a perfect symphony in *every* matter of prayer; not in any single matter of petition, as is erroneously taught. Without concord, there can be no church. (Matt. 18:15–20.) Number and place do not restrict us. But singleness of aim alone can unite us. Even the "two or three" must be collected "unto the Name;" *i. e.*, to follow the character of Christ, and to submit to his teachings.

I am in sympathy with the *Christian Cynosure*, not only in its conviction that "no man can serve two masters," and that, therefore, the Christian is not at liberty to enter secret societies; but also in its conviction that an undivided allegiance to Christ is the criterion of a true church, and of THE true church. Avowed "loyalty to Christ" is the supreme test of the church of God. Under the teachings of Christ other principles are connected with this. Yours sincerely,

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We hold as church principles:

Authority revealed of Christ alone. Matt. 17:5; 10:27, 23:8, 10.

Loyalty avowed to Christ alone. Matt. 6:24; Col. 3:17, 11; John 13:13.

Unity realized in Christ alone. John 14:20; 15:5; 17:11, 21; Gal. 3:28; 1 Cor. 1:10, 13; 10:17.

Vitality imparted by Christ alone. John 10:28; 14:19; 15:1, 5; 5:40; 1 John 5:11,12,

Locality occupied for Christ alone. Matt. 28:20; 1 Cor. 1:2; Matt. 18:20.

Responsibility devolved under Christ alone. Rom. 14:12; 1 Cor. 10:32; 1 Pet. 2:5, 9; Matt. 12:49, 50.

Liberty derived from Christ alone. Gal. 5:1, 13; 2 Cor. 3:17; Rom. 14:4; James 1:25.

Catholicity enjoyed through Christ alone. John 15:1, 5; Matt. 12:30; 1 Cor. 12:12, 13; 1 John 3:23.

Finality expected with Christ NOT alone. Rom. 8:38, 39; 1 Thess. 4: end of 17; Heb. 12:23; 2 Thess. 2:1.

[This brother also sends us a magazine article, in fuller explanation of this subject, which is reserved for future publication.—ED. CYNOSURE.]

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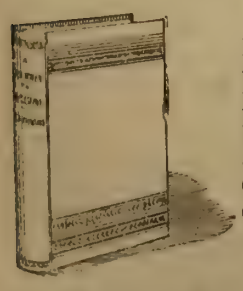

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, JANUARY 11, 1894.

ABATING A NUISANCE.

The Supreme Court of Indiana has decided that the liquor-license laws of that State are constitutional. Suit was brought against the proprietor of a saloon that had been established in a residence district in Indianapolis, on the ground that he was maintaining a nuisance, and that his license was granted under a law that is unconstitutional. On the first hearing the Supreme Court decided against the plaintiffs. They demanded a rehearing and obtained it. On the rehearing the court declared the law constitutional, but gave the plaintiffs damages because it was proven that the rental and market value of their property was decreased by the presence of the saloon. Some points in the decision are of great value. 1. The license is no defense in law in such a case. 2. The legislature cannot give a saloon-keeper the right to damage property in such a manner. Rev. Joseph G. Terrill, commenting on this case in the *Free Methodist*, says: "The saloon-keepers of the State confess they are helpless. If that is good law in Indiana it is good law anywhere in the United States. Saloons may be driven from the residence districts of our cities. On the same principle they may be driven from the business districts until they must all stay in one place. So far so good. Let the good work go on." With Paul we "consent unto the law that it is good," so far as it goes; but it will require grace and prohibition votes to make the licensing of saloons unlawful.

THE ENLISTMENT OF INDIANS AS SOLDIERS.

It is known to our readers that for several years past the experiment of enlisting Indians in the regular army has been tried, and with varying results. It seems, now, to be a question whether such enlistments shall be continued. A recent circular from the Indian Rights Association favors such a continuance, on the ground that army discipline is supposed to have an excellent effect on Indian character, and that their employment in the army is not inimical to the public welfare.

We are willing to concede that the restraints of army-life may be often useful, nor are we greatly concerned about the efficiency of these recruits. Nevertheless we desire to enter our protest against Indian enlistments.

1. Army-life is not a positive industry, and is therefore not a good school, nor a good example for those who need, *most and first*, to learn to *work*. The great fault in the Indian's character is that for many generations he has inherited an aversion to continuous productive industry. It was a wise old Indian who, when asked to define "original sin," said it was "laziness." There can be no improvement in the character and condition of the race, except as they learn to compete with their white brethren in productive labor. Anything that serves to take its place, or divert attention from this "one thing needful," will only retard their prosperity.

2. The profession of arms is so closely akin to the life of savagery in which their ancestors delighted, that it will be to them scarcely a step upward to change from the Indian's to the white man's methods of death and destruction.

This may not seem so to cultivated army officers or ordinary white soldiers, but to those in whom the inherited love of revenge has gone on accumulating through many generations, army-life and possible war will cultivate those instincts that so greatly need to be repressed. Many instances might be cited to show how Indians regard and conduct war, even when acting under the orders of white officers.

3. *Mainly* we object to making soldiers of Indians because we believe war to be un-Christian, and the army an unfavorable school for Christian culture. Confessedly, there is no hope for the Indian except as he is brought under the influence and power of the Gospel of Christ. We confidently appeal to all history to show any real advancement in Indian civilization, except as he has learned to love and serve the Prince of Peace. Now, without sitting in judgment on the character of those professed Christians who are soldiers, we affirm that there can be nothing so directly antagonistic to the spirit of Christianity as the spirit and practice of war; nor can we conceive how the entrance into the military profession (which always implies a promise to engage in any war to which we may be called, regardless of its character in the sight of God), can be in harmony with a supreme allegiance to Christ.

We should have no objection to the establishment of a great agricultural station, where Indians, under direction of competent officers, should be taught the arts of peace; but to train them in the savagery of war is neither a needful nor a beneficial undertaking.

A NEW SECRET POLITICAL SOCIETY.

Azariah S. Partridge, of Flushing, Michigan, the present president of the order of the Patrons of Industry in that State, and a leading member of the Farmers' Alliance, is also the prime mover in the organization of another secret political society in Michigan. The "national committee" of this institution, which proposes to revolutionize things and lead to the final triumph of the industrial classes over capitalists, was in session at Lansing, Mich., last week to perfect its organization.

In the latter part of December, representatives of industrial and agricultural organizations from thirty-seven different States met secretly at the Palmer House, Chicago. The meeting was the result of letters quietly sent by leaders to all parts of the country. Mr. Partridge took a very prominent part in bringing about the meeting, which was kept a profound secret. The delegates formulated a plan for a vast organization to be known as the "Ancient Order of Loyal Americans." Unlike previous industrial organizations, this is to include men from every calling, provided they are loyal citizens and in good standing. It is proposed to have the Loyal Americans work for the best features of all previous industrial platforms. The Ancient Order is to be a secret institution. A complete ritual has already been adopted. Eight degrees are provided for. There is to be a free circulating library, with headquarters at Washington. The organization is to be controlled by military orders from headquarters. These orders will be transmitted from the head to the State, and ultimately to the cities and townships. Implicit obedience is to be exacted.

The order is to be non-partisan and non-sectarian, but Mr. Partridge admits it will take a prominent part in politics. Its secrecy and military character will, it is believed, do more effective work than has ever been done before. An aggressive course will be taken. Mr. Partridge said it was the intention to have the first general orders sent out at noon, Jan. 15, but he was afraid circumstances would not permit of this.

"SOCIETY OF LOYALTY AND LIBERTY."

This new secret society, which has just been formed at Denver, Col., evidently under the patronage of the Roman Catholic church, for the specific purpose of opposing the American Protective Association, indicates the folly and ruinous policy of one oath-bound order fighting another one on religious or political grounds. Both claim to be loyal to American institutions, and in the interest of true patriotism, but as they differ as widely as the United Order of Hibernians and Orangemen, they both stand opposed to the public peace and general welfare of all the people who do not choose to unite with either.

One of the founders of this new element of political discord is Mr. Irwin Mahon of Denver, who, at great length, presents its claims for Catholic support, although he says he is a Protestant. We say, advisedly, Catholic support, because he addresses himself to the priesthood of the Church of Rome, although he unites Protestants to unite with it. If any one believes that any secret society engineered by either Protestants or Catholics, or both together, can by any means promote religious or political harmony, he can find a fitting precedent in the famous Kilkenny cats.

The constitution of this new society, it is said, provides that any person of good moral character can become a member. That is all that most of the secret orders ostensibly require, although applications from saloon-keepers are seldom rejected in the more important lodges, and probably will not be in this.

THE CRONIN MURDER CASE.

There is a mystery about the second trial of Dan Coughlin for his participation in the murder of Dr. Cronin that suggests more influences than meet the eye of the spectator in the court-room. The evidence introduced by the prosecuting attorneys lacks neither directness, fearlessness, nor condemnation of the prisoner, and some of it is more or less implicative as to the part in the tragedy borne by persons who have never yet figured in the revelations of the crime. It is evident that the influence of the Clan-na-Gael, with whom the guilt of the murder principally rests, is felt by the Judge, the jury and the prosecution. Mysterious attempts to poison the assistant prosecuting attorney (Scanlan) are openly charged; there are intimations that the jury has been tampered with in behalf of the prisoner; yet this imperfect information is all that the public is permitted to know. What may happen any moment during the trial to startle the community no one can guess. It is known that these intervening influences are at work. Whether the "fine hand of the Jesuit," or the sinister magic of the church to which many members of the Clan-na-Gael owe a spiritual allegiance, or both of these, is at work to shield the prisoner cannot now be definitely determined. There was a report, more or less vague, that before the beginning of this trial an emissary was sent to Rome to consult the Vatican powers in reference to certain evidence to be brought into court. This may serve to strengthen the belief that *something* is wielding an unseen power in Coughlin's behalf which may, or may not, result in another crime worse than that for which is he arraigned.

Another instance of the providence of God in revealing secret crime has just made its appearance in this celebrated case. A hitherto unknown witness has suddenly come into prominence, by whom it is proved that Daniel Coughlin accompanied the mysterious wagon (presumably carrying the corpse of Dr. Cronin to the catch-basin in which it was afterwards discovered), which passed through Lake View and Edgewater on that eventful night of May 4 and 5, 1889.

At that time Mr. Frank Bardeen, now of Otsego, Mich., but then in Chicago, became an unconscious but important witness against the prisoner at the bar. He was then supervising engineer in the electric plant at South Evanston.

During 1887 and 1888 he lived within a few feet of the Chicago Avenue police station, with which Coughlin had a connection as a detective, and from often seeing and hearing much of him had become quite well-acquainted with his appearance. Three days before the Cronin murder, Mr. Bardeen moved to another residence, on School street, while retaining his position at South Evanston. The distance between his home and place of employment, and the necessity of working nights, made his hours at home very irregular.

Leaving his home at 3 o'clock in the afternoon of May 4, he went to South Evanston. At 10 o'clock that night he shut down the works and went to Edgewater, where a friend was engaged as chief engineer in the electric-light plant. His friend was absent from the works, but Bardeen decided to spend the night there and see his friend in the morning. As he sat on the steps of the plant, enjoying the cool night air, at shortly before 2 o'clock, he heard a wagon approaching from the direction of Evanston avenue and going east, but a short distance from the tracks of the Lake Division of the C., M. & St. P. Railway. Wondering at the unusual noise in that quiet spot at that hour of the night, about 100 feet away, he started up and saw a wagon with three men in it. When it reached the railway tracks two of the men jumped out. The driver remained, seated upon what appeared to be a box or chest. One of the men on the ground walked behind the wagon, and soon, in this order, they and the conveyance passed directly in front of the plant. Bardeen, who was familiar with the details of the electric works, having once been employed there, by a switch at hand instantly fired a 32-candle power incandescent lamp in a locomotive headlight above the door of the plant, and turned its rays full upon the moving wagon and its attend-

ants. Walking in the rear of it, with his hand resting upon the box, was Dan Coughlin, and Bardeen, in the brilliant light, at once recognized him. He saw, also, that the box was a large trunk. The two men he did not recognize. As soon as the strong light fell upon Coughlin, he made a spring for the side of the wagon opposite to the light, getting the trunk between himself and Bardeen, who kept the light turned on until the wagon had passed on 200 feet.

Startled by what he had seen, but keeping his own counsel, Bardeen remained in Chicago during the first trial of the Cronin murderers—fearing to offer his testimony, lest he should lose his position, and distress his wife, to whom he had imparted his secret, and who became nervous and apprehensive for his safety if he told his story.

This is the witness who now comes to the front to add another link in the chain that is dragging Coughlin to the gallows.

—Especial attention is directed to the advertisement, on another page, of the "Greek-English Interlinear New Testament."

—Illness prevents the publication of Miss Flagg's usual New England letter this week; but a note from her furnishes us a strong hope of her speedy recovery and unbroken communication with our readers from this onward.

—Rev. J. L. Robinson, of Dalark, Ark., writes: "I have been receiving the *Christian Cynosure* for eight or ten months, and find it the most valuable paper I ever read, and I shall get up a list of subscribers for it." These are indeed encouraging words. Will other of our friends do likewise?

—It rather startles one to learn that 50,000,000 of the human race in India are on the verge of starvation, not because there is unusual deficiency of food, but because pressure of excessive taxation and the scarcity of money are driving them to suffering and death. They have indeed fallen upon troubulous times.

—One of the daintiest of the New Year calendars is that issued by the proprietors of Hood's Sarsaparilla. It will fully satisfy every expectation as to beauty and utility. "Sweet sixteen" is the head of a beautiful girl, the lovely picture being lithographed in many delicate colors. The pad harmonizes with the exquisite array of color above, while the dates are easily read. Hood's Calendar may be obtained of most druggists or by sending 6 cents in stamps for one or 10 cents for two, to C. I. Hood & Co., Lowell, Mass.

—The *Christian Conservator*, the organ of the original or conservative United Brethren in Christ, published weekly at Dayton, Ohio, and ably edited by Rev. C. H. Kiracofe, D. D., announces that within a month it is to be enlarged to a 16-page paper, and otherwise improved in appearance and character. It has, in the past, been one of the best of our exchanges, keeping abreast of the times in good words and works, and especially helpful in our reform. We are glad to notice this evidence of its prosperity, and tender our congratulations with our best wishes for its continuance and abundant increase.

—Referring to the increasing observance of Roman Catholic holidays by Presbyterians, the *Christian Instructor* gives expression to the following bit of wholesome theology: "It is a pandering to the sensual elements. True, as they say, it is not forbidden in express terms. *But what is not commanded is forbidden.* That is the Protestant principle of worship. God has reserved to himself the right to appoint his own worship, and we have no right to add to or take from what he has authorized and appointed." The scope of this lesson also includes lodge-worship, which is the direct opposite of Christian devotion, and hence becomes paganism.

—The Pope is sometimes styled "the prisoner of the Vatican." The expression has no reference to the personal liberty of the pontiff, who may go wherever he pleases, but to his position as a dethroned sovereign. In 1870, King Victor Emmanuel, after the battle of Gravelotte, notified Pope Pius IX. that "the responsibility of maintaining order in the peninsula, and the security of the Holy See, would be assumed by himself." Very soon afterwards, the papal zouaves, 9,000 strong, marched into the square of St. Peter's Cathedral, where the Pope gave them his blessing. They then retired from Rome, and the temporal power of the Pope was at an end in Italy. Since then the sovereignty of the peninsula has remained in the hands of Kings Emmanuel and Humbert. The restoration of the papacy to temporal power is the favorite dream of the hierarchy.

—The *Cynosure's* good friend and reform coworker, Josiah Leeds, of Rocouncey, Pa., contributes a long article on secret societies to the West Chester (Pa.) *Daily Local News* of December 27, in which he cites the cases of E. T. McIntire, Stephen Merritt, Amanda Smith, and others who for Christ's sake have left the lodge, renounced the hidden works of darkness, and freely give their testimony against secret societies. It is the evidence of every true Christian that the lodge is not harmonious with Christianity, and that the association of lodge-members with Christian churches is always hurtful to the spirituality of the latter. It is not the lodges, but the churches, which suffer in such a connection.

—Pamphlets received from a publishing house in Detroit announce that Dr. O. W. Owen of that city has discovered a secret cypher in the writings of Francis Bacon (Lord Verulam), by which it is revealed, as plainly as a tombstone in a moonless night, that this illustrious philosopher wrote not only all of Shakespeare's plays and all of Bacon's acknowledged and attributed works, but also all the plays of Christopher Marlowe, Robert Green and George Peele, Burton's Anatomy of Melancholy, and all of Edmund Spenser's poems. Not satisfied with thus taxing our credulity by this disclosure, Dr. Owen proclaims, besides, the startling information that Bacon was the son of Queen Elizabeth by Robert Dudley, Earl of Leicester, to whom she was secretly married. This is a revelation indeed! But some of us will require additional evidence before we can believe so much.

—Rev. Wilbur F. Crafts, leading editor of the *Christian Statesman* at Pittsburgh, Pa., has resigned his position, giving for this unexpected step the following reasons: "I had rounded out five years of arduous, self-sacrificing, mostly unpaid work for moral reforms, of which *Statesman* editing was a part, and certain results achieved in legislation, organization and publication made it seem unnecessary, as a recent death in my household made it also undutiful and undesirable, to continue the work in a form that would keep me most of the time on distant lecture tours, which were a necessary adjunct of *Statesman* editorship in Pittsburgh." Mr. Crafts, in the foregoing, does not overrate his services as an active (not to say irrepressible) reformer. Early and late he has labored earnestly to obtain for the Christian Sabbath its true recognition and observance, and for this, if for nothing else, he deserves the esteem and kind remembrance of every Christian. At present his plans for future reform work are unsettled by circumstances not under his control, but in due time, if properly encouraged, we shall hear from him again. In the mean time he will apply himself to certain Bible studies for publication.

—The Finance Committee of the Central Relief Association of Chicago, of which Lyman J. Gage, President of the First National Bank of this city, is treasurer, urgently request of every man and woman and boy and girl of suitable age in Chicago that they contribute one day's earnings or income to the relief of the destitute in this emergency. The Central Relief Association exists in order: 1. To raise the funds necessary to cope with the present deep-seated distress and ascertain the extent and nature of this distress as early as practicable, relieving well-authenticated cases whenever possible through approved existing agencies. 2. To inaugurate systematic cooperation among all churches, charitable societies, agencies and individuals, so far as the same are willing to join hands in this important work, thereby preventing waste, duplication, and imposition in dispensing charitable funds. 3. To educate the public in charitable methods that are the most truly helpful and elevating instead of pauperizing to the recipients. 4. To unite economy with efficiency in the great work of relieving distress among the worthy poor. Contributions can be made through the various business men's organizations or sent by check direct to Lyman J. Gage, treasurer. All contributions will be duly receipted for, besides being acknowledged in the daily papers.

PROSPECTUS.

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THE HOME.

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to help a worthy cause,
By making it our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win.
It pays to open wide the heart
And "let the sunshine in."

—*Good Cheer.*

THAT LETTER.

BY MRS. VICTORIA ALEXANDRA STONE.

PART I.

John Marlow was a retired sea-captain. He was on a trip to a small Western town, where a brother lived. He had not met him for many years. Would he recognize him? He hoped so. It was sunset when the train stopped at the little town where his brother lived. To his surprise he learned at the depot that his brother lived nearly two miles from town, near the edge of a forest. "It is a pleasant walk," they told him. "I will walk right over," Capt. Marlow said," for I cannot stay but one night." After receiving a few directions as to the locality he started on his way. When about half a mile from his brother's he left the road and turned into a bridle-path. The sweet perfume of flowers and ferns filled the air, while the pine trees above his head rustled in the summer breeze. A sweet peace seemed to brood in the very air.

Suddenly footsteps sounded in the distance, and a lad of sixteen sprang in front of him. He was flushed, and panting for breath. "Please, sir," he gasped, "have you seen the letter?" "Letter?" said the captain;" "what letter?" "The letter I lost," said the boy; "I was over this road only a few minutes ago. Oh, have you seen it?" "No," said Marlow; "where do you live?" "In the cabin just below here; you passed the house." "We will go back," said the captain," and I will help you to find it." They retraced their steps, examining the ground carefully, but no letter was to be seen. The boy seemed in an agony of terror. He wrung his hands, crying: "That letter belonged to my stepmother, and it contained a large sum of money. Oh, what shall I do? I cannot go home." "Cheer up, my lad," said the captain; "perhaps we can find it yet." The boy still wept; but after a few more encouraging words the captain bade him good night and retraced his steps towards his brother's house in the wood.

It was now nearly dark and Capt. Marlow had nearly reached his brother's house, when he met an old gentleman who was plodding wearily along, leaning heavily upon a staff. He stopped as he met the captain. "Found the letter?" he said. "What do you know about the letter?" asked the captain. "What do I know?" said the old man, his eyes glistening brightly in the darkness; "trust her to find out!" "Do you think the boy has kept it?" "No," said the old man, "the boy is innocent." "I fear the letter is lost," said Marlow; but the old man laughed and passed on.

The next morning, as Capt. Marlow was on his way back to the depot, he met the old gentleman again. "What do you think?" he said to Marlow; "the letter is not found, and Dick has run away." Marlow did not speak for a moment. "Is it possible," he said at length, "that the boy took that money?" "Tne money in the letter?" said the old man; "no, he did not!" The old man paused a moment before replying. "Poor, friendless orphan boy!" he exclaimed; "his sorrowful face will haunt me as long as I live. He did not go back home—dared not go back. You see, his father is dead, and this woman is his stepmother. She promised his father on his deathbed to care for his boy until he was grown to manhood. Care for him! Well, I should think so! This shows how he feared her, for he dared not go back after he lost the letter." "Where do you think he has gone?" "I do not know," said the old man, shaking his head; "he may turn up in a day or two." "Brother glad to see you?" "Oh, yes," said Marlow; "but I could not stop longer; I have business in Cleveland;" and they parted.

PART II.

A year passed away, and again Captain Marlow was treading that bridle-path, on a visit to his brother. It was near sunset; he was just passing the cabin in the glen near which the incident narrated above occurred, when a boyish voice shouted his name. Looking around then, hastening down the path to meet him was the old gentleman he remembered so well, and the boy who ran away!

"And so you came back?" said Marlow, grasping the boy's hand, "and looking well, too," he said, as he regarded the bright face and well-dressed figure of the boy; "and I am glad to see you again." "Yes, I have just come," said the boy; "havn't been here five minutes." "But how about the letter?" said Marlow. "The letter?" said the old gentleman; "oh, that's safe. But come," he said to Marlow; "we want you to see the thing out;" and they entered the cabin.

A dark-faced, care-worn looking woman of fifty, or thereabouts, was sitting beside a table as they entered. She rose as they entered, and placed chairs for them, and they all sat down. After a moment of silence, the woman said: "I am ready to hear what you have to say, Father West. You say you know the whereabouts of that letter that has been missing during the past year?" "Yes, I do," said the old man, rising; "but first I have a few words to say to you and then I will tell you where it is." Pointing his long forefinger towards her, and fixing his keen eyes upon her, he said: "I have seen you rise in conference meeting, woman, and tell how the Word of God was your daily meat and drink. I have heard you tell how your daily chapter was as necessary to you as your daily bread. I have heard you tell how you prayed that your feet might be kept in the right path, and that your heart might be open to the cry of suffering and distress. I have heard you speak thus many times during the past year; and yet, hear me, woman!" he said with a sudden uplifting of the hand; "all this time that letter has lain between the leaves of your own Bible," pointing to the Bible on the table. "I found it lying in the bridle-path that night, on my way home from the postoffice. I came here to deliver it, but no one was here. I opened your Bible at the twenty-fifth chapter at St. Matthew, laid the letter upon the chapter, and it has lain there ever since." The woman sprang to her feet. "That chapter!" she cried. "I have not read that chapter for more than a year! and why? because it has been a standing rebuke to me. Does He not say in that chapter, 'ye have done it unto me?' I did not think Dick stole the money. I knew it was lost. Oh, Father West, don't be so hard on me. I have felt condemned, self-condemned, ever since that night a year ago. You don't know what I have suffered."

The boy rose to his feet, went to the Bible, opened it, turned to the twenty-fifth chapter of Matthew, and found the letter. He took it and placed it in his mother's hand. "I have come back to you, mother," he said, "and have brought you your letter." She laid her hands upon the boy's shoulders and kissed his bright manly face. Father West rose to his feet. "Many years ago," he said, "there lived in a far Eastern city a very old man. He had been all his life a preacher, but he became so feeble at last that he could only utter the words, 'Little children, love one another.' They would carry him into the street, so the legend runs, and he would only speak these words, 'Little children, love one another.' We should take that lesson home to our hearts to-day."

"Amen," said Captain Marlow.

The sun had long set. It was dark, but the stars shone brightly above that little cabin in the glen, while the light that beamed from its windows seemed a type of the peace and happiness within.

Steamburgh, N. Y.

INFLUENCE OF A HYMN.

Phœbe Cary's hymn, "Nearer Home," was written in 1825, in the house of a friend with whom she was staying, one Sunday morning after coming from church. She did not set a high intellectual value upon it, and it was not until within a year or two of her death that she was aware of the great popularity of this most beautiful hymn, which had been sung all over the world, and has cheered the burdened souls of thousands with its "sweetly solemn thought."

The personal responses which many of her poems called forth were often to her the most precious rewards of her labors, and the knowledge that her words had helped another was a source of greatest joy to her, and probably her greatest happiness was realized when, within the last year of her life, she read in the Boston *Daily News* the incident connected with this hymn:

"A gentleman in China, intrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling house. He went thither; but not seeing the young man, he sat down and waited, in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men, one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with bottles of brandy, had just begun, and the young man sat lazily back in his chair, while the other shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune. He went on till at length he began to sing the hymn of Phœbe Cary above quoted. The words (says the writer of the story) repeated in such a vile place, at first made me shudder. A Sabbath-school hymn in a gambling den! But while the young man sang, the older stopped dealing the cards, stared at the singer a moment, and throwing the cards on the floor exclaimed:

"'Harry, where did you learn that tune?'

"'What tune?'

"'Why, that one you've been singing.'

"The young man said he did not know what he had been singing, when the older repeated the words, with tears in his eyes. The young man said he had learned them in a Sunday-school in America.

"'Come,' said the elder, getting up; 'come, Harry, here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old America's sake, if for no other, you will quit this infernal business.'

"It was afterwards learned that the older man had become a hard-working Christian man, while 'Harry' had renounced gambling and all its attendant vices."—*Selected.*

CONVERSION OF AN INFIDEL.

"I remember," wrote Jacob Knapp, the evangelist, "that a hardened infidel, who had been accustomed to curse ministers and churches, followed me to my lodgings one night, keeping up an incessant tirade of abuse. As I was stepping into the door I remarked: "Well, my friend, I expect to see you on the anxious seat before long.' He turned away exclaiming, 'Never! no, never!' On the evening of the third day after this conversation, whom should I see in the seats before me but this same man. As I approached him he asked, 'What shall I do? I am in deep trouble.' I told him to pray. He said, 'I cannot pray; I *dare* not pray.' I replied, 'God is merciful; go to Jesus and ask him to forgive you.' He replied, 'I have damned him to his face, and how can I ask him for mercy? It seems to me if I attempt to pray the devil will take me right down to hell.' I told him to begin and keep right on praying, and the devil would not carry him far, for he wanted no praying souls in hell. He knelt and made an

attempt to pray. He would open his mouth, and as he was about to speak his courage would fail him and he would sink down again. Throughout that night, and during a part of the next day, he continued in this horrible condition; at length he cried out to God to have mercy upon him for the sake of Christ. God came to his relief, and he broke forth in strains of joy as the consciousness of pardon and of hope beamed on his soul."—*Revivalist.*

GRACES OF MANNER.

It is the little graces of manner that make up a charming personality. For instance, an exchange remarks that so few people know how to receive a favor graciously. Ask themto render you a service, and they could not be more ready than they are. But try to offer them a courtesy, and see how quickly you will retire from their presence with a feeling of wounded pride and annoyance. Some will refuse outright, and others will accept as if they were bestowing a royal condescension. To accept something that we do not want, for which we have no use, to accept it in such a manner that the one who offers it will feel that he has rendered a desired service, is the height of consideration and good breeding. The strong, capable and able-bodied do not like to be served. It is much easier to serve one's self than to lie back and be waited upon. They truly feel that it is more blessed to give than to receive—blessed, perhaps, because they do not want to receive. But such people would deny to others what they claim most strenuously for themselves—the right to confer a favor or to discharge an obligation, the sense of which sets heavily upon them.—*Chicago Standard.*

CHRONIC GRUMBLERS.

The deacon was just going out to the barn to fodder his cattle, when Mr. Bunnell came up and said:

"Good morning—if I can call such a cold morning good. Now, deacon, I've just one word to say. I can't bear our preaching. It's not to be endured. I get no good. There's so much that I don't want that I grow lean upon it. I lose my time and pains in listening to it."

"Mr. Bunnell, come in here. There's my cow, yonder. She can teach you a lesson in theology."

"A cow teach theology! I like that, I must confess. What do you mean?"

"Now see. I have just thrown her a forkful of hay, haven't I? Well, just watch her. There now! She has found a stick—you know sticks will get in the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good! There again! She has found a burdock, and she throws it to one side, and goes on eating. And there! She don't relish at all that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, although there may now and then be a stick or a weed that she leaves. But, mark you, friend Bunnell, if she refused to eat and spent the time in scolding about the fodder, she, too, would 'grow lean,' and the milk would be dried up. Just so with our preaching. Do let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell was silent for a moment; then he turned away, saying:

"Neighbor, that old cow is no fool at any rate."—*Times of Refreshing.*

WHY MAMMA COULD TRUST THEM.

I will tell you the reason in very few words. It was because they loved each other, and did everything they could to make each other happy.

She was not afraid to let them take baby with them to the fields or woods, for she knew they would not neglect her for their plays. She felt sure that they would not quarrel and hurt each other when they were out of her sight.

There is nothing more beautiful than to see brothers and sisters kind to each other in all that they do.

I have been reading a nice little story which shows how two little brothers loved each other.

One of them was very lame. One day a gentleman in a street car saw the well boy helping his lame brother into the car. After it had started, he saw the well boy running along behind as fast as he could, keeping up as close as possible to the car. He said to the little lame boy by his side:

"Who is that boy trying to keep up with the car?"

"He is my brother."

"Why does he not ride with you in the car?"

"Because he hasn't any money. It took all he had to pay my fare 'cause you see I am too lame to walk."

And the little boy outside kept running as fast as he could, waving his hand now and then to the lame boy inside, that he might know that he was not far behind. The love of these two brothers for each other touched the heart of the gentleman who asked the questions. And, signalling the conductor to stop his car, he called the little runner to come inside, telling him that he would pay for the ride.

NO.

Somebody asked me to take a drink.
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No.

Somebody laughs that I will not swear
And lie and steal; but I do not care;
I told him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail;
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No.

TEMPERANCE.

INEBRIETY IN CHILDHOOD.

Inebriety caused by whisky is craving for whisky. The craving is there constantly or periodically, whether the liquor is drunk or not. The terms drunkenness and inebriety are frequently confused. A man who has chronic poisoning from alcohol is an inebriate because he craves liquor. Drunkenness is acute alcoholic poisoning from drinking alcoholic liquor in consequence of a craving for it, or inebriety, writes Dr. Leslie Keeley in the New York *World.*

Heredity has ulways ranked high as a cause of inebriety. I do not think so. As a cause it ranks among the least. I do not think the craving for drink is transmitted by heredity. I do not think that any other nervous disease ever creates a craving for drink. I do not think any condition of life, mental, moral or physical, ever creates a craving for drink. These things may all lead a person who is not an inebriate to begin drinking and make an inebriate of himself, but they do not cause inebriety in any other way.

In my opinion—and I base my opinion on an induction from facts that no one can dispute and that are known to all people—the heredity of drinking reaches back no further than the cradle. The two great institutions which lead to the disease of inebriety are the saloon and the nursery. The two great conditions of life which lead to drinking and drug-taking are illness and custom.

When an infant is born, some form of alcohol is usually an attendant at the birth. If the infant escapes a whisky bath or a few drops of some stimulant, it is probably through some neglect. It is rare indeed that a child a few days old has not had a hot whisky several times. If the babe feeds on milk and water too early, or if anything goes wrong with the mother or child, the domestic and very likely the professional remedy is whisky.

But the diseases of infancy and childhood create the call for and the use of the drugs that inebriate. Indigestion, too much crying, cholera infantum, measles, scarlet fever and particularly diphtheria are treated by alcohol and opium very largely by the physician.

I do not question the propriety of giving these drugs as remedies. I do not doubt the wisdom or skill of the physicians who find these remedies useful in diseases. But I assert that the soothing syrups and other opiate preparations, the wines and hot slings and large quantities of alcoholic liquors given to children to quiet them or cure them of diseases, cause inebriety.

The stamp of the drug remains on the brain of the infant, even if the drug is no longer given. The misery of babes drugged to inebriety and then very likely suddenly deprived of the accustomed stimulant is without doubt as acute and great as in older people. People who have dosed children with soothing syrup know how difficult it is to wean the child from the drug. But even if the drug is no longer given the inebriety remains. When the babe grows up to the stage of youth, he has the craving without a name or understanding perhaps until for some reason a stimulant or dose of the accustomed drug is taken. There is an immediate and perhaps prolonged debauch, followed by the usual phenomena of inebriety. It makes no difference if the drug is alcohol or opium or both. Both of these inebrieties may exist in the same person, and he may be both a drunkard and an opium-user, and this condition can be and often is the result of opium or whisky inebriety acquired in the cradle and nursery.

Child inebriety is one of the most prevalent diseases. It is co-extensive with the extent of alcohol and opiates given to children for any cause whatever. It is therefore as extensive as the prevalence of the diseases of childhood, because the inebriating drugs are universally used in these diseases. I regard child inebriety as the chief cause of intemperance among all classes. I do not say that every child subjected to the influence of these drugs becomes an active inebriate, but I say that if the history of inebriety is carefully inquired into it will be found that the larger number of inebriates took opiates or alcohol when they were children.

PROHIBITION IN IOWA.

Under the leadership of Col. C. J. Holt, the noted temperance lecturer, the W. C. T. U. of Oelwein, Iowa, are working to close the saloons. They visited the saloons to invite the saloonkeepers and their patrons to come out to the meetings. It caused consternation in the liquor camps. On Friday, the ladies of the W. C. T. U. presented a petition to the members of the city council and the mayor to close the joints, in accordance with the State law, or they and the saloon men be prepared to take the consequences. The council is composed of four non-professed Christians, one of whom is a radical temperance man, and one elder, and one deacon in the Presbyterian church, and a Republican mayor, and every one of them voted to put the petition on the table, not even having the common courtesy to reply to the communication. The ladies are thoroughly aroused, and declare that the saloons will go now, and "go to stay." To show that the women are in earnest, they have issued a separate notice to each "blind pigger" to close his place of business at once, or take the consequences, and they have presented these notices in person at the saloons. They also have a second appeal to the council drawn up, and all the members of the W. C. T. U. have signed it—also many of the best citizens of the city. The saloons will go now. If Col. Holt could be secured by all the towns in Iowa where the law is broken, prohibition would prohibit in earnest.

NUGGETS.

There are in the world 51,000 breweries, Germany leading the list with 26,240.

"If the saloon was in the prayer-meeting, that would be a good place to attack it; but the saloon is in politics, and only votes can settle questions in that realm." "We are told we must not mix religion with politics. Some men's politics would kill their religion, however good."

The whisky war in South Carolina has assumed a new phase. Gibb & Whaley, counsel for the State, have filed a petition in the United States Court, asking Judge Simonton to issue an order to the receiver of the South Carolina railway, forbidding that road to receive any intoxicating liquor for transportation into the State unless it has the official stamp of the State dispensary on it. The question invites an interpretation of the inter-State commerce law. By making the application the State submits the question of the constitutionality of the dispensary act.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON III.—First Quarter, 1894.—January 21.

SUBJECT.—Cain and Abel—Genesis 4: 3-13.

GOLDEN TEXT.—By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. 11: 4.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Gen. 4: 3-13. T.—Gen. 9: 1-17. W.—Num. 32: 1-23. Th. 1.—John 3: 1-15. F.—John 8: 31-44. S.—Heb. 12: 18-25. S.—Luke 11: 45-51.

1. *The earliest form of worship.*—Sacrifice was the original mode of worship. Was this worship human or divine? In Cain's day it occurs in advance of any known divine command, so that it looks as if the statutes that afterwards were given upon the subject were founded upon an instinct in man rather than upon an arbitrary command originally given for him so to worship. The instinct of worship and the condemnation of sin, operating together, naturally would make men resort to some method of approach to God. Nothing could answer these feelings except the sacrifice of something in their place, and hence, from the remotest ages since the fall, the feeling has obtained that "without shedding of blood is no remission" of sin.

2. *Results of Adam's sin.*—We now come to study the evil results of Adam's sin. Only good had originally existed, but now the good and the evil begin to develop together, but in opposite lines. The powers of the kingdom of Satan and of the kingdom of God began to manifest themselves in a world-long conflict. Handicraft and art blossom in the Cainitic line, but irreligion is also increasing. Polygamy and freethinking begin. Sin is bringing forth its harvest of evil fruit, but righteousness is also strengthened by the conflict. What we read in Genesis 4:26, when "began men to call upon the name of the Lord," is the beginning of the church. Until the hour of his return to the dust he must "in the sweat of his face" eat bread. The cherubim (precisely what these were no one knows) and a flaming sword which turned every way guarded the way to the tree of life. Cain and Abel are born. Abel was a keeper of sheep, but Cain was a tiller of the ground. The freedom of choice given them led to their divergent employments and equally divergent religious attitudes.

3. *The two offerings*—vs. 3-5. The fruit of the ground and the first fruits of the flock and the fat thereof. Both were worshipers. Both brought offerings. Both were worshipers in the same way. The words "in process of time" indicate in the original a stated time for worship—possibly the Sabbath. That Cain subsequently "went out from the presence of the Lord" conveys the thought of a special *place* where they (the brothers) came to worship. Cain brings fruits and grain, but fails thereby to acknowledge—what may have been and doubtless was a positive mandate—man's need of pardon. Abel brings a lamb, a burnt sacrifice, expressing thereby sorrow for sin and the imperative need of pardon—which was doubtless in accord with commands given.

4. *The two opposite motives.*—Where lies the great difference? Is it in the slain lamb being a better sacrifice than the fruit of the ground? We must not forget that "*both*" kinds were ordained of God in after ages, nor yet that in each case the offerer brought what was his own to offer—Abel, the shepherd, bringing the lamb; Cain, the cultivator, bringing the fruits. But perhaps there were three differences: certainly two. (*a*) Abel came to God by *faith* (Heb. 11. 4), and it is implied that Cain did not. With Cain it was a matter of form and habit; but Abel drew nigh unto God with his heart, believing his promises and seeking his blessing. (*b*) As a natural result of this, Abel gave to God his best (v. 4), which is not said of Cain. (*c*) And it may have been that Abel did mean by his offering to express a sense of sin, and of sin's desert, and a faith in the blood-shedding, which, perhaps, had already been divinely appointed; while Cain, though willing to pay a tribute, as it were, did not come as a sinner needing atonement.

5. *Cain cursed.*—vs 9-13. "Where is Abel thy brother?" Probably Adam and Eve had often asked Cain this question before, in regard to their missing son, but now God makes the inquiry, and adds "thy brother," as if he tried to reach his heart through fraternal affection. "I know not." The appeal was in vain. He had no repentance, but told the Lord an untruth, as if he could deceive the all-knowing One. "Am I my brother's keeper?" "Only Cain-like men can ask Cain's question." I am my brother's keeper. Study the parable of the good Samaritan for a lesson on this subject. "The voice of thy brother's blood crieth," etc. Murder is a crime which cries to heaven for vengeance. Murder will out. "Cursed from the earth." The ground only had been cursed for Adam's sake, but now Cain himself is cursed, like the serpent. "Which hath opened her mouth." The earth which drank in his brother's blood was forced to swallow a most repulsive draught. "When thou tillest the ground." The occupation from which he had hitherto obtained his living. "Her strength." Its productive power. "A vagabond." A wanderer. Cain was now doomed to lead a restless, unsettled life. Without repenting, he only complained of the greatness of his punishment.

LITERATURE.

CURRENT PERIODICALS.

McClure's Magazine for January presents numerous attractions, both in literature and art-embellishment. Francis Parkman, the American historian, whose portrait adorns the frontispiece, forms the subject of a judicious sketch, with illustrations, by Rev. Julius H. Ward. Jules Verne at Home—his own illustrated account of his life and work, reported by R. H. Sherard—will be read with interest. Glimpses of Whittier's Faith and Character, exhibited in extracts from his hitherto unpublished letters, compiled by Charlotte F. Bates, possess a peculiar charm. A new installment of "Human Documents" shows us portraits of Henry Rider Haggard, Dr. Jean M. Charcot, and Francis Parkman, at several ages of each. A vivid sketch, by Cy Warman, recounts a Thousand-mile Ride on the Engine of the Swiftest Train in the World, with nearly twenty illustrations drawn from life. Scarcely less of interest pervades an illustrated Interview with the Inventor of the Maxim Air-ship, by H. J. W. Dam. In the Edge of the Future, by twenty-eight prominent divines, authors and others, will be found a series of predictions and helpful suggestions for the New Year. There is, also, a symposium of a similar authorship, presenting a chapter of Reflections and Mottoes for the New Year—a seasonable collection. In the story line, we have: The Great White Chief, by Gilbert Parker, illustrated; When She was Thirty, by Louise Chandler Moulton, illustrated, and The Sabbath-breaker, by I. Zangwill, illustrated. Arthur Hugh Clough, Walter Savage Landor, and Rare Old Ben Jonson, are drawn upon for the poetry of this issue. Published by S. S. McClure (Limited), 743-5 Broadway, New York City. Price, 15 cents.

Scribner's Magazine begins the new year with a brilliant array of literary and art contributions. The illustrations are numerous and fine. The Actor is a new installment of "Men's Occupations," by John Drew, illustrated; John March, Southerner, Geo. W. Cable's new story, is begun; Constantinople, illustrated, by F. Marion Crawford, is concluded. Other original papers are as follows: The Fifer, from types of contemporary painting by Philip Gilbert Hamerton, with a full-page illustration from a painting by Edouard Manet, and a portrait of that artist; Deep Waters, by W. G. Van T. Sutphen. An Incorrigible Poet, by Bliss Perry; The Wolf at the Door, by Charlotte P. Stetson; A poem, with a French title, on Death; "Whither thou Goest," by Solomon Solis-Cohen; Stories in Stone from Notre Dame, illustrated, by Theodore A. Cook; A Rainy Afternoon, by Geo. A. Hibbard; Sir Joshua Reynolds, by Fred Keppel, with specimens of the artist's works; The Place of the Exodus in the History of Egypt, by A. L. Lewis; Webster's Reply to Hayne, and His General Methods of Preparation, by Hon. Rob't C. Winthrop; Endymion, by Sarah K. Wiley; and Editorials. Published by Chas. Scribner's Sons, New York City. Price, 25 cents.

St. Nicholas for January is portly and brimful of entertainment for children and youth and not without interest for older readers. Recollections of the Wild Life, by Dr. Chas. A. Eastman, Tom Sawyer Abroad, by Mark Twain, and Toinette's Philip are continued, with illustrations. The following are papers that will be read with avidity: Morogli Brothers, by Rudyard Kipling; St. Augustine, by Frank R. Stockton; How Paper Money is Made, by Clifford Howard; Travelers of the Sky, by Harry Fenn; A Birdseye View of the Animal Kingdom, by William T. Hornaday; Palmer Cox and the Brownies, and the Brownies Through the Union, by Palmer Cox; How the Secretary of the Treasury Once Played Santa Claus, by Sarah L. Guerin; The Little People from Java, by W. A. Rogers, and Stamp-collecting, by Crawford Capen. Most of these are copiously embellished with engravings. There is, also, a great variety of poetry, jingles, sketches and comicalities for the younger readers. Altogether it is a capital number. Published by the Century Co., New York City. Price, 25 cents.

The January number of the *Review of Reviews* begins a new volume auspiciously, as to quality and variety of its contents. The principal contributions include: A Character Sketch of Lord and Lady Aberdeen—the Governor-General of Canada and his wife, with portraits and other illustrations, by W. T. Stead; Relief for the Unemployed in American Cities, by Albert Shaw; Relief Work—its Principles and Methods, by Rev. Washington Gladden, D. D., and the Mission and Destiny of Canada. In the editorial departments, the Progress of the World treats of forty different timely topics, illustrated with about twenty-five portraits of notable persons. The Record of Current Events also possesses interest, and presents portraits of the U. S. Supreme Court Justice, Judge Hornblower, and the late John Tyndall. Fifty-two subjects are treated in the department of Leading Articles of the Month, and embrace most of the topics that have interested the public during the past month. Current History in Caricature, with engravings from American and foreign funny papers, will promote smiles and hilarity. Interest also centers in the reviews and notices of current books and periodicals, which close a a very attractive number. Published at 13 Astor place, New York City. Price, 25 cents.

The Columbia Desk Calendar, which is issued annually by the Pope Manufacturing Company, of Columbia Bicycle fame, is out for 1894, much improved in appearance. It is a pad calendar of the same size and shape as those of previous years, having a leaf for each day, but its attractiveness has been heightened by the work of a clever artist, who has scattered a series of bright pen-drawings through its pages. It also contains, as usual, many appropriate and interesting contributions from people both bright and wise. It may be obtained of the publishers at 214 Columbus avenue, Boston, Mass.

RELIGIOUS NEWS.

SUNDAY-SCHOOLS OF THE WORLD.

—Statistics presented at the Sunday-school convention in St. Louis show that the United States leads, with 123,173 Sunday-schools, 1,305,949 teachers, and 9,718,422 scholars; next come England and Wales, with 37,201 Sunday-schools, 585,457 teachers, and 5,976,537 scholars; Canada, with 8,336 schools, 69,521 teachers, and 576,064 scholars. Finland has 6,853 schools, with 11,534 teachers, and 147,134 scholars; Switzerland, 6,637 schools, 9,916 teachers, and 113,382 scholars; Scotland, 6,275 schools, 62,994 teachers, and 694,860 scholars; Germany, 5,900 schools, 34,983 teachers, and 749,736 scholars; Sweden, 5,750 schools, 17,200 teachers, and 242,150 scholars; Australasia, 4,766 schools, 54,211 teachers, and 586,029 scholars; Ireland 3,584 schools, 27,740 teachers, and 308,516 scholars; West Indies, 2,185 schools, 9,673 teachers, and 110,233 scholars; Holland, 1,560 schools, 4,600 teachers, and 163,000 scholars; Fiji Islands, 1,474 schools, 2,700 teachers, and 42,909 scholars; France, 1,450 schools, 3,800 teachers, and 60,000 scholars. These are all that have over 1,000 schools. Other countries are in the following order: Norway and Central America and Mexico, each 550 schools; Denmark, 506; Italy, 403; Newfoundland and Labrador, 359; South America, 350; Hawaiian Islands, 230; other islands in the Pacific, 210; Austria, 212; Belgium, 89; Spain, 88; Russia, 83; European Turkey, 35; Portugal, 11, and Greece, 4. There are no reports from most of the foreign mission fields—from Africa, India, China, Japan, Asiatic Turkey, and Persia, etc. The total given is 213,824 schools, 2,216,271 teachers, and 19,855,994 pupils.—*Independent.*

ROMAN CATHOLICS.

—It was declared at the late Baltimore Council that had the Roman Catholics held their own, and had her young not affiliated with the Protestant children at the public schools, the Roman Catholic population would be double its present number; and we believe this to be true. The total Protestant communicants as returned by the several religious denominations is about 13,680,000. Add these to the Roman Catholic 8,632,521 and we have 22,312,521. But this is a nation of 65,000,000. What of the remaining 42,687,479? Does not the *Sun* know they are mostly Protestants? The Protestant population of the country is generally obtained by multiplying the number of its communicants by three, there being two of Protestant affiliations—mostly men—for every Protestant communicant, the women forming a majority of the membership. This would give a total Protestant population of 54,720,900, giving, with the 8,632,521 Roman Catholics, a total of 63,352,521 Protestants and Roman Catholics, and leaving some 1,600,000 of all shades of belief. These figures are of course not given as being exact, but they are believed to be approximate.

MISCELLANEOUS.

—The Epworth League chapter at Peking, China, is thoroughly organized. Consecration meetings bring from 200 to 300 together.

—It is said there are Protestant churches in seven hundred and eighty-one towns of France.

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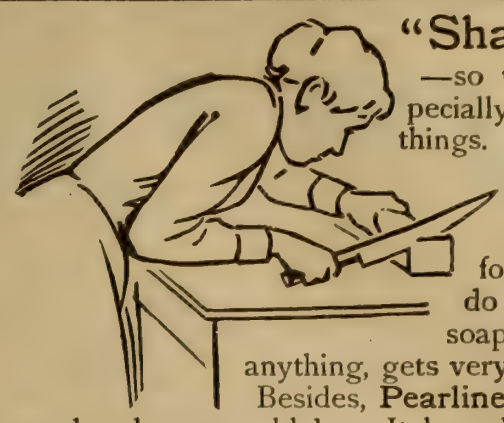

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NEWS OF THE WEEK.

CHICAGO.

The December statement of the comptroller of the currency shows Chicago banks in excellent condition.

Wage-workers are asked to contribute one day's pay toward relieving the distress of the poor and needy.

Jacob Thein and Benjamin Friedman, who sold merchandise on the club plan, were arrested for violating the lottery law.

Mayor Hopkins is already taking steps toward abolishing the deadly grade crossings in the city limits.

Talk at the banks is daily getting more cheerful. Business, it is declared, is showing improvement.

More than 2,000 applicants were rejected at the Armor Institute for lack of room. There are about 1,000 students.

Stockholders of the First National Building Association applied for a receiver to wind up its affairs.

Workingmen decided at a lively meeting that each branch of toilers should contribute to its own unemployed.

Talk at the banks is more cheerful than it was last month. Demand for money shows improvement.

Foreigners at Jackson Park are having a hard time getting their exhibits shipped from the grounds.

Business interests are earnestly taking up the work of assisting in the relief of the unfortunate.

Stockholders of the Waukegan Sugar Refinery Company charge President Jebb with tampering with the books.

Chairman Madden, of the council finance committee, thinks the budget can be made $500,000 less than last year.

The India World's Fair exhibit was damaged to the extent of $25,000 by a blaze in New York.

COUNTRY.

Isaac T. Vanduzer, one of the oldest contractors in the country, died at St. Paul, Minn.

Marius Schoonmaker, active in the counsels of the whigs, died at Kingston, N. Y. He was 83 years old.

By paying large commissions, the Canada lines are securing immigrant business. The recent pool is endangered.

Two thousand voters of Texas have sent a petition to Congress asking that wool be kept off the free list.

Five-cent restaurants have been established in New York for the benefit of the suffering unemployed.

Unemployed at Indianapolis, Ind., demanded that the city give them work. Trouble is feared by the residents.

Officials of the state and navy department think the situation in Brazil is fast approaching a crisis.

Secretary Carlisle urges immediate action to meet the threatened deficit in the United States treasury.

Warrants are out for forty Akron, Ohio, residents, who witnessed a cock fight in a hotel.

A decrease of 29.7 per cent in sales the last half of 1893 is shown by reports covering various branches of trade.

Sheriff Broward, of Jacksonville, Fla., has taken a hand in the Corbett-Mitchell complication. He will stop the big fight.

The Kansas supreme court has directed the Dodge City, Montezuma and Trinidad to relay its rails recently torn up.

Robbers bound the Delevan, Wis., marshal, blew the postoffice safe, held up a liveryman for a team and escaped.

Bank clearings at American cities for the week show a decrease of 25.8 per cent in comparison with last year.

D. Lathrop & Co., publishers at Boston, Mass., assigned for the benefit of creditors. Liabilities and assets large.

George Maruska, a religious rascal arrested at St. Louis, admitted that he is a forger. He is wanted in Chicago.

Messrs. Wills and Bell, of Sigourney, Iowa, have been arrested for defrauding innocent owners of patent rights.

J. Sterling Morton, secretary of agriculture, says he does not intend to abolish the agricultural experimental stations.

By the report of the secretary of the treasury, the great cost of collecting revenues is shown.

Sol Collins, Spring Creek, Mo., threw powder on the fire. Collins, his wife and four children will die.

In a convention at Columbus the Ohio Farmers' Alliance adopted resolutions demanding there moval of Secretary Morton.

Judge Hatch, of McGregor, Iowa, fell from a bridge and broke both legs about the knees.

Mrs. Mary McGrath, worth $40,000, died an hour after being dug out of the rags and filth in her St. Louis home.

Plans for the Milwaukee public library and museum, to cost $500,000, have been selected by the trustees.

FOREIGN.

Sicily has been declared in a state of siege and General Morra di Livriano has been endowed with full powers.

Europe is storm swept, extending as far as Trieste. The suffering among the poor is terrible.

Spanish demands upon the Sultan of Morocco for the Melilla affair will be moderate, according to ministerial instructions.

President Peixoto, of Brazil, has sent troops to Bage, the town being besieged by insurgents.

Rioters attacked the troops at Marineo, Sicily. Thirty of the mob were killed and fifty wounded.

Archduke Salvator, of Vienna, has perfected a gun that will fire from 450 to 480 shots a minute.

England is to have a new cruiser of the highest class. It will be called the Terrible.

Europe suffered greatly from the blizzard that started Wednesday night. The poor underwent terrible affliction.

DONATIONS.

Current Expense Fund:

Robert Gunn	$ 1 50
A Friend (Penn.)	1 00
Mrs C M Candee	2 00
D D Tower	1 00
N Y H per E G Manter	10 00
C W Sterry	50 00
Eld S Studebaker	1 70
Jos Morris	3 90
B Perrine	50
Geo S Carlisle	3 50
L Gishwiller	3 50
O C Blanchard	5 00
Christian Reformed church, Holland, Mich	10 61
Church of Christ, Everett, Mass	2 00
Mrs E Hinsdale	5 00
Eld I Bancroft	2 00
N Martin	5 00
Philip Kribs	1 00
E Sutton	5 00
Rev I. C. Weidler	50
A J Loudenback	2 00
W R Morley	50 00
Rev John Stahl	5 00
J D Smith	1 00
J L Reber	5 00
D H Harrington	2 00
J H McGlade	1 00
O C M Bates	5 00
Mrs F Collins	1 50
A Friend (Wis)	30 00
T Kingsnorth	3 50
Josiah Shaw	5 00
B Perrine	2 00
Mrs M M Shaw	17 00
R M Stevenson	2 00
Mrs E M Livesay	1 00
W O Percival	25 00
Rev D S Faris	1 00
Walter Lasby	3 50
John Robison	3 50
E G Manter	5 00
E Whipple	60
John Hayes Gray Estate	37 50
	$323 81

World's Fair Fund:

Carpenter estate per Trustees Mrs A A Cheny and Mrs Sarah G Hildretth	$100 00
J Cochran	1 00
Lewis Wood	1 00
Mrs L M Wylie	3 00
	$105 00

Southern Ministers' Fund:

Elder Wm Plant	$ 2 00
R P Brorup	1 00
	$ 3 00

Free Tract Fund:

W C Wilson	$ 1 00
Mrs M B Park	1 00
	$ 2 00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 30 to Jan. 6:

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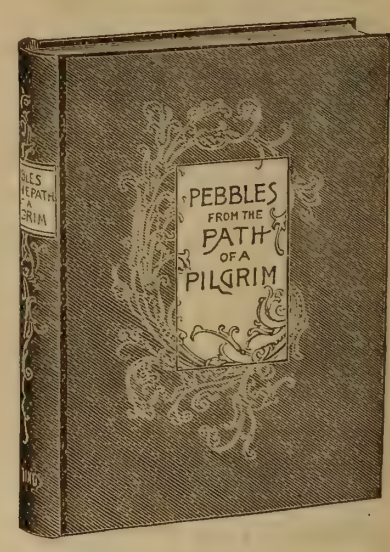
—BY—

MRS. H. L. HASTINGS.



This remarkable collection of stories from the eventful life of a Green Mountain girl has been pronounced "more fascinating than any romance." A member of Congress writes: "'Pebbles' has been read by me with great interest. The introductory chapter has followed me into dreams. My copy is read to pieces by the family, and borrowed to death by the neighbors." An editor says: "Surely the faith that 'obtained promises, wrought righteousness, and stopped the mouth of lions,' must have been given in large measure to the writer of this truly remarkable book....No family library should be without it." "'Pebbles,'" says the *Christian Cynosure,* "is such a book as Christian parents are always glad to put on their center-tables."

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	62⅛	@	63
Winter No. 2	59	@	63
Corn—No. 2	35	@	35⅛
Oats—No. 2	28⅛	@	30⅛
Rye—No. 2	45⅛	@	
Bran per ton	12 75	@	
Hay—Timothy	10 00	@	11 00
Butter, medium to best	16	@	26
Cheese	07	@	12½
Beans	1 30	@	1 55
Eggs	14	@	21
Seeds—Timothy (100 lbs)	3 50		4 40
Flax	1 34⅛	@	1 40
Clover (100 lbs.)	9 75		10 80
Broom corn (per ton)	30 00	@	75 00
Potatoes, (new, bu.)	40	@	60
Hides—Green to dry flint	02¾	@	05½
Lumber—Common		@	15 50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 50	@	5 85
Common to good	3 00	@	4 40
Hogs	4 70	@	5 85
Sheep	2 80	@	4 85

NEW YORK.

Wheat No. 2	67⅛	@	69
Corn No 2	42½	@	43
Oats	34⅜	@	35¼
Rye	48	@	57
Eggs	19	@	20
Butter	17	@	28
Wool	10	@	26

KANSAS CITY.

Cattle	1 60	@	5 15
Hogs	4 85	@	5 75
Sheep	1 00		3 75

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PENNSYLVANIA ANTI-SECRECY CONVENTION.

Intelligence to be found in the letter of Rev. W. B. Stoddard, on another page of this issue of the *Cynosure*, is full of promise for a rousing convention of the Pennsylvania Christian Association opposed to secret societies, to be held in the First United Presbyterian church, of Philadelphia, the last week in February. The official call, the program, and additional information relating to this convention will be prominently printed in this paper when received. Bro. Stoddard is working faithfully not only to make the convention a success in interest and power, but to welcome and provide for all who desire to attend.

Next week's *Cynosure*, as has been already announced, will be largely devoted to the subject of secret societies in colleges. Original papers from competent witnesses of the evils of these Greek "social" and "literary" fraternities will be presented, together with trustworthy facts and figures, relating to them, from other sources.

Some statistician announces, through a daily paper, that "the 7,000 saloons of Chicago took in $12,000,000 during the Fair, of which amount $8,000,000 was profit. The same paper suggests that these saloons should now support such of their patrons as are out of employment. But they won't. Like the "benevolence" of Freemasonry, that of the saloon-keeper is limited and one-sided. "What I gives," said a penurious capitalist, "is nothing to nobody;" and this seems to be a practice more general than praiseworthy among certain classes who have more money than Christianity.

A correspondent writes: "Please tell me if Roman Catholicism is a secret society." We answer: There is no more potent secret society than the Church of Rome, wherever you find it. And, worse than all, it is the defender, supporter and promoter of other secret societies more to be dreaded than itself—the Jesuits, the Clan-na-Gael, the United Hibernians, the Molly Maguires and all secret labor organizations whose members belong to its communion. Besides, it is opposed to only one other secret fraternity, and that is Freemasonry. Its hatred of this "twin-sister of religion" is founded alone on the refusal of Freemasonry to submit to the jurisdiction of the church.

Strong intimations are rife that when the prosecution in the Coughlin murder trial rests its case this week, the prisoner will be allowed to testify in his own behalf as to his non-participation in the assassination of Dr. Cronin. It is also intimated that witnesses from the Clan-na-Gael will be called to the stand in support of his testimony. The object of letting Coughlin state under oath whatever he will, it is said, is to deprive any future confession which he may make in the fear of death of its forcefulness, if it does not accord with his story in the witness-box. It is a shrewd plan, and worthy of the murderous secret society by whose orders Dr. Cronin, it seems certain, was doomed to die.

The Municipal League of Philadelphia, with the co-operation of the City Club of New York, has issued a call for a national conference for good city government, to be held in Philadelphia on Jan. 25 and 26. The principal objects of the conference will be to determine, so far as possible, by inquiry and debate, the best means for stimulating and increasing the rapidly growing demand for honest and intelligent government in American cities, and to discuss the best methods for combining and organizing the friends of reform so that their united strength may be made effective. The call has the endorsement of prominent citizens of New York, Chicago, Boston, Brooklyn, Baltimore and other cities.

The State Convention of the Farmers' Alliance met at Minneapolis, Minn., last week, and the opening proceedings were strongly marked by liveliness. Resolutions were introduced that "denounced everthing from the State Supreme Court to the American Protective Association," an institution that one member said was organized simply to fight the "reforms" advocated by the Alliance. President Ignatius Donnelly occupied the chair, and the session was held largely in the interests of the Populists. This mixing up of secret political societies, and their warring against each other, is an element of weakness out of which all true Christian reformers, who despise these works of darkness, will gather strength and hopefulness.

The editor of the Chicago *Western Catholic*, who claims an experience of thirty years in the Republican party, now warns his readers to shun it, because in it "you are obliged to stand shoulder to shoulder with the A. P. A.—who have sworn a solemn oath to deprive you of every right, and with such comrades (?) fight the Democrats who are your real friends; and after the battle is won, your A. P. A. associate turns round and stabs you in the back in accordance with his oath." He also says: "It is the duty of every Catholic to defend himself against political hornets by retaliation and every other means at his command. Boycott their supporters at every turn." "Whither are we tending?"

A contributor to the New York *Observer*, for whose veracity the editor of that paper abundantly vouches, charges, on the authority of Presbyterian pastors in Utah, that the Mormons are persecuting Christian and Presbyterian schools, assaulting Presbyterian ministers, and otherwise exhibiting the malevolence that the Mormon church has ever manifested towards other sects. The same correspondent adds: "Utah is very little better fitted for Statehood than it was ten years ago, because *it is not true that polygamy has been given up.* It prevails extensively all over the Territory." In view of these facts, this correspondent warns Congress to go slow in adding Utah to the Union under existing conditions.

The *Review* of *Reviews* presents a different portraiture of the dethroned Queen of Hawaii from that with which the public is familiar. It says: "She has long held a prominent place in Honolulu society, associating with the most cultivated ladies of the capital. She has a perfect use of English, and a good literary and musical culture. She is peculiarly winning in manner, and her bearing is noble and becoming. For some years she has been a member of the Woman's Board of Missions, and an interested participant in its meetings. She has long been a very active patroness of the large seminary for training native girls and is greatly looked up to by teachers and pupils."

The progress of the Coughlin murder trial in this city is slow, largely owing to the unusual strictness with which the character and evidence of every important witness for the prosecution are scanned by the attorneys for the defence. The most irrelevant questions distinguish all their cross-examinations, and witnesses are badgered and insulted to an exasperating degree. This system of tactics, thus far, has done but little to impeach the testimony against the prisoner, much of which is in the highest degree damaging to the accused and his interests. As soon as the evidence for the prosecution is all in, Coughlin is to be put on the stand to testify in his own behalf, and other witnesses, it is said, who belong to the Clan-na-Gael, are to be called to prove that the prisoner was not a participant in the crime on that eventful night. One thing is certain, that if the members of that murderous order can clear him by their testimony in the court, they will do it on the strength of their lodge obligations. An interesting feature of the situation is the authoritative statement that Dr. Cronin was not employed by the British government as a spy. If this is the case, the defence must rely upon some other allegation for the vindication of the Clan in his removal.

WOMAN AND MASONRY.

[Address of Miss Elizabeth E. Flagg at the Convention of the New England Christian Association, Dec. 20, 1893.]

The subject of my address to-night will be, "How Women can Learn the Truth about Masonry."

We women have always been credited with a great deal of curiosity. I don't know exactly why. See what crowds surround the bulletin-boards on the night of a Presidential election! A man can't wait till he gets his morning paper, so eager is he to learn the name of the successful candidate. And, in fact, we shall find as we investigate the subject, that it is to this very passion of curiosity in the masculine nature that Masonry makes her strongest appeal. Does not she pile up her degrees like the tower of Babel on purpose to whet this appetite on the part of her dupes, luring them on from one degree to another in the expectation that these wonderful secrets they burn to know will be imparted further on? I have no doubt that the great majority of young men who join the order do so impelled more by curiosity than any other motive. And why should not women be curious, too?—the more curious because of that Salic law in Masonry that excludes them from ever being initiated into its

mysteries? That curiosity increases just in proportion as it is repressed, is a law of human nature, and it applies to one sex just as much as the other.

From Douglas Jerrold down to the cheap wit of the newspaper, this desire on the part of womankind has been the theme for merciless satire. She has been represented as badgering; and Mrs. Candling drives her poor Masonic husband to the verge of distraction, if not suicide, in order to make him reveal to her its secret mysteries; and then when he does what every Mason, by the terms of his oath, is really sworn to do rather than disclose them, she is represented as credulous enough to swallow whole every ridiculous falsehood that he chooses to tell her. It may have been true of women in times past—this readiness to believe anything their lodge friends told them; and I am afraid it is now, to some extent. At an anniversary celebration of the Independent Order of Odd-fellows, held two or three years ago in Malden, Mass., there was a live goat displayed in a druggist's window, bearing the placard, "OUR GOAT, Malden, No. 201." A lady who paused before the window was heard to remark to a companion, "Well, Clara, I used to laugh at John when he told me they had a real live goat in the lodge, but I believe it all now." This was an actual occurrence; and it is humiliating that any woman of ordinary intelligence should thus advertise herself as a simpleton. For she can, if she will, gain all the information she needs to know, and from the most accurate and trustworthy source—even lodge writers themselves. She can learn all about Masonry from men like Mackey, and Morris, and Webb, and Sickels, and Oliver, and Mitchell, and Rebold, who are acknowledged everywhere to be standard authorities.

"What is Masonry, anyhow?"

We will imagine this question to be the first one asked by some woman in search of more light than her Masonic friends are able or willing to impart. She turns to Mackey. She finds, in his Lexicon, that "Masonry is a religious institution;" that it has an "altar," a "ritual," a "chaplain" and a "burial service." Sickels will tell her, if she consults his Monitor (p. 97), that the candidate who has taken the first three degrees is "now complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires." Do you wonder that she is so blinded by such an excess of Masonic light that she begins straightway to wonder why she and her whole sex should be debarred from the privilege of becoming likewise "perfect?" She turns to page 402, and finds that "the religion of Masonry is pure theism." Then it has no Christ in it. Rather startled, she thinks she will make herself sure on this point before proceeding further. So she takes up Webb's Monitor and reads the ritual. Here she makes an astonishing discovery. She finds that in every passage of Scripture read in the lodge where the name of Christ occurs, it is deliberately cut out. She takes up the "Freemason's Guide," by the same author, and reads the burial service. Surely here there will be, there must be, some allusion to Him who brought life and immortality to light through the Gospel. Not a word. But her eye lights on Heber's beautiful hymn with a sense of relief. On these lines, so rich in spiritual comfort, the heart of the mourner will surely be lifted Christward. Judge of her feelings—for I am supposing her to be a Christian woman—when she finds it has been purposely mutilated, so that it shall not contain the remotest allusion to the Redeemer. I will read the first verse as it stands in our hymn-books:

"Thou art gone to the grave, but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

Amended by the hand of Masonry it stands thus:

"Thou art gone to the grave, but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The good have passed on through its portals before thee,
And th' acacia blooms greenly to lighten the gloom."

Think of substituting for Christ and his cross a branch of evergreen!

The next stanza reads in our hymn-books thus:

"Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of Mercy are spread to enfold thee,
And sinners may hope since the Sinless has died."

The Masonic amender had a rather hard struggle with this stanza; but it comes from under his revising touch as follows:

"Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy hand;
But the wide arms of Mercy are spread to enfold thee,
And we'll meet thee again in the heavenly land."

The next stanza happens to contain no direct allusion to Jesus Christ, and so it is allowed to stand unaltered. The concluding lines in our hymn-books read thus:

"Thou art gone to the grave, but 'twere wrong to deplore thee,
Since God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and he will restore thee,
And death hath no sting since the Saviour has died."

Masonry changes it as follows:

"Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy trust and thy guardian and guide;
He gave thee, he took thee, and soon will restore thee,
In the blest lodge above, where the faithful abide."

She takes notice that Masonry will not tolerate even so slight an allusion to the atonement as the word "ransom" in the second line. It has to be changed for another less obnoxious, or as Masonic writers would say, "less sectarian." By this time she is fully convinced, if she was not before, that Freemasonry is a Christless religion. She thinks of her Masonic pastor, and as she does so, turning over the leaves of Mackey's Ritualist at random, her eye lights on these words, page 22:

"There he stands, without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth."

What a plight, she thinks, for a minister of the Gospel to be in!—in "darkness," "helplessness," and "ignorance," while confident that he is himself "a guide of the blind," "an instructor of the foolish." "Covered over with the pollutions of the profane world," yet handling the elements of our Lord's broken body and shed blood at the sacramental table! Do you blame her if she shudders at the thought of ever receiving them again at his hands?

But she wants to know what kind of ceremonies her pastor went through before he could receive this new birth, and have the great light of Masonry to shine on his darkness. You see that she isn't satisfied. She knows just enough to want to know more. You remember the old woman in that venerable classic of our childhood, Mother Goose, whom even victuals and drink couldn't keep quiet. I think that good old Puritan grandmother of the three-hilled city, who achieved immortality without seeking it, was also in her way something of a prophet without in the least realizing it. She must have seen in dim vision the woman of to-day—two hundred years after—who has found out that she can no more live on bread alone than her brother man; that she has a vital interest in forwarding every scheme for the elevation of humanity, and in putting down every form of moral evil, even though it may not touch her directly. And so, like Mother Goose's old woman, she won't be quiet, much as the rum-seller and his allies in sin desire it. She dons the white ribbon; she reads and she thinks; she gathers statistics; she circulates petitions; she interviews legislatures; and she remains "the ever womanly," just the same. This is the kind of woman whom I am now supposing to be in search of Masonic light. Now I have heard women who were in total and willing ignorance of what Masonry was, say "they didn't care to know anything about it;" but I never heard a woman who had once begun to investigate the subject say that she didn't want to know any more. I am reminded in this connection of Col. Higginson's clever satire, "Shall women learn the alphabet?" It would be a great deal better for Masonry to have this question answered in the negative, for the trouble with the kind of woman I am describing is that she doesn't know when to stop. If she once begins with A, she is sure to want to go on to B and C, and away down to Y and Z.

But, as I said, she wants to know how her Masonic pastor was initiated. She finds that the door is always "tyled" to keep out any profane cowans; that the candidate has to signal, or have somebody do it for him, before he can get in; that he has to have one shoe off, be divested of his outer garment, and deprived of money or "anything about him which has any value." She finds, furthermore, that he is kept in darkness for a time, which could not well be done otherwise than by blindfolding him; that he has a cord or rope put around him called the cable-tow, and that he is led three times around the lodge-room, which is called "the rite of circumambulation;" that at all times this "must be performed with the course of the sun, turning to the right, and having the altar on the right hand," because this is a rite borrowed—so Pierson's Traditions will tell her, page 32—from "the ancient Freemasonry that was practiced in the Mysteries." The candidate, she then finds, receives what is called the "Shock of Enlightenment." Mackey's Ritualist tells her that this is "to preserve the recollection and to embody the idea of the birth of material light *by the representation of the circumstances that accompanied it.*" She has read the first chapter of Genesis, and she knows that the only way by which those circumstances could be represented would be by some one, probably the Worshipful Master, profanely personating Jehovah, and saying, while the hoodwink is suddenly snatched from the eyes of the candidate, "Let there be light, and there was light." So she will find the penalties, and many other of the so-called "secrets" of the order, either actually revealed, or hinted at so plainly, that from simply the writings of Masonic authors themselves one could piece enough together to make a tolerably full expose.

But what were the Mysteries, on which every lodge writer tells her that Masonry is founded? She finds that they were the Egyptian Mysteries, that secret false worship described in the 8th chapter of Ezekiel, where the elders of the house of Israel, *with their backs to the temple of the Lord*, worship the sun toward the East, and—for there were backstairs degrees in those ancient lodges as well as in modern ones—the women are seen weeping for Tammuz. Mackey tells her in his Manual, page 100, that "Freemasonry is a philosophical development of the ancient system of sun-worship." That is to say, it is founded on heathenism—nothing less nor more. Now she understands, if she did not before, why the temple of Masonry has no place for woman, except as it may graciously permit her a degrading and inferior position in its outer courts. She understands why the cutting out of the name of Christ from the Holy Scriptures is called by Mackey "slight but necessary modifications;" "for what concord hath Christ with Belial?"

She takes up the local paper and runs her eye over the column devoted to secret societies and their doings, and this is a sample of what she finds: "Pagan and Christian, Greek and Jew, all meet upon the level of Masonry, under the blazing star of Masonic light." What does the pagan or the Jew want of Christ? "Masons are erecting a temple in which the God of Israel shall dwell forever." "But what agreement hath the temple of God with idols?" "In beauty, strength, morality, spirituality and godliness, Freemasonry has but one equal, and that is Christianity." She begins to understand why so few young men join the church nowadays. If the lodge is the equal of the church, and just as good, why should they? She begins to understand why the lodge is preferred to the prayer-meeting, and why her Masonic pastor never converts anybody by his sermons.

I told you she was a white-ribbon woman. She finds that the candidate is charged to be temperate for no higher motive than because he may while intoxicated "disclose some of the valuable secrets of the order." Mitchell, in Vol. 2 of his History of Masonry, page 586, answers the question "whether Masons who keep tippling shops shall be expelled." "Formerly," he says, "our brethren made no objection to a candidate's occupation provided it was respectable, and this is the only ground upon which we could claim to stand in making a by-law to exclude the keepers of tippling houses. Has the man thus engaged a respectable standing in society?" He goes on to say that "though a few of our brethren"—only a "few," mind—"viewing his conduct as it deserves, may abhor and detest his true character, society will consider him respectable if he is

wealthy; *therefore we cannot make a law to shut him out of our sacred retreat.*" Think of that, my sisters!

Well, she takes up Mackey's Mystic Tie next, and she reads there the story of a pirate who saved the lives of a captain and his crew because the captain gave him the Masonic sign. And then she wonders if her Masonic pastor has read the Mystic Tie, and how he relishes the idea of standing in fraternal relations to pirates. And then she reflects that this same pastor, when he goes to the lodge, meets "on the level" with saloon-keepers—men who do not indeed sail the high seas with a black flag flying at their masthead, but who are robbers and murderers nevertheless. And he calls the rum-seller, to whose dreadful traffic nine-tenths of the nation's crime and pauperism is owing, BROTHER! Then she remembers that this or that man of impure life and unsavory reputation belongs to the lodge. And perhaps she recollects how, two or three years ago, when the U. S courts were trying to get at the secrets of the Endowment House, Woodruff, the President of the Mormon church, indignantly said to a reporter: "You might as well ask why a Mason, if he was placed on the witness stand, should refuse to reveal the rites and signs of the order. *I myself am a Master Mason.*" Rum-sellers, pirates, and Mormons! Curious company for a Christian minister!

Oh, these Masonic pastors and deacons, and church members, who profess to walk in the light, but are in darkness and know not at what they stumble! They are a good deal like the drunken man in a military company who was staggering along, and when reproved by his captain for coming out on parade too drunk to walk, said he wasn't drunk at all, but there was one band ahead playing one tune, and another one behind playing another tune, and he was *trying to march to them both.* That is what these "good men who belong to the lodge" are trying to do, and I am glad they make such sorry work of it; I am glad they find the laws of nature and grace both against them, and that, however hard they may try to march to the tune the devil is playing behind them, and the strains of the new song as it sweeps from the heavenly shores and the lips of the saints of all ages at the same time, they can never do it.

Mrs. Stowe, in a sketch of the life of Abraham Lincoln, tells us that he became an anti-slavery man, not by reading the *Liberator*, but the Richmond *Inquirer* and the Charleston *Mercury*, with their advertisements of run-away Negroes and slave auctions. For fifteen years, long before his name had anything more than a local celebrity, he subscribed for both these papers, and he and his law-partner, "in their little square office, read every vaunting, cruel word, paid to read it, and educated themselves out of their mutual indignations." That is one thing women can do—they can form themselves into reading clubs for the study of Masonic writers and "educate themselves out of their mutual indignations."

I have been able to give only a bird's-eye view of what may be learned from a Masonic library. I have merely skirted the shores of the deep sea of Masonic literature. But I wish, before I close, to speak of one objection sometimes made to engaging in this study, and that is that it is dull and uninteresting. Well, that depends on the standpoint one takes.

I suppose legal documents are about as dull as anything on earth, but if one was seeking to find his title to some property therein they would grow interesting enough. If you were a mother, and your child was afflicted with some disease that would end in death if you did not find a remedy, how eagerly you would search the pages of the dullest, heaviest medical treatise that promised enlightenment, and you would find it ten-thousand-fold more interesting than the most thrilling novel. Is it—should it be—any less matter when precious souls are at stake?—perhaps your son, your brother, your husband, or at least somebody-else's son or brother or husband for whom Christ died? When you consider that this anti-Christian system is teaching more infidelity than a thousand Ingersolls, and under the cover of secrecy is training our young men to drink and smoke, and thus launching them on that broad road which ends only where the smoke of the pit rolls up its lurid volumes, and the wailing of despair over blighted manhood and lost opportunities alone is heard, ought not the books which tell us what this system is, so that we can warn men and keep some at least out of this cruel snare of Satan, be of intense, of terrible interest?

But Masonry will never be put down. That is what many say and think. It is an evil—but such a stupendous evil!—and so they discourage the hearts of the people. I once heard of a man who was thought to be dying. He roused up and asked one of the doctors in consultation beside his bedside if he could live. No, was the reply. But is there no chance, doctor? Yes; one in a hundred thousand. "Then I'll take that chance." The man recovered. Now if there is one chance in a hundred thousand for righteousness against iniquity, for light against darkness, for God's truth against Satan's lie, I for one will take that chance. Do you think the wise men of Greece and Rome would have allowed to Christianity, in its first feeble beginnings, one chance in a hundred thousand of planting its banner on the crumbling altars of that vast and splendid system of paganism? Would the slave autocrats of the South, when opposed by only a feeble and despised remnant, have allowed that there was more than one chance in a hundred thousand that slavery could be overturned? That is the way the saloon talks. That is the way Masonry talks. We are too big, too strong, too powerful to be overthrown. But slavery has sunk like the millstone which the mighty angel cast into the sea; the saloon is going—and the great secret empire has got to go.

But while I have been speaking particularly of and to women, I want it understood that in reform work I believe man and woman should stand shoulder to shoulder together, and so I cannot close without making my appeal general to both. God is calling you, with a high and holy calling, into the great moral battle-field of the ages.

Two hundred and seventy years ago a band of Pilgrims landed on the bleak, rock-bound shores of New England. The world would say the chances were all against them. They knew better. They had learned, as Faber so boldly and grandly puts it, to "dare to lose with God." Has not their faith been more than justified? You, young men and young women before me, who must carry on the warfare when we who are older have passed forever beyond its noise and strife, I care not whether you are descended by genealogical lines from that brave band who came over in the Mayflower or not; but if the same spirit lives in you that lived in them, you are their true sons and daughters. Stand for God in this conflict with Baal, and when the world says you are engaged in a losing battle, remember who the prince of this world is, and that he is a liar from the beginning. Remember that the one little feeble chance in a hundred thousand is the one God always takes; he can afford to let the devil have the rest, the ninety-nine thousand, nine hundred and ninety-nine, and you can afford to, for "Behind the dim unknown standeth God within the shadow keeping watch above his own." Do as Gideon did, as Deborah, and Paul, and Luther—as all noble and sainted souls have done who now stand palm-crowned and victorious on the heighths of eternity, and take the one chance in a hundred thousand with God; live for it, pray for it, work for it, die for it if need be—for that is always the main chance; that is always the one chance—the chance that you take with God—and you'll win every time.

REMINISCENCES OF THURLOW WEED

I did not personally know William Morgan, who was more than two months writing his book in a house adjoining my residence in Rochester, N. Y. When applied to by Mr. Dyer—my next-door neighbor, where Morgan boarded—to print the book, purporting to disclose the secrets of Masonry, I declined to do so, believing that a man who had taken an oath to keep a secret had no right to disclose it. Although not a Freemason, I had favorable opinions of an institution to which Washington, Franklin and Lafayette belonged.

On my refusal to print the book Morgan removed to Batavia, where he made the acquaintance of David C. Miller, editor of the *Advocate*, also a Mason, who became his publisher. I pass briefly over a series of facts which were judicially established, embracing the arrest of Morgan, his conveyance to and confinement in the county jail at Canandaigua, from which he was released and conveyed by night, in close carriages, through Rochester, Clarkson, and along the Ridge road to Fort Niagara, in the magazine of which he was confined.

While thus confined, a Knight Templar Encampment was installed at Lewiston; when at supper, the zeal and enthusiasm of the Templars having been aroused by the speeches and the wine, Col. Wm. King, of Lockport, invited four men (Whitney, Howard, Chubbuck and Garside) from the seats at the banqueting table into an adjoining room, where he informed them that he had an order from the Grand Master, DeWitt Clinton, the execution of which required their assistance.

This party was then driven to Niagara, reaching the fort a little before 12 o'clock. Upon entering the magazine, Col. King informed Morgan that his friends had completed their arrangements for his removal to, and residence upon, a farm in Canada. Morgan walked with them to the wharf, where a boat was held in readiness for them by Elisha Adams, an invalid soldier, into which the party passed and rowed away, Adams remaining to warn the boat off by signal, if on its return any alarm had been given. It was nearly 2 o'clock in the morning when the boat returned, having, as Adams expressed it, *lost one man*, only five of the six being on board when the boat returned.

When the boat reached the point where the Niagara river empties into Lake Ontario, a rope being wound around Morgan's body, to either end of which a sinker was attached, he was thrown overboard.

It is due to the memory of Gov. Clinton to say that Col. King had no such order, and no authority to make use of his name. It is proper also to add that none of these men survives. John Whitney, of Rochester, whom I knew so well, related all the circumstances connected with the last act of this tragedy to me, at Albany, in 1831, in the presence of Simeon B. Jewett, of Clarkson, and Samuel Barton, of Lewiston.—*Thurlow Weed, in the N. Y. Herald, August 6, 1875; reprinted in Newman's "America" (1881), pages 436, 437.*

THE LODGE IN THE PULPIT.

A correspondent of the New York *Christian Advocate* (M. E.) recently wrote as follows to that paper:

A Methodist minister recently announced that he would preach a sermon on the following Sunday evening at his church, especially to members of the "Iron Hall," a secret society quite fashionable in his city. The fact is announced through the papers, and all the members of the order are requested to be present. Is this proper; and if not, what ought to be done about it?

The reply of the editor, which we append, is well worth a perusal. The "Iron Hall" has been under a cloud for some months, its affairs having been made public through the press as well as the subject of investigation by a court of justice:

"The Iron Hall is a secret business concern making extraordinary promises. Whether in the end those who are connected with it will rejoice or mourn is as yet uncertain; but if it were as solid as the everlasting hills, to announce it in this way, and to preach a sermon to the members on Sunday, is an outrage upon common sense, an act of gross impropriety on the part of the minister. What are presiding elders for if they allow such things to go on without rebuking the ministers who do it? Actions are frequently performed in connection with Christian services which make it wonderful that the church receives any respect in the communities where they are allowed. Crowds drawn by such announcements are at the expense of the stability and reputation of the denomination. *Whatever is enforced upon the attention of a congregation that is not open as the day, and of a nature that all Christians can be expected to sympathize with, is an imposition.* As it is unpleasant to criticise adversely, having given our opinion of such proceedings, we will now put the matter in the best light for the brother who has done it, by assuming that perhaps he thought, if he could get the members of the order out, they would come on other occasions to hear the Gospel. This is a delusion; it has not been found that the members of such orders are added to the church as a result. The contrary effect is likely to be produced by a weakening of the sacredness of the associations of the sanctuary, and an elevation in their eyes of the order. Nothing which is not in harmony with reverence for God's house and for his Word can ever permanently help his cause."

NEW ENGLAND LETTER.

Is the New England spirit dying out?—The saloon and the lodges—What ails the churches?—An interesting testimony—Other testimonies—Hopeful signs for the future.

"No man who makes Christ as a dozen and the world as thirteen, has the spirit of a true New England man." This quaint saying of old Col. Higginson, if made the touchstone to-day, would cause a mighty sifting among those who are proud of their New England lineage, yet are but degenerate sons of the ancient worthies whose names they bear. The "true New England man" abhorred priestcraft and kingcraft and lodgecraft; his soul pointed straight to duty, as the magnet to the North Star, counting all personal, selfish interests, weighed against principle, as less than the small dust of the balance. How much of this spirit still survives among her towns and villages and on her rocky hillsides? Our answer to this question is apt to depend on our point of view. The battle may seem lost or gained to the spectator, according to the standing ground from which he views it. After reading our rum and Rome-ruled daily press, or hearing some political orator spout about the tariff as if nothing belonged to the realm of legitimate politics except mere material interests, one may be pardoned for taking a pessimistic view of things and wondering if there is any of this spirit left at all. But I defy any one with a spark of it in his own soul to go into such a convention as our recent annual meeting in Boston, and not feel, as he listened to those earnest, ringing testimonies, that here was the genuine, unsmothered fire that burned through all shams and sophistries and falsehoods, with intensity of devotion to principle, and loyalty to truth.

"In my native State," said Rev. S. McNaugher, "the lodge brings a man into drinking habits as nothing else can, and the secret clubs consume more liquor than the saloons. Young men say to me, 'What shall we join? We have got to join something.' I answer, join yourself in a covenant with the living God, and you will have no need of the lodge."

Rev. Geo. W. Coon's testimony flashes a wonderful light on Dr. L. T. Townsend's famous charge of venality and corruption in the Methodist church, which made such a stir some time ago. "Four leading men in my church have said to me, 'If we have got to give up either the church or the lodge, we had rather give up the church.' I have seen my church deserted time and again because the members have been in the lodge-room. Young men join these orders to get preferment. In the Methodist Conference I have twice been given the Masonic grip by a presiding elder, and have no doubt that had I given it back I should have secured a more desirable appointment."

Pres. J. A. Conant caused "a gentle smile" to ripple through the audience by relating an incident which explained to him the assertion of a Masonic acquaintance, that "Morgan's book was a lie." "I was sitting in my chair when some dispute arose between my little boy and a neighbor's son, who were playing outside. The former soon came running in with the story of his grievance, and immediately after him his little companion, who shouted out, 'Mr. Conant, Georgy has told a lie. *He promised not to tell.*' I understood then," added Mr. Conant, "how 'Morgan's book is a lie.'"

Said Bro. Howes, a seceding Mason, "Masonry is wrong. There is no Christianity in it. The obligation conflicts with a man's duty to God and his country."

Remarked Rev. W. H. Burton, "I have seen hundreds of young, devoted, consecrated Christian men who were led to join the lodge. They left the class-room, the prayer-room and became pillars of salt. It has been the blight and curse of the Methodist church in Boston, and of every other church. Christians who are Masons associate with men in the lodge whom they would be ashamed to bring into their homes. Fifty years ago the Methodist church was alive. Now it has a dead pew and a pulpit which caters to every popular evil." He closed with a ringing appeal to the young men who had been deluded into joining the lodge to quit at once such unholy alliance, and to the churches to get out of the lodges if they wished to regain their old-time power.

One of the most interesting testimonies was that given by Deacon T. P. Daniels, which was substantially as follows:

"Two weeks ago, in our Bible-class, the question was brought up whether a man could remain loyal to Christ and stay in the lodge. It was argued that there were good men who favored the system. They go into the lodges because they want to get helped in their business, or when they are sick or in misfortune. They should be shown a better way. Get it into people's minds that Jesus has promised to be with those who trust in him in trouble and they won't want to go to the lodges for help.

"I can see but two reasons why good men should stay in the lodge: 1. They have not received the light. 2. They have not the moral courage to come out.

"It takes all the courage a man has to come out from the Masonic lodge. But if they will get hold of God then they will get the courage.

"Twenty-eight years ago I was working in a shop where they were almost all Masons. Persuaded by my companions, I took three degrees. I was there eight years. Under stress of conviction for sin, I found there were some things I could not do and be a Christian; and one was to keep up my connection with Masonry. But the devil came to me and said, 'If you come out you will lose all you put in.' I continued in the lodge three years, paying my dues, but never going. I attended a consecration meeting, where all who were willing to give up everything for Christ were asked to come forward. I started up and was halfway down the aisle when I thought of Freemasonry. I dropped into my seat, and then got up and went out of the meeting. I consulted my Masonic friends, but they had no help for me. I finally wrote a letter to the lodge stating that I could not conscientiously remain therein any longer. The Secretary answered that I might receive a demit, *and so get rid of paying dues*, but I would not cease thereby to be bound by my Masonic connections, for 'once a Mason always a Mason.' I wrote back that to get rid of paying my dues was not my reason for withdrawing, but because I could not be both a Christian and a Mason, or continue a member of an organization that had no room for my Saviour. To this letter I received no reply."

Deacon Daniels ended by giving this emphatic testimony, that while going through this long and heart-rending struggle to escape from the lodge-fetters and become a free man in Christ Jesus, he would have given almost anything had he never entered the Masonic lodge.

Bro. E. T. McIntire, who made Masonry his religion for thirty-five years, gave his usual brave and convincing testimony, vouching from personal experience to the truth of all which had been said. One statement which he made should be commended to the attention of those good people who are sure that "Masonry can't be such a bad thing because so many ministers belong to it," viz., that when a minister was going to join the Masonic fraternity, it was noised about among the rough element, who always crowded the lodge on that particular evening for the fun of seeing him put through.

H. L. Hastings spoke a few words in his own peculiar and weighty yet incisive manner: "There is no patent on the Gospel. There should be none on the truth. I am glad of light either from the North, South, East or West. If we walk in the darkness there will be an immense amount of scurrying when the light shines in upon us."

Dr. A. J. Gordon spoke in terms of warm appreciation of the interesting and instructive "chart-talk" given by Secretary Stoddard. He emphasized the necessity of separation, and, among other noble sentiments, uttered the following, which it is to be wished might be published so widely as to keep every Christian young man from joining the lodge: "I don't want to put my free will—man's crown-jewel—into the keeping of any organization. I want to keep it for God."

Bros. Kimball and French, from New Hampshire, brought us cheering news from the Granite State.

One very hopeful sign for our reform is the number of young men who are coming forward, especially young ministers.

The fire is spreading. The spirit that will not for any bribe Satan can offer "make Christ as a dozen and the world as thirteen," is far from dying out among the hills and valleys of New England.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 10, 1894.

The excitement over Hawaii took a fresh start in Washington this week, owing to the arrival of the news of Minister Willis having demanded that the provisional government should restore the queen, and having met with a refusal. No official information has been given out, but the Cabinet held a long session yesterday afternoon, at which the news was discussed, and it is expected that President Cleveland will in a few days send another message to Congress, accompanied by the dispatches received by Minister Willis. Ever since Congress met it has been the policy of the cool-headed and conservative men to prevent the hot-headed men in both the Senate and the House rushing into a premature discussion of this matter, but their task is daily growing more difficult. The Senate Committee on Foreign Relations is diligently investigating the subject, among the witnesses examined this week being several naval officers who were in Hawaii when the provisional government was formed, and Hon. James H. Blount, upon whose report the administration based its policy of restoring the queen. That the situation has become more complicated is evident, but the belief that a satisfactory settlement of it will eventually be reached still exists.

There is a feeling of relief now that it has been definitely settled that the new tariff bill will be voted upon in the House of Representatives on the 29th of January, and the relief would be much greater if it could be known when the Senate would vote upon it.

Secretary Carlisle has been in consultation this week with the Senate Finance Committee and the House Ways and Means Committee, for the purpose of devising some immediate legislation for the relief of the Treasury. Authority to sell bonds, or to issue interest-bearing certificates, is what the Secretary wants.

Dr. Sunderland told a little story at a praise-service held to aid the charity fund, that carried a lesson on the art of discriminating in the giving of charity that is just as applicable elsewhere as in Washington. Not long ago a gentleman, with the best intentions, published a letter in a local paper, suggesting that the doors of the churches be thrown open and the shelterless poor be allowed to sleep in the churches. Dr. Sunderland wrote to the gentleman suggesting that he make an experiment by allowing one room in his own house to be used as sleeping-quarters by those who had no homes. He did so, and promptly wrote to Dr. Sunderland giving the results of the experiment. One morning he discovered that one of his lodgers had risen early and milked the cow before departing, and another that his hen-roost had been raided. That was enough for him. It convinced him that making tramp lodging houses of either churches or dwelling houses was not a feasible charity.

This is being observed as a week of prayer in many of our churches, as a sort of preparation for the series of Moody and Sankey meetings, which are to open early in February, and to be continued for four weeks. The topics discussed were: Monday, "Humiliation and Thanksgiving;" Tuesday, "The Church Universal;" Wednesday, "Nations and Their Rulers," and those yet to be discussed are Thursday, "Foreign Missions;" Friday, "Home Missions," and Saturday, "The Family." A large committee, composed of representatives from all the evangelical churches, is hard at work preparing for the meetings, and, notwithstanding the financial stringency, they have succeeded remarkably well in raising the money to meet the large expenses necessarily attendant upon such a series of meetings, and it is expected that all the money needed will be practically assured before the first meeting is held.

Representative Elijah Morse, of Massachusetts, who is always ready to speak for temperance, delivered an address at the last monthly meeting of the Temperance Society of the Fifteenth Street Presbyterian church. After dwelling on the evils of the liquor traffic, which he said he thought was responsible for ninety-nine one-hundredths of the crime and pauperism of the world, he touched upon ignorant suffrage, which he considered one of the dangers menacing this govern-

ment. As an illustration of this, he said that life and property were safer, justice was more sure and swift, and taxation was less in the city of St. Petersburg than in the city of New York. He told his hearers, nine-tenths of whom were colored people, that a great mistake had been made in the days of reconstruction by the unconditional bestowal of suffrage on the freedmen, and that if an educational qualification had been required as a requisite to suffrage much that is unpleasant would have been avoided, and the colored people would have had a greater incentive towards accumulating property and absorbing education. *

REFORM NEWS.

THE COMING PENNSYLVANIA CONVENTION.

ALLENTOWN, Penn., Jan. 11, 1894.

DEAR CYNOSURE:—I am anxious that the purposed convention to be held in the city of Philadelphia shall be blessed of God in the enlightenment of many souls now in darkness. From what I see, hear and feel, I am led to believe this is to be one of the most telling conventions we have ever held. I have but commenced to work it up. The interest appears to be more than usual. We are favored in our place of meeting. Rev. Wm. J. B. Edgar, pastor of the First United Presbyterian church, Philadelphia, writes: "Our session acquiesce in my willingness to have the next convention of the N. C. A. in our church?"

Bro. Edgar promises the address of welcome. His church is large and centrally located, at the corner of Broad and Lombard streets.

Bro. Samuel Collins, State President, writes from his home in Allegheny, Pa.: "The time—the last week in February—will suit me as well as any." "I will (D. V.) expect to be present." I have reported the engagement of the First church to him. The official call will soon be issued, if it has not been already.

Good speakers and good music will not be lacking. If all is sanctified by the presence and power of the Holy Spirit, great results will follow. That this may be the case let every friend in the State remember this gathering in prayer to God. He will give victory if we have faith and act in harmony with his will. I can now but refer to a few of the good letters I am receiving from friends. Our aged ex-State President writes from his home in Montdale, Lackawanna county: "With regard to my attendance of the pending meeting in Philadelphia, I can only hope, peradventure, I may be there. Hope in God that he may give me the needed strength." "Think our church (Baptist) will appoint delegates."

Bro. J. C. Young, Custer City, Pa., writes: "At our annual conference (United Brethren), Rev. N. R. Luce, of Union City, and Rev. T. S. Bennett, of Eldred, were elected delegates to the Pennsylvania anti-secret convention. A strong resolution endorsing the N. C. A. work was passed by this conference."

Rev. S. G. Reading, pastor of the Erie Avenue Baptist church, Williamsport, Pa., writes: "I should like very much so attend the convention in Philadelphia, and will if I can arrange to do so." This brother will speak, if, as he hopes, he can attend. Of his belief and work Bro. Reading writes: "The Christian conscience of this country and the world needs to be aroused in reference to the perils of the lodge. I find many ministers who begin to realize something of the evils of the lodge, but they are too cowardly to speak out. I am doing what I can. Last week I mailed literature to thirty pastors in this city and vicinity."

When calling on Dr. Jamison, of Guinston U. P. church, York Co., he expressed a wish to meet with us. This church will doubtless appoint delegates. I dropped into the Reading mission night before last and found Bro. Thos. J. J. Wright conducting meetings as usual. I must preach of course. The meetings are largely attended, and many appeared to be under conviction. Bro. Wright consents to let me put his name upon the program. With Sister Wright and several delegates from the mission we expect him to be on hand when the roll is called. We look for delegates from all friendly churches in this section. Every friend reading this, who is within reach of Philadelphia, is hereby requested to ask any church with which he or she is connected, or that they know to be friendly, to appoint delegates. It is the expectation to entertain friends coming from a distance.

I hope to have a grand program arranged in two or three weeks, and shall then want a list of the delegates, that their entertainment be provided. Don't put this matter off, but let each one begin to talk up the convention. Will brethren Parker, of Jersey City, Michael, of Vineland, and Schenck, of May's Landing, New Jersey, consider themselves a committee to see that the attendance from their State is large? You are cordially invited to come over and help us. We shall need a little money immediately.

There are about five hundred ministers of the Gospel in Philadelphia and vicinity who should receive the *Cynosure*, that they may know what is purposed in their city. I am promised lists of five hundred or more Christians belonging to Christian Endeavor, Epworth League, Y. M. C. A.,

(*Continued on 9th page.*)

CORRESPONDENCE.

AN OPEN LETTER FOR MASONS.

[A continuation of "Both Sides Presented" in the *Cynosure* of Dec. 28, 1893.]

PHILADELPHIA, Pa., Jan. 8, 1894.

Editor Quakertown "Times,"

DEAR SIR:—I am in receipt of your paper, issue of January 5. Under the heading of "Both Sides Heard," you give an article which appeared in the Coopersburg *Sentinel* and part of my reply. On the same page I notice another article headed: "The Masonic Banquet." You report a banquet of Quakertown Lodge No. 512, F. and A. M., held in the Bush House banquet hall. You say: "The ladies wore handsome dresses, and many of the gentlemen full-dress suits." A menu was served of "Blue Point oysters on ice, deviled crabs," etc.

Among those whom you report as making speeches, I find the name of Calvin F. Heckler. As C. F. Heckler is advertised as the sole manager of the *Times*, I suppose this one to be yourself.

Please look again over the printed copy of my reply to the editor of the Coopersburg *Sentinel*, from which you copied. I remind him, as you will see at a glance, of six causes given at my lecture why secret "organizations were not well-founded and directed." You give but five in what you claim was my reply. "Cause" No. 4 is entirely omitted, and the following "causes" are misnumbered. I believe I understand why you failed to give my reply and thus mutilated my article; but that I make no mistake, please be kind enough to answer the few questions I ask.

The "cause" you so *carefully* omitted reads: "*The ceremonies are often degrading.*" Under this heading, I give, as an instance, an account of the preparation of the candidate to take the Entered Apprentice degree in Masonry. *You either intentionally omitted this, or you did not.*

There must be some cause for mutilating a clearly printed letter, by one professing to give "*Both Sides.*" It is not to be presumed that a sober man should unintentionally omit an entire paragraph and change the numbering of others without cause. That I may not misjudge, will you kindly publish the omitted "cause" in your paper as I gave it, and call attention to its omission from the reply you professed to publish? Should you fail in this, those who know "both sides" in your town will naturally conclude you dare not. What can be fairer than to ask a correct statement of facts? Should you neglect this matter, will not your fellow-townsmen think the reason of such neglect is because you have taken an oath declaring that you will not reveal any of the secrets of Masonry, under no less penalty than having your throat cut, your tongue torn out, etc.? [See Entered Apprentice oath.] Should you not show to the contrary, they will feel that the only reason why you should publish *all* the reply *excepting* the way that every Mason is prepared to enter the lodge is because you have not learned the folly of trying to conceal what it is impossible for you to conceal. If I am rightly informed, you attended the lectures which I recently gave in your town, and so, of course, you are aware that the so-called secrets of Masonry are made public. Is not such the fact? I am sorry, my friend, that you should belong to an institution which would seem to require you to mutilate an article in trying to hide its folly. One or two more questions may throw light on the matter before us.

Was this Masonic banquet held in the Bush House with a saloon and lodge over the stable attachment? I know of but one Bush House in Quakertown. Was it before or after you had partaken of the "deviled crabs" at the Masonic banquet that you printed the *Sentinel* article and part of my reply in your paper? If *after* the banquet, I will overlook your error, if you will now publish the account of the preparation of the Entered Apprentice as I request. I should be greatly rejoiced to hear that you attend prayer-meetings instead of Masonic banquets; that your life is given to Christ in the enlightenment of those around you, instead of vanities so soon fading from view. That God may bless you and lead you to himself is my prayer.

W. B. STODDARD.

Address, 215 4½ St., N. W., Washington, D. C.

CHARITY—IN CHURCH AND LODGE.

RICHBURG, N. Y., Dec. 30, 1893.

EDITOR CYNOSURE:—I want to ask space for a few thoughts suggested by reading in the last *Cynosure* the comparisons of the church and the lodge in the matter of charities, by Bros. Gault, Seward, Van Cleve, and yourself. The strongest argument of the lodge seems to be, that they take better care of their poor and sick members than the church. On the other hand, one of our strongest arguments against them is that only one-third of their receipts are expended for charity, the rest being used for expenses, regalia, lodge rent, etc. Now the thought that was suggested, more especially by W. B. Seward's reply to Bro. Gault, was this: Why is not the church more effectual in the lines indicated by the brother? What becomes of the money collected in the churches? What proportion of it goes for relief of the poor and sick members? Are such members of the church as well-cared for as members of the lodge? We all, with Bro. Van Cleve, acknowledge they ought to be; but are they? And if not, why not? If we have a weak spot, the best way for us is not to ignore it, and close our eyes to it, but to acknowledge it and make the necessary change.

Of course, we understand that lodge charities, so-called, are only a species of insurance, under pretence of benevolence, and that their real motive is only a little broader form of selfishness. But we, as Christians, acknowledge that we ought to cover the same ground from a higher motive. Now, why don't we? In answering this, we would all agree that the great prime reason is the lack of enough of the Spirit of Christ in us, which is the spirit of self-sacrifice, and which, if we had it, would make us use less of what God gives us on ourselves and distribute more of it to the needy. We give too little according to our ability of both service and money. But what is more especially on my mind now, is what becomes of what we do give in the church? Is it used in the best way to glorify God and build up his kingdom? Suppose a lodge man should turn our argument against them on us, and ask what proportion of the money collected by the church is used for charitable purposes to the sick and poor. Could we answer one-third, or even one-tenth? I am afraid not. Where, then, does it go? Partly to build and support our fine church-houses, our expensive organs, and paid choirs, but mostly to our ministers. Is this altogether right? Did they do it in early apostolic times? History says that for the first two or three hundred years they had no church-houses, but were contented to meet in upper rooms of private houses, or even in the open air, and had no expensive instruments of music, no paid choirs, and no paid ministry. On the contrary, Peter says, in 1 Pet. 5: 1, 2: "The elders which are among you I exhort, who am also an elder, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; *not for filthy lucre*, but of a ready mind. Neither as lord over God's heritage, but being ensamples to the flock." Paul says, Acts 20: 34, 35: "Yea, ye yourselves know that these hands have ministered unto my necessities and to them that are with me. I have showed you all things, how that so laboring ye ought to support the weak." This, then, is how the weak are to

be supported: first, by the example of the elder, not with money collected from the church, but secured by his own labor, the flock following the example of their leader. Peter tells the elders to be examples, and Paul shows himself as an example. Now, suppose our ministers or elders were to set us such an example of self-support and self-sacrifice, to some extent at least, so that more of the money collected in the church could be used for the poor and sick, even if their sermons were not quite such finished specimens of composition and oratory; does any one believe that the cause of God would suffer thereby? Would not the mouths of lodgemen be stopped, our poor be cared for, and our reproach removed, our church built up, spiritually if not popularly? We naturally look to our elders for examples, and we see them willing to take all we can spare and use it for themselves; sometimes even demanding more than we can give. Is it any wonder that some grow discouraged and join the lodge for their own protection and that of their families? I know the claim is made that it takes all the time and energies of the pastor to do his work properly; but is it really so? I admit that under existing conditions it is too much so, but conditions need to be changed. At present almost all the work of the church is thrown on the pastor, but not so in apostolic times. In 1 Cor. 12, the whole church is represented as a body, the different members of which have each their own work to perform, and every one necessary one to the other; and, for the edifying of the body, Christ is represented as the head of this body and not a pastor. In the 14th chapter is shown how they worked in meetings; but how different now! The pastor is expected to do all the preaching, lead the meetings, do the visiting, etc., etc., while the so-called laymen look on. I see no indications that they had pastors in apostolic times, as we understand the pastor's office now. The elders, which Titus was sent to ordain, were evidently the older, more experienced members of the churches where he was sent, and, as in the church at Ephesus, Acts 20: 17, are spoken of in the plural, indicating a number in the one church not in any sense a paid ministry. Now, if what are called the lay-members would do their part of the spiritual work, as the members of a body do, what are called the pastors, or elders, would be relieved to do something of secular work to supply their own wants and the collections, and could visit the poor and sick; but, even under present conditions, I am satisfied that the average pastor could spend much time that is spent listlessly and uselessly, or in giving the finishing touches to his sermons, in some employment for the partial support of himself without damage to the cause.

A business man realizes the importance of an industrious use of all his time to insure success in business; but, according to my observation of a brother of mine, who is pastor of a church, he spends not over half his time industriously in the service of his church and yet expects and gets full support. If the early Methodist and the evangelist of to-day can preach two or three times on Sunday and every night of the week, besides doing much traveling or visiting, why should it take all the time to do the ordinary work of a pastor? Now, as it is a fact that the people follow their leaders, and "like priests, like people," it follows that the responsibility for conditions as they are rest largely on our ministers. If they set the example, as Paul did, of self-support and support of the weak by his own hand, the flock would follow, and we would have no need of lodges for this purpose, as Bro. Seward says.

WILLIAM KNIGHT.

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LODGE NOTES.

(From secret society papers.)

The next convention of the American Federation of Labor will meet at Denver, Colo.

The grippe is again making itself felt in this country, and fraternal societies will experience an increased death rate in consequence.

Rev. Chas. F. Deems, who died the other day (pastor of the Church of the Strangers in New York City), was a F. and A. Mason and a Prelate of Palestine Commandery of Knights Templar.

Illinois Grand Lodge law forbids a lodge or any member thereof to publish in any newspaper, magazine, pamphlet or circular, or otherwise make public the details or result of any trial therein. Especially, says the *Voice of Masonry*, "cases of expulsion should not be published."

Mrs. Harlem—"So the Arabians go to lodges and come home as late as you do?"

Mr. Harlem—"I don't know anything about it."

Mrs. Harlem—"Well, there is an item in this paper to the effect that when an Arab enters his home, he removes his shoes and keeps on his hat. That is the way you come home late from the lodge."

After all that has been said and written concerning bond investment swindles, it would seem as if they would be few in number and their "investors" fewer. An investigation by the United States government shows upward of one hundred and fifty concerns of this sort in operation, to the great profit of the managers and a correspondingly small return to the share-holders. All of which proves that time and experience teach to some but little, and that the crop of gullibles will be as large in the future as in the past.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, JANUARY 18, 1894.

PROHIBITION TRIUMPH IN CANADA.

The vote taken on New Year's day in the Province of Ontario astonished even the most earnest temperance workers by its evidence that the popular sentiment in favor of prohibition is at least very much stronger than that which opposes it. Even the cities gave good majorities for the suppression of the liquor traffic. Those women who availed themselves of the privilege of voting on this question, although they were not as numerous as they might have been, mostly declared in favor of prohibition. The total majority in the province against the manufacture and sale of intoxicating drinks exceeded 10,000, and in the city of Toronto alone over 2,000.

This result is a most encouraging and refreshing testimony as to the vitality of prohibition principles, and will, we doubt not, accomplish vast and permanent good to the people of the province.

In this connection, it is well to remember that of the population of the entire Dominion, which in 1891 was 4,833,239, Ontario had 2,114,175, or nearly one-half. More than one-half of the wealth, talent and political influence is in this province. It means great things for Canada when so important a part of her territory and her people determine to throw off the incubus of the liquor traffic. It means much when a city, like Toronto, of nearly or quite 200,000 inhabitants votes to prohibit the saloon. No more important triumph has been gained for the cause of temperance during the last ten years, than that of our friends over the border.

Prince Edward's Island and Manitoba have also, within the last few months, given majorities in favor of prohibition.

TESTIMONIES AGAINST THE A. P. A.

Letters to a Roman Catholic paper in Milwaukee from Governor Altgeld, of Illinois, and Senator Wm. F. Vilas, of Wisconsin (both Democrats) serve to define their respective opinions of the American Protective Association.

In reply to the question: "What is your opinion of secret proscriptive societies?" Gov. Altgeld writes: "Secret societies meeting in dark places and taking dark oaths to do dark things, have never benefited the world. They are the legitimate children of despotism, and have no place in a republic. The glory of our country is largely due to the fact that we have let sunshine in on every question, every subject and every place, and any proscriptive movement is at variance with our career and antagonistic to free government.....I regard the A. P. A. movement as being unpatriotic and dangerous in character, but I do not believe it can have a long life or meet with much success, because the intelligence of the American people is too great to permit this mediæval spirit to take root in this country..... I do not think that the A. P. A. sentiment is generally diffused among Protestants; they are too intelligent for that. The right remedy against such movements is the most wide and thorough discussion possible; hold the whole subject up to the sun, and it will right itself."

In answer to the query: "In what respect, if any, are Catholics blamable?" the Governor says: "I do not know unless it should be true that they have in cases been offensively aggressive, especially in the matter of securing and holding public offices, and also, perhaps, in not repudiating the sentiments of some of the priests, who openly assail our public school system. The American people believe in the public schools, and are quick to resent any attack upon them."

From the letter of Senator Vilas, we make the following extracts:

"First, I understand it (the A. P. A.) to be an oath-bound secret society formed to consolidate and govern by the secret orders of its controlling authorities the political actions of its members as citizens of our State and country. We are a free people living in republican fraternity, with all our institutions fashioned by a decidedly secure, free, and enlightened self-government in accordance with the will of the majority. To the good sense, integrity, and justice of such a people, every worthy political object is to be addressed, and upon these qualities its promoters may rely.....It is matter for rejoicing that our history has established the entire safety of public judgment when it finally settles to a strong conclusion. To instruct, expand, quicken, and guarantee this exectoral judgment, free, open, sturdy agitation, discussion, and all good terms of education are essential.....To enter a secret, political society, to submit his political freedom to the behest of its authorities, unknown to the laws, means the citizen's surrender of the glory of manhood by self-enslavement. It proves at once the want of a good case thus to plot in hiding, to promote an object which fears the day. It proves want of manly courage, which, in a just cause, gladly challenges the encounter of honest, public debate. Even if done with good purpose, the method is debasing and degrading. It is the way of a criminal in individual conduct. In political affairs it seeks to strike an unseen blow which shall do injury to one's fellow-men."

A PROPOSED LABOR REFORM.

It is not every new scheme born of the exigencies of the times, or partaking of the nature of a reform, that the *Cynosure* cares to observe; but *Kate Field's Washington* makes a suggestion for the benefit of wage earners that promises good results if put into operation. It takes the form of a general Labor Exchange established in some central city, and having co-operative branches in every part of the country, the whole to be organized and controlled by the national government.

Such an organization exists in Paris, where it is known as the "Bourse du Travail." On its register are the names of stenographers, dressmakers, nurses, house-servants, boot-blacks, hod-carriers, and members of all trades and occupations. The Jewish Labor Bureau, in New York City, also has a similar register, where the unemployed record themselves and find situations.

The Labor Exchange proposed by Kate Field embraces a larger work than any local labor bureau. It could regularly publish official reports of the relative condition of supply and demand in the labor market throughout the entire country. She argues that "there would be no more difficulty in establishing cordons of labor bureaus than in establishing custom houses and postoffices," and adds, "Would 6,000 skilled workmen rush vainly to New Orleans in search of employment, if a national bureau warned them to stay away" because of no demand for that class of wage earners in that vicinity?

In Kansas, following Miss Field's suggestion, the State has established an employment agency in connection with the labor department, where the name of every wage earner is filed, together with his trade or occupation, salary expected, age, and whether married or single. Employers are also registered; so that business relations may be sooner adjusted, on the basis of supply and demand.

There is one feature of this proposition that we have not yet seen touched upon by those who favor it, and that is, the effect of such a system of labor bureaus upon the secret, oath-bound labor unions, with their autocratic methods. Incidentally it would seem to make them a useless institution, since each laborer and each employer will be free to make their individual private contracts and establish agreeable relations without the aid of "walking delegates" or lodge mandates. If this result can be attained, it will be a long step in advance of the present system.

"ANCIENT ORDER OF LOYAL AMERICANS."

A dispatch from Lansing, Mich., January 10, announcing the organization of a lodge of the "Ancient Order of Loyal Americans" in that city, adds: The members are required to take an oath not to divulge the secrets of the order, to work against monopolies and in favor of the masses, to encourage a semi-military form of the order, to labor against any foreign influence in the affairs of the nation, either political or religious, to break down trusts and to promote liberty. They want absolutely no interference by foreign powers in anything, desire the government to issue enough money for the business of the country, will demand postal savings banks, want all unearned land grants redeemed for actual settlers, the reformation of all legislation, the exclusion of pauper labor and the guarantee of equal rights to all. None but native-born Americans can join. January 22 is set as the day on which the order is to be instituted in all the various States of the Union. An official organ is to be issued first in Lansing and then in Washington, and a broad scale has been adopted. The following are the officers of the grand body: D. A. Reynolds, of Lansing, Mich., Grand Commander; C. Vincent, of Indianapolis, Ind., Grand Adjutant; J. J. England, of Michigan, Grand Quartermaster; Rev. Myron Reed, of Denver, Colo., Grand Chaplain; S. P. Piersol, of West Virginia, Grand Ensign; W. C. Bateman, of Maine, Grand Sentinel.

"THE LIGHT BEGINS TO SHINE."

An occasional correspondent, while ordering some anti-secrecy literature, writes the following encouraging words: "As I do considerable traveling around the country, I am frequently thrown into the society of secret-lodge men, a number of whom I count among my particular friends. I am opposed to secret societies of all kinds, and never let a chance go by, if I can get a word in to let people know it. I have from time to time ordered quite a number of your publications through your Eastern agent. . . . . These I have used with good effect, not only here (Reading, Pa.), but I have loaned and distributed them through different towns and States that I have passed through. On my last trip. . . . . I found more notice and attention shown on this subject than ever before. One young man, who had previously belonged to five different secret societies, had renounced them all; and, as a general thing, many that were unapproachable heretofore sat and reasoned the matter in a calm, deliberate manner, acknowledging that the arguments presented were incontrovertible." It is noticeable that wherever candid men are willing to discuss the evils of the lodge system upon a reasonable basis, the majority of them soon become convinced that our opposition to it is built upon the strongest and surest foundations—upon Christianity and the best interests of humanity.

COLLEGE ATHLETICS.

Education, in its broadest sense, implies the development of the entire man, his mental, moral and physical growth.

During the early part of the present century, and until within a recent period, it was not uncommon to find that the man who had completed a collegiate and professional education had become so enfeebled in body as greatly to impair his comfort and usefulness, if not to shorten his life. To remedy this state of things, and to put an education within the reach of many who were poor, there sprang up a considerable number of manual labor schools, where the student should not only be able to pay at least a part of his expenses, but where, especially, his body should have development as well as his mind.

Prominent among such schools was one Ohio college of excellent reputation, and many of the earlier students struggled as manfully against the forces of nature as others have done in athletic contests and with at least quite as good results, both moral and physical.

But the world has grown populous and rich. There is not now the demand for continuous farm labor, nor for any handicraft, that there was sixty years ago, and there is no such pressing necessity for careful economy. So, to meet present need of physical development, there has sprung up the gymnasium, the athletic park and the inter-collegiate foot-ball contests. But from a simple recreation foot-ball has become a mania, and its inter-collegiate contests are conducted in a manner not only subversive of the interests of education and good morals, but, in numerous instances, destructive of life.

The Ohio college to which we have referred, from being distinguished for good learning, earnest piety and an unselfish devotion to unpopular reforms, has (in the West) come to take the lead in these physical contests. Some of its venerable professors, men who in their early manhood wrestled not only with the hard conditions of a forest life, but always with an unsympathetic and often hostile public sentiment; men who, in spite of all

obstacles, helped to make the old college what it now is, are, sad to say, constrained to hold midnight meetings with bonfires, to glory in the achievements of the young men who return sorely wearied and bruised but victorious over a rival team.

We can hardly think that such applause was sincere. At least there must have been an underlying regret that all this expenditure of time, money and vital energy had no better result than sprained ankles, dislocated shoulders and a foolish triumph on the one side, and humiliation on the other. We hardly think that the good men, either here or in Eastern colleges, regard betting on foot-ball as any more commendable than betting on a horse race or a game of cards; nor can it have escaped their attention that thousands of dollars are lost and won in these contests. Now that the season of foot-ball is over, is it not time for colleges to call a halt and take an account of the loss and gain, in morals as well as in physical culture? It is probable that a reaction (none too soon) has already set in, and that the new year will bring greater devotedness to the best interests of humanity, riper scholarship, and less of maddening strife.

WRONG METHODS OF RELIGIOUS OPPOSITION.

Last week in the Kentucky Legislature, Representative Quigley, of McCracken county, introduced a bill prohibiting the organization or continuance of societies whose object is to discriminate between Christians on account of their religion. The penalty is a fine of $500 to $1,000, or imprisonment from six to twelve months, or both fine and jail sentence.

It is a grave question whether the Constitution of the United States authorizes the punishment of any man, or set of men, for opposing any religious denomination, unless that opposition manifests itself in force and arms to influence public opinion. Public opinion is only an aggregation of individual opinion, and under our form of government each individual has a right to think for himself and to proselyte others to his own way of thinking. The prosecutions against Sunday-breakers in Tennessee, because they were Seventh-day observers, have been widely and rightly denounced as attempts to destroy that liberty of conscience which the Federal Constitution secures to all.

Apart from its dangerous secret methods, the A. P. A. has a right to express its preference for the Protestant religion and oppose all others, so long as it does not resort to coercion or outrages against the persons and property of its opponents. So, also, it has a right to vote for whom it will for public officers, upon the same conditions. Probably, if it adopted open methods to carry out its principles, it would find many more adherents and supporters.

To fight it by organizing other secret societies for that purpose is quite as reprehensible and unlawful. The true soldier prefers an open battle field to ambushes and rifle-pits.

BUDDHISM ENCOURAGED IN CHICAGO.

The *Independent* publishes a letter from Rev. J. L. Dearborn, of the American Baptist mission in Japan, in which he relates the following suggestive news:

The Buddhist representatives from Japan who were in attendance at the Parliament of Religions have returned; and their reports are interesting, as showing what effect the great convention really had upon the representatives of the various religions there assembled, and as showing what the second-hand effect is upon the people who listen to the reports brought back.

At a public meeting the two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokio, a man well versed in modern learning, and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following:

"When we received the invitation to attend the Parliament of Religions, our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there, and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings, one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may truthfully say that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It isdeeply believed in by very few. The great majority of Christians drink and commit very gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."

THE PENNSYLVANIA CONVENTION.

To United Brethren of Erie Annual Conference: The annual Anti-secret Convention, it is expected, will be held sometime during the last week of February, 1894, in the First United Presbyterian church of Philadelphia. At our last session two delegates were appointed to represent us there, and it is right that we should help bear their expenses. Will you not send such amounts as you feel right to N. R. Luce, Union City, Erie Co., Pa., and T. S. Bennett, Eldra, McKean Co., Pa., the delegates? I also suggest that should either or neither of them be able to go, that the amounts they receive be paid to the treasurer of the convention; or if they receive more than enough to cover expenses the balance be paid to the treasurer of the convention. Trusting all our Pennsylvania brethren feel interested in the success of this convention, we would respectfully urge all, as far as possible, to attend, or to persuade some one to and help defray his expenses.

J. C. YOUNG,
Pastor of U. B. Church, Custer City, Pa.

At the last annual conference to which Bro. Young belongs, held at Custer City, Pa., the following declaration was adopted:

"The Church of Christ is still antagonized by secret societies, one arm of the kingdom of darkness. As a branch of that church we have, since our organization, been opposed to secret societies, one of the most insidious forms of darkness. As years pass by, we still see the baneful effects of organized secrecy on families, churches and communities. As the minister and laymen of the Erie Annual Conference of the United Brethren in Christ, having a zeal for God's cause and the love of souls, we declare ourselves unalterably attached to its principles and will, by God's grace, live to its teachings. We are favorable to the National Christian Association."

—Especial attention is directed to the advertisement, on another page, of the "Greek-English Interlinear New Testament." It supplies a want that many Bible students have long felt, as it helps greatly to illumine the Divine Word.

—A note from Rev. H. H. Hinman at Oberlin, O., assures us that his health was then improving, and that he expected to start on a journey to the South about the 20th inst. He has been a great sufferer from rheumatism, and hopes in a milder climate to find needed relief.

—There is a wealth of convincing testimony against the secret lodge system embodied in our New England Letter to-day, warm from the hearts of delegates to the recent Boston Convention. Their echoes will resound through the corridors of time to the latest ages.

—Prohibition has been carried in Ontario (Can.) by at least 10,000. The great whisky stronghold of Toronto, where the liquor men concentrated all their forces and their effort, goes for prohibition by 2,000 majority. The total vote of Prince Edward's Island on the Prohibition plebiscite, Dec. 13, was 14,006, of which 10,616 were for prohibition. This is cheering intelligence, and a good example for the United States.

—Miss Flagg's clever address—"Woman and Masonry"—delivered before the recent New England convention, is a prominent feature of to-day's *Cynosure*. It turns a powerful search-light upon the lodge in its social aspect, and reveals its absurdity and uncleanness, as observed by a refined and Christian woman.

—One of the oldest journalists in Chicago, and a profound student of men and events, last week wrote: "The situation of the religious and civil world of to-day presents a striking similarity to the condition of civilization at the birth of the Saviour of mankind. . . . . The tendency to external aims and methods, in both church and state, is so marked that the verbal inspiration of the Word of God is denied; instead we have a religion of so-called humanity, in which the ego of man, whether of the individual or the mob, is enthroned on the seat of Deity; a political life in which the infernal spirit of mobocracy is sapping the very foundations of all spiritual and moral effort and life, because it is destructive of all true order; a commercial life in which the demon of self reigns supreme; a social life in which, among other signs of death, adultery in all its forms is becoming more and more rife, the law actually putting a premium upon it." There is "more truth than poetry" in this view of the situation. There never was a time when the followers of the Lamb had greater occasion to watch and pray without ceasing than in these last days of this dispensation.

—In Bishop A. Cleveland Coxe's last letter to Mgr. Satolli, he warns him that American Catholics do not require the interference or dictation of foreigners and Jesuitical teachers. Certainly American Protestants do not, and will govern themselves accordingly. Bishop Coxe quotes from the late Orestes Brownson, the intelligent champion of the papacy, who, while laboring devotedly in its behalf, "stopped at Jesuitism, and ever laid down the law as to the Constitution in in its bearings upon foreign influence." "Our missions," said Brownson, "are to the foreign colony of Roman Catholics settled here. No doubt a few converts are made, but they number, all told, not a tithe of the perversions" (conversions to Protestantism) "that take place. Besides, ... the majority of these converts join the foreign colony, and become far more assimilated to the foreign colony than Catholic foreigners settled here do to the American people settled here; so that our Catholic progress consists not in Catholicising but in foreignizing the country." Farther on the Bishop writes: "You and Mr. Sheehan, and the faction that now raises a foreign flag on public buildings in the great city of New York, have resolved on 'foreignizing the country.' That is now the national concern. Shall it be decided now, or shall it go on until it breeds a social war; till this nation becomes like Mexico, and perishes in a perpetual fight of factions." The Bishop's candor is admirable.

REFORM NEWS (*Continued from 5th page.*)

and other like societies. These should know what our paper contains. Will not friends on whose hearts the Lord impresses it, send money to Secretary and Treasurer W. I. Phillips, 221 West Madison St., Chicago, Ill., that may be used in placing the *Cynosure* in these hands. Twenty dollars or more could be wisely expended in this way. Friends in Pittsburgh and vicinity, some of you who may not get to the convention, can help in this way. I remember how generously you helped in holding the Allegheny convention, and expect you will respond now. Six dollars and a half for the general expense of this gathering has been handed me by friends during the past week.

Brethren Collins and I. Gable, of York Co., gave me much help when at their homes. God bless them. I would like to write of my work there, but space will not permit.

I am billed to lecture to-night in the Emmaus Mennonite church. I plan to visit my friend, the Coopersburg *Sentinel* editor, and speak again in his town later. Next week I hope to report progress from Philadelphia. Yours for victory,

W. B. STODDARD.

THE HOME.

GREATLY BLESSED.

The man who feareth thee, O Lord,
Is blessed day and night;
And in the precepts of thy Word
He taketh great delight.
Mighty on earth shall be his seed;
The upright race is blest indeed.

Riches and wealth from thine own hand
Within his house appear;
His righteousness doth steadfast stand,
Unchanged from year to year.
Unto the upright in thy sight,
In darkest hours ariseth light.

Kind and compassionate is he,
A righteous, faithful friend;
'Tis well with him who graciously
Doth deal and freely lend.
His justice sought by none in vain,
Shall his own righteous cause maintain.

Unmoved he stands, whate'er betide;
And when this life is passed,
Long shall his memory abide,
A blessing to the last.
Of evil tidings ne'er afraid,
His trustful heart on thee is stayed.

He hath dispersed with liberal hand,
And given to the poor;
His righteousness doth steadfast stand,
And ever shall endure.
Highly exalted, Lord, shall be
The blessed man who feareth thee.

—*Edward A. Collier, in N. Y. Observer.*

"PAY JOHN WILLIAMS."

At a prayer-meeting "down East," a man noted for his failures to meet business obligations arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and said again: "What shall I do to be saved?" Again with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Saviour, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit. "Go and pay John Williams."—*Mid-Continent.*

THE PINE TREE SHILLINGS.

Captain John Hull was the mint-master of Massachusetts, and coined all the money that was made there. This was a new line of business, for, in the earlier days of the colony, the current coinage consisted of gold and silver money of England, Portugal and Spain. These coins being scarce, the people were often forced to barter their commodities instead of selling them.

For instance, if a man wanted to buy a coat, he perhaps exchanged a bear-skin for it. If he wished for a barrel of molasses, he might purchase it with a pile of pine boards. Musket bullets were used instead of farthings. The Indians had a sort of money called wampun, which was made of clam-shells; and this strange sort of specie was likewise taken in payment of debts by the English settlers. Bank-bills had never been heard of. There was not money enough of any kind, in many parts of the country, to pay the salaries of the ministers so that they sometimes had to take quintals of fish, bushels of corn, or cords of wood, instead of silver or gold.

As the people grew more numerous, and their trade with one another increased, the want of current money was still more sensibly felt. To supply the demand, the general court passed a law for establishing a coinage of shillings, sixpences and threepences. Captain John Hull was appointed to manufacture this money, and was to have about one shilling out of every twenty to pay for the trouble of making them.

Hereupon all the old silver in the colony was handed over to Captain John Hull. The battered silver cans and tankards, I suppose, and silver buckles, and broken spoons, and silver buttons of worn-out coats, and silver hilts of swords that had figured at court, all such curious old articles were doubtless thrown into the melting-pot together. But by for the greater part of the silver consisted of bullion from the mines of South America, which the English buccaneers (who were little better than pirates) had taken from the Spaniards and brought to Massachusetts.

All this old and new silver being melted down and coined, the result was an immense amount of splendid shillings, sixpences and threepences. Each had the date, 1652, on the one side, and the figure of a pine tree on the other. Hence, they were called pine-tree shillings. And for every twenty shillings that he coined, you will remember, Captain John Hull was entitled to put one shilling into his own pocket.

The magistrates soon began to suspect that the mint-master would have the best of the bargain. They offered him a large sum of money if he would but give up that twentieth shilling which he was continually dropping into his pocket. But Captain Hull declared himself perfectly satisfied with the shilling. And well he might be; for so diligently did he labor that, in a few years, his money-bags and his strong box were overflowing with pine-tree shillings. This was probably the case when he came into possession of grandfather's chair; and, as he had worked so hard at the mint, it was certainly proper that he should have a comfortable chair to rest himself in.

When the mint-master had grown very rich, a young man, Samuel Sewall by name, came a courting to his only daughter. His daughter—whose name I do not know, but we will call her Betsey—was a fine, hearty damsel, by no means so slender as some young ladies of our own days. On the contrary, having always fed heartily on pumpkin pies, doughnuts, Indian puddings, and other Puritan dainties, she was as round and plump as a pudding herself. With this round, rosy Miss Betsey did Samuel Sewall fall in love. As he was a young man of good character, industrious in business, and a member of the church, the mint-master very readily gave his consent.

"— you may take her," said he in his rough way, "and you'll find her a heavy burden enough!"

On the wedding day, we may suppose that honest John Hull dressed himself in a plum-colored coat, all the buttons of which were made of pine-tree shillings. The buttons of his waistcoat were sixpences; and the knees of his small clothes were buttoned with silver threepences. Thus attired he sat with great dignity in grandfather's chair; and, being a portly old gentleman, he completely filled it from elbow to elbow. On the opposite side of the room, between her bridesmaids, sat Miss Betsey. She was blushing with all her might, and looked like a full-blown pæony, or a great red apple.

There, too, was the bridegroom, dressed in a fine purple coat and gold waistcoat, with as much other finery as the Puritan laws and customs would allow him to put on. His hair was cropped close to his head, because Governor Endicott had forbidden any man to wear it below the ears. But he was a very personable young man; and so thought the bridesmaids and Miss Betsey herself.

The mint-master also was pleased with his new son-in-law; especially as he courted Miss Betsey out of pure love, and had said nothing at all about her portion. So, when the marriage ceremony was over, Captain Hull whispered a word to two of his men-servants, who immediately went out, and soon returned, lugging a large pair of scales. They were such a pair as wholesale merchants use for weighing bulky commodities; and quite a bulky commodity was now to be weighed in them.

"Daughter Betsey," said the mint-master, "get into one side of these scales."

Miss Betsey—or Mrs. Sewall, as we must now call her—did as she was bid, like a dutiful child, without any question of the why and wherefore. But what her father could mean, unless to make her husband pay for her by the pound (in which case she would have been a dear bargain), she had not the least idea.

"And now," said honest John Hull to the servants, "bring that box hither."

The box to which the mint-master pointed was a huge, square, iron-bound oaken chest; it was big enough, my children, for all four of you to play hide-and-seek in. The servants lugged with might and main, but could not lift this enormous receptacle, and were finally obliged to drag it across the floor. Captain Hull then took a key from his girdle, unlocked the chest, and lifted its ponderous lid. Behold! it was full to the brim of bright pine-tree shillings, fresh from the mint; and Samuel Sewall began to think that his father-in-law had got possession of all the money in the Massachusetts treasury. But it was only the mint-master's honest share of the coinage.

Then the servants, at Captain Hull's command, heaped double handfuls of shillings into one side of the scales, while Betsey remained in the other. Jingle, jingle, went the shillings, as handful after handful was thrown in till, plump, and ponderous as she was, they fairly weighed the young lady from the floor.

"There, son Sewall!" cried the honest mint-master, resuming his seat in grandfather's chair, "take these shillings for my daughter's portion. Use her kindly and thank heaven for her. It is not every wife that is worth her weight in silver!"—*The Ensign.*

AN OBJECT LESSON.

The young people of a certain church in the West had a chance not long since to give an object lesson, and did it well. One of their number who had been long absent from home, soon after her return made an entertainment for her friends; delightful music was to be expected, and some other enjoyments of a special character. The invitations were sent out for Friday evening; to the lady's disappointment, one, and another and another, of those whom she specially wanted politely declined the invitation; they were sorry not to be with her; under other circumstances nothing would give them greater pleasure, but for that evening they had a previous engagement. On being pressed as to what it was, they explained that it was the evening for the regular young people's prayer-meeting. Their friend was so astonished at this reply that she took some trouble to learn whether the young ladies had known of one another's intentions in declining her invitation, and found that each had acted without knowing what the other meant to do. Don't you think that she must have decided that in the minds of some people the prayer meeting was an important place, and the engagement to attend it was not to be lightly broken?—*Pansy.*

THE POWER OF SINCERITY.

Earnest words should tell. Here are such from the *Armory.* Let students in the seminary read them and think. Let licentiates read and think. Let all missionaries and pastors read and think and pray.

It is related that when Joseph Hume, the infidel, was taxed with inconsistency on going to listen to John Brown, the godly Scotch minister of Haddington, he replied:

"I don't believe all he says, but he does, and once a week I like to hear a man who believes what he says. Why, whatever I think, the man preaches as though he thought the Lord Jesus Christ were at his elbow."

There is a story of a couple of gentlemen who stopped at an out-door meeting in Scotland, and listened, while some one delivered an elegant and polished address.

"What do you think of that?" said one of them to his fellow.

"I think the man does not believe a word he says," was the reply.

After the first speaker had concluded, John Brown of Haddington rose to preach, and poured out "the rivers of living water" which was welling within his own soul.

"And what do you think of *that* man?" said the traveler to his companion.

"Think," said he, "I don't know what to think. It seems as if he thought Jesus Christ was standing by his side, and every little while he was saying, 'Now, Lord, what shall I say next?'"

The empty-headed, gabbling world needs now

to hear the voice of men who believe that *Jesus Christ stands just behind them;* who believe his word, "Lo, I am with you always, even to the end of the world!" who are willing to speak as servants and messengers of God, as men who know the blessing and the power of their Master, and who speak the things they do know, and testify the things which they have seen.

Men grow weary of empty talk from empty men, and they long for men who are full, not of learning, or pride, or self-conceit, but who are "filled with all the fullness of God." The words of such men carry conviction to honest hearts, and men feel and know that they believe what they say, and that they must have some grounds for their belief. Let Christian men stand fast in the strength of the Lord, and speak the words which he has given them, in the honesty of upright souls, and their testimony shall be blessed to others, and much people shall be added to the Lord.—*Our Banner.*

ILL WORDS FLY FAR.

A minister, who lived more than three hundred years ago, was anxious to show a lady in his congregation the evil of slandering others. So he asked her to do a very strange thing—to go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The lady did as she was directed, and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said the minister, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my daughter," the minister replied, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back, now, if you can. Go, sin no more."—*Selected.*

THE SONG OF SALVATION.

Harry and Susie sat frowning over their Bible lesson. The Golden Text was: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

"Golden texts are so hard to learn; I don't see the use," said Harry.

"And I'm just a little girl in the primer, too," said Susie, in a grieved tone.

"Come here, dears," said grandma. "Let me tell you how that text was turned to gold for me long ago."

"What do you mean by turned to gold, grandma?" asked Susie.

"Became very precious like gold. Long, long ago—"

"When you were a little girl?" asked Harry.

"Yes. I used to sit on my mother's foot-stool and learn a text every Sabbath afternoon. One day I had this very text, and I learned the words so well that they kept saying themselves over in my mind the next day at school, though I did not think much about their meaning.

"My way home lay through the woods. Perhaps you would call it lonely, but I always found plenty to look at and think about. Indeed, I was so busy that day that I did not see that the sky was growing dark.

"Suddenly there was a roaring sound that made me think of all the lion stories I had ever read. But in a minute I knew that a great wind storm was roaring in the trees, and that I must fly to a safe place.

"Near me was a great rock where I had often played house. I ran under this, and the next minute a great tree blew down across the door of my rock house and shut me in."

"Oh, you poor grandma! Did you get out?" asked Susie, stroking grandma's cheek.

"Yes, dear, but not until I had been shut up a good many hours. But it was in those hours that my text turned to gold. While I sat, pale and trembling, listening to the storm, a voice in my heart said: 'Trust ye in the Lord forever.'

"And when I thought about the heavy tree, and wondered who was strong enough to move it away, the same voice said: 'For in the Lord Jehovah is everlasting strength.'

"You may be sure that I kneeled down and prayed to the Lord Jehovah to help his poor little frightened child.

"It was quite dark and the storm was over when I heard my father calling me, and soon strong men had cut away the tree and I was free."

"But it was God that took care of you, wasn't it, grandma?" asked Harry.—*Sunbeam.*

THE BELIEVER'S STANDING.

I stand: but not as once I did,
Beneath my load of guilt;
The blessed Jesus bore it all—
For me his blood was spilt.
Oh! bless the Lord! Exalt his name!
He gave himself for me;
He died upon Mount Calvary's cross,
To set poor sinners free.

I stand: but not on Calvary's Mount,
With arms around the cross;
I have been there, and left behind
Earth's pleasures, joys and dross.
Oh! bless the Lord! I do believe
That Jesus died for sin;
That on the cross he shed his blood,
To make poor sinners clean.

I stand: but not beside the grave
Where once my Lord did lie;
The cross and grave are left behind,
And Christ is gone on high.
Oh! bless the Lord! he buried sin!
He left it in the grave;
And he has proved himself the strong,
Who died, and rose to save.

I stand: e'en now where he appears,
In union with my Lord,
In him I'm saved. O wondrous thought!
I read it in his Word.
Oh! bless the Lord! with him I'm one;
In him we are complete;
We live by faith! but soon in sight,
Our coming Christ we'll greet.

—*Geo. C. Needham.*

TEMPERANCE.

SAFETY ONLY IN TOTAL ABSTINENCE.

That alcohol habitually used will occasion physical disease there is abundant evidence. Alcohol is in itself a poison, and as it is shown thus to affect and inflame the delicate linings of the stomach, so also does it affect injuriously the brain and other portions of the human body. Latterly, the subject of the medical treatment of inebriety has claimed much attention in this country and abroad. Various specifics have been much advertised, and many victims of inebriety have turned to them with more or less of hope and confidence for relief and restoration. Many doubtless have realized benefit, temporarily at least, from many of these cures, but many also have been disappointed, and have again surrendered to the domination of strong drink. That there are antidotes of value to at least modify and alleviate the consequences of alcohol poisoning we have no doubt, but it is beyond the province of drug medication of any kind to reach the seat of the difficulty, the abnormal appetite. It is quite impossible, also, for any treatment to effect a complete and permanent cure excepting on the basis of absolute total abstinence from the use of alcoholic beverages. Any indulgence therein is well-nigh certain to lead rapidly backward again to inebriety, even when temporary relief has been realized.

There is, however, we are fully assured, a possibly way of escape for all from the toils of the drink bondage. It is by turning confidently and reverently to the all-powerful and Divine arm for strength and support. That is a resource which is absolutely to be depended upon. It is within the reach of all; but to be made available there must be a complete and genuine surrender of the individual to the Divine will. Superficial conversion will not avail. There died recently, in a Philadelphia hospital, at the end of a prolonged debauch, a man of brilliant intellect, of fine capacity, who not very long ago was a popular pastor in one of the churches of this city. He became addicted to drink, surrendered himself to its dominion, was the object of much solicitude on the part of many friends, was induced to try the gold cure and other specifics, but nothing availed with him, and he finally died the shocking death of a drunkard. Brilliant and eloquent pastor that he was a season, he fell away from the Divine standard, and when the power of the Gospel no longer held sway with him, he became as the vessel at sea in the furious storm, without pilot or rudder. Absolute wreck and ruin followed as a natural sequence. This spiritual remedy, the only one possible and reliable for the inebriate, itself can be made available only upon the basis of complete and absolute trust and self-surrender. To the end it calls for the utmost watchfulness and care. To those who may think themselves cured and rescued, the admonition is continual: "Let him that thinketh he standeth take heed lest he fall." Let it also be remembered that prevention is easier than cure. Would that all who are the unhappy victims of the drink habit might have stopped before they began! Abstinence is both preventive and curative.—*National Temperance Advocate.*

DEATH IN THE CIDER BARREL.

If there is any one drink more deceptive than another it is cider, and if there is any one delusion about drinking weaker than another, it is that a man who drinks cider is in no danger of being a drunkard.

The fact is, that a persistent cider-drinker is the meanest kind of a drunkard. He is not one of the kind who get jolly drunk and are put under the kitchen table out of the way, or one of the kind who on the way home from the village gets as far as the gate of the house and lies outside of the gate all night in company with toads and beetles. But a cider-drinker is cross and mean. He scolds his wife; he makes himself disagreeable round the house to everybody. He talks about being bilious and dyspeptic, when in fact if he would stop his cider he would be all right. And this is one of the delusions that especially trouble men in country towns.

They scoff at the idea of drinking whisky and speak in contempt of the average tipplers, while they themselves will guzzle cider by the quart and knock out their stomachs and digestive organs much faster than would be done by plain whisky or rum.

In the time of year when the cider barrels are being filled, small boys suck the juice through the straw; young men drink it in bulk; but the old cider-drinker is not caught with this new, fresh juice; he goes down cellar to last year's barrel, if perchance there may be any left, and drinks cider a year old, which is as damaging to the man as plain whisky.

Now, these remarks will be challenged. We shall be told that cider is necessary to correct the bile; that it is necessary as a spring medicine. In fact, the same arguments are used for the cider drinker that an old rum soaker uses. It is good to keep out the cold in winter, and good to keep out the heat in summer. Anything for a drink.

It is, therefore, no sentiment merely that leads our temperance workers, and especially women, to insist that young people shall not drink cider. It is but a step from sucking sweet cider through a straw, to drinking old cider out of a spigot, and that is a short step. And the haggard, lean, sunken-eyed man, prematurely gray, cross and generally out of order, is the quick resultant from the young man's oat-straw imbibing.

As a matter of fact, a medical man, if he is honest, will say that among the various articles which men use for a beverage, hard cider is the most destructive. It destroys the mucous membrane in the stomach; it eats out the digestive organs, and has a most peculiar effect upon the brain.

A person connected with a well-known cure made this observation recently, that in his experience of over two years, looking at all classes of drinkers who came for treatment, it was found fully as hard, if not harder, to restore an old cider toper than to care for almost any other diseased man; there was so little to build upon. And the process of recovery was so slow that the insidious effects of cider were not apparent until in many cases it was found to be too late for a recovery.

Now then, young men, look at this fact. Let cider alone. There is as much of the devil in a cider barrel as there is in whisky. It is far more polite and respectable, perhaps, to drink cider, but there is death in the cup in the one case as there is in the other.

Very few men will stop with a cider drink. The idea of something running down the throat gains

in power as the practice continues. And it is the honest confession of many a man who is to-day a confirmed toper, that his earliest lessons in intemperance began at the cider-mill, or at the spigot of the cider barrel.—*Banner of Gold.*

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON IV.—First Quarter, 1894.—January 28.

SUBJECT.—God's Covenant with Noah.—Genesis 9: 8-17.

GOLDEN TEXT.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9: 13.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Gen. 9: 8-17. T.—Gen. 6: 1-22. W.—Gen. 7: 1-24. T.—Gen. 8: 1-22. F.—Deut. 8: 1-14. S.—Ps. 106: 32-48. S.—Matt. 16: 1-4.

COMMENTS BY E. E. FLAGG.

1. *God's covenant with Noah.*—vs. 8–11. Noah and his family being now the only representatives of the human race, God makes a special covenant with them. It is noticeable that this covenant extends to "every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth." Surely God hath a "care for oxen." "His tender mercies are over *all* his works." "Behold I establish—firmly fix, make sure—"my covenant," not only with Noah but with all his descendants. God's covenants are with children's children, to the remotest generations of those who love and obey him. After such a terrible experience, our race would have been in constant and very natural terror lest it might happen again, had God not given this gracious promise that he would never again destroy the earth with a flood. The traditions of the Deluge are many and various. The fullest in detail, and one most nearly like the Bible record, is preserved on tablets recovered from the ruins of Nineveh. It minutely records the building of the ark by Khasisatra, and the preservation in it of himself, his family and servants. While it has a wonderful similarity in many respects to the account in Genesis, it lacks the simplicity and directness of the Scriptural narrative. The Greeks have a similar legend. Africa alone, according to M. Lenormant, has no tradition of the flood. Another French writer tells us that in the beginning of the seventeenth century a ship was built by a Dutch carpenter, of the same proportions as Noah's ark, only smaller. When launched, it was found to be able to carry a third more freight than other vessels of the same measurement, required no more hands to manage it, and sailed much faster. Thus the Bible has always justified itself against the sneer of the skeptic.

2. *The bow in the cloud.*—vs. 12–17. "This is the token of the covenant." Transactions of importance between men are sealed by some outward sign, whereby all may know that the documents are true and authentic. So, as a seal to the covenant he was now making with Noah, God adopts the use of an already familiar sight—the rainbow. It should be "for perpetual generations." Should the human race continue to exist on the earth for countless millenniums, it would still be "the bow of promise" and speak the same language of peace and comfort that it spoke to Noah and his family on the plains of Armenia. The rainbow has many beautiful lessons aside from its original significance. Says Matthew Henry: "The thicker the cloud, the brighter the bow in the cloud. Thus, as threatening afflictions abound, encouraging consolations much more abound." "It shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud." God is now afflicting the world with many and sore judgments. His hand is heavy on our own nation in wide-spread suffering and destitution, and the multitudes of the unemployed who have to appeal to public charity for help. While these judgments must necessarily involve the innocent and the guilty alike, there is a vast difference in the way the Christian views them, and the standpoint of the man of the world who puts his trust in the arm of flesh. In Rev. 16: 9, when the fourth angel pours out his vial on the sun and it scorches men with great heat, they only blaspheme the more, and repent not to give him glory. This is the effect on the great mass of the worldly and unbelieving, who do not recognize God's hand in their afflictions; but they who belong to him and have made his eternal arm their trust, though they may suffer just as much, or even more, endure patiently, for they see the rainbow in the cloud. "And the bow shall be in the cloud, and I will look upon it." John, in his vision of the throne of God, sees it encircled by a rainbow—the sign and emblem of that peace which comes through the reconciling blood of Jesus. "And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant." The bow of promise always shines above the throne, so that we may have courage to present our petition in spite of all our sins and unworthiness. It is "an everlasting covenant." It cannot be disannulled. "Between me and all flesh." This was no secret symbol between God and Noah. It was blazoned on the clouds where all could see it, and the knowledge of it handed down from generation to generation. It is so with God's covenant of grace. Christ's last commission to his disciples was "to go into all the world and preach the Gospel to every creature." The very sign of the rainbow, in its openness and universality, emphasizes the vast difference between the dark and secret false worships and that of the true Jehovah.

LITERATURE.

ARE THERE CORRUPTIONS IN THE NEW TESTAMENT? A Condensed Statement of the Facts Regarding the Preservation and Transmission of the New Testament Writings. By H. L. Hastings. One vol. pp. 96, paper. Price 15 cents. Boston: H. L. Hastings, publisher.

The Masons tell us that Freemasonry alone has preserved the Word of God to this generation. It is one of the vilest falsehoods that this Christless institution has ever uttered. If we read authentic history, of which there is abundance, we shall find that God, not needing the services of Freemasonry, provided his own accredited agents with grace and methods to transmit the Bible to us through all the passing ages,—and in its purity.

The Church of Rome, with more of arrogance than Christian meekness, dares to tell us that only through *her* the Almighty has preserved his Word in its purity, in all ages, as his specially chosen church. But the same unbroken chain of Christian testimony that assures us of the preservation of his Word intact by his own agencies and power, guarantees to us the purity of the Protestant versions.

It is easy to prate of corruptions in the Old and New Testaments; but the time has gone by when these slanders were irrefutable because of man's ignorance. The increase of knowledge, foretold of the last days, though it has brought forth many and vile inventions of sordid men, has also confirmed the truth and excellence of the Holy Scriptures. The watchmen on the walls of Zion have been vigilant in honoring God by honoring his Word, and teaching unwary and corrupt men that *the Bible is true.*

That errors have crept into the various versions of the New Testament through the weakness and prejudices of its transcribers, those familiar with it have had to acknowledge; but while the fault was human, the Spirit of God has moved upon the minds of competent men, pointed out the errors of diction, and authorized their correction, until we have a great abundance of the strongest evidence that the Word of God is no longer a sealed or mistaken book.

Mr. Hastings' little treatise belongs to this class of evidence. It traces the history of the New Testament, with its vicissitudes and dangers, from the apostles of the first century to the present time. It shows us where the errors originated, in some instances; but, better than all else, it confirms the truth of the original work and the corrections of its errors, and shows us that it is, pure and simple, "the power of unto salsalvation to all who believe." It cannot be too widely circulated or too carefully read and heeded.

A PRACTICAL COMMENTARY ON THE INTERNATIONAL (SUNDAY-SCHOOL) LESSONS FOR 1894. The Light and Life Series. A Comprehensive and Practical Commentary with Illustrations, Blackboard Exercises, Questions, Maps and Class Registers. By Rev. C. H. Rawson, A. M., Mrs. E. L. Hogg, and Rev. A. W. Parry, A. B. One vol. 4to. pp. 238. Price, in cloth, 50 cents; in strong manilla paper, 35 cents. Chicago: Published by T. B. Arnold, 106 Franklin street.

The classification of each of these fifty-two Lessons is excellent. Beginning with a brief introduction, it presents a review of the previous lesson, the home readings for the week, the text of the authorized version, with suggestions from the revised version, the golden text, the topic, and central truth, the time and place of the events recorded, an analysis of the lesson, a comprehensive commentary upon it, with problematic questions to impress the mind of the scholars, and special teachings, illustrations, reflections, and the aid of explanatory lectures. The choicest of Biblical literature has been drawn upon for material to make it one of the very best lesson expositors extant, and in this respect its compilers have achieved flattering success. Its cheapness and its merits entitle it to a general acceptance by Sunday-school workers.

CURRENT PERIODICALS.

Astronomy and Astro-Physics is a finely-executed magazine of 80 royal 8vo. pages, published at Carleton College, Northfield, Minn., in the interest of astronomical science. The editors are Wm. W. Payne and George E. Hale, with a corps of able associates and contributors. The contents of the January issue embrace Telescope Mountings and Domes, by Wm. H. Pickering; The National Argentine Observatory, by John M. Thome; Proper Motions of Double Stars, by S. W. Burnham; The Photographic Chart of the Heavens (including 2,000,000 stars), by the editors; Astronomical Publications, by Wm. W. Payne; The Polar Radiation from the Sun, by Frank H. Bigelow; A New Star in Norma, by Edw. C. Pickering; Recent Progress in Balometer Work at the Smithsonian Astro-Physical Observatory; A New Star in Auriga, by H. C. Vogel; Astro-Physical Notes; Phenomena During 1894; Current Celestial Phenomena, and News and Notes. Those who are interested in astronomy and its progress, will find this magazine sufficiently abreast with the times to insure its trustworthiness and advancement in this glorious science. Published ten times a year. Price, $4.00.

No magazine in America more regularly or better maintains its standard of excellence than the *Cosmopolitan.* The January issue is replete with interest and positive literary and artistic value. A hitherto unpublished poem by John G. Whittier, and The Wedding at Capri (Sicily), by Paul Heyse, are special features of this number. Other papers, freely and finely illustrated, are as follows: A Bit of Altruria in New York, by W. D. Howells; The Revival of the Pantomime, by T. C. Crawford; Quaint Customs of an Island Capital (Palermo in Sicily), by W. W. Cady-Scott; Long Distance Riding, by Capt. Chas. King; Whittier Desultoria, by Charlotte F. Bates; Our Lady of the James (Pocahontas), by Marion Harland; The Young Man in Business, by Edw. W. Bok; Peckinpaw's Pills, by Frank Crane; God's Will and Human Happiness, by St. George Mivart; Miss Royston's Gloves, by Richard H. Savage; Humor, English and American, by Agnes Replier; In the World of Art and Letters (Reviews), by the editor, and the Progress of Science, a department full of intellectual attraction. We send the *Cynosure* and *Cosmopolitan* to one address, one year, for $2.50.

Our Day, beginning with 1894, will be issued as a bimonthly, with six numbers annually, at one dollar a year. The character, ownership and general conduct of the periodical will remain unchanged. A photogravure of some leader of current reform, a Boston Monday Lecture by Joseph Cook, with a prelude on a vital topic, and a Boston Hymn, will appear in each issue. Mr. Cook has urgent invitations from Sydney, Melbourne, Adelaide and Auckland to visit Australia as a lecturer. He will probably accede to this request as soon as the commercial panic in Australia has passed by. But he expects to give this winter his Boston Monday Lectures for their nineteenth year. *Our Day* has achieved an excellent reputation among students, teachers, preachers, public men and reformers, the special classes to which it has from the first addressed itself. It has championed, and will continue to defend with courage and decision, but always without bitter partisanship or offensive personalities, the whole circle of important reforms. It is honorably quoted at home and abroad. The change in price, it is hoped, will greatly widen its circulation.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The stated meeting of the board of managers was held at the Bible House on Thursday, January 4th, 1894, the Hon. Enoch L. Fancher, LL.D., president, in the chair. The religious services were conducted by Secretary McLean. On recommendation of the committee on distribution, grants of Bibles, Testaments and portions were made to the value of about $2,188, including consignments of the Spanish Scriptures to the Society's Mexico and Cuba agencies and grants of the Benga Scriptures to the Presbyterian board for its work in West Africa, and of the Scriptures in the Arabic and English languages to a correspondent in Liberia. The issues from the Bible House in December were 104,210 volumes; issues since April 1st, 1893, 802,607 volumes.

EVANGELICAL.

—Chicago Avenue, generally known as Moody's church, has called the Rev. G. H. C. McGregor, now pastor of the Free church, Aberdeen, Scotland. He came to Chicago last May, and spent two weeks in evangelistic work, leaving an impression that resulted in this call.

—One of Dr. McGlynn's old assistants in St. Stephen's church, New York, Rev. Mr. Bechger, has renounced the Roman Catholic church and embraced Protestantism. On Thanksgiving day he came from Europe to America bound on a mission of evangelization among Catholics.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 65 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Knights of the Orient. The complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees. Pocket size, full Roan, flap, $2.50.

The Mystic Shrine Illustrated. An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons. 15 cts. each.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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The first edition of this book has "gone like hot cakes," and a second edition with more of the same sort has been loudly called for and is now ready for delivery. The press, the pulpit, the educator, the reformer, the masses, have bidden it welcome and Godspeed. We quote a few good words from sundry sources: EARNEST CHRISTIAN: "Publish the book for the good it will do."

Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' said 'How d'ye?' Now go on wid dat prayer.'"

Inter Ocean: 'A Splendid Book. Seven Years among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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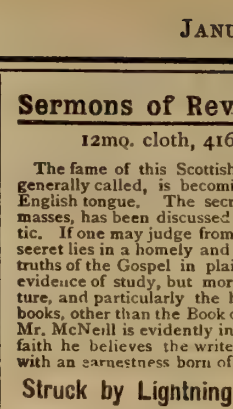

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FARM NOTES.

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Delaware county, Iowa, has forty-one creameries. There are 790 in the State.

Warmth and cleanliness are two great factors in successful wintering of stock.

The principal cause for continued demand for Southdown sheep is that farmers desiring only a small flock are now looking to the mutton instead of the wool-producing qualities.

According to the figures furnished by the different railway station agents in Iowa there were 62,558,867 pounds of butter billed out of the State in the year ending September 30, 1893.

Probably the heaviest sheep at the World's Columbian Exposition was the three-year-old Oxford ram, Keepsake, which weighed 436 pounds. The heaviest yearling ram was probably the Oxford, Heythrope Prince 2nd, belonging to Geo. McKerrow, Sussex, Wisconsin. It weighed 350 pounds.

Did you ever figure how much more it costs to keep a stable or pen clean than it does to let it be so filthy as to make the animal uncomfortable and liable to disease all winter, and then clean the quarters out in the spring? If you have not, our advice is to do the cleaning out every day until you have "worked out the sum."

The sheep interests now need the most careful attention, and breeders and woolgrowers cannot do better than consult with one another. The meetings of the several State associations afford good opportunities for consultation, and this interest will be greatly benefited by a large attendance and full discussions at these conventions.

At the meeting of the New York State sheep-breeders, at Rochester, President S. B. Lusk said that looking at the subject in any way he might, he saw nothing but the certainty of free wool. He said the American Merino is the only sheep that has withstood all importations in this country, and he counseled the careful breeding of that variety, even though it be done at a loss for a time, for it would pay in the end. The American Merino clothes the world, and the world must be clothed in the future as in the past.—*Farm, Field and Fireside.*

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NEWS OF THE WEEK.

CHICAGO.

Postmaster Hesing threatens to move his office from the government building unless needed repairs are at once made.

Executive committee of the Illinois W. C. T. U. has decided to remove the State headquarters from Chicago to Bloomington.

Director General Davis is displeased with the design adopted by John B. Thatcher for World's Fair medals, and will urge a change.

Exposition directors have decided to have a history of the Fair written from the standpoint of Chicagoans.

Bleached bones of twenty-eight Chinese, packed in a tin box hermetically sealed, were shipped to the flowery kingdom.

Shut in with smallpox patients and refused food, 100 men quarantined in the Ironsides Hotel threatened to break out.

An alleged investment company, selling lots in "Streeter's Lake Shore drive addition," was refused registry by the recorder.

Representative business and professional interests are responding liberally to the call for aid for the unemployed.

George H. Painter, condemned to die for Alice Martin's murder, was again respited by Governor Altgeld, this time till Jan. 26.

In affirming a judgment against the Lake Shore, Judge Gary held that the railways should make crossings safe.

Editor Stead will publish the names of men, women and religious institutions leasing property for immoral purposes.

Ossian Guthrie says work on the drainage canal is in such shape that it can be completed in three years.

At the banks money is plentiful and about at borrowers' rates where the collateral is first-class.

New bailiffs were put in charge of the Coughlin jury. Detective Flynn testified to finding Cronin's knives on Coughlin.

COUNTRY.

President Andrews, of Brown, has declined the chancelorhip of Chicago University.

Cashier Campbell has made good the loss of $15,600 suffered by the South Bend (Ind.) bank through his carelessness.

Springfield was selected as the permanent site of the Illinois State fair by the board of agriculture.

Armed with a red-hot poker, a New York virago cleared a police court of spectators and officers.

Lewis Redmire has been found guilty of embezzling $103,000 from the Gate City Bank at Atlanta, Ga., and was sentenced to six months' imprisonment.

Burglars raided Courtland, Ala. Every business place was broken into, wagons being used to carry off the plunder.

Rev. Daniel Cook Jacokes, M. A., S. T. D., died at Pontaic, Mich., of paralysis, in the 81st year of his age.

George W. Lyon, head of the Chicago music-house of Lyon, Potter & Co., died at Jacksonville, Fla. He was 69 years old.

Notwithstanding the protests of the students, Murray Briggs will be reappointed a trustee of the Indiana Normal School.

Many prominent politicians and officials of Brooklyn are in danger of indictment for connection with election frauds.

New York banks will advance no more gold for export until an understanding is reached with the Treasury.

Citizens of Deadwood, S. D., have formed a vigilance committee and will stop further interference with non-union miners.

Dun's Trade Review notes a distinct improvement in business, based on actual increase in the production of industries.

Treasury officials have estimated the gold production of the world at nearly $150,000,000 for the year 1893.

The Western immigrant pool is endangered by the competition of the Union Pacific and Canadian lines.

Net earnings of all Nebraska roads show a slight increase for 1893 as compared with the previous year.

Admission of Utah, Arizona, New Mexico and Oklahoma is favored by the Republican national executive committee.

Hawaii was debated in the Senate. Mr. Turpie denounced ex-Minister Stevens, and Mr. Davis the flag incident.

Secretary Carlisle will be compelled to issue bonds under the law of 1875 unless Congress enacts new legislation.

FOREIGN.

In Spain a bomb with lighted fuse was found on the staircase of the palace of Marquis de Olivas by the son-in-law of the Marquis, who crushed out the fire with his foot. There is no clew to the perpetrator of the outrage.

Late advices from Capetown confirm the report of the massacre of Captian Wilson's force of thirty-four men by the Matabeles, and give the details of the affair.

Another sharp engagement has taken place in the harbor of Rio Janeiro between the rebels on the warships and the land forts. The engagement was hot while it lasted, and the results rather in favor of the government land batteries.

Late news from Honolulu states that the provisional government made known its reply to Minister Willis Jan. 6. President Cleveland has made public the dispatches which passed between Mr. Willis and the government. Minister Thurston, who is at present in San Francisco, in an open letter to the public says that there is no prospect of any radical change in the existing order in Honolulu.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 8 to Jan. 13:

W J Connery, J A Chamberlain, W N Perrin, Miss M E Bonnet, J Shelby, L C Livesay, M Bridenbaugh, O Sholes, D L Amspoker, S Stutzman, Mrs. J. Kuns, Miss L H Rublee, B J Butler, W A Davis, W P. King, A O Howell, J F Icke, Elder A Freeman, Ira Green, Eld A McGrew, Rev A Krafft, R H Orr, C G Callison, Rev W Miller, W H Minton, Rev C J Bengston, R Wait, Rev J Brewer, Dr E C Guild, S Heaton, Mrs W H Shepherd, J A Reynolds, Rev J Excell, A H Dornbirer, A M Miller, Rev G W Wilfong, L M Samson, J A Millin, B Doolittle, W Witter, W B Guild, R Moore, F Childs, J Henderson, P F Thurber, J A Torrence, J Knowles, Mrs M E McKee, Ira Dilley, D M Gillespie, H L Woodard, S B McGrew, L A Cole, J Gourley, C M Parker, H F Buffham, T M Weeks, W W Wait, L B Lathrop, J W Collins, E A Washburn, J Palmer.

"Now is the winter of our discontent made glorious summer" by Ayer's Sarsaparilla. This wonderful medicine so invigorates the system and enriches the blood that cold weather becomes positively enjoyable. Arctic explorers would do well to make a note of this.

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Winter No. 2	60	@	62
Corn—No. 2	34	@	34⅝
Oats—No. 2	26¾	@	29¼
Rye—No. 2	45⅛	@	
Bran per ton	12 37½	@	
Hay—Timothy	9 00	@11	00
Butter, medium to best	16	@	24⅛
Cheese	06	@	12½
Beans	1 30	@ 1	60
Eggs	10	@	17
Seeds—Timothy (100 lbs)	3 80	3	90
Flax	1 35½	@ 1	36
Clover (100 lbs.)	9 00	10	25
Broom corn (per ton)	35 00	@75	00
Potatoes, (new, bu.)	40	@	60
Hides—Green to dry flint	03¾	@	05⅝
Lumber—Common		@15	50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 85	@ 5	65
Common to good	3 80	@ 4	60
Hogs	4 95	@ 5	40
Sheep	3 00	@ 3	35

NEW YORK.

Wheat No. 2	66¼	@	67⅜
Corn No 2	41⅝	@	42⅛
Oats	33¼	@	35
Rye	48	@	57
Eggs	14	@	21
Butter	15	@	25½
Wool	10	@	26

KANSAS CITY.

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Hogs	4 90	@ 5	25
Sheep	slow and weak		

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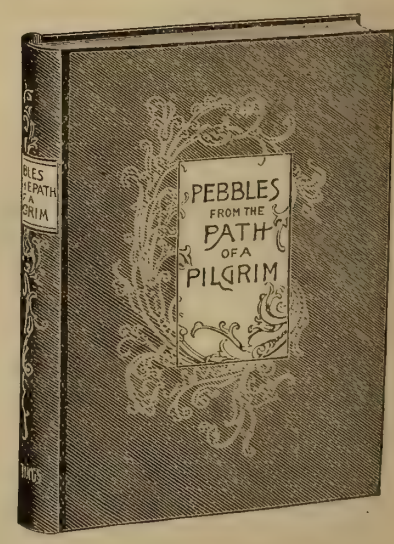
—BY—

MRS. H. L. HASTINGS.



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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PENNSYLVANIA ANNUAL ANTI-SECRECY MEETING.

To the Friends of the Cause of Anti-secrecy in Pennsylvania:—You are requested to assemble in the First United Presbyterian church, corner of Broad and Lombard streets, in the city of Philadelphia, on Monday and Tuesday, February 26 and 27, to hear reports and discuss matters that pertain to the Master's cause as they stand related to the National Christian Association and its work.

The opening session will be on Monday, February 26, at 7:30 P. M.

Rev. W. B. Stoddard, Field Secretary, will arrange and report program, with the advice of friends in Philadelphia.

Perils are imminent—the times auspicious. Let prayer be made for the presence and blessing of the Master of assemblies. Let there be a full rally of godly, praying people, male and female. Wise men will be glad to confer and know what "Israel ought to do" to turn back the tide of this flood which the dragon has sent out to destroy the church and the nation.

Reformers should be aroused!

Statesmen should be warned!

Victims should be saved from this all-desolating flood!

Let this convention inaugurate a new era of activity, zeal and success.

S. COLLINS, *Pres.*
J. S. T. MILLIGAN, *Cor. Sec'y.*
Beaver, Pa., Jan. 12, 1894.

From evidence in his possession, a correspondent intimates that in two States, and perhaps in more, an amazing proportion of the members of the bench and bar, and of the government officers, are Freemasons. He adds a suggestion, which we commend to all readers of the *Cynosure*, that they should endeavor to ascertain how far this condition of the supremacy of the secret fraternities prevails in their several States and report the result to this paper. It is a good idea.

In view of the fact that "college football fights have become practically prize fights between colleges, with all the gambling, betting and other accessories," Geo. T. Angell, President of the American Humane Society, suggests that Harvard should establish a "professorship of pugilism," and nominates John L. Sullivan as the first occupant of the chair. The graduates' degree would be "D. P.—Doctor of Pugilism." This bit of sarcasm is deserved.

In answer to the charge that is sometimes made—evidently with malice aforethought—that the National Christian Association's publications do not correctly represent Freemasonry and other secret societies: As its printed rituals are copied from lodge charge-books and other official sources, and confirmed by seceding members of the lodge, the allegation proves itself unfounded. Other societies may, and do, change their rituals, from time to time, and in our publications the official changes are also made; but as for Freemasonry, in no essential can it be changed. Its grips, permanent passwords, signs and due-guards are as irrevocable as the laws of the Medes and Persians. What they were when Morgan, and Bernard, and Allyn, and Finney wrote about them they still remain, and will until Freemasonry itself shall cease to exist. See "Mackey's Encyclopædia of Freemasonry," page 440.

"Cahenslyism," according to the famous Cahensly Memorial, "affects the interests of the countries from which emigration takes place. Through their emigrants the nations are acquiring in the great republic (the United States) an influence and an importance of which they will one day be able to make great profit. The nations have an immense interest in their emigrants, being represented in the episcopate of the United States by bishops of their own." According to this, Cahenslyism is no better than Jesuitism. "The society of Jesuits," writes Bishop Coxe to Satolli, "is not a church but a conspiracy. While this conspiracy is permitted to assail the dearest rights of Americans, there can be no peace or harmony or good neighborhood among us. Subject them to law or expel the whole society. . . To devour widows' houses, and drain our national and local treasures to their own channels and insatiable jaws—this is Jesuitism." And if we "read between the lines" of the Cahensly Memorial, this, also, is Cahenslyism.

The Washington correspondent of the *Inter Ocean* notes the fact that non-Catholic Democrats are strenuously opposing the appointment, by President Cleveland, of Martin J. Russell for Collector of the Chicago Federal district, and of Frank Lawler for United States Marshal of Illinois, because they are Catholic. Incidentally it is mentioned that the new postmaster, Hesing, is a Catholic, and the non-Catholics protest against all the important offices being filled by members of one church. In support of their opposition to Russell and Lawler, they have notified the President that the municipal, Federal and State offices in Chicago are already filled by Catholics as follows: The Mayor, Chief of Police, Chief of the Fire Department, Postmaster, State's Attorney, clerks of the Circuit, Probate and Superior Courts, a number of the judges of the several courts, forty-five of the sixty-eight aldermen, ninety-five per cent of the police force, and sixty-seven per cent of the school-teachers. In view of this condition of affairs, the non-Catholic Democrats deemed it necessary to interpose their objections, lest the Federal Government should render itself liable to unpleasant criticism. It is uncertain what action the President will take.

The prosecution in the second trial of Dan Coughlin for participation in the murder of Dr. P. H. Cronin closed its case last week, and the defense will have the floor from this on, beginning on Wednesday. An unusual event, last week, intensified interest in the trial—a letter from Mr. Kickham Scanlan to a daily city paper, in which it was implied that the prosecution had doubts concerning two-thirds of the jury in the case. As Mr. Scanlan is one of the prosecuting attorneys, the attention of the bar and bench was called to his statement, and he was severely scored by Attorney Wing of the defense and the presiding judge. His explanation that his letter was "not intended for publication" hardly atones for his malfeasance. The first witness to be called by the defence is Dan Coughlin, the prisoner at the bar, who will testify in his own behalf. His testimony will undertake to show that he was not a participator in the assassination, because he was elsewhere on that occasion. Other witnesses will be called to sustain his self-evidence; and the defence, it is premised, will endeavor to break down the testimony of all the principal witnesses for the prosecution—principally Mrs. Foy and Frank Bardeen. The Clan-na-Gael may not be on trial in this case, but it evidently intends to make a strong effort to secure the acquittal of Coughlin if hard swearing will do it.

SECRECY AND CHRISTIANITY.

[Address of Rev. M. D. Kneeland before the convention of the New England Christian Association at Boston, December 20, 21, 1893.]

Certain attributes belong *exclusively* to Deity. In him they are strength and glory, while in man they are weakness and sin. Vengeance is one of them. "Vengeance is mine; I will repay," saith the Lord. *Secrecy* is another. The infinite Creator has not revealed all wisdom, of which he is the source to the finite creature. In fact, the finite mind cannot grasp "the deep things of God." "Secret things belong to the Lord our God." "It is the glory of God to conceal a thing." Man cannot "by searching find out God." He walks by faith in the presence of many divine mysteries, which increase human modesty, patience and reverence.

The omniscience of Deity makes him also a "*Revealer* of secrets." "There is nothing hid, or nothing kept secret," from him. "He shall bring into judgment every secret thing." "His eyes are upon the ways of man, and he seeth all his goings." "Nothing is secret that shall not be made manifest." God, therefore, the Omniscient One, as the very *necessity of his nature* and Godhead, is a *concealer* and *revealer* of secrets.

No such necessity exists in man. He has no need of concealment, since he is able to grasp but a small fraction of divine wisdom. His puny efforts at secrecy are opposed to his finite nature and are evidences of his frailty. Our Saviour did not *reveal* all the mysteries of the Godhead, because man could not bear them. He became a perfect man and set an example to humanity in the frankness and openness of his utterances. "In secret have I said nothing."

While the mysteries of Deity are always spoken of in the Scriptures as an evidence of his superiority, majesty and glory, man's secret schemes are connected with evils against which he is again and again warned. Notice some of the "unfruitful works of darkness." The adulterer "setteth his face in secret." The ungodly indulges in "secret faults," and lurks in "secret places" for rapine and murder. The idolater worships his idol "in the secret place." The

"children of darkness love darkness rather than light because their deeds are evil."

Christ reproved Nicodemus, because he was a night-disciple, while he said to his true followers: "Ye are the light of the world." "He that doeth truth cometh to the light."

From this hasty review, we see that God's revealed Word is opposed to the principles and practices of secrecy among men. This Word is the book of Christianity, and hence, secrecy and Christianity are, from their nature, in conflict with each other.

It is only fair to state that secrecy, as developed in different secret lodges, or societies, has in it different grades of evil. All lodges and oath-bound organizations are not equally harmful; but all are opposed to the general spirit and teachings of God's Word and to the ground principles of truth and righteousness.

We are also free to confess that in exceptional periods of human history it has sometimes seemed to be necessary to meet secret foes with secrecy, and thus defend justice, liberty and the old covenant. These possible exceptions, however, do not militate against the general argument. Because it is sometimes necessary to use poison, it is nevertheless a dangerous and destructive thing, and legislation against its use is wise.

We regard the ordinary secret lodge as more or less poisonous in its effect upon its members and society. In answer to the plea that many of these lodges are engaged in some helpful work for humanity, and have just enough secrecy to hold their members together, and keep out intruders, I reply that while we are heartily in favor of all good which they may plan or perform, we are convinced that *their secrecy* is an element of *weakness* rather than of strength, and that the benefit which results is much more than overbalanced by the evils which directly or indirectly flow from it. Dropping this objectionable feature, the lodge would win as large and a better following, we believe, in a great majority of cases and would meet with a much greater success.

But our purpose to-night is not to speak of temperance and insurance societies as much as of the great oath-bound organizations, which have become such a potent factor in social and political life. What is their relation to Christianity? We answer:

"*They are opposed to the individual liberty of the child of God.* They have always endangered *civil* liberty. The cabals, star chambers, inquisitions, towers and bastiles have been, through the ages, strongholds of tyranny, oppression and persecution. Those who would plot against their fellows and their country, have formed themselves into secret orders, with oaths, masks and "white-caps;" and even though their purpose may sometimes be a good one, they endanger human liberty and are a perpetual foe of law and order.

But limiting our attention to the liberty of the individual soul, what do we find? We find it throttled in the assembly chamber of secrecy. The very first step into that chamber is over the prostrate body of independent judgment. The will is surrendered to the control of the lodge and order. A promise—nay, a solemn vow, with most horrible penalties affixed—is made not to reveal the secret which shall in the future be disclosed to the novice, and to be faithful and obedient to all rules and requirements, before they are made known. Can a more abject surrender of one's individuality than this be conceived? Can a child of God abuse himself more thoroughly than to thus give his conscience, his will, his life, into the hands of any other than his Lord and Master, be he pope or potentate? The novice delivers himself a prisoner to a iron-clad order, with manacles on his wrists and ankles, and chains on his body. From that moment, till his escape or till death, he is no longer a free man. He has voluntarily yielded his *manhood.* If true to his vows, he dare not breathe his secrets to his wife, and hardly to his God. Henceforth, there is an impassable barrier between himself and his nearest friends. Like a bird fluttering in its cage, his soul-freedom is held in check by secret pledges. He is not able to rise from a low plain of fellowship with God, if, in fact, loyalty to and the bondage of his lodge do not exclude any fellowship whatever with the Most High. As history proves that fealty to the pope at Rome unfits the Jesuit for citizenship in any government, so in the large majority of cases, loyalty to the lodge prevents or weakens one's loyalty to God.

Notice further (2). *The secret lodge is opposed to individual Christian growth, i. e.*, growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. The mental powers are seriously contracted by the rites, forms and ceremonies of the lodge. They are engrossing and narrowing, rather than expanding and broadening, in character. They demand much and return little. They promise great things, but beguile the hungry soul with the husks of high-sounding words and pretentious forms. Think of an immortal being—a child and heir of God—spending 50, 100, or 200 nights during the year, as is often the case, in a round of rites and phrases, signs, countersigns, and watchwords,—tickling himself and others with the straws of unmerited names of worth, honor and power. "Most Worthy?" Worthy of what?

Away with such baubles, with their silly paraphernalia, their tinseled gew-gaws and senseless flummery! They are *not worthy* an earnest soul. They detract from the great issues of living. They stunt spiritual growth and vigor. They fritter away time, which should be given to grand purposes, on *trifles.*

But the claim is made that forms and ceremonies are only adjuncts of the lodge; the husks which conceal the kernel within.

From a somewhat intimate acquaintance with the facts of the case, and from reliable testimony, I am prepared to state that the ordinary lodge is not so broadening and ennobling in character as to distinctively develop the spiritual side of its membership. On the other hand, it stunts, dwarfs and throttles the immortal nature reaching after God, truth and righteousness; destroying liberty, it makes soul-development impossible. The caged bird cannot soar aloft. The bond-slave cannot lead the hosts of victory.

(*To be concluded.*)

COLLEGE FRATERNITIES.

COLLEGE FRATERNITIES—A PRINCIPLE AND A PROPOSITION.

"To further others' interests in the pursuit of our own happiness is a playing at virtue which can only lead the conscience to a consciousness of hypocrisy."—*Prof. Robert Flint.*

No words against fraternities are intended to deprive any student of social pleasures, nor are they prompted by envy or revenge. The object is to make the social side of college life more pleasant and elevating than it now is. This is a need that is felt by all who are conversant with the facts.

Some thoughtful students conscientiously believe in college fraternities. To them this is specially submitted. Granting, for the sake of argument, that the ceremonies of Greek societies are elevating, their religious instruction and secret environments specially uplifting, and that they are honest in their professions to regulate society for the best interests of all, the entire question is left upon this axiomatic proposition, namely: Special development of a self-elected part of society (first object of secret societies), in those things in which all have equal rights (good society and individual happiness), is against Christianity, against liberty, and destructive to every human interest.

Catholic Rome once claimed unquestionable authority because the Roman church declared itself to be more highly developed in religion (upon which good society depends) than the world which it sought to convert and to rule. If Luther was right in defying such authority, and founding that freedom upon which the best institutions now rest, the proposition is true, and educators are indeed presumptuous in remaining blind to the atrocities which are practiced daily in the name of "friendship and charity."

If the American Constitution teaches that this government shall be one of civil and religious liberty; its affairs conducted for the people and by the people, by means of which general welfare is to be promoted and the blessings of liberty established; if the heroes of '76 were justified in staking their lives upon these principles, then by what authority does a self-elected, oath-bound portion of the people attempt to conceal its methods and principles, seek to control politics, either in school or out, and presume to teach or practice the precepts of religion? K. T. L.

Theoretically a college fraternity elevates its members by separation from the world. They are not in touch with their fellow-students, who will never receive their dictates in public affairs. The American public, in school and out, prides itself upon its own ability to conduct its own affairs, and no student with the spirit of freedom coursing through his veins will knowingly humble himself at the feet of a faction claiming to be better than their fellow-students. Then why should school fraternities battle longer against freedom and justice? Is it the selfishness of youth, or the blindness of age?

Salvation, both here and hereafter, rests upon the cultivation in youth of a spirit of world-wide brotherhood; not the narrowness of "fraternal" love which, from the very invitation to "join," is filled with contentions and hypocrisies; not the shallow love of religious mockeries, but the deep love of Christ, that which gives up wealth, home, friends and life, when necessary to reach and teach the world the way of its salvation.

But little more remains to be said.

The question is pre-eminently a moral one of undreamed-of importance to the happiness of students and vital to the progress of society. This age, though an advanced one, is an unthiinking, hurrying one; money is its object, and expediency its watchword. Much depends upon educators. Society asks them not only to teach the stored-up wisdom of ages, but to restrain and direct the impulses of nature for the higher and finer development of the race.

The quotation at the head of this article occurred this winter in a lesson of the senior class of theological students in a certain university. They are endeavoring to learn, and professing to apply, the principles of universal brotherhood; but five-sevenths of them are under what they believe to be most solemn obligations "to further others' interests in the pursuit of their own happiness." Will their future life accord with the teaching of the class-room, or will they continue to pander to an aristocracy of wealth, "social standing," or "congeniality," which for four years, both in school and out, they have put forth their best efforts to sustain? Or will they seek and save that which was lost to whom they cruelly said in school days: "You are ignorant and uncultured, or you are poor; we have no need for such as you."

All honor to Oberlin, to Wheaton, and every school that has given its students a chance for freedom. They are worthy the patronage of the people, and the success which rewards them. Equal honor to those schools which now will make a reform within their own halls and teach their students to go through college and out into the world manfully reliant upon the strength which God has given and filled with a love to man that is not withered by the blight of artificial social distinctions, but is as wide as the whole world.

HENRY L. F. GILLESPIE.

OUR COLLEGE FRATERNITIES.

By our college I mean the one of which I am a member. Having been a student for more than two years, I should be able, by this time, to form a definite opinion upon the subject.

I can but believe that if the college authorities realized, as I realize, what a detriment fraternities are in a school, that they would at once take steps towards their abolition.

In our college we have about one hundred students; and it has been found necessary to organize four "chapters"—two gentlemen's and two ladies'. Two of these were organized because the original two were not doing the right thing.

These four fraternities consist of about three-fourths of the students, thus leaving one-fourth who are more or less contemptuously termed "barbs." That there are so few "barbs" is owing to the intense rivalry between the different fraternities, all of which are anxious to strengthen their forces by every possible means. It should be remarked that in this strife for predominance, two each of the fraternities act together—one gentlemen's and one ladies'. Notwithstanding the intense strife existing between the "chapters," the "barbs" are not deemed worthy to join the fraternities; are not "good enough."

Now, right on these grounds, I most strenuously object to them. Their great contention is, that they are a benefit to the student, both morally and socially. If so (which I deny), why do

they deprive the very students who need this culture the most? If they are a good thing, why not extend their advantage to all, especially to those who need it most? But this they do not do. They "spot" the students as they come in from time to time, and select from among them the ones considered "good enough" to join with them. And, further, it does not require a majority vote to determine who is "good enough" and who is not. If simply one of the initiated fancies that such a party is not to his liking, his fancy prevails, despite the wishes of all the others. Too often, in these decisions, personal motives enter. This I claim is very unjust. The idea that one student, by the exercise of an arbitrary power vested in him, may deprive another of certain social and moral advantages, throughout their whole college life, is not only unjust; it is absurd and cruel,—but nevertheless true. Such arbitrary power is not theory; it is exercised right along here in our own college. I can name more than one of our students who have been deprived of membership because one fellow-student "black-balled" them. This information I gained from the members themselves. On these grounds I most strenuously object to secret clubs of every kind. They produce caste distinction among students. They are both un-Christian and un-democratic; un-Christian, because they confer special privileges, while Christ's teachings are for all; un-democratic, because they make an aristocracy among the students which is against equal rights to all. I could develop this much farther, but time forbids.

Permit me to mention one more thing that is to be deplored; that is, the result of fraternities here. They are the occasion of more turmoil, more strife, more hard feeling, more everything that is bad, than all other things that are combined. The faculty is charged, from time to time, by the different "frats" of being partial towards the others. This, and very much more, makes college life far from pleasant to him who loves peace. But this, I am confident, we never will truly have as long as we allow fraternities in our colleges. Few of their number only admit this.

So then, in conclusion, let me sum up this one-tenth of what I should like to have said by saying that my two most serious objections against secret societies in our college are: First, that they produce caste among the students; and, second, that as a result of fraternities, there is an almost continuous clamor for power, causing strife and bitterness among the students.

It is my sincere wish that those interested in education may awaken to the evil resulting from fraternities in colleges, and I feel quite sure that the wish expressed at the opening of this article would be gratified: the wish that the college fraternities of our country may soon be counted as things of the past. CHAS R JONES.

COLLEGE FRATERNITIES—WHY THEY ARE NOT PROHIBITED.

If these secret societies among students are so bad as investigation seems to show, it is asked why they are permitted when but the word of faculties would abolish them.

Many faculties do not know of the wrongs which their students practice and endure. They do not enter into the social life of young people. They are engrossed too much with book-learning. Witness of this is seen in the petition of students for the resignation of a prominent college president, this school year, on the ground of his lack of interest for their social welfare. Many college professors have been tainted by membership in various chapters, and by their oaths (so a "frat" says) are prevented from acting against college fraternities.

Professors may even owe their position, in great part, to secret societies of students, which never hesitate to meddle in secular affairs.

The children of rich parents are practically always members of some "chapter," and threaten to leave school and use their influence against it if their beloved "frat" is ousted.

A secret fraternity is a great inducement to a large and influential class of students, but this inducement is seldom or never offered in catalogues of colleges. The good sense of the American public does not want such things, and educators know it; hence, they leave the secret society "advantage" out of public circulars, to catch the inexperienced, and trust to the fraternity spirit to promulgate that advantage in secret to those whom they wish.

Students do not like to bring the disgrace which a knowledge of secret society influence would bring upon their alma mater. "Frats" tell their parents only of the "good times" and "dear friends" which their fraternity gives them.

"Barbs" are too sensitive and proud to complain of their humiliating condition, or the wrongs and social ostracism which they cannot escape. They prefer to leave school, as they frequently do when possible, and keep their friends from going where they found nothing but discouragement at every turn. Parents seldom know this; teachers, practically, never.

To illustrate: A "barb" girl was cruelly slighted upon some social occasion. She had long been one who was thought not to care for such things, but was this time accidentally discovered in her room weeping bitterly. This is but one instance, but similar ones are taking place all the time where fraternity influence is powerful. The grief which innocent students bear at the hands of those who boast of their "friendship" can never be known, because those who suffer do so alone, and will never reveal to an unsympathetic world what they endure.

The outbreaks of clannish war in "chapter"-ridden schools occur at intervals, between which there is apparent peace. Thus, like the dragon wounded unto death, they still live.

The participants of a "frat" agitation graduate. Trouble ceases for a term or two. New students become imbued with the fraternity spirit, and the same disgrace is again enacted. The public does not know. The faculty does not want to know—and the students suffer on.

Let us have teachers with enough moral courage to say that this thing must cease. Let them love truth and justice more; give them sympathy for the downtrodden, and let them advertise that they tolerate no aristocracy, and give no student any advantage over another. Give, oh, give us faculties who will cease to bow before popularity, wealth and aristocracy. The public wants them; students will respect and love them, and when they graduate they will not deter their friends from going to their alma mater, and will ever strive for justice between man and man.

* * *

COLLEGE FRATERNITIES.—THE OPINION OF A SOPHOMORE.

In the first place, I object to the Greeks because their principles are wrong. I speak from personal observation. I have closely watched the working of the secret fraternities in our university, and I am thoroughly convinced that they are a bad thing for our institutions of learning. They often cause trouble in college, both with the faculty and with the students. Their low quarrels and disgraceful struggles for college honors are plainly seen by the most unobserving students. The "frat" may answer that "our fraternity is founded on the Scripture." I answer, if this be true, you don't adhere to your principles. Why do you say the most disgraceful things about your rival societies to the new student in order to influence him "your way?" Why do you tell him that the expenses of your society amount to very little? Why will you promise him love, honor, friendship, and a standing in society, whether he deserves it or not? Why will you tell him that the faculty itself will look down on him as an inferior, and will not give him justice in respect to his grades? Why do you tell him that even the students will not respect him, if he remains a non-fraternity man? Why do you plot, scheme, and use every unfair means to place your "frat" man in a college office? And then when confronted with all this, you make the nonsensical answer that "the end justifies the means."

Then, again: It has a bad effect upon the young man that joins. It teaches him to spend his money foolishly. It teaches him many bad habits. It teaches him how to plot and scheme secretly to obtain things to which he has no legitimate right. It instills into his young and ambitious heart principles of secretism that our Saviour so forcibly condemns.

Oh, parents! warn your sons or daughters against these most deplorable evils in our colleges. Let them be warned by the open teachings of Christ. Let them be warned by the testimony of some of our most learned educators. Let them nobly pull through college with a conscience that is not seared with secret darkness and a heart that is free from all secret sins; so their after-life will be bright, and have nothing to mar their happiness. SOPHOMORE, '96.

COLLEGE FRATERNITIES—TESTIMONY FROM EXPERIENCE.

During the last decade this country has been visited by boycotts of organization and federation, defying the law and the rights of mankind, all of which have the tendency of bringing back the unjust and extremely demoralizing customs of feudal times. Formerly these boycotts were fathered only by labor organizations, but such has been their progress that the evil is now supreme, where, of all places in the world, it should be unknown, *i. e.*, in the social life of colleges and universities.

For the last five years, in all large cities, it has been well-nigh impossible for a man with a trade or vocation to follow his calling without joining and paying tribute to a labor organization. Should a non-union man find employment, it is only a question of days before he is forced to "join," or resign his position.

This state of affairs is deplorable enough in the laboring world; but when things come to such a pass that a candidate for a college degree is forced to join an organization, or submit to a boycott, is it not time for educators to take a hand in the matter?

From my experience in student boycotts, and what I have witnessed in my college, I feel justified in giving a short description of boycotting at my alma mater.

Four years ago last September I entered the freshman class of ——— University, wholly unacquainted with the "system" which "regulates" the social affairs of student life. Upon joining a literary society, my eyes were, in a measure, opened at its first election of officers. From the beginning it was evident that two spectral forces were desperate in their endeavors to "snow each other under" in office-holding. After elections, these mysterious factions immediately began new lines of work for the next campaign.

During the first year of college life I endeavored to remain neutral; but upon the election of officers for our college paper thereafter I took a hand in company with others of my belief.

The spring of '91 opened another era of degrading strife. The uncouth "barb," hitherto unnoticed as a party and spurned as a fellow-student, entered the political ring. Owing to this unexpected move, a "barb" was elected for editor-in-chief. Hitherto spurned, the "barb" was thereafter hated by the Greeks, whose sole aim during my remaining three years was to subdue "barbarism."

Students, otherwise honorable, hesitated at nothing to crush the influence, and, if possible, drive the audacious "barb" from school, whose only offence was in seeking to obtain his rights. "Social standing," they openly taught, belonged alone to the fortunate Greeks. Merit was out of the question with an allied faction, composed of the the "best students" who had appointed theselves, respectively, to be members of a ladies' and a gentlemen's secret chapter—the Phi Delts and Pi Phis. Since then there has been an eternal clamor and bitterness among the students.

The class of '93 was divided. Two sets of commencement invitations were sent out, and a failure of class-day was the result.

I might fill a volume with the wrongs which I have witnessed; but it would only recall unpleasant memories. Sufficient to say that the attitude of the faculty has been, as a prominent member said, "to remain neutral to all student factions;" but how they can maintain this attitude and give certain students valuable space in the university property, the immense leverage of secret meetings and arbitrarily selected membership of oath-bound fraternities, is something that I don't understand.

In justice to my instructors, whom I respect, I will say that they are divided as to the moral influence of secretism among students.

For justice to students, whose rights and happiness I also respect, I will say that instructors as great as any of mine are unalterably opposed to Greek fraternities, and that wherever a decis-

ive policy has been in force, students have been free from their influence, and colleges have prospered.

I have recognized the source of trouble in my alma mater, and it is for the love of it and for the happiness and morals of her students that I bear this short and incomplete testimony against a system that the best educators and thinkers, as well as experience and history, declare to be wholly false in reason, and always demoralizing to friendship and morals in its application.

G. A. L. ———, '93.

[At this date affairs are unchanged, except that two new members of the faculty have awakened the ire of certain students by joining one of the rival fraternities of the ladies, and that the rival chapters have taken any one who would join. They have also become almost unspeakable friends (literally), and are resorting to every subterfuge which they can devise to maintain their selfish pleasures and appear respectable before the eyes of the public and tolerable to the faculty and trustees of the school.—G.]

NEW ENGLAND LETTER.

Did Massachusetts ever burn witches?—Dr. Parkhurst.—An ignorant W. C. T. U.—The secret orders.—An Armenian paper on Lucy Stone.—Other matters.—Prohibition.—The death of Miss Peabody.

It is about time the foolish lie that Massachusetts burned witches—a thing never done or thought of within her borders—terribly common as such executions then were in European countries, was nailed for good and all. And I, for one, am glad that Massachusetts has a man to represent her—a double emphasis on the word man—like Hon. Elijah Morse, quick to resent the slander when repeated on the floor of Congress by the Mormon Rawlins, of Utah, with the additional and still more startling statements that polygamy was established in Utah by natives of New England, and was a legitimate outgrowth of Puritanism! This sounds enough like Pres. Eliot's famous Mormon speech, to be stolen from it bodily. But how does Harvard's president enjoy the compliment?

Dr. C. H. Parkhurst, whose assaults on her dens of vice have so stirred New York City, was a farmer's boy, and (what is more) a New England farmer's boy—so he told a reporter recently—who struggled through poverty to success with the same Yankee grit that he now shows in fighting the Tammany tiger;—another proof, if any is needed, that New England still keeps her place as the mother of reformers.

An official in the W. C. T. U., who is evidently not so well-informed as she might or ought to be, writes to one of our Boston papers—which, by the way, prominently displays liquor advertisements—to know whether the organization can properly erect a building in Eureka Springs, Kan., and lease the property to the Masons, who might give banquets, or serve wines and liquors, and thus turn it into a secret drinking den. The paper answers, very properly, that if the W. C. T. U. have the slightest suspicion that their hall will be so used, they ought, under no possible consideration, to lease it to the Masonic organization. This Kansas W. C. T. U. needs to have some light flashed on its darkness from our polar star, the *Cynosure*. But if Miss Willard and other leading white-ribboners would accede to the wishes of a large and steadily increasing number of its members for the addition of an anti-secrecy department, there would soon be no union so ignorant as to entertain the proposal for a moment of renting its headquarters to a Masonic lodge.

The Bay State League is reported to have the largest number of claims against it of any of the defunct endowment orders. It will pay only 17 per cent dividend. The original supreme officers sold out and left the State. Their successors likewise disappeared, with the bookkeeper, and the receiver has found his task of restoring, in the chaos which their rascality and fraud has left behind them, by no means a sinecure. How much the destitution now prevailing among the unemployed might be ameliorated, could they have the millions back again which have been swallowed up in these swindling concerns! Insurance Commisioner Merrill, in his report to the Massachusetts Legislature, says that "with the collapse of the assessment endowment corporations there has arisen in the West, and elsewhere, a large number of quite similar schemes for sudden wealth." These can come into Massachusetts and fleece the people without any restriction in her statute laws. Theoretically, the people ought to know enough to profit by their sad experience; but, practically, there will always be a certain number of fools who will be caught by these glittering promises, and who should be protected from their own folly.

The Odd-fellows of Portland, Me., have lost some $5,000 through a defaulting secretary, who, after going to Canada, and staying long enough to spend all his money, has now returned. But he will neither be prosecuted nor arrested. So say the papers. This leniency is only in accordance with the promise to shield a brother Odd-fellow from the unpleasant consequences of his own "imprudence;" and, furthermore, the lodge does not like to figure in law-cases on account of the risk of being asked to reveal some of the valuable secrets of the lodge-room.

An Armenian paper, published at Tiflis, in the Caucasus, devotes a lengthy article to Mrs. Lucy Stone, giving an account of her early life, and an outline of the early and present status of woman suffrage in this country, as brought about through her heroic labors. Best of all, the *Woman's Column* tells us that the article in question has been copied into other Oriental journals, and has gone the rounds of the papers in Constantinople. It comments on the strangeness of the idea to an Oriental mind that a woman can be "great;" greatness being a quality it grants only to men. I fear that the Occidental mind sometimes errs in a similar manner, even in Boston, which has not to my knowledge a single statue in marble or bronze among those which adorn—or disfigure—her public squares, erected to one of her great women. Would not a traveler from the Orient, and perhaps nearer home, after noticing this remarkable circumstance, jump to the conclusion that we had no great women; or, at least, none to whom we grant the attribute of greatness? Now I am on this subject, I can but wish that the W. C. T. U. ladies at Music Hall, the other night, had refused to take part in a tableau like the "Babylonian Beauty Mart," where the fairest women were sold to the highest bidders. It may have been "a great hit," and very "artistic," but at best such scenes from a heathen land and age, which represent the sex under its most debased and degraded conditions, should not be resurrected by self-respecting Christian women, even in a tableau.

Mohammedans proselyting in New York, and Mormons in Massachusetts? What are we coming to? Two converts to the latter faith were lately baptized in Haverhill, Mass., through a hole cut in the ice; but the instinct of self-preservation will be likely to act as a check on much proselyting in the winter months, as even the fires of fanaticism may not always ward off the attacks of grip and pneumonia likely to result from such untimely exposure.

Gov. Greenhalge gave us a message rather above the average of such documents. His counsel to work for no-license in all the cities and towns is encouraging, even though in dealing with the temperance question one can see that he does not go as far as his own moral convictions would lead him, but has to stop short with his party, just this side of any radical cure for the evil he deplores. "There is no influence," he says, "which is so liable to disturb our moral and political welfare as that of the groggery and the saloon.... Political purity will be impossible so long as the influence of the sale and use of liquor plays so large a part in the discussion and solution of political questions."

Then why not apply the axe to the root of the tree and give us Prohibition with a big P? But it doesn't prohibit, say the leaders of both the old parties in one chorus. Apropos to this, there is a story that in Eastern Maine three dozen large hand-grenades, each holding about two gallons, came by freight, consigned to a fish-peddler. They were seized and opened, but each bottle was found to contain a chemical solution used in fire extinguishers. A more thorough examination, however, revealed the fact that each bottle had a false bottom, in which the whisky was hermetically sealed. Of course, to get at the liquor the bottle had to be broken, the neck and upper part being filled with a quart of the fire extinguisher to deceive the officials. When prohibition prohibits to the extent of making would-be rumsellers resort to such ingenious devices, it may fairly be voted a success—in Maine, or anywhere else.

It has been decided that Boston liquor-dealers can sell to parties in a prohibition State, like Maine, and collect their money, even though it is known that the purchasers mean to engage in its illegal sale, provided the sale was made and completed in this State. It looks to candid minds like one of those legal quibbles by which prohibition laws are too often made null and void.

The death of Elizabeth P. Peabody at the ripe age of ninety removes the last of that group of transcendentalists, devoted to plain living and high thinking, of which Emerson, Margaret Fuller, Alcott and Channing were the bright particular stars. That she learned Polish at the age of sixty, because of her interest in the struggle of that unhappy country for freedom, gives the keynote of her character. She was identified with the abolition movement, with woman suffrage and the higher education for women, though she was most famous as a pioneer in the kindergarten movement. Another proof that to be all one's life identified with some unpopular reform tends to longevity and keeps one young.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 17, 1894.

The debate on the tariff bill is now in a very interesting stage,—the proposal of amendments thereto—but as the final result, as far the House of Representatives is concerned, is regarded by all as the same—the passing of the bill—Secretary Carlisle's letter to Senator Voorhees, chairman of the Senate Finance committee, is attracting more attention from thoughtful people. His estimate that the deficiency will be in excess of $78,000,000 at the close of the present fiscal year is a convincing argument that something should at once be done by Congress, and he suggests that the "something" be an amendment to the specie resumption act of 1875, providing for an issue of three-per-cent bonds. There is much opposition in Congress to an issue of bonds, and Secretary Carlisle is not sanguine of the adoption of his suggestion, but he is fully determined that if Congress does not immediately provide for the necessities of the Treasury he will, under authority of the act of 1875, issue enough of four-per-cent bonds to meet the exigency.

There is a feeling of relief, both in and out of Congress, at the present status of the Hawaiian question. Congress can now take its time to consider the matter, without being in fear of getting news by every mail that blood had been shed in the effort to restore the queen. It is regarded as almost certain that Congress will declare in favor of non-interference.

There is scarcely a limit to the good that can be accomplished by one man of courage, particularly when that man occupies an official position. When the gamblers who had been driven out of New Jersey came here to carry on their nefarious calling, under the name of horse racing, the local authorities said they were powerless under the laws to prevent it, and the gambling was commenced without their raising any serious objection. Then U. S. District Attorney Birney declared that he would stop it, and with the very laws that the local officials had said would not do it. The gamblers did not believe him, so they decided to go on. He promptly had them arrested and indicted. They employed the finest legal talent that money could get—and, unfortunately, it can always get the best—and attacked the validity of the indictments in the courts. Yesterday the judge handed down his decision, declaring the indictments valid, and that betting on horse racing was gambling. This decision practically drives these gamblers out of the District of Columbia, and, temporarily at least, destroys the business of the pool-rooms in cities throughout the country based upon the races here, although the trials under those indictments will not take place for some weeks. This is a great triumph for moral reform, although it is lessened somewhat by the fear that the gamblers may succeed in their threat of bringing political influence to bear upon the President for the removal of this courageous District Attorney, because of his having dared to antagonize them.

The greatest public interest is being manifest-

ed in the coming series of Moody and Sankey meetings. Many prominent people, among them Vice President Stevenson, are personally taking part in the preliminary arrangements for them. The first public rehearsal of the grand chorus of 1,500 voices that is to lead the singing was held this week. Interest is added to these meetings by the fact that they will be the last conducted in America by Mr. Moody for some time, as at their close he goes to London, upon the invitation of English clergymen, including 183 of the Established Church, for a prolonged stay.

The Christian Endeavorers of this District are all busy preparing for their second annual convention, which is to be held on Friday and Saturday of this week, but they are not neglecting their work towards the selection of Washington as the meeting-place of the international gathering of 1896.

It is not often that a minister delivers the same sermon twice in one day in the same city, but Bishop Paret, of the P. E. church, did it last Sunday. This sermon was a powerful arraignment of the efforts that are now being made to have public money appropriated to sectarian schools, and it lost none of its effect from being delivered by a bishop of a church which believes in, and maintains to a considerable extent, parochial schools of its own; but does not seek public funds to do it with. The bishop's text was Matthew 22: 21—"Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

Are secular newspapers subsidized to support the liquor interests to any considerable extent? Mrs. Marion Baxter, of Michigan, in the course of an address delivered here on "Society as it Is," under the auspices of the W. C. T. U., made the distinct charge that in the State of Pennsylvania alone four hundred papers had been subsidized to support the liquor interests. Mrs. Baxter also reproved the churches for not taking more active measures for the suppression of the liquor traffic. *

REFORM NEWS.

THE EASTERN SECRETARY—PENNSYLVANIA CONVENTION.

PHILADELPHIA HEADQUARTERS, }
457 N. 6th St., Jan. 18, 1894. }

DEAR CYNOSURE:—I have met with nothing but success during the past week. Lectures have been well attended and a good number of names added to the *Cynosure* subscription list, as usual.

I spent Sabbath at Hatfield, where I addressed the Sabbath-school and preached the Word in the Mennonite church. At Emaus and Upper Milford I gave lectures to appreciative audiences.

At Vera Cruz, not far from the Upper Milford church, there is a lodge of men calling themselves "Eagles." They "nest," or hold meetings, over the cheese factory. A young man, who said he could not come to my lecture because he had to go to this lodge, said they only started last May and had 110 members. I asked what they did in the lodge. He replied: "I don't know; I have not been there very long already, but it is all founded on the Bible." I found the place in the Bible where the "Eagles" are spoken of (Matt. 24–28), and read it, with its connection, to my audience. [Read Matt. 24, beginning at the 23d verse.] The choice of their name is significant, when we remember that here is a warning. We are to look out for the false Christs coming in the last times.

Brethren N. Moyer, of Allentown, and Allen Gehman, of Vera Cruz, aided much in securing *Cynosure* readers. We look for large delegations of friends from this section to the convention.

I hope to report much, if not all, the program for next week's paper. Doubtless the president's call has reached you ere this.

A large number of ten-minute addresses from pastors and others are to be an interesting feature of the program. Our staunch friend, Josiah W. Leeds, expects to present a paper illustrative of vice seeking concealment. The subject of this paper will be "Where two Ways meet in the City of Brotherly Love."

I had a very pleasant visit, this afternoon, with Rev. F. W. Weiskotton, pastor of a large German Lutheran church in this city. He related some very thrilling experiences. Lodge men had tried to force him to recognize their heathen rites by union in burial services. Failing in this, they endeavored to make the public believe that he had lied regarding them. Their false claim was publicly exposed, and many left the lodge.

(*Continued on 9th page.*)

CORRESPONDENCE.

MORE "FACTS FROM WASHINGTON."

WASHINGTON, D. C., Jan. 17, 1894.

DEAR CYNOSURE:—I have just been reading in your excellent paper what "One who Knows" says about the Romanists in this city. I am so grateful to you for publishing that article that I must thank you for it.

I am not a stranger to what the Romanists are doing at the capital of our nation. What "One who Knows" has told you is true, but he has not told you all. I have lived in this city nearly ten years, and if God has opened my eyes at all, he has shown me that this nation is on the verge of ruin. Romanists and Masons rule this city, and their influence is extended far and wide. Our ministers are Masons, and how can we expect God to bless their labors? Most of them, too, join hands with the Romanists. Some of our most popular ministers attend Satolli's and Cardinal Gibbons' receptions.

Your correspondent says that nineteen Roman Catholics were promoted at the Bureau of Engraving and Printing in one day; but he does not tell yon *why* they were promoted. I will tell you how one Catholic woman was promoted there: One day she had some unpleasant words with her priest. (I think that he was exacting money from her.) She said: "Why, I have made sixteen converts for the church." The priest soon changed his manner toward her and said: "I'll have you promoted." She has since been converted to the Protestant faith, but is persecuted nearly to death by the priests. She is a woman of intelligence, and has had a long experience in the Romish church. She tells me that the priests have detectives on the streets and in the departments. She also tells me that a wealthy colored Catholic woman owns a large number of houses which are used as dens of prostitution, and that the profits—a part, if not all—go to the Romish church. Before this lady left the Catholics, she went to her priest and told him that it was wrong for him to receive money from such a source. He replied that it was none of her business *how* the money was obtained; that it was all right if it was used for the church. She then went to Cardinal Gibbons, who said the same thing, and also said: "We will have the Protestants' money, and we will have *them*, too." The colored woman knows no better.

I can tell you how one man retained his position in the Pension office. The Free Methodists were tearing down their old church and building another. We gave them the use of a room, meantime, in which to hold meetings. One of the leaders, who professed santification, was a clerk in the Pension office. To please his overseer, and retain his position, he left the Free Methodists, became a Roman Catholic, and is still in the Pension office.

When Satolli first came to this city, he went first to St. Augustine (the colored) church, and it was heralded through the colored men's papers. Our professing Christians have shut our church-doors to the colored people, and are letting the Romanists gobble them up. *Their* church-doors are always open to them. At a Catholic (colored) congress held here a few winters ago, one of the delegates proposed that the colored people should go into the Catholic church in a body, as that "was the only church that cared for them." But, as a rule, the Catholics hate the colored people. Most of our policemen are Catholics, and they shoot down the colored people like dogs, without any provocation whatever.

ANOTHER "ONE WHO KNOWS."

A BLIND PREACHER AND HIS WORK.

WHEATON, Ill., Jan. 19, 1894.

EDITOR CYNOSURE:—Rev. Almiron Smith, of No. 20, Elm St., Utica, N. Y., has been blind for many years. He first came to the notice of the *Cynosure* several years ago when pastor of the Free Methodist church at Saratoga Springs, where he welcomed the former editor of this paper, President J. Blanchard, to his pulpit for an address on the lodge. Mrs. Blanchard also became much interested in a tract work which Bro. Smith had already begun. He has since been located at Syracuse, Utica and other points, filling the Utica pastorate until the middle of October last, when he became conference evangelist, and Bro. Kendrick was called to the just-vacated pulpit from Freeport, Ill.

Though blind and a leader of soul-blind men, Bro. Smith is not of the class spoken of by our Lord; for he does not lead them into the ditch, but into the light of life. God has provided him a cheerful home and a noble wife, who is truly a help-meet for him. Here he continues his tract work, and one room neatly fitted with tables and shelving is used for this purpose. His publications cover a considerable range,—general religious themes, temperance, Romanism, the lodge, worldly fashions and amusements, etc. He also publishes note-heads, envelopes and postal-cards that preach the Gospel as they go to the ends of the earth.

The tracts against the lodge are four: one giving Mr. Moody's testimony, another Joseph Cook's, another showing the false religion of Masonry, from the terse and forceful pen of the late Rev. B. T. Roberts, of the *Earnest Christian*. The fourth is by Bro. Smith himself. These are all very attractively printed and in pages small enough for envelopes. The profits of this tract work go to missions.

This enterprise deserves a grateful mention from the *Cynosure*, since Bro. Smith and his wife very heartly aided the State Convention in Utica. They brought a quantity of tracts for distribution, entertained delegates, and participated in the meeting with excellent spirit and effect. Friends of our reform passing through Utica will find in Bro. Smith a friend with whom they may pass a very agreeable and interesting hour.

HENRY L. KELLOGG.

FREE SPEECH AND A FREE PRESS.

CHICAGO, Jan. 18, 1894.

EDITOR CYNOSURE:—The Constitution of the United States provides that the liberty of speech and of the press shall not be abridged—that is, not diminished or suppressed. The Constitution of the State of New York (and possibly of other States) declares that every one shall have liberty to speak and write at will, being responsible only for a malicious abuse of that liberty.

Free speech and free press are, in a measure, the safeguards of our own people, or any other, whose government is based on the equality of all persons under the law, because the majority rule. But much depends upon the character of those who compose the majority. If it comprises the best elements of society—those who are good citizens, law-abiding, peaceful supporters of the true interests of their government, their speeches and presses will be so likewise. The only danger arises when the wicked rule. Then liberty of speech and of the press become like firebrands thrown into a field of grain fully ripened for the harvest.

Ordinarily, if any individual, by his speech or writing, becomes dangerous to the best interests of his country, or of the community, it is a public duty to restrain him by all reasonable methods. Nitric acid may be harmlessly used in several departments of domestic manufactures, with excellent effect, and without restriction; yet no one is allowed to go into our streets, throwing it about at random, to the detriment of any person's features or dress. So, when a printed sheet becomes an enemy to the public weal by its menaces of public purity, or the welfare of the people as a whole, or as individuals, its suppression becomes a public necessity.

But the method of such suppression becomes a problem, owing to the unlimited freedom guaranteed to the tongue and press by the Constitution. It seems certain, however, that the powers of the Constitution never contemplated that gross abuses of so important a privilege should go unpunished, although it provides for the infliction of no penalty. Hence the State laws step in to *regulate* the freedom of the tongue and press, and make them responsible to the injured parties. So slander and libel become criminal to a degree that prosecution, conviction and awards of damages to the injured parties follow such abuse.

But so far as reforms of social and political

evils are concerned, the platform and the press, in this republican government, are positive blessings as educators of the people; and every effort of the people to purify and elevate the work of these great engines of progress is a legitimate duty and object of pursuit.

Public opinion should itself be pure, and then the press and the platform should also be pure. If they are not, each is to blame; and there is no greater curse on earth than a corrupt people, a corrupt press and a corrupt pulpit.

And there is too much corruption, in these days, among all three. BURTON.

THE HELP OF THE LODGE.

BURLINGTON, Iowa, January, 1894.

EDITOR CYNOSURE:—A case has recently come under my observation which illustrates the boasted helpfulness of the lodge. A professional man, who united with a certain church, and also with the Masons upon the advice of the rector of the church which he joined, has recently come to want. He has been compelled to take work in the mines as a common day-laborer, at wages insufficient to maintain his family. Through a slight bodily infirmity, he is incapacitated to some extent for manual labor.

Now why does not his lodge help him in such a time as this? It positively does not. He has been compelled to seek assistance among his relatives, who are opposers of the whole lodge system, and whose prayers he has despised.

If there is such untrammeled benevolence in the Masonic lodge as Masons would have us believe, why are its votaries forced to such humiliating circumstances as this?

The truth is that, like quack-nostrums and fortune-tellers, the lodge system feeds upon the duplicity of men. It calls attention to one fulfillment of its claims, and studiously hides the ninety and nine failures.

* * * * * * *

"Well, then, you do not believe that the lodge renders any help to its members?"

As to that, I am hardly prepared to say it. I am afraid that the facts would hardly bear me out. I feel, some way, that the lodge does not help those who are in tight places, and yet this forcible illustration of lodge aid would seem to say that it does help.

About one year ago, in the same town referred to above, a minister of the largest Protestant denomination in the place was unfortunate enough to be found in the middle of the night in a house of ill-fame. The police, on their regular *infernal* revenue collecting tours, recognized this man. They were Catholics and "pulled" him. Money, undoubtedly, kept his name from the police court records. His official members were apprised of the facts in the case. Immediately a congregation was wanting a minister. The "tongue of scandal"(?) got started. But the preacher was a great light in the lodge. One of the dirtiest journals in the city came out condemning the practice of evil speaking, quoted Scripture as though it had never passed through a political campaign, and referring to the case of this minister, said: "Let him that is not guilty cast the first stone." His brethren in the lodge, and sisters in the Rebekah, kept silence, and through the efforts of some force or another he was retained in apparently good standing in the church until a successor came on. He was then transferred to California, and immediately made an editor of one of the leading Western journals of his church.

I am hardly prepared to say that the lodge does not help. WILBUR N. COFFEE.

THE CHRISTIAN CYNOSURE offers to either an old or new subscriber, until the 1st of February, 1894, any book for sale by the National Christian Association at 25 per cent discount from retail rates, when ordered in connection with a yearly or six months' subscription to the *Cynosure*.

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LODGE NOTES.

(From secret society papers.)

It is asserted that every President of the United States since the war has been an Odd-fellow except Cleveland.

San Francisco Masonic lodges, it appears from the *Trestle Board*, admit colored men to equal membership with the whites.

Walla Walla, Wash., is truly an Odd-fellow town. Grand Secretary Shaw makes a boast that they have an Odd-fellow for every two voters, and no other town in the United States can show such a record.

An open letter from the pen of Past Grand Sire Nicholson, published in the *Siftings*, states that a lodge in Pennsylvania has asked for a dispensation allowing them to initiate members at $2 50 per head. They claim that the sum of $5 as fixed by the Grand Lodge of that jurisdiction is too high. In replying, Bro. Nicholson gives them a well deserved rebuke, and advises that men who think five dollars too high a fee, be informed that the order does not want them.

It is stated that all but five of the signers of the Declaration of American Independence were Freemasons. Another account says that all but two were Freemasons. Also that of the fifty-six signers fifty-five were Protestants, and only one (Charles Carroll, of Carrollton, Maryland), was a Roman Catholic. Also, that George Bancroft, in his History of the United States, Vol. V, page 474, says that the Irish Parliament, composed of nearly all papists, "heard of the rebellion with abhorrence," and donated four thousand men to put it down." It is quite evident there were no Freemasons among the majority of that parliament.

One of the prominent Odd-fellows of Kentucky has a beautiful little girl about 5 years old. A short time ago she was sitting on his lap with a hand glass before her. She looked at her father a moment, then looked at herself, and turned to her mother: "Mamma," she inquired, "did God make me?"

"Yes, daughter."

"Did he make papa, too?"

"Yes."

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, JANUARY 25, 1894.

STUDENT FRATERNITIES.

It is known to all thoughtful observers of college life that during the past few years there has been a marked increase in the effort put forth by the lodges to influence the schools of our country. This has appeared in the frequent notices of meetings of the various Greek-letter societies in our cities, and in many other ways. It is a token of the resolution of forces on this question which is going forward throughout our country. The lodges are inspired by Satan, and he comprehends the power of educated young men and women, whether the church does or not.

Respecting these fraternities, we desire at this time to speak of those things which are peculiar to themselves rather than of objections which are common to all secret clans, cliques, rings, and conspiracies. In the first place the student is a young man; he is in the formative period of life; he will ordinarily carry with him through his active career that upon which he settles during his college course. It is manifest that such a person will be more helpful to a good cause, or a more powerful aid to a bad one, simply from the fact that he is young and has years before him in which to labor.

In the second place, he is to be an educated man. A large per cent of the Masons, Odd-fellows, Knights of Pythias, etc., are so illiterate that they can with difficulty stumble through the little catechism which these orders provide as the intellectual food for their members. These men are oftentimes active, ambitious and aspiring. They love office, and the titles by which they are designated are very agreeable to them. The educated man, however, is much more influential in shaping society. He may not be so good a ward-politician but he has in the end far more force in determining the course of events. If any man is to be spoiled by secret associations, it is to be desired that he should not be one of the leaders of thought among his fellows.

Third, this leadership, which is natural to the educated man, comes out clearly in the fact that the ministers, lawyers, physicians, and statesmen of the country are very largely from the students of our colleges and universities. If these men become devotees of the lodge, they will carry with them, not simply their personal influence but very largely the force of the organization or class to which they belong. *Men* change, but institutions remain and grow. It is an evil that an individual should become attracted by the secret advantages and regalia and titles of lodges; it is worse that an institution like the church or the bar or the legislature should be harnessed to the dark chariot of such organizations.

Fourth, the student-class is a most powerful one in which to labor; most young men are naturally frank, open-hearted, generous, and public spirited; it is not difficult for them to despise meanness even if it is strong and rich, or to respect courage and faith even when it is poor and despised; it is not natural for them to do mean things for the purpose of self-exaltation and rivalry. All the things which secret societies naturally develop in human character, young men naturally hate. The appetite for these things is like that for tobacco or for whisky—one which has to be acquired, and one which is almost unacquirable if they understand the dark and evil tendency of the orders. There must be craft and deceit used in order that the young man should delight in the habits of thought and traits f character which are developed by secret lodges.

Fifth, we who are seeking to withstand and remove the lodges from our country have not devoted so much attention to our schools as would have been wise. The self-sacrificing labors of our friend and brother, Rev. S. F. Porter, and the excellent work done by Rev. H. L. Kellogg and the association of seminary and college men which he formed, have been greatly honored of God.

We should push along the lines indicated by these brethren as rapidly as may be, and should expect to secure for the cause of openness and fair dealing the large and powerful class of young men and women now attending American colleges. It has been cheering to learn that more than *one hundred* of our American colleges *now* forbid the organization of secret societies among their young people. The Baptist University of Chicago sacrificed a great opportunity when in place of *forbidding* such organizations, they *advised* against them.

Secret societies never stay away from a place which they covet because they are *advised* not to enter it; and that university, in its second year, has already begun to reap the natural results of secret associations among its students.

We believe that there is ample reason for encouragement in respect to this line of work, and that the language of our heavenly Father to all who care for the future of our schools and colleges is, to be full of courage and go forward.

COLLEGE SECRET SOCIETIES.

The testimonies which we publish in to-day's *Cynosure* come to us fresh from seats of learning, from persons who know whereof they testify, and who have formed their observations and opinions from that best of all teachers—actual experience with the evils of college fraternities.

One feature of these societies, which is dwelt upon by one or more of our special contributors, deserves particular attention, since it fully confirms the statement made by President Hitchcock, in his "Reminiscences of Amherst College" (p. 320), in which he says of the societies, secret and anti-secret, in that institution:

"These, at different periods, have been fruitful sources of excitement, jealousy and heart-burning among the students and towards the faculty. The secret societies would of course have little prestige were they not strongly exclusive, so as in fact to leave out a majority of the students, nor unless those selected embraced the elite as to scholarship. But the majority thus passed by, or rather as they would regard it, made the mud-sills on which these societies rested, would not be very well contented in such a position, and the same faculty that had granted permission for the formation of the secret societies could not refuse the application for one of a contrary character. But this subjected them to the jealousy of the secret societies. There would be a desperate struggle among the students to obtain the leading men in the classes for the different societies, and they would ere long come to regard this matter as one of the most important interests in college."

At one time Amherst College had 268 students, of whom 126 were secret society men, and 142 were not. Of the forty college prizes given, the former received thirty-one—more than three-fourths of the whole, while they numbered less than one-half. This incident is confirmation of the power of these secret coalitions as affecting the educational standards in colleges and universities.

That which we print to-day might be greatly increased by additional evidence from various sources; but sufficient is given in such trustworthy form as to condemn the existence of these mischievous organizations, and class them with the ancient heathen, whose barbarism they emulate.

THE SECRET LODGE SYSTEM.

According to recent official reports from the various Grand Lodges, there are, in the United States and Canada, 4,136,375 members of recent lodges. Of these the Freemasons are the most numerous—746,464. This does not include dimitted Masons, of whom there are probably 100,000, and who are Masons, to all intents, as much as the others.

Next in order are the Odd-fellows, who number 722,885. This does not include colored Odd-fellows, nor those who are "non-financial."

Then come the Knights of Pythias, 413,934 strong.

These four millions of voters constitute one in five of the entire population entitled to the elective franchise in the United States and Canada. Members of these orders hold more than one-half of the offices of trust and profit in these countries, and are in a position to greatly influence the legal and social status of the people among whom they are found.

However widely these orders may differ from each other, they are all alike in certain particulars. (1) They are all agreed in regarding the covenant of secrecy as of paramount obligation, and that for the "initiate" to reveal any of the real or pretended secrets of the order is an offense deserving the severest retribution. (2) They are alike in insisting that each order may regard its own interests of superior importance, whether such interests are in harmony with, or opposed to the general good of society. In other words, these orders educate men in selfishness and to seek the interests of a class, rather than the well-being of the whole. (3) These orders unequally yoke together believers with unbelievers, in brotherhoods which are not in Christ, and which are not entered into in his name. Nearly all of them have a religious worship, in which all the members are expected to unite, and without any reference to their personal faith. Such worship, we need not say, cannot be acceptable to God.

Nearly all these lodges have chaplains, who may be chosen from any members of the order, and without any reference to their personal relation to Christ, or whether their prayers shall be true worship or a solemn mockery.

It follows that these orders, so great in numbers and so potent in influence, are a terribly perverting force, socially, politically and religiously, and that it is the duty of all Christians and of every good citizen to oppose them by every legitimate method.

THE LORD'S HAND IN OUR REFORM.

Since the exciting days that followed the murder of William Morgan by Masons, in 1826, continuing through several ensuing years, and lasting until other reforms of equal importance absorbed public attention, the anti-secrecy crusade has never achieved great popularity. It has had to contend, on the contrary, with determined opposition (1) from the lodges, and (2) from bodies of Christians who either belonged to the lodges or, if they did not, were willing, for various reasons, to fellowship with those who did. This is the nature and ground of the warfare in which the National Christian Association has been engaged ever since its organization. Sometimes this opposition has been very bitter, tinctured with malevolence and abuse, while our supporters, although they include the very purest and best men in the nation—statesmen, educators and ministers of the Gospel, have been comparatively few in numbers. But they have been sincere, earnest and hopeful in maintaining their position against the lodge; and although secret societies of all kinds have greatly increased, the anti-secrecy reform has never retroceded one step; and to-day it is as hopeful, as aggressive and as earnest as at any time during its existence.

There must be—there is—a cause for this unflinching maintenance of the unpopular principles which gave it birth. It is not, only, that the best men in the nation have stood by it firmly under every discouragement engendered by the opposition that met it on every hand. There is a deeper—a higher—a stronger source from which it has always received a willing support—and that is, in the lauguage of Nehemiah, "the hand of my God which was good upon me."

This is the secret of whatever of success has been achieved in this reform. Starting out with the few expositions of Morgan and Bernard as material upon which to found an intelligent opposition to the secret evils of the lodge, the Association to-day controls correct expositions of about fifty modern degrees of Freemasonry, all of Odd-fellowship, all of the Knights of Pythias, and enough of all other rituals of similar societies to make their hidden designs perfectly apparent to all classes of readers. With our literature, comprising the complete lodge-work from their own secret books; the experiences and expositions of seceders from all secret societies; and the close analyzation of the whole system of the secret works of darkness, by intelligent Christians, we have a panoply of strength, founded on invincible truth, that no man can successfully sneer at or refute.

How has this been accomplished? In two ways: By the secession of honest men from lodges, and by rituals obtained from adherents of the lodges, without prejudice to their standing in their respective fraternities. As the movements of the Syrian army were known be-

forehand by the King of Israel through the instrumentality of Elijah, so the secrets of the lodge have been correctly divulged to us, by the chosen instruments of the Lord. We may as well believe and acknowledge it; and we may safely add, with Nehemiah: "The God of heaven, he will prosper us; therefore we his servants will arise and build." "There is nothing hidden which shall not be manifested;" not even the secrets of Freemasonry; and it is by these revelations of an overruling Providence that we are enabled to understand and explain to others the snares and tactics of the enemy. By the power of God, also, we are enabled to meet and overcome every argument and device that secret societies, aided and abetted by Satan, can bring in defence of these stubborn works of darkness.

Let us, with Paul and his fellow-voyagers, "Thank God and take courage."

FEMALE COLLEGE SOCIETIES.

Statistics of a recent date inform us that there are to-day about 6,500 women graduates and undergraduates of higher institutions of learning in the United States who are members of Greek-letter secret societies. In this number members of societies established at only a single institution are not included; but those enumerated belong to organizations which are intercollegiate in character. A year ago it was stated, however, that nearly all the higher grade colleges for women exclusively, prohibited the existence of secret societies among their students.

When the co-education of the sexes at colleges first became popular, the male students, members of the Greek secret fraternities, received girls with scant favor and discouraged their attempts to unite with these societies. This coolness of their reception, it is alleged, aroused the energies of the female students and led to the organization of their own secret sisterhood. To-day these college sisterhoods, similar in all essentials to the male fraternities, are fully recognized by their respective institutions of learning, and their evil influences, as shown in the testimonies on another page, is quite as harmful as in the older and sterner societies. They differ little from those of the young men. They have their grips and passwords and mysterious ceremonies behind bolted doors, and there is the same spirit and motive manifested in their secret work. Some of these sisterhoods have a "literary" basis; others, a social design; but, either single or united, the desire for supremacy over those who do not join them is the ruling element.

The oldest and largest of these secret female societies in colleges is the Pi Beta Phi, which was first organized in 1867 among the girl-students in Monmouth college, at Monmouth, Illinois. The following year, it was followed by the "I. C. Sorosis" in the Iowa Wesleyan University. Within the next fifteen years ten more chapters were formed in various educational institutions of the West. In 1883 the name was changed to Pi Beta Phi fraternity. Since then active chapters have been established in the order mentioned at Knox College, Galesburg, Ill.; York College, Nebraska; Callanan College, Iowa; University of Colorado, Boulder; Hastings College, Nebraska; University of Denver, Hillsdale College, Michigan; Franklin College, Indiana; University of Michigan, Columbian University, Washington, D. C.; Ohio University, University of Minnesota, Sophie Newcombe College, New Orleans, and Swarthmore College, Pennsylvania. Thus it will be seen that a total of twenty-nine chapters have been established. The parent chapter at Monmouth was legislated out of existence by a decree of the faculty prohibiting secret fraternities among students at that institution. Three other chapters have also gone to untimely graves, leaving twenty-one undergraduate chapters. The total membership is about 1,800. The fraternity is thoroughly organized. Subordinate to the Grand Council, of which Emma Harper Turner, of Washington, was president, are four provincial organizations, with a president over each. The badge of the fraternity is a gold arrow, and a quarterly magazine, the *Arrow*, is published by the Michigan Beta Chapter at Ann Arbor. The fraternity has adopted wine and blue as its colors, and the carnation as its flower. It has also a flag and a yell.

Kappa Alpha Theta is one of the largest of the college sisterhoods. The Alpha chapter of the Kappa Alpha Theta was formed at Indiana Ashbury, now De Pauw, University, in January, 1870. A total membership of 1,300, and nineteen chapters scattered over twelve States, including California, are evidence of its aggressive influence.

Next to the Pi Beta Phi in point of numbers comes Kappa Kappa Gamma, which has 22 chapters and about 1,600 members. The Alpha chapter was formed in October, 1870, at Monmouth College, and of course suffered the same fate as the others at that college. This fraternity is also divided into provinces and governed by a Grand Council. The chapters are located at Boston, St. Lawrence, Syracuse, Cornell, Ohio, Wooster, Indiana, De Pauw, Butler, Wisconsin, Illinois, Wesleyan, Northwestern, Minnesota, Iowa, Kansas, Nebraska and Missouri Universities, and Buchtel, Alleghany, Hillsdale and Adrian Colleges.

The Delta Gamma fraternity is of Southern birth, having originated at the University of Mississippi, at Oxford, in 1872. For some years its membership was mainly in the South. Charters for new chapters were granted rather promiscuously until 1883, and as a result eight of the chapters that had been established had died before that date. With the convention held in 1883, however, a new life in the fraternity began. The fraternity now has fourteen active chapters in eleven different States, with a total membership of between six hundred and seven hundred. The parent chapter at Oxford is now extinct.

The Alpha Phi fraternity was founded at Syracuse University in 1872. It enjoys the distinction of having been the first woman's fraternity to build a chapter house. That fact may have helped to create the impression that has gone abroad that Alpha Phi is the most wealthy of the Greek sisterhoods. The total membership is now about 500, with active chapters at Syracuse, Northwestern, Boston, De Pauw, Cornell, Minnesota and Michigan Universities and the Woman's College at Baltimore, and alumnæ chapters in Boston, Chicago and Syracuse.

In November, 1874, Alpha chapter of the Gamma Phi Beta sisterhood was formed at Syracuse, N. Y. It was projected and inaugurated while Bishop E. O. Haven, of the M. E. church, was Chancellor of the Syracuse University. His daughter was one of the charter members. It has always been very conservative, and, as a consequence, has only five chapters and 377 members. The chapters are located at Syracuse, Michigan, Wisconsin, Boston, and Northwestern Universities. No honorary or associate members are admitted.

The youngest of the college secret sisterhoods is Delta Delta Delta, or, as it is familiarly known, the "Tri-Delta." It was organized in Boston in the fall of 1888; has seven chapters and about 250 members. These chapters are located at Iowa State University, Simpson College, Indianola, Ia.; Knox College, Galesburg, Ill.; Adrian College, Adrian, Mich.; St. Lawrence University, Canton, N. Y., and the University of Cincinnati.

The foregoing facts and figures are derived from statistics published about a year ago. Some few changes may have occurred; but these statements will serve, in a general way, to illustrate the history and growth of these female Greek societies.

—A note from Pres. Blanchard affords us an agreeable opportunity to mention that the winter term of Wheaton College is opening very pleasantly, and that the tokens are that this year is to be one of unusual success in all the departments of its work.

—To-night (Thursday) Prof. Graham Taylor and fifty students, from the Chicago (Congregational) Theological Seminary, meet with the Salvation Army at the Princess Rink, 558 West Madison St., in this city, for a union meeting. The rink should be crowded.

—We print, to-day, the official call for the approaching Pennsylvania Anti-secrecy Convention at Philadelphia. It is a stirring document, and, in connection with the Eastern Secretary's letter, on another page, indicates an interesting and important gathering. We expect to publish the entire program in next week's issue.

—A card from Pacific Grove, Cal., reports a grand celebration of the 273d anniversary of the landing of the Pilgrims on Plymouth Rock, in 1620, at the Mayflower church, Rev. E. S. Williams, pastor. The writer adds: "We welcome the veteran Rev. S. F. Porter here. Please tell friends that here is a good place not only for an M. E. summer camp, but for disciples all the year."

—The day of prayer for colleges, Thursday, Jan. 25th, will be observed at Wheaton this year in the following manner, God willing: At ten o'clock in the morning there will be preached the annual sermon of the day of prayer for colleges. At two o'clock in the afternoon there will be a prayer-service, and again at seven-thirty o'clock in the evening. All friends of the college who can make it convenient to be present at any or all of these meetings are kindly and earnestly invited to be present.

—The Governor of New York, in his recent message to the Legislature, presents this encouraging view of the status of the free public schools in that State: "The number of children attending the common schools during the year 1893 was 1,083,228, an increase of 10,135 over the previous year. The number of children of school age was 1,892,388, showing that 809,160 children, nearly half the children of school age, were educated in private or parochial schools, or were not in school at all. The total amount expended for public schools during the year was $21,901,678.72, an increase of $767,162.98 over the amount expended in the previous year. The larger part of this sum, of course, was raised by local taxation." The Governor also recommends that the State encourage, by all proper means, the efficiency of the common-school system, and adds: "Our free schools should be the first care of the State and the object of wise and liberal legislation." It would be interesting to know just how many children were not in school at all.

—Our esteemed friends and co-workers, the original organization of the United Brethren in Christ—now known as "Conservatives," in opposition to the "Liberal" seceders—are rejoicing in a recent decision by the Michigan State Supreme Court, sustaining their rights under the old church constitution, in accordance with the judgments of other courts rendered in their behalf. These people are *our* people in the anti-secrecy reform; and as they remain true to the first principles of their organization, and have suffered loss in membership and property because of their opposition to all secret societies, they have our congratulations upon their success. The *Christian Conservator* furnishes the following summary of decisions already made in this unhappy division. (The "majority" signifies the "Conservatives"): "There have been four decisions of State Supreme Courts: those of Indiana, Oregon, Pennsylvania and Michigan, two of which have been in favor of each side, while there have been but two decisions of lower courts in Indiana, one on each side; but one in Pennsylvania, in favor of the majority; two in Michigan, one on each side; one in Oregon, in favor of the majority; three in Ohio, one in Illinois, one in Missouri and one in Virginia. Those in Ohio, Illinois and Missouri were for the majority, while the one in Virginia was for the minority. There has also been a decision by Judge Taft, of Ohio, in the United States Circuit Court, which was in favor of the minority."

REFORM NEWS (*Continued from 5th page.*)

Bro. Weiskotton has consented to address the convention. No one who possibly can should fail to hear him relate this thrilling experience.

Rev. C. Elofson, pastor of the Swedish Lutheran church, Philadelphia; Rev. N. B. Grubb, pastor of the Mennonite church, also of this city, and Rev. J. T. Cameron, pastor of the Free Methodist church, at Allentown, Pennsylvania, are among those who expect to give ten-minute addresses.

I trust that all friends from a distance, who expect to attend, and all churches appointing delegates, will notify me at their earliest convenience, so that entertainment may be provided. I should be glad to hear from those wishing programs for distribution. State how many you can likely use to advantage, please.

All letters should be sent to Philadelphia Headquarters, 457 N. 6th St. Don't forget to pray much that God may honor this gathering by making it a blessing to many. Yours in the work,

W. B. STODDARD.

THE HOME.

IN PERFECT PEACE.

Like strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise old and new,
God will his faithful children keep
"In perfect peace."

From out the thoughtless, wreck-strewn past,
From unknown years that silent wait,
Amid earth's wild regret there comes
The promise with its precious freight,
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me,
"In perfect peace."

It stills the questionings and doubts,
The nameless fears that throng the soul,
It speaks of love unchanging, sure,
And evermore its echoes roll
"In perfect peace."

"In perfect peace." O loving Christ!
When falls death's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep thou thy children as of old,
"In perfect peace."

And through the glad eternal years,
Beyond the blame and scorn of men,
The hearts that served thee here may know
The rest that passeth human ken,
"Thy perfect peace."

—*Anonymous.*

CHILD-STORIES.

The hour had come for retiring, and a sweet little girl was bidding good-night to the family, while her kind nurse stood waiting for her at the parlor-door. She climbed her father's knee to tell him how much she loved him, and gave many kisses to the baby. Her mother, as she embraced her, whispered: "You will not forget your prayers."

"Oh, no, mamma dear, I could not sleep without saying *good night* to my kind Father in heaven. I love to say *good night* to God."

A fair little girl, of a gentle spirit, won the attention, or love, of all who saw her. A visitant, who had taken her upon his knee, told her of the loneliness of his home, where were no children to cheer him on his return; and appealing to her pity, asked if she would not go and live with him. Throwing back her clustering curls, and looking in his face, with a tender serious expression, she replied:

"*God gave me to this house.*"

The original narrator of this story beautifully adds: "The tone was simple as the words, and the silvery voice was childhood's; yet, for a moment, it seemed as if wafted from a far-off world, where only angels dwell. A sober brightness, as of something profound and holy, passed over the meditative mood of the dwellers in that house, and every heart in it swelled with gratitude for the great God's gift."

A pair of twin sisters were so much alike that it was difficult to distinguish them. Their little hearts were also blended in the sweetest love. Dressed always alike, they might usually be seen, hand in hand; and wherever one was, you might be sure that the other was not very far away.

When old enough to attend school, they sat side by side, studied from the same book, wrote the same copy, shaded with their pencils the same flower, warbled the same song, in the same key. They enjoyed the instructions of a very faithful teacher, who sometimes, to test the thorough preparation of her pupils, called them to recite separately. On such an occasion, one of the twins having neglected her lesson, mistook and faltered. Tears started to her eyes, and the embarrassment of betraying ignorance, convulsed her with shame. Just at that crisis the teacher was called out.

The other sister, seated upon her bench, well-prepared with her lesson, sympathized in all the suffering of her second self. Her breast heaved, and her cheek was suffused with crimson. Springing to the side of the tried one, she forced her backward into her seat, with a rapidity that overcame resistance, and stood up in her place. The teacher returned, resumed her examination, and found every question answered promptly, and with perfect correctness. At first she was surprised, yet supposed a little interval had enabled the pupil, by reflection, to collect her thoughts, or possibly to review those points of the lesson in which she was most deficient. But the expression of an approbation which was not fairly earned rankled in the consciences of these pure-minded sisters. They could not be happy, thus to deceive their teacher.

Requesting to be permitted to stay after school, they approached her with tears, and confessed what they had done.

"I could not bear to see my poor sister in such pain," said the sweet one who rescued her. "*Forgive us, we are but one,*" said their little voices, in unison.

"God bless you," said their kind preceptress; "may you be one in heaven."

"Oh! dear grandmother," said a little boy, as he kissed his new-born sister that lay in her arms, "I must never be naughty any more, now we've got this baby. For you know, if I am naughty, she'll learn to be naughty of me, and that will be bad for mother."

The grandmother, perceiving the force of the argument, strove to deepen it in the child's mind. He gazed earnestly at the face of the babe, and wonderingly felt its tiny hands and feet, till its beauty and helplessness seemed to call forth an overflowing tenderness. When his mother approached, he ran to meet her, and clasping his arms around her knees, exclaimed passionately:

"Mother, mother, give me that baby for my own."

Not immediately comprehending his state of feelings, she made some inquiries. But all the answer she could obtain, was the repetition:

"Oh, mother! say it shall be *my* baby! Will you give it to me for my own baby, always?"

Moved by his tears, she answered in the affirmative. Then a great happiness, and a singular sense of responsibility entered into him. To watch over the child, seemed his business and pleasure. When he saw his mother so patient in nursing it, so attentive to its little ailments, he never failed to thank her for taking care of *his baby*. When any sudden willfulness of childhood came over him, he would check it by saying, "Baby sees me. Baby hears me. It will not do."

So, between his desire of being an educator, and his heightened gratitude to his mother for her care over *his child*, a wonderful change came over the boy, who had formerly been quick-tempered and selfish, as if the strong brotherly love, coalescing with the grace of God, had given him a new heart, and power to lead a new life.

REWARDS OF SECRET PRAYER.

Among the open rewards of secret prayer we would specify presence of mind and composure of spirit. There are some persons of a calm temperament who pass sedately through every scene, and are seldom taken by surprise. They are persons of ready wit, and exhaustless resources, and constant self-command. But there are others, fearful and foreboding, easily stunned and easily agitated. They are perpetually apprehending a lion in the street, and go about any new undertaking with as much anxiety as would suffice for the most arduous enterprise.

Prayer calms and fortifies the mind, and so prepares it for the rapid incidents and sudden emergencies of the day. But it does more than this. Just as you may have noticed, those who move in the highest circles, and who are accustomed to the loftiest society, they not only continue calm and collected when others are embarrassed or unhinged, but in circumstances of delicacy or distress to others, by a certain high-born address, a certain conscious felicity, they not only save themselves from awkwardness, but give a happy extrication to all around them.

So there are certain persons belonging to the peerage of the faithful—men of as old a family as Enoch's—princely natures, who are wont to converse with the King of kings; men who, in their walks with God, have learned the happy art of possessing their own souls and tranquilizing the souls of others. Their hearts are fixed, and when they hear of evil tidings they not only are not themselves afraid, but their assurance comforts and composes others. And, beyond all this, the man of prayer is preternaturally prompted and strengthened from above. Like the first disciples, he needs to take no thought how or what he shall say or do, for in the hour of exigency the Holy Ghost will teach him.

When Nehemiah was enabled to put the case of his people so touchingly to the Assyrian monarch, the pathos of his statement, the unwonted kindness of the king, and the prompt concession of his prayer, were the open reward of a secret ejaculation. (Neh. 2:4–6.) When his friends asked the great physician Boerhaave how he could possibly go through so much work from day to day, and pass tranquilly through so many fretting scenes, he told them that his plan was to devote the first hour of every morning to prayer and meditation on the Word of God.—*Rev. James Hamilton, D.D.*

WONDERFUL PRESENCE OF MIND.

It was in India. Dinner was just finished in the mess room, and several English officers were sitting about the table. Their bronzed faces had a set but not unkindly look common among military men. The conversation at best had not been animated, and just now there was a lull, as the night was too hot for small talk. The major of the regiment, a clean-cut man of fifty-five, turned toward his next neighbor at the table, a young subaltern, who was leaning back in his chair with his hands clasped behind his head, staring at the ceiling.

The major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and a steady voice, he said:

"Don't move, please, Mr. Carruthers. I want to try an experiment with you. Don't move a muscle."

"All right, major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazy, expectant way.

"Do you think," continued the major, with his voice trembling just a little, "do you think you can keep absolutely still for, say, two minutes—to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered, "Yes" and his face paled slightly.

"Burke," said the major, addressing an officer across the table, "pour some of that milk in a saucer, and set it here on the floor back of me. Gently, man! Quick!"

Not a word was spoken as the officer quickly filled the saucer, walked with it carefully around the table, and put it down where the major had indicated on the floor.

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capella, which had been crawling up the leg of his trousers, slowly raised its head, then turned, descended to the floor, and glided toward the milk.

Suddenly the silence was broken by the report of the major's revolver, and the snake lay dead upon the floor.

"Thank you, major," said the subaltern, as the two men shook hands warmly. "You have saved my life."

"You're welcome, my boy," replied the senior, "but you did your share."—*Youth's Companion.*

IMPROVING TALENTS.

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated, his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with his God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he

has, his mind expands. The Psalmist said, "The entrance of thy words giveth light; it giveth understanding unto the simple."

The educated man may exalt himself over his unlearned brother, but he is like the man in the parable who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase, and he will be condemned as a slothful servant, and dismissed from the presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the "Well done, good and faithful servant." The man who blesses society and makes a success of life is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellow-men.—*Gospel Workers.*

"SINGS-AS-HE-WALKS."

At the late meeting of the Lake Mohonk Indian Conference a brother told of a certain little Indian child who used to go toddling about on the grassy prairie of the Dakotas, and as he went he sang. In the morning and all day long his childish voice would be heard caroling forth the weird melodies which seem so dismal to us, but which mean so much to the children of the plains. His mother watched and heard him with delight, and with the poetic instinct which sleeps in every mother's heart, no matter how wild she may be, called the boy "Sings-as-he-walks." That boy is now a minister of the Gospel. He travels abroad on the Dakota prairies preaching and singing the Gospel to his own people. Did not the mother wisely name him? And would it not be a blessed thing if we could apply the name to more Christians? What a splendid description of a cheerful, hopeful, trustful ambassador of Christ: "Sings-as-he-walks."—*Wm. J. Harsha, D.D.*

DON'T

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because he wears shabby clothes. When Edison, the great inventor, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind and Kitto was deaf.

Don't snub a boy who seems dull or stupid. Hogarth, the celebrated painter and engraver, was slow at learning and did not develop as soon as most boys.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because they may far outstrip you in the race of life, but because it is neither kind nor right nor Christian. —*Christian Advocate.*

A BOY CONDUCTOR.

John C. Barnum is the youngest railroad conductor in the world. He is 13 years old. He was born in New York, but has resided in Oregon for the past nine years. His home is in Medford, Jackson county, on the Southern Pacific. On January 20, 1893, his father leased the Rogue River Valley Railroad, which runs from Medford to Jacksonville, a distance of five miles, and as its revenues are light, he took charge of the engine and placed his son on the train as conductor. He wears the conventional cap and uniform, with lettered brass buttons, and carries a punch.

Conductor Barnum likes his work, and says that he gets along nicely except with some of the very smart drummers, who are often on his train, and who guy him about his inability to handle their heavy baggage. He had an amusing experience with a big fellow not long ago, but came out ahead and earned the hearty applause of a trainload of people. The big fellow thought it would be smart to play a trick on the little conductor before the crowd, and when called on for his "fare," said he had lost his ticket and was out of money. Johnnie knew better, but told the smart party that he must pay his fare or get off. This was sneered at, and the conductor passed on, while his would be deadhead snickered over the joke. Soon afterward the conductor slipped up behind the fellow, seized his hat and put it in the express chest in the baggage compartment, calmly locking the chest. The big drummer followed him and demanded the hat, but was quietly informed that it would be held until he paid his fare. Before the train reached its destination the fare was paid and the hat surrendered to its owner, who sneaked away amid the jeers of the crowd.

He fills his position with a dignity and precision beyond his diminutive proportions, and as the danger on this road from collision is confined to an occasional brush with the hindquarters of a cow, our little conductor's responsibilities are not more exacting than his abilities.—*Selected.*

BAD BOOKS.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also.

In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you cannot read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—*Coleridge.*

WHAT IS THY LIFE?

What is thy life that thou shouldst toil and plan,
And struggle with the "moth and rust"
For a poor handful of earth's dust,
Oh, heart of man!
A spark that glimmereth
An instant in the dark—
A breath that quivereth
Ere it is lost in death—
A power
That reigneth for an hour;
Is this thy life?
Wilt thou find comfort in the name of Destiny?
Or say that Fate's unceasing wheel
Hath whirled thee into being, and will still bear thee along?
One, and One only, standeth on the verge
Of the eternal silence—One
Who doth ever whisper to thy doubting soul,
"Trust and be strong!"

—*Catherine Y. Glen, in the New York Observer.*

TEMPERANCE.

MEMORIAL MEETINGS OF THE ORIGINAL OHIO TEMPERANCE "CRUSADERS."

In the old Crusade church, at Hillsboro, a memorable meeting was held December 23. The morning was warm, and so calm that Mother Thompson was allowed to venture out for the first time since her attack of the grippe. The program of Miss Greenwood was carried out, but the personal experiences of overflowing hearts made the occasion truly a "crusade anniversary."

Seventeen of the "original band" were present, and toward the many who had moved to other earthly localities, and the blessed number who have "obtained the prize," Mother Thompson feelingly writes. "It was natural that our hearts should 'On the eagle wings of love,' aspire to sweet fellowship." She adds, "New impulses were given for future work and the prospect is that some important additions will be made to our working force. The impoverished condition of our union and of our citizens, generally, because of the time, and the explosion of our Citizens' National Bank, gave us cause for humiliation, because our offerings must needs be so sadly minus, but God will make up our lack of service.

"We were greatly rejoiced by the presence of one dear old gentleman, who said he was induced to join us in our services that he might offer upon the altar earnest thanksgiving, for the crusade had startled him from a life of indulgence that if continued would have ruined him soul and body. Now at the age of eighty-one he was clear-headed, sound in body, and full of gratitude to God, and the noble, brave crusaders. He said also many other good things, which I have not time to write, but which are treasured in my heart, for that speaker was no other than Judge Thompson."

Athens celebrated the anniversary on the 24th. Rev. Wm. A. Powell gave an excellent address, and several short talks were given by old crusaders. It was an inspiring meeting.

On the 28th the Nelsonville union held an all-day meeting in commemoration. Mrs. Helen S. Burns, now their district president, who twenty years ago had the honor of offering the first prayer, when the crusaders of that place began their visits to the saloons, was with them for the occasion and assisted in the meeting. Eight new members were secured. One can imagine Mrs. Burns' enjoyment of that day and of the large prosperity that has attended that union. Twelve crusaders were present.

The anniversary was duly celebrated in Cleveland. The Wade Park Avenue union held a meeting at 2 P. M., Sabbath, the 24th, and the West Side union held a large meeting in the evening, in the M. E. church. Mrs. S. M. Perkins gave addresses at each meeting, and also assisted Mrs. T. K. Doty in the jail services in the morning. Mrs. Mary Ingham, Mrs. J. T. Foote, Mrs. Geo. Presley, original crusaders, also gave addresses at the West Side meeting. Rev. Dr. Buxton, pastor of the church, is in accord with the work, and his wife is a valiant leader. Greetings from Mother Thompson were read.

Franklin union held an interesting meeting on the 23d, in the M. E. church. Twenty-one members were present, thirteen of whom were original crusaders. The meeting was opened by reading the crusade Psalm, followed by prayer. An address was given by Rev. Mr. Haynes. Readings from Mother Stewart's Memories were an interesting feature, and were followed by personal reminiscences from old crusaders.—*Antoinette H. Clevenger, State Reporter, Wilmington.*

THE PETITION

Of the World's Woman's Christian Temperance Union for the protection of the home; addresed

TO THE GOVERNMENTS OF THE WORLD.

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees, which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

[Copies of this petition may be obtained by sending to the W. C. T. U., The Temple, Chicago.]

Renew your own subscription and get your neighbor to subscribe.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON V.—First Quarter, 1894.—February 4.

SUBJECT.—Beginning of the Hebrew Nation.—Genesis 12: 1-9.

GOLDEN TEXT.—I will bless thee and make thy name great; and thou shalt be a blessing..—Gen. 12: 2.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Gen. 12: 1-9. T.—Acts 7: 1-21. W.—Acts 7: 22-50. T.—Ps. 107: 1-15. F.—Gen. 17: 1-16. S.—Acts 3: 12-24. S.—Heb. 11: 8-19.

COMMENTS BY E. E. FLAGG.

1. *The calling of Abram.*—vs. 1–3. The call is imperative, admitting of no delay. "Get thee out." Leave country and kindred behind thee. A Christian's first duty is to separate himself from the world. There may be instances recorded in the Bible, as in the case of Naaman of good men who did not see, or at least did not conform to, this duty of separation. But it is noticeable that they are never heard of afterwards. Such persons may be finally saved "so as by fire," but their spiritual life is too low to make any decided impress on those around them, and they pass away without achieving any great work for God. If Abram had continued to dwell among his idolatrous countrymen, he would never have been Abraham, "the father of the faithful." At most, his history would have been like Lot's in Sodom. Ur of the Chaldees was then one of the famous centers of ancient civilization. Dr. Geikie says of it: "Four thousand years ago the arts and sciences were cultivated; astronomers watched the heavens; poets composed hymns and epics, and patient scribes stamped on soft clay tablets the books which have in part come down to our day." It was not a little that Abram was called to give up, and this, too, at an age when the ties of old associations are strongest and hardest to sever. We have no right to say, however advanced in years, that our day of usefulness is over. It may be with us, as with Abraham, that our greatest achievements lie before us, for which our days of youth and maturity were but the time of preparation. "Unto a land that I will shew thee." He trusted God's bare word. He walked by faith, not by sight, and "went out, not knowing whither he went." So we who "seek a heavenly country," must seek it in faith, as a land which God will shew to us. God's commands are always coupled with "exceeding great and precious promises." "I will make of thee a great nation." This promise could never have been realized had he stayed in his own country. The reason why God's promises often seem incompletely fulfilled is because of a failure to perfectly fulfill the conditions, and to sever every tie which binds us to the world. "I will bless thee.... and thou shalt be a blessing." This is the Christian's life—blessing and blest. "I will bless them that bless thee, and curse him that curseth thee." "Touch not mine anointed, and do my prophets no harm." God's blessing is sure to follow those who do good to his saints, as surely as the reverse will follow those who ill-treat or persecute them. "In thee"—through the Messiah, who should descend from him—"shall all families of the earth be blessed." Here was another severe test of faith to the childless Abraham. But, in the words of Matthew Henry, "those who deal with God must deal upon trust."

2. *Abram's departure.*—vs. 4, 5. According to the account given by Stephen, in the seventh chapter of Acts, the call came to Abram in Mesopotamia, "before he dwelt in Haran," where he stayed—we do not know how long—until the death of his father, Terah. Duties never conflict. It was, without doubt, Abram's first duty to care for his aged father. This is implied by the wholehearted completeness of his obedience when that duty no longer stood in his way. He left nothing behind him that would be a snare to his affections or incite the least wish to return. He did not seek Canaan alone, but Lot, his brother's son; and "all the souls they had gotten in Haran" went with him. So the Christian should not be satisfied to seek the heavenly Canaan alone, but will seek to win others to go with him.

3. *The entrance into Canaan.*—vs. 6–9. "And the Canaanite was then in the land." Abram had obeyed God. He had turned his back on his own people and sought a strange country, in which at the time of his death he owned only a burial-place. What better type can we have of the Christian who has turned his back on the world in search of the heavenly Canaan. With every advance he makes heavenward, more and more of heaven is brought into his life. And yet he is not given possession till he passes over the river of death. The Canaanite is still in the land;—foes against which he has to struggle; secret, treacherous enemies, who are always on the watch to do him harm. "And the Lord appeared unto Abram"—at just the time when he especially needed encouragement,—when he had given up all for God, but as yet had not received even the earnest of the promised reward. From the plain of Moreh he removed to a mountain on the east of Bethel. Says Henry: "First a plain, then a mountain. God hath set the one over against the other." "And there he builded an altar to the Lord." Unlike many brought up in church-going communities, and by godly parents, who emigrate to new countries, Abram took his religion with him. There is all the more reason for keeping up our observance of religious duties when we are in a strange land, where everything tends to make us forget them. "And Abram journeyed, going on still towards the south." So the Christian should take no step backward, but keep a steady advance in his journey heavenward.

LITERATURE.

THE BOY'S COMPANION; or, A Warning Against the Secret Vice and Other Bad Habits. By E. E. Byrum, Author of "Divine Healing of Soul and Body." Illustrated. Paper, 25 cents. Grand Junction, Mich.: Gospel Trumpet Co.

All such books are liable to be retro-active—to excite a wrong emotion in the mind of a lad untainted by the vice to which it relates. Hence, although it might be useful in the cases of some misled boys, parents should not place it in the hands of their children without careful discrimination. Had it been addressed to heads of families, instead of the lads, we believe its object would have been more safely accomplished.

AUTOBIOGRAPHICAL SKETCHES AND PERSONAL RECOLLECTIONS. By Geo. T. Angell, President of the American Humane Education Society, the Massachusetts Society for the Prevention of Cruelty to Animals, and the Parent American Band of Mercy, 19 Milk street, Boston, Mass. Published for the Use of His Friends and All Who Care to Read Them. 8vo. pp. 155. Price, in paper, 6 cents; by mail, 10 cents; in cloth, 20 cents; by mail, 25 cents. Published by the American Humane Education Society, 19 Milk street, Boston.

THE STRIKE AT SHANE'S: A Sequel to "Black Beauty." (No. 2 of Gold Mine Series.) A Prize Story of Indiana. Written for, and Revised, Copyrighted and Published by the American Humane Education Society, 19 Milk street, Boston. pp. 91; price, in paper, sent by mail, 10 cents.

No man has a more profound interest in all that pertains to the protection of children and animals, against all forms of cruelty, than Geo. T. Angell. Indefatigable in his efforts to secure comfort to all creatures, working, writing, lecturing, and publishing in this behalf continually, he has become one of the greatest and best educators in the school of humanity, and his influence is widely felt. His position at the head of the American Humane Education Society places him in an intelligent relation to the barbarities of the times as practiced upon unprotected children and dumb animals, and whatever he writes, says, or does will leave a healthful and lasting impression upon the age.

The object of this society is to carry humane education into all American schools and homes, and to found humane societies and "bands of mercy" all over this continent. In pursuance of this plan, it is issuing books, pamphlets and periodicals relating to its work by millions, and distributing them everywhere. The two pamphlets above named are specimens of the literature sent out by this society. Mr. Angell's "Autobiographical Sketches" have more than a fleeting interest. They form an excellent epitome of this good man's character and labors, and present many incentives for his readers to assist in the promotion of his beautiful work. The price places this pamphlet within the reach of all, and we are sure that all Christian readers will give it a hearty endorsement.

Among other work accomplished by the society of which Mr. Angell is the head, it has printed and distributed, and caused to be circulated, about a million and a half copies of "Black Beauty"—a fascinating story of a horse told by itself—being probably the largest number ever circulated of any book within the same period after its first issue. "The Strike at Shane's" is much in the same vein, and is intended to point out, in a familiar manner, some of the mistaken ideas fostered by people in general regarding the relations existing between the human race and the lower animals and birds. The story is founded upon a "strike" among the feathered bipeds against the cruelty of bipeds who wear clothes, and is told in a pleasing way. It is a good book for the family circle—including all ages.

CURRENT PERIODICALS.

The Preacher's Magazine for January is the first number of the fourth volume of this most excellent homiletical periodical. The leading sermon is entitled Christian Brotherhood, and is by the venerable William M. Sinclair, Archdeacon of London. The senior editor, Mark Guy Pearse, contributes another chapter on Moses: His Life and Its Lessons, taking up The Story of the Golden Calf. Joseph Parker, D.D., writes on How to Read the Scriptures, and Dr. C. O. Eldridge, The Key of Experience, or Pages for Young Preachers. Outlines and sketches of sermons on various subjects are furnished by many distinguished clergymen, and among them a children's sermon with the subject Room, by the Rev. J. Reid Howatt. There are also excellent articles, by James Stalker, D.D., on A Young Man's Religion, and Money, by the Rev. Andrew Murray. Among the other departments are Notes and Illustrations, the International Sunday-school Lessons, Outline Addresses on the Golden Texts, and About Books. The magazine is published monthly, at $1.50 per year. Send 15 cents for a sample copy to Wilbur B. Ketcham, 2 Cooper Union, New York City.

The January number of the *Cottage Hearth* presents a selection of illustrated stories and articles that cannot fail to please many readers. A strong impression will be made by The Story of a Life, by James Knapp Reeve. Of equal interest is an article on The Houses of Parliament, by Anna Wiley Burns. A Tale from the Talmud, one of Mr. Henry Austin's productions, is remarkable for the unique verse in which it is told. Other articles of interest are How Electricity Moves Street Cars, by Geo. J. Varney; A Graveyard Idyl, by E. C. Shipman; The Barber's Ghost, by Peter H. Walsh; and The Story of a Picture, by E. H. Murphy. The departments maintain their usual standard of excellence. $1.50 a year. W. A. Wilde & Co., Boston.

RELIGIOUS NEWS.

CONGREGATIONALIST.

—The Congregational Church Building Society reports that in the unusual year on which it has just made its annual report, the largest sum ever received by at least $14,000 has been covered into its treasury. That sum foots up $182,462. These receipts include the gifts of churches, individuals, loans refunded, annuity trusts, interest, insurance on houses burned, etc.

—Joseph Cook's new series of Boston Monday Lectures began Jan. 22, and will be delivered in Park Street church. This is the nineteenth year of this unique Boston lectureship. The subject is to be "Cosmopolitan Christianity, or the Invincible Gospel in the World's Parliament of Religions." In nothing has Mr. Cook shown more signally the sagacity of his discernment as to what are the most vital questions of the time, than in the special themes discussed by him in these famous lectures.

FOREIGN.

—Among the various means of extending evangelistic work in Ireland is the Bible and Colportage society, in which the various evangelical churches unite for the purpose of spreading the truth throughout Ireland. The thirty-fourth annual report of this society shows that during 1893 the total sales have been 6,424 Bibles, 4,284 Testaments and 282,457 religious books.

—The Protestant churches of France have lately published new statistics showing that they have houses of worship in 781 localities in the French Republic. They have 887 reformed pastors, all of whom are employed, and 12 reformed chaplains in the army. There are only 90 clergymen of the Lutheran church, 47 of the Evangelical church, and other Protestant denominations have 72. Under Protestant auspices there are 5 Bible societies, 19 societies for home missions, 44 orphans' homes, 47 refugee houses, 60 hospitals and 118 periodicals. The Protestants of France support the work of the church with a good degree of liberality.

PRESBYTERIAN.

—The Secretaries of the Presbyterian Home Missionary Board make to the churches a brief but very startling statement as to "the exact state of the home treasury." "To say that it is unsatisfactory is too mild—it is alarming." "To protect our devoted missionaries against suffering as far as possible during the hard times we have borrowed $325,000, not a penny of which has yet been paid." They must, it is declared, keep faith with the bank and keep faith all around; "and there is but one way of doing this."

MISCELLANEOUS.

—Out of 50,000 Sioux, over 4,000 are now members of Episcopal, Presbyterian, or Congregational churches. Many, if not most of these, have become citizens. The contribution of those connected with the Episcopalians amounted to $4,100 last year, while the women raised $2,210.

Standard Works

—ON—

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TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 65 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

Cabala. The Complete Standard Ritual of the Chapter Masonic Degrees; 4th to 7th inclusive, in Cypher. Giving the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, Pocket size, Full Roan, Flap, $2.50.

Council of the Orient. The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive. Giving the Degrees of Royal Master, Select Master and Super Excellent Master. Pocket size, full Roan, flap, $2.50.

Knights of the Orient. The complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees. Pocket size, full Roan, flap, $2.50.

The Mystic Shrine Illustrated. An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons. 15 cts. each.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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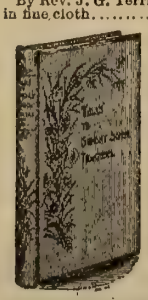

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Christian Cynosure: "His book is one of the most excellent, instructive and practical of any that have come to our knowledge. The exposition of the Scriptures concerning the personality and work of the Spirit is very clear, able and comforting. There is much dogmatizing on these topics by Christians who never fully felt the power of the Spirit's work, or are not living in gracious fellowship with him. To all such and to those who have not yet learned what gifts the Lord is waiting to bestow on his people we heartily commend the careful reading of this volume."

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FARM NOTES.

The owner who takes pride and feels rich in the possession of trees will make them pay best. With choice apples at even $1 to $1.50 per barrel, in what can money be more easily made after an orchard is grown? No plant thrives better than the apple under a surface kept cool and moist by mulch of dead material like brush, stalks, stones, etc., or heavy matted sod. When trees are of good size, it will pay to devote the field entirely to their use. The most productive and profitable orchard I know, says somebody, "is kept bare and hard always under a heavy mulch of salt hay."

A number of plants have seeds which occasionally seem to have the property of leaping. It is now ascertained that this is in consequence of the motion of insects which make their home in these seeds. One kind, known as the "Mexican Jumping Bean," owes the motion, according to Prof. Riley, to an insect which he calls *Carpocapsa saltitans.— Meehans' Monthly.*

Chopped vegetables, such as cabbages, turnips and onions, may be fed to poultry during the winter with profit, especially if a large supply of eggs is desired. Chopped onions are excellent for all kinds of fowls. Small cabbages, unmerchantable potatoes and inferior turnips and other roots can be purchased quite cheaply and are good for poultry.

There are thousands of old apple trees in New England that are a nuisance. They yield no fruit and serve as breeding places for insects and worms. Apple wood makes the best of fuel, and these old trees should all be converted into firewood before a stick of forest growth is cut.—*N. E. Farmer.*

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NEWS OF THE WEEK.

CHICAGO.

Compulsory education, after a fair trial, is reported a failure by a committee of the board of education.

It has been discovered that the Y. M. C. A. building was being surreptitiously supplied with water from the city mains.

Secretary of Agriculture Morton was censured in a resolution adopted at the meeting of the National Farmers' Alliance.

Officers of the West North Avenue station have arrested three counterfeiters. The capture is regarded as very important.

It is the intention of the Klio Club to establish a lunch room for working girls in the business district.

An increase of the tax on oleomargarine is demanded by the newly formed National Dairy Union.

As the result of a conference of dissatisfied Republican aldermen, talk of contesting Mayor Hopkins' election has been revived.

Business methods of officers of the American and National Building and Loan societies may be investigated by the grand jury.

First National Bank Messenger John L. Layne has disappeared. He is said to have been seen in Ironton, O., disguised.

In view of the success of street relief work in the nineteenth ward it is proposed to extend the field.

Funds of the Presbyterian Hospital are said to have been loaned by George M. Bogue to himself on worthless security.

John S. Dodge is under arrest charged with "having procured a pension by perjury and having held it by fraud."

Information concerning addresses will not be given by postoffice employes hereafter without an order from the postmaster.

COUNTRY.

New York bankers have warmly indorsed Secretary Carlisle's action in issuing bonds and are responding liberally to the call.

It is not thought western banks will subscribe heavily for the new government bonds. There are better investments.

By reference to a report by Comptroller Eckels it is shown that Illinois banks show an improvement for December.

An A. P. A. lecturer at Kaukauna, Wis., was stoned and driven from the town by infuriated Catholics.

Ex-Priest McNamara, who caused a riot at Kansas City, was arrested for slandering Mother Vincent, of St. Therese Convent.

Railroad officials are very much encouraged over large sales of mileage books and heavy orders for cars.

All passenger difficulties of the Canadian Pacific, Great Northern, Northern Pacific and Southern Pacific have been settled.

Jan. 15, about two miles from Hoboken, N. J. the Orange accommodation crashed into the rear of the Dover express on the Morris and Essex branch of the Delaware, Lackawanna & Western railroad. At least nine persons were killed, and the list of known injured is thirty-seven, some of whom have since died.

While drinking water from a brook a boy at Muncie, Ind., swallowed an insect, which devoured his heart, causing death.

Owing to a misunderstanding of the law State officers of Michigan have drawn thousands of dollars in illegal salaries.

Colawash Indians of Washington have asked government permission to burn one of their medicine men at the stake.

By securing an exclusive contract the United States Express Company has shut the Adams Company out of Wisconsin.

Freemasons were asked by the bar to lay the corner-stone of the new Monmouth, Ill., courthouse, but a committee objected.

Three men who robbed a train at Centralia, Ill., pleaded guilty and were sentenced to twenty years' imprisonment.

Sons of respectable and wealthy people of Fort Wayne, Ind., have baen arrested for robbing seven business houses.

At Princeton, W. Va., Sheriff Hall attempted to arrest the Mullen brothers. The sheriff and both the desperadoes were killed.

Mrs. Jane Stanford has called upon Collis P. Huntington to account for several million dollars' worth of missing securities.

FOREIGN.

Admiral da Gama, in command of the Brazilian insurgents, says they cannot continue the fight much longer without aid.

Owing to heavy withdrawals of deposits the Banca Generale of Rome has asked for time in which to meet its obligations.

Carrara and Massa di Carrara, Italy, have been placed under martial law by royal decree.

Towns in Sicily are patrolled by soldiers, who disperse all crowds and arrest the anarchists, who are very desperate.

Rioting was caused in Berlin by the arrest of an anarchist. Many people were severely injured by soldiers.

Nine hundred miles of territory were devastated and two hundred people killed by an earthquake in China.

Advices from South Africa are to the effect that King Lobengula is anxious to surrender and end the war.

Advices from Rio state that the insurgent leaders are willing to settle the dispute by arbitration.

Work of recruiting Canadian soldiers for service in Hawaii will be prohibited by the dominion authorities.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 15 to Jan. 20:

W F Davis, J P Dops, A C Staples, J J Kyose, Mrs J S Banes, J M Smucher, W D Lowry, J A Torrence, Mrs S H Nutting, W W Nicholas, Miss K R McCreary, Rev S Schillinger, J C Young, J S Thompson, Mrs L B Oliphant, Rev B Musgrave, H Y Leeper, J S Finley, Rev S Collins, Mrs E Reidy, G Brubaker, Rev J Parker, O Breed, H E Porter, D Yant, J Killough, A Brink, Rev J W Logue, I E Pearce, W W Cheney, Miss L Fahs, J McKnight, D H Coulter, J Smith, J H Harris, Mrs M F Carr.

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THE MYSTERIOUS MACHINE: was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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Hay—Timothy	8 25 @	10 00
Butter, medium to best	15 @	24
Cheese	08 @	12½
Beans	1 00 @	1 60
Eggs	@	13
Seeds—Timothy (100 lbs)	3 70	4 25
Flax	1 37 @	1 37¼
Clover (100 lbs.)	9 00	10 40
Broom corn (per ton)	35 00 @	75 00
Potatoes, (new, bu.)	40 @	60
Hides—Green to dry flint	03¾@	05⅝
Lumber—Common	@	15 50
Wool (unwashed)	15	19
Cattle—Choice to extra	4 60 @	5 40
Common to good	3 45 @	4 20
Hogs	5 00 @	5 50
Sheep	2 00 @	3 69

NEW YORK.

Wheat No. 2	66 @	67⅛
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KANSAS CITY.

Cattle	1 50 @	4 30
Hogs	5 10 @	5 39
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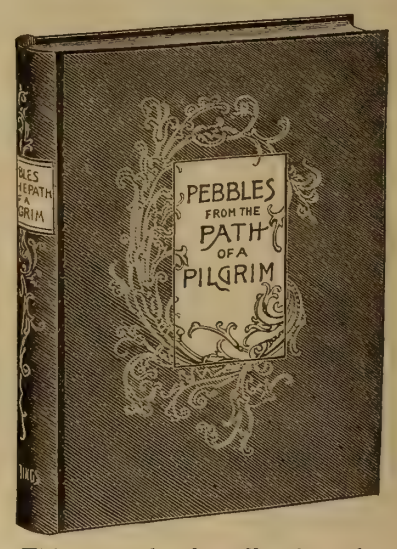
—BY—

MRS. H. L. HASTINGS.



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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XXVI, No. 21. CHICAGO, THURSDAY, FEBRUARY 1, 1894. WHOLE NO. 1,240.

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PENNSYLVANIA ANNUAL ANTI-SECRECY MEETING.

To the Friends of the Cause of Anti-secrecy in Pennsylvania:—You are requested to assemble in the First United Presbyterian church, corner of Broad and Lombard streets, in the city of Philadelphia, on Monday and Tuesday, February 26 and 27, to hear reports and discuss matters that pertain to the Master's cause as they stand related to the National Christian Association and its work.

The opening session will be on Monday, February 26, at 7:30 P. M.

Rev. W. B. Stoddard, Field Secretary, will arrange and report program, with the advice of friends in Philadelphia.

Perils are imminent—the times auspicious. Let prayer be made for the presence and blessing of the Master of assemblies. Let there be a full rally of godly, praying people, male and female. Wise men will be glad to confer and know what "Israel ought to do" to turn back the tide of this flood which the dragon has sent out to destroy the church and the nation.

Reformers should be aroused!

Statesmen should be warned!

Victims should be saved from this all-desolating flood!

Let this convention inaugurate a new era of activity, zeal and success.

S. COLLINS, *Pres.*
J. S. T. MILLIGAN, *Cor. Sec'y.*
Beaver, Pa., Jan. 12, 1894.

CONVENTION PROGRAM.

Preparatory session, opening at 2 P. M., Feb. 26.

2:00—Devotional.

2:30—Selection of Committees.

2:45—Chart Talk, Rev. J. P. Stoddard.

2:30—Seceders' testimonies, Rev. Stephen Merritt of New York, to lead; G. Anderson of Rescue Mission, Camden, N. J., and others to follow.

Opening session. 7:30 P. M.—Prayer.

7:45—Address of Welcome, Rev. Wm. J. B. Edgar; response by President Rev. S. Collins, of Allegheny, Pa.

8:15—Music, Jordan's Quartette.

8:30—An Address: The Minor Secret Societies, Rev. L. G. Jordan, Pastor of Twelfth Street Baptist Church, Philadelphia.

9:00—An Address: The Major Secret Societies, Rev. J. P. Stoddard, Boston, Mass.

Morning Session, Feb. 27. 9:00—Prayer and conference meeting.

10:00—Reports—State Committee, Treasurer, and appointed committees excepting on resolutions.

10:45—A paper illustrative of vice seeking concealment, entitled "Where Two Ways Meet in the City of Brotherly Love," by Josiah W. Leeds, of Philadelphia.

11:00—Short Addresses, by Rev. Thos, J. J. Wright, mission worker, Reading, Pa..; Rev. J. T. Cameron, Free Methodist pastor, Allentown, Pa., and Rev. S. G. Reading, Baptist pastor, Williamsport, Pa.

Afternoon Session. 1:30—Devotional.

2:00—Report of Committee on Resolutions and discussion of the same.

2:45—Music.

3:00—Open parliament, followed by short addresses. Persons desiring to speak for or against secret societies will be given five minutes. We expect to hear from Rev. T. S. Bennett, of the United Brethren church, Eldred, Pa.; Rev. Nathan Callender, pastor Baptist church, Montdale, Pa.; Rev. Joel Swartz, pastor Lutheran church, Gettysburg, Pa.; J. C. Yoder, Huntingdon, Pa.; together with the following pastors in this city: Rev. F. W. Weiskotten, St. James Lutheran; Rev. T. T. Myers, Church of the Brethren; Rev. N. B. Grubb, Mennonite; Rev. F. Edquist, Swedish Congregational; Rev. C. Elofson, Swedish Lutheran. (Other names may be added.)

4:30—Chalk Talk, Pfof. R. L. Park, of Soudersburgh (Pa.) Normal School.

Evening Session. 7:30—Prayer, followed by music.

8:00—An address, some W. C. T. U. speaker.

8:30—Music.

8:45—An address, Rev. David McAllister, pastor Covenanter church, Pittsburgh, Pa. Subject, False Religion the Basis of all Evil.

The above program is subject to changes.

The following incident, related by Rev. Mr. Adams, the financial agent of the United Brethren College at Toledo, Iowa, shows how little influence Freemasonry had with the ministry in Cedar Rapids, Iowa, when the corner-stone of the Masonic Library was laid in that city. About thirteen pastors were invited to seats on the platform, and informed that a carriage would be sent for them. One accepted—a Presbyterian pastor—who said that he rode in the carriage, went to the place as a recreation, etc., and not because of any interest that he had in Masonry. Another pastor, whom it was well known had once joined the fraternity, gave as his reason for not accepting the invitation, that "when he was converted God took Masonry from him with his other sins." Such instances only prove how antagonistic is pure Christianity to Freemasonry.

Following are important rulings relating to pensions, recently issued by the Interior Department at Washington: The act of Congress prohibiting payment of pensions after July, 1893, to a non-resident of the United States, except for actual service disabilities, applies to widows who are non-resident aliens; that where a soldier dies, leaving a legally divorced wife and minor children over 16 years old, his mother occupied a pensionable status and can apply for and receive a pension as dependent mother of such soldier upon making necessary proof; and that where an invalid pensioner dies, leaving no increase or rerating claim pending at the bureau, but has accepted the rate of pension then received without demurring, the widow cannot file an original claim for re-rating of her dead husband's pension.

The National League for the Protection of American Institutions (a non-secret organization), with headquarters at 1 Madison avenue, New York City, is now circulating a petition to Congress, praying that no more appropriations be made for the support of schools among Indians controlled by any religious denomination. Among other statements contained in this petition, the League notes the fact that, "The highest official bodies of the Congregational, the Methodist Episcopal, the Presbyterian and Protestant Episcopal churches have determined to withdraw their applications for funds from the United States Treasury, because of the principle which they now see is involved in the dangerous practice, and they propose henceforth to support their own schools without government aid." These churches will co-operate with the League in discountenancing all sectarian appropriations for the education of the Indians. With their membership and adherents they represent a population of 14,750,000. With them the League petitions that the amount of public funds thus freely relinquished may be added to the fund for establishing common schools among the Indians. The League petitions that the government now adopt a definite, permanent and uniform principle, in accord with the Federal Constitution, for advancing the education of Indians, on the basis of the American free public school system. Copies of this petition can be obtained at the office of the League. Ask for Document No. Twenty.

SECRECY AND CHRISTIANITY.

[Address of Rev. M. D. Kneeland before the convention of the New England Christian Association at Boston, December 20, 21, 1893.]

(*Continued*)

3. Passing from the effects of the secret lodge upon the indvidual, we notice further that it is opposed to the Christian home. It intrudes its skeleton form into all its hallowed associations. It forces those who are identified with it to live a double life—one often very different from the other. It stands between husband and wife, father and child, as with a drawn sword, and says, "Hitherto and no farther." Night after night, it woos from what should be the most delightful place on earth, the abode of wife, children and loved ones—those who have been absent from home during the whole day and so makes it a mere lodging-place—a travesty on the Christian home.

Where it is followed faithfully and its vows are kept, the home-life is sadly interfered with, and in its place a substitute is put which cannot possibly meet the demand which God has centered in the Christian home. I could tell you to-night of many, many sad homes which have been made so through the secret lodge or club—wives whose husbands have been torn from them by its evil influences; of children who have been rendered worse than fatherless by its polluting, desecrating touch.

4. Again, the secret lodge is opposed to the church of Jesus Christ. They both depend for their membership upon the communities in which they are situated, and are practically rivals of each other. It is true that in some instances their members are the same people. The general rule is, however, that in just that proportion in which they are loyal to one, they are indifferent to the other. An ardent lodge man has little time or inclination to attend to the duties and responsibilities of the church. He says, "If I live up to the teachings of the lodge, that is good enough religion for me." On the other hand, a live, devoted church member does not care to spend his evenings at the lodge. Not unfre-

quently, as his interest in Christ and his kingdom increases, he sees the pettiness, the narrowness, if not the hypocrisy and utter worldliness of the lodge, and withdraws his support from the latter. Among acquaintances, I have the honor to know quite a number of these deserters from the lodge, and I have found them uniformly men of earnest views, who look back upon the time which they wasted upon the lodge with deep regret, and they are striving to make amends for past unfaithfulness by a more efficient service for Christ.

If this is all, we have made out a case against secrecy which should deter the Christian from entering its ranks, and should cause those who are already enrolled to consider well their duty in the premises.

But this is *not* all. Would to God it were. Charges have been made again and again, and never successfully confuted, that in some of the secret organizations the influence of the oaths, forms and methods is not only Christless, but also blasphemous and soul-destroying. They are a mixture of the heathen and semi-Christian, in such proportions as to make the whole system inconsistent with the aims, methods and spirit of the Christian church.

5. Again, the secret lodge is opposed to the Christian social life. In order to substantiate this charge, we must know whereof we speak, since the most enticing argument for secrecy is its good-fellowship. While we do not deny that the lodge-room may be the favorite resort of socially inclined people, generally the idle and gossippy; and while the system may have benevolent features, as caring for and burying its destitute members, these features are in no sense the result of secrecy and should not be credited to the system.

Some social features, however, do exist under the cover, and as the direct result of secrecy, which are most detrimental to the best interests of society. It is not a subject of mere hearsay, but proved, established and admitted that un-Christian practices often prevail at the social gatherings of secret organizations. Drunkenness is not an uncommon occurrence at their orgies. Many times, intemperate habits have been formed and confirmed in connection with such good-fellowship. Not unfrequently the smoking, dancing, drinking scenes continue till the early hours of the morning, when the over-convivial brethren are borne or accompanied to their homes to sleep off their debauch at leisure. That such an occurrence is possible at rare intervals even, and I am forced to believe that it is not uncommon, proves the whole boasted social life of such societies rotten to the core. Such social evils far exceed all advantages. But do not these orders provide opportunities of making friends of great value to the stranger and traveler and the man-without-work? I answer, that depends entirely upon the man. A friendly man will always make friends, whether he can give the grip or not. A worthy man will eventually find his level without boosting. A man who really wants to work will generally get it in ordinary times. I want it to be understood that I heartily commend whatever helps the poor to work. Let the church imitate the greatest and best of teachers, rather than the lodge.

It is well to inform those who are ignorant of the fact that not unfrequently the friends who are made through secret orders may be the very worst friends one can have. I have heard of their being sharks, vultures and scorpions, a social bane.

Take three instances. In the case of Wm. Morgan they were murderers; in the case of Sinclair, they were tipplers and rakes; in the case of Frank, they were knaves.

As far as I am able to learn, no moral test prevails in most secret orders, though certain moral lessons may be found in some rituals. As a result, all types of character exist among their members. These are brought together in close contact, like good and bad apples in the same barrel. The result is, that the bad contaminate the good, and a low standard of social morals must and does necessarily result.

6. Once more: The secret lodge is opposed to Christian stewardship. As stewards of God, all that we have belongs to him. The Christian man should use "freely" his money for the relief of the poor and the upbuilding of righteousness in this world. While we commend the benevolent features of the lodge, we are confident that they are over-exaggerated. It has been estimated that it takes $3 to distribute $5 of lodge-money. The large fees, taxes and special assessments are generally expended in the support of the order and in mere selfish indulgence. The tinsel display of regalia and procession, the elaborate gifts and emblems of gold and precious stones, the expensive architecture and furnishings of lodges and temples, the days and weeks of public conclave and convention, require large expenditures of money, compared with which the much-advertised benevolence is a mere pittance. I am convinced that if all the money which is lavished upon secrecy were turned into church and temperance missionary channels, there would be a grand surplus rather than a sad dearth. It is pitiable to see so much worse than wasted, when there are multitudes of cold and hungry all about us. It is a notorious fact that the highest degrees of secrecy cost small fortunes, and the poor rarely obtain them. Certainly such outlays are a doubtful use of God's money.

The charge which we make against the whole system is that it radically mistakes the divine idea of Christian stewardship. Its gifts are in the interest of its own membership. It exists for the favored few; leagues itself against the many. The mission of Christianity is to go and disciple all nations. The mission of secrecy is to help its own. Christianity is world-wide love. Secretism is condensed selfishness. Christianity woos men in order to save them. The lodge admits members in order to maintain itself and hand down its pretentious secrets from age to age.

To summarize: Christianity makes true freemen and freewomen. Secretism destroys individual liberty. Christianity develops man upward into the measure of the stature of the fullness of Christ Jesus. Secretism stunts and throttles Christian growth. Christianity founds and maintains that most holy organism, the home. Secretism weakens and destroys it. Christianity chooses the church of Christ, of which he is the head, for its dwelling-place. Secretism shuns it or dares to rival it and usurp some of its functions. Christianity sweetens and hallows social life; secretism pollutes and undermines it. Christianity gives itself in order to help and save the world; secretism lives for itself at the expense of the world. Christianity is the kingdom of God among men, which shall become more and more bright and glorious; secrecy is the throne of the prince of this world, enveloped in darkness, and vomiting forth evil.

MIDWINTER MUSINGS.

BY REV. J. M. FOSTER.

There is a fitness in comparing life to a journey. Moses said to Hobab the Midianite, his father-in-law: "We are journeying to a land of which the Lord hath said, I will give it thee." The believer is journeying from the city of destruction to the New Jerusalem. All the males in Israel were required to go up to Jerusalem three times in the year. "So they from strength unwearied go, still forward unto strength, until in Zion they appear before the Lord at length." The believer is advancing in Christian attainments as he goes through life. "The path of the just is as a shiniug light, that shines more and more unto the perfect day." A traveler, reaching a mountain-top, looks back over the path already passed over, and forward upon the way yet to be traversed. The end of the year 1893 and the beginning of 1894 is such a height. Bellamy has written a very clever novel, "Looking Backward." He represents himself as standing at the end of the twentieth century and reviewing the achievement of the past years. The Apostle John, from the Isle of Patmos, was permitted to look forward, and see the future history of the church and world. From the summit of this present let us look backward and forward.

1. *What have we done for God?* If the question were, What has God done for us? we would reply, What has he not done for us? He has loaded us with his benefits. All his paths dropped down fatness upon us. His mercy endureth forever. It is true he has laid his hand upon us in "the hard times." But men in this "mercy rejoiceth against judgment." The "hard times" have come in a year of abundant harvests. They are far less than we deserve. And to every believer afflictions are sanctified and made to work for his good. "He doeth all things well."

But what have we done for him? He gives us fifty-two Sabbaths in the year. In a life of threescore-and-ten years there are ten years of Sabbaths. How have we spent them? Are we not robbing God of his time by the United States mail and the railroad service? What is it but taking God's hours to sit down and read the Sunday newspaper on Sabbath morning? We are stewards of God. All we have is his. The question is not, How much can we spare for God? but, How much can he spare for us? How many of us have robbed God in tithes and offerings? What contributions have we made for the enlargement of Christ's kingdom in the earth? What service have we rendered in the warfare against the forces of the kingdom of darkness? After we have done all, we are unprofitable servants. What are we if we have done little or nothing?

2. *What have we done for ourselves?* Some have succeeded in earning a living. Others have accumulated enough to make them comfortable for life. A few have piled up immense fortunes. But this "bodily exercise" profiteth nothing, when unattended by the spiritual. "Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not?" How many have found Christ, the pearl of great price, for whom they will sell all that they have? Without Christ, our lives are like the whirlpool, circling round self, and drawing everthing within reach into the central vortex. In Christ our lives are like a river, swelling up to the brim, and blessing the land through which it flows. "He that believeth on me," as the Scriptures hath said, "out of his belly shall flow rivers of living water." How many believers have become less worldly and more godly? The life of a believer here is a divided one. The Missouri river is a muddy river. When it empties into the Mississippi, the great river is half clear and half muddy. And thus it flows on for miles, until the pure waters clean the filthy and it becomes again a pure river. There are two principles active in the believer's life, the good and the evil. "The flesh lusteth against the Spirit." But the Spirit increases in power, while the flesh diminishes. The house of Saul waxes weaker and weaker, and the house of David waxes stronger and stronger.

3. *What have we done for others?* Christ went about, continually doing good. Unless the same mind be in us we are none of his. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction." The widow is an object of pity. Her affliction represents all who are troubled. The human race has cast off God and is without the Father. To visit them is to give aid and comfort. To this end we build asylums, hospitals and homes for the friendless, translate the Bible into many languages and send copies to all nations, and follow them with the missionaries. We carry bread to the homes of the hungry, and clothing to the naked. We visit the sick. We comfort the mourners. And Christ has promised to recognize this as done to himself. "Inasmuch as ye did it unto one of the least of these, ye have done it unto me." How many can say of the past year, "I have done what I could?"

Now let us look forward. What of the future? There is no way of judging the future but by the past. There is no lamp to guide us, but the lamp of experience. With individuals and families there will be changes in the present year. But with organic peoples history repeats itself.

1. *Many will continue neglecting or rejecting Christ.* Noah preached to the world of the ungodly for one hundred and twenty years, and yet only eight souls entered the ark. The rest were drowned. They believed not. In the United States more than half the people never enter a church, and yet there is no reason why every one should not know of the way of salvation by Jesus Christ. In this city it is presumed that all have heard of the great salvation by the blood of Christ, and yet three-fourths of the people never attend church. "How shall they escape who neglect so great salvation?" If you throw a rope to a drowning man, he grasps it and holds with a death-grip until rescued. Men are perishing in the sea of divine wrath. You throw them the rope of salvation, let down from heaven, but they will not take hold of the life-line. If the prison-doors were thrown open, there would be a rush

of prisoners for liberty. Christ has opened the prison-doors and you invite them to come out and enjoy the glorious liberty of the children of God. But they prefer their bondage to your liberty. Nothing but the electric shock of the Spirit of God can awaken the sinner to a sense of his danger. Only the impulsive power of a new life can enable him to lay hold on eternal life. "It is the Spirit that quickeneth."

2. *Some will believe and be saved.* "A remnant shall be saved." The human family is in the Niagara rapids of the judicial process, which is whirling them on to the awful precipice, beneath which is the bottomless pit. A few are being rescued, but the majority are going down to eternal death. Out of 1,500,000,000 human beings in the world, 1,000,000,000 have never heard of Christ. Of the 500,000,000 who have heard the Gospel, 225,000,000 belong to the Church of Rome, and 85,000,000 to the Greek Church, and neither has a Gospel sufficient to save. There are 165,000,000 belonging to the Reformed churches. But taking away those who are religious only in name, there are not more than 30,000,000 left.

"Lord, are there few that be saved?" was the question of Christ's disciples. "Lord, who hath believed our report?" is the complaint which the prophet puts into the mouths of the early evangelists. The work of rescuing the perishing is not yet triumphant.

3. *Many will be called hence to appear before God.* Death is no respecter of persons. During the past year I have been called to officiate at the funeral of the infant, the girl and boy, the young man and woman, the middle-aged and the gray-headed. The old must die; the young may. We have no certain lease on life. More die under ten years than over. Thirty-five years is the average life. Only a few pass three-score-and-ten years. "What is your life? It is even a vapor, which appeareth for a time and then vanisheth away." Our days are a shadow which passeth soon away." "Our days are an hand-breadth." The human race passeth away at the rate of one per second. "Our days are swifter than a weaver's shuttle. One generation goeth and another cometh. "They break upon our sight," says an eloquent writer, "like waves of the sea, crowded, successive, continuous, flashing beneath the light of a moment, and audible only in their sudden breaking and dying upon an invisible shore." Of how many will it be true when called: "The harvest is past, the summer is ended, and I am not saved?" Let the watchword of this progressing year be: "Prepare to meet thy God."

Boston, Mass.

A NON-SECRET CONFEDERATION.

Quite recently, in Chicago, at the Annual National Convention of the Farmers' Alliances, steps were taken toward a confederation of agricultural unions throughout the United States. A definite plan of organization, intended to include the five prominent secret orders of this country, was adopted and a committee to secure its adoption by the other unions was appointed.

The new organization, to be called "The Farmers' Union," it is hoped by its framers, will meet with general approval. Persons at the head of the movement stated that they had received the tacit endorsement of the other four large agricultural organizations—the Farmers' Alliance and Industrial Union, the Grange, the Farmers' Mutual Benefit Association, and the Patrons of Industry.

The plan of the constitution adopted by the national convention here provides that the Farmers' Union shall be incorporated under the laws of Illinois. It is expressly provided that it shall be a *non-secret organization.* This is a most important provision, as it is admitted that the secret nature of many of the existing orders has kept out of their ranks a large and powerful element of the farming industry, particularly the church-supporting class opposed to secret societies. While in no way interfering with the secret regulations of the several federated orders, this central organization will be open and its ranks free to men who have scruples against joining secret orders.

Another important provision is that the federation shall be strictly non-partisan. Vast numbers of the farming element are violently opposed to the political character of certain of the orders, and while the federation is made for the express purpose of increasing the power of the agricultural element in the political and social movements of the country, it was generally admitted that partisan spirit would be an evil factor in the workings of the new body.

The new organization will admit to membership only practical farmers, but female members of a farmer's household may become members. The constitution and by-laws will be based upon the form of the Constitution of the United States and the plan of the general government in its legislative, executive, and judicial departments. Arbitration shall settle all disputes between the federating orders.

The federation will in no way interfere with the existing rights and rules of the five orders included. Each organization shall be encouraged to individual increase of strength.

A peculiar provision is that all new local societies may receive charters direct from the Farmers' Union, so that the central body will govern branches directly, as do the federating orders.

A plan will be provided whereby an expression of public sentiment upon leading questions of the day can be secured free from the influence of political campaigns and the heat of partisanship. This will be done by sending out a ballot similar to that of the Australian system, upon which a vote may be taken at home.

The specificially stated object of the federation is to promote social harmony and entertainment for the families of isolated farmers, to furnish the means for educational government necessary for better citizenship, more practical tillage of the soil, and a more thorough knowledge of the questions of government, of the laws of trade, and the relations of agriculture to other pursuits and occupations.

HIGHER CRITICISM GIVES THE LIE TO CHRIST.

Dr. Sanday, one of the divines of the Church of England, in a recent Bampton lecture, made an attack upon the Holy Scriptures, which may thus be summarized:

1. The Penteteuch, called by our Lord "Moses' writings," is not so, but of the "Exitic" period, hundreds of years after Moses. So our Lord is given the direct lie.

2. The Book of Deuteronomy, specially authenticated by our Lord as written by Moses, is a forgery of King Joshua's time.

3. The Historic Books are certainly not what the church has always believed them be.

4. The Book of Daniel, specially authenticated by our divine Lord, is a daring forgery of the time of Antiochus Epiphanes; in fact, as Dr. Pusey says, "if now written by Daniel, the writer must have lied on a most frightful scale!" (Lectures on Daniel, page 1.)

5. The Book of Proverbs later than Ezra.

6. False names put to Old Testament books.

7. The Second Epistle of St. Peter not written by the apostle, although Christendom has received it into the sacred canon as authentic. Of course if Dr. Sanday is right our Lord is wrong, and Christianity must go.—*Father Ignatius, the "Anglican monk," in a Liverpool paper.*

ANOTHER NEW POLITICAL SOCIETY.

An organization to oppose the A. P. A. has been started in Denver. It is called the National Society of Liberty and Loyalty. It has for its basis the exclusion of religious intolerance from public affairs. This society charges against the American Protective Association that it proscribes persons on account of their religious beliefs in both private and public affairs. One of the obligations (it is said) imposed upon its members is to proscribe members of the American Protective Association. This does not appear in their declaration of principles which we give below.

"We believe that all persons should be protected in their right to worship God after the dictates of their own consciences, as long as that worship is not in the nature of a violation of the Constitution and laws of the land. We believe that no person should be proscribed in either public or private life on account of religious belief or sectarian affiliations. We believe that any person or set or persons who do attempt to proscribe others on account of their religious belief or sectarian affiliations are enemies to the laws of the country and should be treated as such. We believe that the American people should rule and govern their country in accordance with the mandates and provisions of the American Constitution and American laws, and not after the rules of fanatics and bigots. We are opposed to any union of church and state and any sectarian interference with the public schools, and we pledge ourselves to use our utmost endeavors to keep the public schools free from all sectarian control or influence."

MORE "FACTS FROM WASHINGTON."

The National bank note circulation outstanding December 31, 1893, was $208,442,027. The circulation based on United States bonds decreased during December $2,502,804.

For the fiscal year ending June 30, 1895, the Secretary of the Treasury estimates that an appriation of $7,280,053 will be necessary to defray the expenses of collecting the revenue from customs. The Secretary has sent his estimate to Congress.

The summary of the mineral resources of the United States, just issued by the Chief of the Division of Mining Statistics and Technology of the Geological Survey, shows the total value of the mineral product of the United States for 1892 to have been $685,377,383, the highest ever known. The metals were valued at $304,775,379, non-metalic products, $370,607,864, and unspecified products, $10,000,000.

There are six ex-Cabinet officers in the Senate: Mr. Sherman was Secretary of the Treasury under President Hayes. Mr. Teller was Secretary of the Interior under President Arthur, and Mr. Chandler was Secretary of the Navy under President Arthur. Mr. Vilas was Secretary of the Interior and later Postmaster-General under President Cleveland. Mr. Proctor was Secretary of War under President Harrison, and Mr. Cameron Secretary of War under President Grant.

Stored in the eight vaults of the Treasury Department at Washington are 149,860,000 standard silver dollars; $11,500,000 gold coin; $333,000 fractional silver; $3,500,000 national bank notes received for redemption; $3,500,000 mixed moneys received daily; for daily use $1,000,000 of mixed moneys; $250,000 000 bonds held as security for national bank and $325,000,000 held as a reserve to replace worn and mutilated notes unfit for circulation.

WOMEN AS PHYSICIANS.

The first woman who was regularly graduated from a medical college was Elizabeth Blackwell. Her admission to the college in Geneva, N. Y., was secured by the students, to whom the faculty referred her application. They thought it a great joke, and the unanimous vote in her favor was received with uproarious demonstrations. The faculty, who had expected a different decision, reluctantly accepted it, and she was graduated in 1847. But for her clinical study she was compelled to go abroad, and after great difficulty was received at the "Maternite," in Paris, and as a personal favor was permitted some opportunities of visiting hospitals.

On her return from Europe she set to work to provide opportunities of clinical study for women, and with the assistance of generous friends to the enterprise, the New York Infirmary for Women and Children was established, and from this grew the Woman's Medical College of the New York Infirmary.

It is not yet fifty years since Dr. Blackwell received her degree of M. D. Now women physicians in the United States are numbered by the hundreds, and are welcomed everywhere, in many hospitals, in private families, and, when they can write well, in the columns of medical journals. They are invited to consultations; they are successful lecturers; they are members of county, State, and national medical associations.

In Switzerland, in Scotland, in Italy, in France, and recently in England, women are admitted to the profession of medicine. Germany will not permit women to study in her universities, and Russia denies them admission on the ground that the study of medicine leads to Nihilism.

A great field is open to women as medical missionaries. Not only are they a blessing to the people to which they are sent, but to their own countrymen when traveling in foreign parts. It

was Dr. Mary Bradford who saved the life of the late lamented Theodore Child when he was seized with cholera in Persia on his way to India. All other doctors had fled from the plague, but she heroically remained at her post.

NEW ENGLAND LETTER.

The death of President Shafer—Lucy Stone—College matters—"A good day to start on"—Trinity church—The A. P. A.—"Greater Boston."

Our New England Januarys are proverbial for giving us a breathing spell between the December frosts and the howling snowstorms of February and March, called from time whereto memory runneth not, "the January thaw." It is not always an agreeable season. The mingling of snow and slush under-foot, and the raw, damp air, like a belated down-east April, gives you all the prose of winter without its poetry; but sometimes, and noticeably this season, the interim has been so spring-like, that a violet peeping out of the dry grass at one's feet, or the song of a bluebird in the distance, would have hardly come as a surprise.

"This beautiful day is one she would have enjoyed," was the opening remark made by Dr. Mackenzie in his funeral address over Wellesley's dead president. It was in truth a day of rare beauty, like an amethyst set in gold on the heart of winter. Perhaps the most touching part of the service was when two of the Alumnea, each bearing a basket of violets—her favorite flower—came forward and emptied them on the casket in a mass of white and purple fragrance—fit symbol of the life so suddenly, yet so beautifully ended. Miss Shafer was a woman of very attractive personality, graceful and dignified in her bearing, yet with such an unassuming manner and cordial smile that the stranger felt at ease with her in a moment. While she may have lacked the personal magnetism which made her predecessor, Mrs. Alice Freeman Palmer, so popular, no woman instructor in America surpassed her for rare intellectual power and executive ability. She was clear-headed and methodical, accomplishing a great deal of work, but so noiselessly that one saw only the results; undemonstrative, yet deeply loved with that lasting affection which is built on a strong foundation of respect. No sight could have been more impressive than that of the senior class as they walked, two and two in solemn procession, to the train which was to bear away all that remained of their beloved president, to its last resting place at Oberlin; and certainly the higher education never paid a more fitting or beautiful tribute to the dignity of labor than in the selection of workingmen, employed about the college, for pall-bearers. Her mantle will probably fall on Miss Frances Ellen Lord, who now holds the position of president *pro tem.* Miss Lord has always taken a very deep interest in foreign missions—several members of her family being engaged in the work—and her accession to the presidential chair will be likely to stimulate still further the missionary spirit for which Wellesley has always been noted.

"There were others to take her place," says the press of Lucy Stone, referring to her sweet, motherly presence, and calm, forceful speech, now missed for the first time from the legislative hearings on Woman Suffrage. Yes; to take her place, but scarcely to fill it. Such as she cannot fail to leave a void. There will be many to do brave and noble work for their sex. There can never be but one Lucy Stone.

The remonstrants failed to appear, but announced their purpose to mail to each member a copy of their last year's argument, requesting that it be carefully read. While the advocates of Woman Suffrage, as represented by the names on the petition, are a hundred thousand strong, including some of the largest and best known organizations, the other side is either afraid or ashamed to meet their opponents openly, and so have concluded this year to keep under cover—a safe, perhaps, but surely not a brave policy. Miss Spence of Australia, an all-around reformer, who went there when she was a child and literally "grew up with the country," scored a good point when she denied that America is a democracy where half the people have no representation. In far-off Australia women have had municipal suffrage for twenty years. It is said that the committee will report favorably on the petition, and as Gov. Greenhalge spoke a good word for it in his message, its friends have much cause to be encouraged, though in view of past failures it will not be wise for them to indulge too confident hopes.

It is refreshing to chronicle, instead of a base-ball contest, a public debate between Harvard and Yale on the question whether independent action in politics is preferable to party allegiance; Yale taking the affirmative, that independent political action is necessary if we would have patriots instead of politicians. Harvard won, though the moral advantage was with its opponents; because perhaps its speakers had more of the ability "to make the worse appear the better cause." Harvard, by the way, has had so many large bequests and endowments that most people have supposed it to be beyond the need of retrenchment, and will learn with surprise that the University has been obliged to dismiss six of its corps of instructors, owing to quite a considerable deficit in the college accounts.

Somebody asks, "What is to become of all the teachers that our women's colleges are sending forth?" This is a needless anxiety. The times have changed when to give a girl an education was the same thing as binding her for life to the profession of "teaching the young idea how to shoot." The percentage is growing larger, every year, of graduates who seek other callings where the question of sex is not so large a factor in the pay received. Think of the men-teachers of Boston getting an average salary of $246.06 a month, and the women teachers only $70.69!

"I expect to begin me training on Christmas day, don't yer know," Mitchell, the prize-fighter, is reported as saying. "I think that is a first-rate day to start on." Which is a fair illustration of the manner in which the supposed day of Christ's birth is regarded by the class which patronize saloons and prize-fights. This may do to refer to when Easter comes, and Easter millinery is displayed in the shop-windows, and the world dons its most fashionable attire and goes to church to hear an Easter sermon, on much the same principle, though not quite so frankly stated, that "it is a good day to start on." The plane of the prize-fighter and the woman who lives for style, shows about the same level after all, viewed from the heavenly stand-point.

Trinity church is much exercised over the question whether it shall or shall not accept a reredos, —that is, an elaborately carved back-piece to the altar—which one of Boston's society leaders proposes to give. As this piece of Romish bric-a-brac will cost about $30,000 one cannot help the thought that if the money was used for the poor, instead, it would be much more in accordance with the spirit of Christianity's Founder. Low-church sentiment has always prevailed at Trinity, and the feeling is strong against accepting a gift which will tend to draw it into line with ritualistic churches.

While it is needless to say that in common with most of the *Cynosure* readers, I do not favor the A. P. A., believing that there are better ways to combat Rome than by the dark-lantern methods of the secret lodge, I would like to know, with the *Woman's Voice*, why, at the recent legislative hearing in regard to the taxing of untaxed property, every member who favored such taxation should be asked if he was a member of the A. P. A.? Why the A. P. A., any more than the Masons, Odd-fellows or any other secret order?

A bill has been presented to the Legislature looking towards the creation of a greater Boston by annexing all the cities and towns within a radius of ten miles. But as the initiative step must be taken by the outside town or city, and these communities are not at all eager to be swallowed up in this wholesale way, the best part of their citizens being likely to fight a project which would bring them under a government controlled by Rome and the saloon, it does not look as if this ambitious project is likely to be realized very speedily. If Boston desires to enlarge her borders and become a big municipality, the quickest way to secure her ends will be to adopt no-license, and bid Rome keep her hands off the political machine. Otherwise she must be content with her present circumference. ELIZABETH E. FLAGG.

It is estimated by the Canadian authorities that at least 100,000 pounds of opium, refined in British Columbia, is annually smuggled across the border into the United States.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 24, 1894.

The action of the House of Representatives in voting to drop the bounty on sugar produced in the United States, and to put refined sugar on the free list, is accepted by many as an indication that the income tax will be adopted by about the same vote. Those who think that way argue that the vote in favor of the amendment of the tariff bill, which was voted down, to substitute a tax on raw foreign sugar for the bounty on domestic sugar, represented the entire opposition to the income tax; their idea being that a tax on foreign sugar would have raised all the revenue needed, making the income tax unnecessary. It is now claimed by those who favor the income tax, but disputed by its opponents, that 45 Senators will support it. The failure of the attempt to amend the tariff bill by imposing a duty on iron and coal excited no surprise.

Senators are receiving personal letters from all classes of citizens and from all sections of the country asking that speedy action be taken on the tariff bill in the Senate, the idea of merchants, manufacturers, farmers and mechanics alike being that it is best to end the uncertainty as speedily as possible, in order that they may know and prepare for whatever changes are to be made.

There is a feeling of regret among those interested in the business of the Supreme Court that President Cleveland should have nominated Mr. Wheeler H. Peckham, of New York, to the vacancy in that tribunal. This is not because of any general objection to Mr. Peckham personally, but because of the knowledge that his confirmation, if secured at all, will only be after a protracted and bitter struggle, while many important cases before that court are waiting to be heard by a full bench.

Rev. Dr. Reynolds, of Vare, Armenia, who has for twenty-five years been engaged in missionary work in Asiatic Turkey, has just been giving Washingtonians some very interesting information about people and things in Armenia. To give some idea of how far behind these people are in the progressive civilization of the age, he mentions that to travel from Constantinople to Vare, about the same distance as from New York to Chicago, it requires twenty-four days. He told of the progress made by missionaries among the Armenians, who, although nominally Christians, have but little knowledge of the Bible, many of them none at all. He says the Armenian priests are in many cases ignorant men who only mislead their followers, instead of teaching them the doctrines of Christianity, many of the people before they came in contact with the missionaries having regarded the term "Christian" as having no other or higher meaning than that of being used to designate an Armenian and to distinguish him from a Turkish Mohammedan.

Rev. Dr. F. E. Clark, president of the United Christian Endeavor Society, and widely known as the originator of that powerful and rapidly-growing organization, has been in Washington for several days. He delivered his new lecture, and a very entertaining one it is, on "A Trip Around the World" Monday evening. He started his hearers from San Francisco, taking them, by the aid of some excellent pictures, to Honolulu, New Zealand, through the largest cities of Australia, to China, Japan, India, Palestine, Egypt, Southern Europe and England. A unique feature of the lecture occurred just as he got his hearers back to America. The words of "My Country, 'Tis of Thee" were thrown upon the screen and the entertainment ended by the audience rising and singing the well-known words.

Treasury officials say they feel no uneasiness over the proposed attempt to secure a restraining order from the courts to prevent the issue of bonds announced by Secretary Carlisle for February 1. Subscriptions have already been received for more than the amount to be issued, at a figure that will make them practically 3 per cent bonds. The opinion is expressed by shrewd financiers that unless Congress shall take speedy action to provide the money needed Secretary Carlisle will have to issue another $50,000,000 of bonds before the first of July.

"Church Unity" has of late been very much discussed by our ministers of all denominations, and a number of them have preached able sermons on the subject. That public interest in

this very important matter is on the increase is certain, and while nearly every one desires it to be accomplished every one recognizes the great difficulties that must first be overcome. But the difficulties, while great, are not insurmountable, and they are not to be compared with the advantages that would be obtained by "church unity."

*

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

BOSTON, Jan. 22, 1894.

The work of education is going quietly forward in this city. Just now I am distributing 10,000 circulars containing the gist of Bro. Stephen Merritt's address at Utica and the testimonies of 16 prominent ministers and Christian workers.

The Christian Alliance begins a four-days' meeting quite near us, tomorrow, which will give an excellent opportunity to reach the leaders in that great and growing movement. Dr. Simpson, Stephen Merritt, and distinguished speakers are on the program.

The W. C. T. U. held their annual meeting last evening in Shawmut Congregationalist church. The address was by Mrs. Fessenden, and for beauty of diction, perspicuity of argument, aptness in illustration, fidelity to the truth, and depth of pathos, it ranked among the most eloquent and finished platform addresses to which I ever listened. Mrs. Dr. A. J. Gordon presided, with her accustomed motherly aptitude, which, without display, sees and does the right thing at the right time. In the secretary's report of topics discussed by the union during the year the relation of the secret lodge to the drink habit was not omitted.

Joseph Cook gave his 235th address in the Boston Monday Lecture course. Major Brewer, with his popular Salvation Army corps, held a meeting at the same hour near by, but despite all attractions elsewhere, Boston's favorite lecturer was greeted with a full house and accorded hearty welcome. He spoke for an hour and a half with all the vigor of mind and body which made him famous twenty years ago, with added power of treasures and experience gathered in two decades of travel and unremitting research. Few men have ever attained such an influence over the most cultured and discriminating minds in Boston, or held a leadership so long; and very few, if any, have used their influence or held that leadership more unselfishly, or with a higher devotion to the weal of society, the state and the Church of Christ, than Joseph Cook; and it must be gratifying to him to know that his ability is recognized and appreciated by his fellow-citizens.

Two young business men called this afternoon for "Light in Masonry." We spent the afternoon studying the system together. Both were church-members, and one of them, I am *confident*, knew more of the inside of the lodge than he was willing to confess; and I have grave suspicions that both had worn the hoodwink and cable-tow. An occasional look, or word, and the evidently guarded manner which characterized their inquiries, left little room for doubt. There is always such a difference between the bearing of a *slave* and a freeman that it is not generally difficult to detect the man who has surrendered his private judgment and liberty of speech for lodge benefits. Departing at 5:30 they promised to call again. As the following is from Charlestown, where the gentlemen above reside, it may be read with interest in this connection: "I had a little lodge experience myself, having been once a member of Knights of Honor. After fourteen years of church membership, and six years after I was soundly converted and regenerated, I was convinced of my entire need of sanctification, and the baptism of the Holy Ghost. After long fasting and continuous prayer, ending with an all-night wrestling with the angel, God graciously bestowed this gift upon even me, and taught me the faith, and then gave me THE Gift. All glory to God! At this time the question of the lodge had never occurred to me as wrong, but the first meeting of the lodge I attended I came out of it with the loss of the sweet consciousness of Christ within. But that night, after much prayer, God restored the gentle Dove. I repeated this experience the two following lodge-nights, before I perceived the cause of my darkness. The Spirit then showed me that I could not be unequally yoked together unbelievers, and I immediately left the lodge. I had had no instruction except from the Spirit and the Word of God, and I believe every soul that is open toward God will be led out of all manner of secretism as surely as I was. Glory to God for a revelation of Jesus Christ to my heart that fills every want. Yours in perfect love, J. C. BRIGGS."

JAN. 25.—A four-days' meeting of the Christian Alliance is in session in Berkeley Temple. It is largely attended, and the addresses and all the meetings are "in the power of the Holy Spirit." The secret lodges have not been overlooked. Bro. Merritt reaffirmed his testimony at Utica, and I have circulated it on printed slips freely, with his approval and that of the management. Bro. Merritt does not give a positive promise to speak at the Philadelphia convention, but says he now knows of no reason why he cannot attend and speak.

JAN. 26.—The Lord is in his holy temple. His Word is having free course, and the children are being comforted and fed at the Master's table. The house was crowded last evening when Bro.

(*Continued on 9th page.*)

CORRESPONDENCE.

VIEWS OF A FARMER.

UNIONVILLE, Mo., January 20, 1894.

EDITOR CYNOSURE:—I shall be very glad to hear of the whole of "Camp 20," with the Governor, being caught in the Cronin murder trial, and hope that it may be the golden wedge by which all the secret societies in this government will be rent asunder.

What about your thousands of poor for which you are providing free sustenance, but at the farmers' expense? Your city men are forcing us to sell our products for less than we can afford to take. To prove this, look at the millions of our farmers mortgaging their farms to get money for carrying on their work. Have we not yet sufficient public lands to make a few millions of homes, and why do not your starved ones go and work for a living, as we do? If you have so many men who have nothing to do, send me a good stout, active young man, and I will pay him thirteen dollars a month until spring, and then I will give him sixteen dollars through the summer. I very much need a hand and cannot get one.

I lost my health in the army, and have become a charge to my family. I ought to have a pension, but I am told by friends that I will never get it unless I join the G. A. R. (If I were a Mason or an Odd-fellow, the effect would be the same.) But I tell my friends that if I have, for that, to give up my manhood, my true American liberties and privileges, sell my soul to the devil, and pay all the expense myself, I do not want a pension.

It is strange that so many hundreds of thousands of working men are dragged about by secret societies till they know nothing, and thereby become a burden to the free and industrious classes; but ere long the entire working masses must yield to the money power; and then our slavery will be a hundred times worse than Negro slavery ever was. I think that the *Cynosure* is doing more and better than all the other papers to put down this tyranny, and hope that God will add his blessing and give you renewed strength until all the fabric of man's contrivance shall fall, and Christ's kingdom shall be built up in the world. R. A. CULLOR.

"ARMENIAN REVOLUTIONISTS."

[After Mr. Davis' letter and reply to the New York *Independent* had been printed in the *Cynosure*, as presented on this and the succeeding page, Mr. Davis forwarded the following delayed answer to his criticism from the editor of the *Independent*, and requests that it be published in connection with his own.—EDITOR CYNOSURE.]

THE INDEPENDENT, 130 Fulton St., N. Y., January 24, 1894.

William F. Davis, Esq., Chelsea, Mass.,

MY DEAR SIR:—Your paper or letter on Armenian revolutionists has been on my desk for some time. In reply I can only say that Dr. Hamlin is by no means our sole authority for our statements. You may rest assured that these statements are not the "cruel slander of oppressed and pitifully persecuted Armenians" from the Turks. We know whereof we speak. That the Armenians suffer heavily no one realizes better than do we, and for that suffering there are none who feel a deeper sympathy. At the same time for a large part of this suffering they have themselves to thank. To publish names would perhaps hardly be wise. They could be given, however, were it necessary, but for the present we must claim our right to suppress them.

We would call your attention to a few facts easily verified. Turkey is a country of considerable size; the Armenians are scattered over the length and breadth of it. The Turkish government is the same whether in the north or south or east or west. As a matter of fact these complaints of excessive persecution come almost solely from one section, that section having Marsovan and Yuzgat as centers. The most intense suffering is not however in that section, but in the section bordering on the Kurdistan mountains, about the city of Erzrum. If you go farther south you will find the sections about Van, Harput, Cesarea, Adana, Aintab, where, while there is much suffering, there is no complaint whatever of persecution. Furthermore in this very section about Marsovan there are thousands and thousands of Greeks. If the Turkish government were persecuting Armenians because they are Christians, they would scarcely let the Greeks go without similar dealing. There is suffering in the Greek villages of that section, but there is no complaint of persecution. Again, any one who knows thoroughly the country from the Ægean Sea to the Persian border knows that the bitterest suffering is effected not by the Turks, but by the Kurdish tribes of the mountains, and that the Turkish villages of Central Asia Minor suffer from the oppression of the Turkish government very nearly, if not quite as much, as do the Christian villages. Some claim that they suffer more. That the great mass of Armenians are directly implicated in such principles as are advocated by this party, no one who knows them believes. At the same time there is no doubt in the minds of those best acquainted that this is practically the plan adopted by this party. Furthermore, it is a fact well known within certain circles that these were the very means adopted in Bulgaria and which resulted in the famous Bulgarian atrocities. It is a simple matter of fact that the first atrocities committed in Bulgaria were by the Bulgarians themselves upon the Moslems, and that they were instigated to do this by Russian emissaries. Men have been captured in the city of Marsovan known to be Russian agents. One of them, the leader, was shot in the capture; the others were arrested and some of them put to death. It does not seem to us best to state all of these things in public. There is a great deal about this whole matter that would only be misapprehended if it were published. It does not seem to us that it is asking very much of American citizens that they trust men of their own nationality who have given their lives in service for these same people, rather than men who are certainly interested parties, and, in some respects, are themselves ignorant. We could go on to much greater length, but it is perhaps not necessary. Yours very truly, EDITOR OF THE INDEPENDENT.

MT. WASHINGTON, CHELSEA, Mass., Jan. 22, 1894.

EDITOR CYNOSURE:—I sent an article to the (New York) *Independent* eighteen days ago, which they do not notice. Their editorial (here quoted) drew it forth. I enclose both to thee. . . . . Fair play is all I want to see. Sincerely thy brother in Christ, WM. F. DAVIS.

ARMENIAN REVOLUTIONISTS.

A few weeks since we called attention to the comments in President Cleveland's message with regard to Armenian revolutionary influences at work in this country. Since then we have received from Dr. Cyrus Hamlin a statement confirming in detail what has been generally known to be the fact, that there is a regular revolutionary party, whose center is in Athens, and which has branches in every village and city of Armenia and also in the colonies. It is also represented in this country by a man named Nishan Garabedian, of Worcester, Mass.

The object of this party, according to the statements made, is to prepare the way for Russia's entrance to take possession of Asia Minor. The means by which they expect to accomplish this is the organization of bands all over the Empire, who will watch opportunities to kill Turks and Kurds, set fire to the villages, and then make their escape to the mountains. The result of this will be that the enraged Moslems will rise and fall upon the defenseless Armenians, and slaughter them with such

barbarities that Russia will enter, in the name of humanity and Christian civilization, and take possession. When such a scheme was denounced as atrocious beyond conception, the answer was made: "It appears so to you, no doubt; but we Armenians are determined to be free. Europe listened to the Bulgarian horrors and made Bulgaria free. She will listen to our cry when it goes up in the shrieks and blood of millions of women and children." There was much more to the same purpose, for which we have not space here. It is sufficient to say that this party has numerous representatives in this country who, while denying membership, are yet making every effort to stir the sympathy of the Christian communities, especially the Sunday-schools and Christian Endeavor Societies, and foment hostility to the Turkish Government.

Dr. Hamlin enters an earnest appeal, which is endorsed by the Massachusetts Home Missionary Society, that all persons who seek to befriend Armenians should be careful not to be in any way implicated in such matters. We cannot enforce this appeal too earnestly. Readers of the *Independent* know well that we have no sympathy with oppression, whether conducted by the Turkish, Russian, Austrian or any other government. We believe heartily in using every legitimate means to secure the remission of unjust taxation and release from oppression; but such means as those endorsed by this revolutionary party, in regard to which we have information entirely apart from Dr. Hamlin's statements, of believing, are being used in many places in Turkey, we believe to be productive only of harm.—*New York Independent, Jan. 4.*

THE ANSWER.

EDITOR OF THE INDEPENDENT:—In the editorial columns of thy journal of this date I notice an article entitled "Armenian Revolutionists."

If an Armenian revolutionary party *is* engaged in such "atrocious" undertaking as seeking to infuriate the Turks and Kurds to rise to a general massacre of defenceless Armenian women and children, so as to deliver Armenia from the misrule of Islam into the tyranny of Russia, of course we all ought to "be careful not to be in any way implicated in such matters."

But *if* our venerable ex-missionary and educator, Cyrus Hamlin, and others whose testimony thou hast accepted, are giving, in the columns of the *Independent*, Turkey's cruel slander of oppressed and pitilessly persecuted Armenians, it were better that the names of the Turkish authors of these stabs and thrusts were published, than that the names of men whom we have been taught to love as missionaries should be made oracles of nineteenth century Mohammedanism.

The *Independent* will do us a real service if its editor will reprint, *from authentic Armenian sources, their official or quasi official utterances* of any one of the four revolutionary parties who desire earnestly the deliverance of Armenia from its present horrible treatment, which will justify the assertion, charging one of these parties with provoking the wholesale slaughter of their own kith and kin for the sake of getting under the hated Russian yoke.

Until thou hast published *such* evidence, multitudes of Armenians will declare, and multitudes who are not Armenians will find it hard to disbelieve them, that this story is of Turkish origin, too easily believed by timid missionaries, and not carefully sifted by the editor of a great religious newspaper.

Every hour I meet intelligent Armenians, who receive printed and written advices continually from every branch of their scattered people, who assert that no Armenian revolutionary party in the world has adopted or declared such a policy as the editorial article in thy journal of this date here charges upon the party having its headquarters in Athens. If these brethren are deceived they wish to be undeceived. Wilt thou give us more light? Sincerely thy servant in Christ,

WM. F. DAVIS.

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LODGE NOTES.

MASONIC.

The *Victoria Freemason* informs us that the letter "G" within a square and compass, which in many American and English lodges is regarded as a species of Masonic talisman, is not held as such in Continental Europe, where its place is correctly assumed by the blazing star. That may be all right for Europe, but we, as American Masons, are taught to make use of it for a more noble and glorious purpose. By it we are ever reminded of the presence among us of T. G. A. O. T. U., and as a symbol of his great name we suspend it in our lodges where every eye can see it. The letter in the F. C. degree is still more significant.—*American Tyler.*

Freemasonry in northern China is as actively at work as elsewhere. There are a district Grand Lodge, fully manned, eight Craft lodges and one lodge of instruction under English, Scotch and Massachusetts constitutions, three R. A. Chapters, one Rose Croix Chapter, a lodge of the Royal Order of Scotland, a Preceptory and a Consistory. There are likewise a Masonic charity fund and two public school scholarships.

Eccentric Lodge, No. 2,488, was consecrated in London on Oct. 20. It is composed of men of distinction in literature and art, and will probably be another "class lodge," which have become numerous among our English brethren.

ODD-FELLOWS.

It is reported that two members of Prospect Rebekah Lodge, of Albany, N. Y., who imagined that they could do as they pleased, and as tellers at an election declared candidates elected or defeated at their will, irrespective of votes cast, have been expelled from the order.

The suit of Mrs. Rebecca Emmons against Hope Lodge, Independent Order of Odd-fellows, was decided on Nov. 29th, in the Superior Court, Wilmington, Del., in favor of the plaintiff. Mrs. Emmons brought suit to recover $200 death benefit on her husband's account. The jury gave a verdict of $243.80 and costs.

ROYAL ARCANUM.

A Royal Arcanum Dining Club is proposed in Philadelphia, to encourage sociability, fraternity and good fellowship. It is hoped to start with one hundred members.

[Why don't they go home and dine with their families?—OFFICE-BOY.]

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, FEBRUARY 1, 1894.

FREEMASONRY AS A POLITICAL FACTOR.

The necessity that exists for politicians to consider the influence of Freemasonry as a potent factor in their success or defeat has many illustrations.

Stephen A. Douglas, in a speech at Morris, Ill., scored the Know-nothings, and likened them to Freemasons, upon whom he charged the murder of William Morgan; yet, at a later date, Douglas himself joined this red-handed, secret fraternity, that he might gain the political position which he coveted.

In a Masonic hall, a few blocks from the *Cynosure* office, John A. Logan took the higher degrees of Freemasonry, just at the time when it seemed likely that he would be the next Republican nominee for President of the United States,

All men may not join the Freemasons to gain the direct help of that fraternity, but rather to secure protection from its assaults in the dark. Owen Lovejoy told the late President Blanchard that had it not been for the timely inteference of a friend who was a Mason he would have been slaughtered, politically, by a "black-coat" put upon him by a Masonic lodge and communicated to every lodge in the State. His friend met the conspiracy against Mr. Lovejoy's character in a lodge in Chicago, to which the secret communication had been forwarded, and the conspiracy failed in its design to destroy its victim. Had it not been for the influence of his Masonic friend, Mr. Lovejoy would never have known of this dastardly attempt to effect his political ruin.

Such is Freemasonry.

PENSIONS FOR "CONFEDERATES."

Representative Moses, of Georgia, from the Congressional Committee on Pensions, has reported to the House, with the recommendation that it pass, a bill repealing so much of the pension law as provides that no money on account of pension shall be paid to any person, or to the widow, children, or heirs of any deceased person, who in any manner voluntarily engaged in or aided or abetted the late rebellion against the authority of the United States.

Section 4 of Article 14 of the Federal Constitution reads as follows: "The validity of the public debt of the United States, authorized by law, including debts iucurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States, nor any State, shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations, and claims, shall be held illegal and void."

The proposed change in the pension law is not designed to conflict with either the statute or the constitutional provision on which it is based. It merely proposes to pay pensions to such Confederates, or their widows, as served in the United States army and navy before the rebellion—in the Indian or Mexican wars—acquiring physical disabilities in such legitimate service. Mr. Moses claims that but few such cases now exist, and to hose who survive, he thinks, it would be but an act of justice. What action Congress may take in this matter remains to be seen.

"THE TWILIGHT JUDGMENTS OF THIS WORLD."

If I killed Alice Martin—the woman I dearly loved, the woman I loved so much that I would almost commit a crime for her—I pray Almighty God, in this, my last minute on earth, to send me to hell and keep me there through all eternity!

Such was the solemn expression of George H. Painter, last Friday, as he stood beneath the gallows on which he perished.

Painter was not a saint. The son of a Methodist minister, and once a respectable business man, happy in his married life, he started on his career with fair prospects of living a useful, honorable citizen. But reverses overtook him. His wife died and he became a profligate and the associate of evil men and women. Alice Martin was his mistress. and, as usual in such alliances, their life of sin was chequered with bickerings and jealousy.

That he loved her we learn from his own statement. She was murdered nearly two years ago, and Painter was arrested for killing her. On his trial for this crime he was found guilty, evidence entirely circumstantial indicating that their quarrels had been observed, and that near the time when she was killed he was seen in that vicinity. On evidence no stronger than this Painter was found guilty and sentenced to capital punishment. From first to last he pleaded innocence. Friends believing him to be so, labored so faithfully in his behalf that twice the Governor granted him a reprieve. In the meantime every effort was made to fasten the crime upon some one besides the condemned man; and it is singular that evidence quite as distinct as that which brought Painter to the gallows tended to fix the murder of Alice Martin upon another man with whom she had been intimate, and who was said to have openly quarreled with her just previous to her death. Many citizens became deeply interested in saving Painter from the gallows; but the Governor at last determined not to interfere again with the judgment of the court—even refusing to commute the sentence of the prisoner to imprisonment for life.

The execution of Painter was a horrible tragedy. The rope broke with his weight and he was virtually bereft of life by the fall. A second time he was suspended and dropped, to satisfy the demands of the law; but only few believe that he was not a corpse when the drop fell the second time.

Thousands more believe that he died innocent of the murder for which he was executed.

Two lessons are forcibly taught in this brief narrative:

That the unconverted sinner is always in danger among his evil associates.

That circumstantial evidence alone should never be allowed to bring men to the gallows. Murder, especially, ought to be proven beyond a peradventure before a death sentence should be pronounced.

Another lesson taught by this event is the danger of committing frightful injustice under laws providing for the capital punishment of criminals. Human life is always worth saving until its future happiness is secured by conversion. It was Bulwer who put into the mouth of one of his characters this apothegm: "The very worst use you can make of a man is to hang him." His reformation is worth a thousand cruel executions.

ANOTHER "PATRIOTIC ORDER."

In the Chicago *Tribune* appeared the following advertisement:

An incorporated native American secret society, patriotic and beneficial, desires to reach those unknown to us in all parts of the United States. Any one holding any allegiance in temporal affairs as above, State or national government, or married to one that does, is not eligible. Address P. O. ——, Chicago.

A note, requesting further information, sent to the advertiser's address, brought a very reticent messenger and a pink pamphlet entitled: "Objects of the A. O. of M. N. S. of the State of Illinois and United States of America." Its "preamble" is as follows: "This order is known as the A. O. of the M. N. S. Its aims are: Unfailing patriotism; the preservation of the free principles of the United States of America; the encouragement of scientific investigation, morality, charity and benevolence. Its constitution and method of government is different from other societies formed for a similar purpose, and it is believed will be more effective. Unlike other societies, its highest officers, at stated periods, are elected by the direct votes of all its members. We seek for members only those who love their country first and seek its welfare before their own. We believe there are many of this class; if you are one of these come among us, there is work for you to perform. The order is incorporated under the laws of the State of Illinois. Its funds are not dissipated in useless expenses, and thus accumulate for use when needed to accomplish its aims. Only native American *men and women*, 21 years of age, or over, are eligible. Our requirements: Patriotism in every sense of the word; to stand by the Constitution of the United States of America and its Declaration of Independence; to uphold our free school system; to visit and care for the sick, especially a brother and his family; to stand by a brother and his family in time of trouble; to protect the character of a brother's family, wife, father, mother, brother, or sister; to do unto others as you would that others should do unto you; to do all in your power to secure work for a brother out of employment; to aid and assist in the maintenance of law and order, without expense to municipal or State government. Ideas the order seeks to inculcate: Independence; patriotism; progress, morality and fellowship."

This is all we know of this new secret claimant for the time, money and allegiance of those who are likely to be misled by its specious inducements. Will any reader coversant with its workings, send us such additional information relating to it as may be deemed essential for a better understanding of its import? It has something about it that reminds one of the cat hidden in the meal-tub to fool rats.

CHICAGO'S GODLESS THOUSANDS.

The picture drawn by Mr. Charles E. Simmons of Oak Park, Ill., in the *Northwestern Christian Advocate*, of Chicago's godless thousands is replete with saddened interest: "In the city of Chicago," he writes, "there are fifteen square miles of densely populated territory that is practically godless. The people who inhabit these districts are not simply indifferent to God's offered mercy, to his claims upon them and to the church, but they are open and avowed enemies. If not adherents of a corrupt and idolatrous church they are completely alienated from any church. They believe the church to be in league with, if not the chief support of, the capitalists whom they look upon as their natural enemies. These people are by no means sunk as low as the inhabitants of slums or as that social outlaw, the tramp. They live in families. Their children attend school a little. Most of them prefer to work when work can be had. Many would be glad to be better and to do better, but they don't know how, and most have lost heart in a struggle in which they have had no help. Their lives are a joyless, well-nigh comfortless struggle for a bare subsistence. Some may be measurably content with their lot because they have never known, and have ceased to hope, for any better fate; but in the hearts of most of them there is a bitter discontent. They are deadly bombs ready to explode at any moment." This extract appears in an article commending the proposed "forward movement" in the M. E. church, which shall "make a real and radical advance in its methods of promoting the growth of Christ's kingdom." Referring to the godless people whom he describes, he says: "Plant a church in the midst of such people, and it will remain empty. A mission dispensing only the preached Word would do little. They must be reached through the personal ministrations of Christ's servants in their homes; through provision made for their bodily needs; for the care and education of their children; by introducing into their lives innocent joys and pleasures; by sympathetic words; by kindly help in time of sorest need; in short, by such methods as are plainly inculcated by our Saviour's example and teaching."

Do the other churches of Chicago propose to let the Methodists have this field of labor to themselves?

THE PRESS AND SECRET SOCIETIES.

A syndicate of writers has been formed to furnish essays for a whole year to all weekly newspapers who are willing to assume the expense. As the distribution of these articles is more or less extensive, their cost to each paper is comparatively light. Of the fifty-two announced for publication during 1894, ten are upon religious and theological subjects; eight discuss civil and political questions; nine deal with sociological problems; five with problems of child-life; ten with the evidences of Christianity; five with educational questions, and five with matters of reform. We have looked through the list with considerable interest, and discover that while it contains much of utility, if properly handled, everything pertaining to the evils of secret societies seems to have been carefully ignored by the

writers. The evil influence of the lodge-power pervades the public press as it does our halls of legislation and tribunals of justice, and discussion of it is forbidden, while it continues to drag men into moral slavery and down to perdition. Referring to the A. P. A., the *Advance* says: "Secret, oath-bound societies are abhorrent to the American idea." Granted; but why not admit that they are equally un-Christian? And why is the number of these "un-American" institutions constantly increasing, to the detriment of American homes, churches and government? How can these conditions be reconciled? Only by assuming that the "American idea" is rapidly becoming obsolete; and the press, led by the lodges, is largely responsible for this decadence.

THE WARREN COUNTY (ILL.) COURT-HOUSE.

The authorities of Warren county have in hand the erection of a new court-house at Monmouth, to cost about $100,000. A short time ago, the board of county supervisors requested the members of the county bar to arrange ceremonies for the laying of the corner-stone of the new edifice. The bar association, having no prescribed form for such an occasion, invited the Monmouth lodge of Freemasons to perform the ceremony in their usual manner. In pursuance of this invitation the Masons arranged to celebrate the event on February 22 (Washington's birthday), and secured ex-Congressman Owen Scott, Deputy Grand Master, to deliver the oration. They also invited Grand Master Goddard of Chicago to officiate.

The announcement of these arrangements at once stirred up a bitter feeling among those citizens who oppose secret societies, and on Jan. 14 Rev. Dr. Campbell, pastor of the Second United Presbyterian church of Monmouth, made a vigorous protest, from his pulpit, against the laying of the stone by Freemasons. His sermon created great excitement in the city. Five of the bar association, men of strong influence, with a member of the United Presbyterian church at their head, then requested the board of supervisors to rescind their concession to the Masons. This movement, during its discussion at a reconsideration meeting, led to another outbreak, disgruntled members of the association leaving the room in anger and disgust. The reconsideration ended in the appointment of a committee to formulate another plan of operation.

This committee, with a strange perversity, reinvited the Masons to participate in the ceremonies. In the prepared program, Dr. McMichael, President of Monmouth College, was named to pronounce the benediction. With an earnest protest he declined the honor. At this point the bar association appointed executive committees to perform the work required, as a non-sectarian but fraternal measure.

Dr. Campbell now came to the front again with a stirring protest, printed in a local paper, against the manner in which the bar association was playing into the hands of the Masons. Thereupon two members of the supervisors' building committee, who belonged to Dr. Campbell's denomination, called the other members of the committee together and rescinded their concession to the bar association. Turmoil and bitter discussion ensued, and lawsuits and other disagreeable measures were threatened.

"The United Presbyterian church, in point of membership," writes the correspondent of the Chicago *Record*, "is the largest denomination in the county, and as opposition to secret fraternities is one of their distinctive doctrinal principles they are arranging to defeat the Masons in the carrying out of their plans. They contend that the new court house belongs to the tax-payers of the county and that they alone should conduct the proposed ceremonies."

—The news from the Pennsylvania State Anti-secrecy Convention is encouraging. See the program and Bro. W. B. Stoddard's interesting letter on other pages.

—"Vick's Floral Guide" for 1894 contains descriptions that describe, not mislead; illustrations that instruct, without exaggeration. This year it comes to us in a golden dress, printed in eight different colors besides black; with colored plates of chrysanthemums, poppies and vegetables. On the front cover is an exquisite bunch of Vick's new white branching aster, and on the back is the new double anemone; the whole Guide filling 112 pages with many new novelties of value, as well as reproducing all the old leading varieties of flowers and vegetables. We advise those of our readers who intend to cultivate a garden this year to consult this excellent manual before commencing operations. Send 10 cents to James Vick's Sons, Rochester, N. Y., for Vick's Guide; it costs nothing, as senders can deduct the 10 cents from first order. It certainly will compensate them.

—Private advices received from the north country of the Himalayas give particulars of the tremendous earthquake which recently devastated that region, where the "Skoolbak," or Buddhist "God-incarnate" reigned supreme over the hearts of the Thibetans. The total loss of life by the sudden convulsion of nature is estimated at thousands, while four hundred were found mortally wounded, but still alive. The general distress was described as beyond exaggeration. Famine threatened the survivors, and the cry for relief was piteous. The greatest misfortune of the people, it is said, was the loss of their "God-incarnate," who mysteriously disappeared in the catastrophe; and it was feared that the knowledge of this event might rend asunder the entire fabric of their ancient faith in all those Eastern lands where Buddhism is the religion of the masses. The "holy monastery" in which he was secluded, with several other smaller Buddhist shrines was ruined, together with 850 houses occupied by Thibetan native soldiers and their families, and among the identified dead, at last advices, were seventy-four Llama priests. This disaster recalls the passage in Psalm 33: "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect."

—Mr. Henry L. F. Gillespie, of Galesburgh, Ill., one of the principal contributors to the symposium in the *Cynosure* of last week relating to college fraternities, is meeting with an experience common among all anti-secrecy reformers. In a recent note he says: "I wrote to the President of Buchtel College to send me a catalogue of that school, with the leading members of the different 'chapters,' and also some of the non-fraters, marked. I received word, without signature, that if I would inform him of the purpose, that perhaps he would accommodate me. I at once answered that it was to send them a forthcoming issue of the *Cynosure* which would be devoted to the college frats question, and mailed the issue of Jan. 4 to the secretary of the school. I have received no answer; so I judge that he refuses my request. It shows the attitude of one college official towards this important question. He fears the truth. A member of the faculty in my school once made a similar effort, by preventing the publication of one of my anti-Greek (fraternity) essays in a local paper." Our correspondent will find this trait to cover up, "conceal and never reveal" permeating the whole secret society system throughout the world. It dreads the light.

REFORM NEWS (*Continued from 5th page.*)

Stephen Merritt related his experience. It was a wondrous story of how the Holy Spirit led him from the life of a wild, reckless youth in New York City, through the club-houses, the "Tombs" and the prayer meeting, on, and on, and up into the mount of victory and perfect peace. His life had been a checkered one, and after he had known much of the Spirit's power, he was induced to unite with the Masons' fraternity. Clouds very soon obscured his spiritual vision. He became an enthusiast and threw his whole soul into lodge work. Very soon the desire for tobacco and other appetites, from which he had been delivered, returned, and with their coming the Holy Spirit took his departure and he lost power with God and men. He could rave and storm and howl in the pulpit and on the platform, but nobody accepted Christ, or was regenerated. He became discouraged, and resolved to give up all Gospel work and devote himself wholly to secular pursuits. A devoted lady was the chosen instrument of the Spirit to lead him from his backsliding state into the light. He saw at once that he was "unequally yoked with unbelievers," and that he had been snared in an evil net spread in secret. He abstained from all active participation in lodge work, but not until recently did he break the last bond and come into the experience of entire emancipation from this body of death. There was intense interest throughout the entire audience, and at the close many were eager to obtain his printed testimony. Over 2,000 of these have been distributed during the convention, and will be carried to many distant homes, where they cannot fail of accomplishing great good.

J. P. STODDARD.

FROM THE EASTERN SECRETARY—THE PENNSYLVANIA CONVENTION.

HEADQUARTERS, 457 N. Sixth St.,
PHILADELPHIA, Pa., Jan. 25, 1894.

DEAR CYNOSURE:—I send herewith the program of our coming convention so far as I have been able to complete it. I hope to announce the lady to address us on the second evening, and also the music, more fully next week.

My visit to the W. C. T. U. rooms, here, today, was not altogether satisfactory. The President was not in. The lady in charge said they had plenty of speakers, and doubtless one could be secured, but not to represent the Philadelphia W. C. T. U. She had relatives, who were good, who belonged to the lodge, and she thought it could not be bad. She inquired why I opposed Masonry. I replied, somewhat at length, stating that a religion was taught with no Christ; ministers and saloon-keepers were their sworn brothers, etc. She said: "The churches do the same thing; you will have to bring stronger arguments than that if you convince me."

Mrs. H. M. Bratton, who conducts a mission in Camden, N. J., expressed a wish to attend the convention. She was to read a copy of the *Cynosure*, and let me know if she would speak. Strange that any women of good judgment should favor secret societies.

Many excellent letters have come since my last. Time forbids general mention.

Rev W. S. Schenck, of May's Landing, writes enthusiastically that he will (D. V.) be at the convention. He hopes to secure a hall for me to lecture in, in his town. Bro. S. is pastor of a Wesleyan Methodist church. Bro. J. C. Yoder will have an interesting experience to relate. Rev. F. M. Foster, New York, writes: "I will drop over if I can." Rev. F. Getty, U. P. pastor at West Philadelphia, writes: "I will announce and talk up the convention." Rev. T. T. Myers, Brethren pastor, said: "I hope to attend every session; will not only announce, but urge my people to attend." He will invite me to address his people. Rev. J. H. Leiper was about starting on a trip. He hopes to return for the convention. Bro. B. K. Hausman ordered a new supply of tracts. He takes twenty-five copies of the *Cynosure* each week for circulation.

Sabbath morning I walked four miles and spoke twice in the Free Methodist church. Several promised assistance in circulating programs of the convention.

On Tuesday I attended an all-day's convention at Rescue Mission, Camden, N. J. Spoke twice and gave tracts to those desiring them. Bro. G. Anderson, who conducts this mission, is a seceded Mason, and will speak at our convention. No little interest was manifssted. Thirteen dollars toward the expense of our gathering has been handed me; so God is putting it into the hearts of his children to provide for this need. In short, I see nothing but victory all the way along.

I suppose that the reason why the president called the convention for Monday evening is because he cannot reach us to give the response to the address of welcome sooner. It will be seen from the program that four sessions will be too short. Five will be little enough. I have taken the liberty to arrange a preparatory session.

We shall (D. V.) be prepared to give the president and Western delegates, arriving in the evening, a royal welcome.

The thinking people of Philadelphia are ready for reform. How many throughout the States of Pennsylvania and New Jersey will respond to the ringing call of our leaders remains to be seen. Let all friends and delegates expecting to attend, or desiring programs, write me at once. If thirty or more will come from Pittsburgh, a car will be furnished and a low rate given. What say you, friends in the West?

Address all letters to 457 N. Sixth St., Philadelphia.

W. B. STODDARD.

THE HOME.

"AND THEY SHALL NEVER PERISH."

(*John 10: 28.*)

"Never perish!"—words of mercy,
Coming from the lips of One
Who, though here a homeless wanderer,
Fills the high eternal throne.
Brightness of the Father's glory,
God and man in one combined;
Faithful Shepherd of the chosen,
Safe are those to Him assigned.

"Never perish!"—words of sweetness,
Dissipating every fear,
Filling all with joy and gladness
Who the Shepherd's voice can hear;
Bringing richest consolation
To the soul fatigued, oppressed,
Sweet refreshment to the fainting,
And, to weary spirits, rest.

"Never perish!"—words of power;
Satan now I can defy;
Safe my soul, beyond my keeping—
Hid with Christ in God on high.
Come what will, I'm safe forever;
'Tis the promise of my God,
Written in his Word unfailing,
Sealed with Jesus' precious blood.

"Never perish!"—words of glory.
Heaven is mine, and all is well,
O my soul! with rapture burning,
On the precious sentence dwell.
Think not of thy faults and failings,
Nor on thy deservings brood:
What thou art in Jesus ponder—
And the promise of thy God.

—*The Witness.*

A TEMPERANCE STORY.

EX-GOV. ST. JOHN RELATES HOW FARMER BOGGS SUCCEEDED IN FINDING SALE FOR HIS WONDERFUL IMPORTED CORN.

Farmer Boggs planted some new seedcorn last spring, imported from a far distant land, and, as the result, gathered two thousand bushels from twenty acres, and he took a wagonload to the country town to exchange for the necessaries of life.

He had just entered the main business street, when a saloon-keeper hailed him and inquired the price of his corn.

"Forty cents a bushel," said Boggs.

"But I can get plenty of corn for thirty," replied the dealer in liquid goods.

"Not such corn as this," said the farmer. "This is a new kind—grown from imported seed. Nothing like it in the State."

"All right," said the saloon-keeper. "I will take it, as I have the best family horse in the country, and he shall have the very best corn in the market, so you may drive around to my barn and throw the corn in the crib, and while there, please tell John, my hired man, to give old Faithful a good feed, and have him hitched up by two o'clock, for I want to take my wife and two children out riding this afternoon."

Boggs unloaded the corn as directed—got his pay for it, made a few purchases, and left for home—while John promptly at two o'clock hitched old Faithful to the phæton. But as the saloon-keeper, his wife and two little daughters were getting into the vehicle, old Faithful's eyes flashed like fire; he reared upon his hind feet, snorted like a locomotive, and it was all John could do to hold him. At last, when all were fairly seated, John was told to let him go, and off went old Faithful down the street wholly unmanageable, until suddenly turning a corner, over went the phæton, smashed into splinters, and its occupants were sprawling into the street.

While the bruised and battered family was being picked up and cared for, a crowd of men succeeded in capturing Faithful. A veterinary surgeon was called, and as he took hold of the bit, old Faithful's breath struck him full in the face; he smiled and said: "There's nothing the matter with the horse, only he is drunk." Drunk on the new kind of corn.

The next day the farmer, ignorant of what had happened, took another load to town and stopped at the saloon, but the proprietor was not in. He then drove around to his residence, rang the bell, and the saloon-keeper, with a patch over one eye, his arm in a sling, nose mashed, hobbled to the door and was asked by Boggs if he didn't want to buy another load of corn?

Raising a crutch, he ejaculated: "Corn—corn! do I look like I needed any more of that kind of corn? Look at my wife there with a broken arm. See my darling little angels bruised beyond recognition. See my three hundred dollar phæton smashed into everlasting smithereens, and old Faithful so humiliated and ashamed that he can't look decent people in the face, and then dare to ask me if I want any more corn; get out of here you villainous old clodhopper, or I'll set my dog on you."

Boggs had two thousand bushels of that kind of corn. He had depended upon it to lift the mortgage of his farm, but now it seemed that all was lost.

He went to a lawyer and told him his story. The lawyer informed him that all he had to do was to take out a license. A petition was at once prepared and the farmer started out to get signers.

He went first to the saloon-keepers, supposing that they would sign without a word. But he was mistaken.

Instead of signing his petition, they with one accord declared that any man who would sell that kind of corn to be fed to a dumb brute was worse than a heathen.

Even the deacons refused to sign, declaring that they could not stand it, to see a colt humiliate and disgrace its mother by reeling through the public streets, or hear a cow bawl at the sight of her besotted calf; while a minister, with a look of indignation that was indiscribable, said in thunder tones, that if his party ever licensed the sale of that kind of corn he would never vote its ticket again, and then he quoted the Scripture about no drunkard entering the kingdom of God; and, as a final crusher, he asked Boggs what would become of all the poor dumb brutes, if we licensed the sale of that kind of corn? Then he wept.

Poor Boggs, discouraged, returned to the office, dropped the petition on the table, sank into a chair as he exclaimed: "Personal liberty is a myth."

The lawyer, moved by sympathy as lawyers always are, put on his best thinking-cap. In a moment his countenance beamed with joy; he slapped Boggs good-naturedly on the back and said: "Brighten up, old boy, I've got an idea. A capital idea, too, one that lets you out slick and clean, saves your farm, and, above all, preserves your personal liberty. You proceed at once to draw that corn to the distillery, have it made into whisky—and then circulate your petition for a license to sell the whisky, and they will all sign it, and thus the dumb brutes will be protected, personal liberty perpetuated, and besides all that, such a course will not hurt the party. You see it all depends upon whether the corn is sold in solid or liquid state."

HE CHOSE THIS PATH FOR THEE.

BY MRS. VICTORIA ALEXANDRA STONE.

Ye who are weary with the world and its cares and follies; ye whose hearts are bowed with burdens; ye who look forward only to increased labors as the days go by, here is a little story for *you*. The old adage says: "Every dark cloud has a silver lining." Very true; it is equivalent to saying, "Weeping may endure through the night, but joy cometh in the morning." But here is my story:

Years ago a traveler was alone among the mountains of Switzerland. All day long he had wandered among the labyrinths of hills and valleys, until, as night drew on, he found that he was lost. He was in a deep glen. High around him towered the mountains, peak on peak, for thousands of feet, while, below, the darkness deepened. The shadows fell, black as the night can only be among those mighty Alpine hills. The wanderer's heart beat quickly with fear. It grew darker and darker. He dared not stir from the spot where he stood. Then suddenly, it became lighter; and, lifting his eyes, he saw the distant peaks illumined with the rays of the setting sun. They shone brighter in contrast with the darkness below, and the traveler's heart was thrilled, and he took new courage. He sounded a blast on his horn, and soon a party of hunters responded to his call, and he was safe in one of the many chalets which abound among the Alps of Switzerland.

Just so it is in life. We despair when we should hope; we allow lions to hedge up our pathway when a breath would sweep them away; we forget to look up when, if we did, we should see that, "though the valleys be dark, there is light on the hill."

Courage, fainting brother! There is light farther on. Though your work may seem thrown away and your strength spent for naught, He who sees the end from the beginning has placed each one in his own proper sphere, and our duty is to lean upon the arm of the higher Power, who said, through his prophet: "Underneath are the everlasting arms."

He chose this path for thee.
No feeble chance, no hard, relentless fate,
But love, his love hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly he whispered: *Child, I see*
This path is best for thee.

He chose this path for thee.
Though well he knew sharp thorns would tear thy feet,—
Knew how the brambles would obstruct the way—
Knew all the *hidden dangers* thou wouldst meet—
Knew how thy faith would falter day by day;
Yet still the whisper echoed: *Yes, I see*
This path is best for thee.

He chose this path for thee.
And well he knew that thou must tread alone
Its gloomy vales, and ford each flowing stream—
Knew how thy bleeding heart would sobbing, moan;
"Dear Lord, to wake and find it all a dream!"
Love scanned it all, yet still could say: I see
This path is best for thee.

He chose this path for thee.
How canst thou ask for more? This truth ye know—
That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, dear friend, and thou shalt see
This path was best for thee.

Steamburgh, N. Y.

KINDLY ACTS THAT LEAVE THEIR IMPRESS.

"I had been standing on one of the crowded thoroughfares of the city some time," said a lady. "It seemed as if I never could get up enough courage to risk my life in trying to get to the other side, and yet it was necessary for me to do so. The attempt seemed more appalling because I lived in a quiet town, and was a stranger in the city. I must have had an appealing look in my face, for a young man coming toward me, looked up, and said: 'Shall I assist you to the other side, madam?' I walked over under his protection, thanking him from my heart, telling him that I was a stranger, and consequently timid, and he replied cheerily: 'That is the way my mother always feels when she comes from the country to visit me.' What a happy mother that young man's must be! I thought, as he bade me 'good afternoon' and hurriedly recrossed to join the crowd on the other side. He had such a pleasant face and such a kindly manner. I never shall forget his act of courtesy, and probably shall never meet him in this world again."

A lady was standing in a horse car not long since. She was not of sufficiently advanced age to be classed with "elderly women," but she was one of the weary, middle-aged ones, whose life was full of wear and tear. She was trying to hang on to the strap with a lame arm, when a young girl got up and said, in a sweet tone of voice: "Take my seat, please." The lady replied: "No, dear; I do not wish you to give up your seat." "But I am younger and stronger than you are, and insist upon it," she replied. The lady was so grateful that she could not half express the love there was in her heart for this stranger. It is quite probable that these two will never meet again, but the face of that young girl is one of the sweetest pictures that hang on memory's wall in that weary woman's heart. And such little courtesies as these make life easier and brighter.

There are a great many "little things" in life that bring happiness or cause misery. The thoughtlessness that will cause some loved one away from home to neglect to write to friends for an unusual length of time, is a cause of worry, and clouds the happiness of the family at

home. A little matter which has been a grievance, and has passed, is often talked about and dwelt upon in the home, and thereby brings discomfort and irritation. A word of detriment spoken against some one of whom words of commendation have just been told, casts a shadow over the character of the subject, and oftentimes a life-long prejudice is formed in consequence.

Words with stings in them, thrown out to one and another, about this or that, coming or going out of the home, destroy the peace or joy of that circle. Words of commendation unspoken when some one has done the best to please us, are unjust, and rankle in the heart. Why is it that it is so much more natural with some of us to find fault than to encourage?

We, who are older, and who stop to look back over our lives, find so many places where we might have made the situation much pleasanter. We made too much of the things that mar and too little of the things that make. There is no danger of our being too kind and considerate of each other. "Love never faileth."

Prof. Drummond says: "I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so superbly honorable as love."—*Susan Teall Perry in Evangelist.*

CHILD-STORIES.

A little boy of three, who was remarkable for attentively listening to the conversation of older persons, heard a guest of the family quote the line:

"An honest man's the noblest work of God."

Coming forward, as if he was moved by duty to make an amendment of the poet's sentiment, he said:

"Sir, my mother's the noblest work of God too."

"How is that, my little fellow?"

"I learned a commandment that said, 'Honor thy *father*, and thy *mother*.'"

"How could you learn, when you cannot read?"

"The words were read to me, out of God's book. He made the honest man, and the honest woman, too. One is just as noble as t'other."

A little boy sat by his mother. He looked long in the fire, and was silent. Then as the deep thought passed away, his eye brightened, and he spoke:

"Mother, I will be rich."

"Why do you wish to be rich, my son?" And the child said, "Every one praises the rich. Every one asks after the rich. The stranger at our table yesterday, asked who was the richest man in the village.

"At school there is a boy who does not love to learn. He cannot well say his lessons. Sometimes he speaks evil words. But the other children do not blame him, for they say he is a wealthy boy."

Then the mother saw that her child was in danger of thinking that wealth might stand in the place of goodness, or be an excuse for indolence, or cause them to be held in honor who lead evil lives.

So she said, "What is it to be rich?" And he answered. "I do not know. Tell me what I must do to become rich, that all may ask after me and praise me."

The mother replied, To become rich, is to get money. For this you must wait until you are a man." Then the boy looked sorrowful and said, "Is there not some other way of being rich, that I may begin now?"

She answered, "The gain of money is not the only nor the true wealth. Fires may burn it, the floods drown it, the winds sweep it away. Moth and rust waste it, and the robber makes it his prey.

"Men are wearied with the toil of getting it, but they leave it behind at last. They die and carry nothing away. The soul of the richest prince goeth forth like that of the wayside beggar, without a garment.

"There is another kind of riches, which is not kept in the purse, but in the heart. Those who possess them are not always praised by men, but they have the praise of God."

Then said the boy, "May I begin to gather this kind of riches now, or must I wait till I grow up and am a man?" The mother laid her hand upon his little head, and said, "*To day*, if ye will hear his voice—for he hath promised, those who seek early shall find."

And the child said earnestly, "Teach me how I may become rich before God." Then she looked tenderly in his face, and said, "Kneel down, every night and morning, and ask that the love of the dear Saviour may dwell in your heart. Obey his Word, and strive all the days of your life to be good, and to do good to all. So, if you are poor in this world, you shall be rich in faith, and an heir of the kingdom of heaven."

A boy had taken great interest in hearing incidents read from the life of the Apostle John. That he had leaned on the breast of Jesus at supper, and was called the "beloved disciple," were to him themes of pleasant contemplation. To be loved by the Saviour, seemed to him an unspeakable privilege, a source of delightful happiness.

Being too young to read, some time elapsed ere he happened to listen to the passage, "Then all the disciples forsook him and fled."

"What, *all* the disciples?" said the child. Did he whom Jesus loved, go?"

Then bursting into a passion of tears, he said, "Oh! why did John go? How *could* John go away!"

Nor was he easily comforted for the fault of the character he so much admired, nor able to understand how the dear Saviour, who had so loved this friend and follower, could ever have been forsaken by him.

TEMPERANCE.

WHO'LL KILL KING ALCOHOL?

"Who'll kill King Alcohol?"
"I," says Prohibition,
"I'm in just the position,
And if I'm backed by the Constitution,
I'll kill King Alcohol."

"Who'll see him die?"
Says every temperance man, "I!
And we won't heave a sigh;
We'll be glad to see him die."

"Who'll catch his blood?"
"There would be such a flood;
Let it flow into the mud,
For it's not any good;
So we won't catch his blood."

"Who'll make his shroud?"
List to the voices loud:
"All over the land
We'll take a hand
To help make the shroud."

"Who'll toll the bell?"
"Oh! we won't toll a bell,
But we'll shout loud and clear,
So that every one can hear;
And t'will ring through the dell,
But we won't toll a bell."

"Who'll dig his grave?"
"I," says the drunkard,
"I've always been his slave;
I'll dig it long and deep;
May he forever sleep!
I'll be glad to dig his grave."

"Who'll be the chief mourner?"
"He has made so many cry,
Now he's about to die
There's not one far or near
That could shed a tear,
Or weep o'er his bier;
So there won't be a mourner."

—*Exchange.*

EFFECTS OF ALCOHOLIC ABUSE UPON POSTERITY.

A man became a drunkard after middle life; children born to him before his degradation remained free from the vice of drunkenness, while those born afterward became drunkards.

Erasmus Darwin states that diseases inherited from drunkards descend to the third and fourth generations, until, finally, the family dies out.

Another observer says that of ninety-seven children of drunkards only fourteen remained free from some defect.

Still another maintains that fifty per cent of the idiots and imbeciles of cities are the children of drunkards.

The children of drinkers inherit the same or a greater pre-disposition to nervous disorders than those of nervous or really insane parents. They suffer most frequently in infancy from convulsions and epileptiform diseases.

Districts known as "drinkers' districts" in Europe furnish far fewer good recruits for military service.

A law was passed in Sweden against drunkenness, i. e., making it a punishable offence, and since then the number of persons unfit for military service on account of undersize and general weakness has grown much less.

A distinguished specialist in children's diseases observed ten families of drinkers and of temperate parents for a period of twelve years. He records his observation as follows:

The ten drinking families produced in those twelve years fifty-seven children. Of these, twenty-five died in the first week of life, of weakness, of convulsive attacks, or of edema of brain and membranes. Six of the children were idiots; five were stunted in size, and were of real dwarfish growth; five, when older, became epileptics; one, a boy, had grave chorea, ending in idiocy; five had inherited diseases and deformities, such as chronic hydrocephalus, harelip and club foot; two of the epileptics mentioned became, by inheritance, drinkers. Only ten, therefore, of all these fifty-seven, or 17.5 per cent, showed during youth normal disposition and development of body and mind.

The ten temperate families produced in twelve years sixty-one children. Of these, five died in the first weeks, of weakness; four, in later years of childhood, had curable nervous affection; two only showed inherited nervous defects. The remaining fifty, or fully 8.19 per cent, were normal in every way, developing well in body and mind.

My friend, Dr. Vandenburg, has kindly furnished me with a list of forty-four patients treated by him for alcoholism. On examining the notes carefully I find that twenty-five of them had ancestors, or at any rate relatives, who drank. Of ten of them there was no previous history obtainable; these, very likely, ought to be added to twenty-five, as it appeared from certain signs that they merely did not wish to expose their family histories.

It is a curious but very general fact that there exists a sort of instinctive tendency in the members of a family to hide from others as well as from themselves anything that would tell of the defect by a faulty nervous inheritance—I mean an inheritance of defects in the central nervous system. Men do not like to acknowledge the controling influence of such a fate, and they often instinctively take pains to refer diseases that are unmistakably inherited to very ordinary, accidental, and always different causes. To try to obtain information in such matters from family members is too frequently a fruitless undertaking. They will often throw impediments in one's way, even leading one into wrong paths; and to make a proper diagnosis and prognosis in nervous diseases one must try to learn not the history of his patient, but also the diseases that are prominent in his family.

But to return to my Vandenburg statistics; four mothers and sisters were tuberculous; one has a father who is very nervous and smokes incessantly; one has an asthmatic grandfather. Only three have a family record that seem free from all defects. Eleven of them have shown tuberculosis or some other lung difficulty in their families; one had insanity on the mother's side, and of one the father's sister was insane; and one had insanity in two aunts on the father's side. There was insanity in the father of one, induced by drink; and in one instance the paternal grandfather drank heavily, the father moderately. In one case the paternal grandfather drank hard and died of apoplexy, the great grandmother was tuberculous, and the mother paralytic. In four instances the grandfather drank heavily, though the fathers were free from the vice.—*Dr. A. E. Schmid, in the Medical News*

An official petition, signed by the general officers of each State W. C. T. U., is soon to be forwarded to Congress protesting against the increase of the federal tax upon whisky.

There is but one drunken woman to every thousand men, and one criminal woman to twelve criminal men. And yet, they tell us that woman isn't to be trusted with the ballot.—*Danville News.*

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON VI.—First Quarter, 1894.—February 11.

SUBJECT.—God's Covenant with Abraham.—Genesis 17: 2-9.

GOLDEN TEXT.—And he believed in the Lord, and he counted it to him for righteousness.—Gen. 15: 6.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Gen. 15: 5-8. T.—Gen. 17: 1-14. W.—Gen. 22: 1-19. T.—Rom. 4: 1-25. F.—Gal. 3: 1-19. S.—James 2: 1-26. S.—1 Pet. 1: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The covenant with Abraham renewed.*—vs. 1, 2. Thirteen years had elapsed since God's last appearance to Abraham. Meanwhile he had to live the ordinary life of faith without any extraordinary helps beyond what can be enjoyed by every Christian. It is natural to think that such a life was easier for these anciont worthies than for ourselves; that they did not meet with the obstacles and hindrances we meet with, when the probability is that they had to fight just as hard against sin, and found just as much to obstruct their way to heaven as we do. Abraham had no Bible, for not a single page of it had then been written. Of all those wonderful promises and testimonies that are the daily manna of the Christian to-day, he knew nothing. Even more than we he had to walk by faith and not by sight. "I am the the Almighty God." Says Matthew Henry: "Our old English translation reads it here very significantly, I am God, all-sufficient. Note. (1) The God with whom we have to do is a God *that is enough;* enough in himself, having everything and needing nothing. (2) And enough for us if we be in covenant with him. We have *all* in him." The command, "Walk before me and be thou perfect," is neither arbitrary nor impossible. It is in accordance with the law of consistency that a perfect God should require perfect service. But we often err in putting a wrong interpretation on the word. The margin reads, upright, or sincere. It is not a command to be infallible. We know that Abraham made mistakes, that he even committed one or two grave errors; but he was yet a perfect man in the sense in which the Psalmist uses the expression, Ps. 37: 37. His motives were pure. He had the will to obey God completely. He was single-minded, not trying to serve God and the world at the same time. Again the Lord renews his covenant with Abraham, and repeats the promise, "I will multiply thee exceedingly." Abraham was ninety-nine, and yet the promise was unfulfilled. The richest and most precious blessings are the ones that seem longest delayed. Yet men do not count it a hardship to lose the best years of life, waiting for a favoring tide in fortune. Why should we not be at least as willing to wait on God as the worldly man to drudge and toil through the larger part of his existence with the possibility—impossible to those who trust in God—of being disappointed at last?

2. *Abraham's name changed.*—vs. 3–6. Abraham fell on his face,—prostrated himself in the lowliest reverence before God—and then "God talked with him." We have the closest and sweetest communion with God when we are most thoroughly emptied of self. "Behold my covenant is with *thee.*" God says this to every believer. The humblest Christian may feel that it is an individual, personal thing—as much so as if he stood alone in the universe. "Neither shall thy name be called Abram." So the Christian, we are told in Rev. 2: 17, receives a new name, denoting that all his old associations are changed, that he has come into new relations as an heir of God and joint heir with Christ. "A father of many nations have I made thee." In the broadest and grandest sense this refers to his spiritual seed. It was a small thing for Abraham to be the progenitor by natural generation of all the nations and tribes which claim descent from him, beside the honor of being the "father of the faithful,"—that innumerable multitude who have trod the same way of trust in God, and been "blessed in faithful Abraham." "And I will establish my covenant"—make it firm and unchangeable, in opposition to human covenants which time may disannul, or some legal technicality render mere waste-paper. "To thy seed after thee." Like all God's promises, this is conditional on obedience. It is a great blessing to have pious parents, but if the children refuse to walk in their footsteps, they forfeit their birthright like Esau. So the Jews were rooted out of their own land and dispersed over the world, because while they boasted that Abraham was their father, they had none of Abraham's spirit, and thus proved themselves not to be his true children. It was an "everlasting covenant" in this sense, that God has never changed. To all eternity he will not fail to keep his part of the covenant, however man may transgress, or even trample on its gracious provisions.

3. *The charge to keep God's covenant.*—vs. 8, 9. "For an everlasting possession." This is one of many passages which seem to favor a restoration of the Jews to their own land. "Thou shalt keep my covenant therefore;" in view of the great blessings promised. We should more frequently, as Christians, review the richness of "our inheritance in Christ Jesus," both for this world and the next, that our flagging energies may be stimulated, and our souls encouraged to press on in spite of difficulties in that highway of holiness which leads at last to the heavenly Canaan.

LITERATURE.

THE ERRORS OF EVOLUTION. Part I. Scientific Star-Building: The Nebular Theory Examined. By Robert Patterson, San Francisco, Cal. Part II. Geological Evolution: An Examination of its Pedigree, Pretensions, and Predictions. By Robert Patterson. Part III. The Origin of Life: Was Man Evolved from Granite? By Robert Patterson. Part IV. Darwinism: The Origin of Species. By Robert Patterson. Four volumes in paper, pp. 271. Published, separately, by H. L. Hastings, 47 Cornhill, Boston, Mass. Prices respectively 15, 15, 10, and 15 cents; or bound together in one neat volume, $1.00.

These four little treatises are comprised in "The Anti-Infidel Library," edited and published by Mr. Hastings, a collection of facts and figures, derived from the labors of intelligent Christians and Bible students; the whole forming a phalanx of truth against which no human sophistries can prevail; so reasonable in price that all may read; so plain in language that all who read may understand, and so strong in argument and illustration as to carry conviction to those whose minds are not sodden with unholy prejudices.

"The theory of evolution," writes the editor of this important series, "has been so popularized in the name of science that many who know little about science accept it, and risk their soul's salvation on the word of the lecturer, or professor, or newspaper advocating it. This is merely superstition. It is scientfic superstition, not one whit more respectable than religious superstition, And in this case it is dangerous; for . . . . the theory of evolution is *not* scientific. It is not founded on facts. Its premises do not warrant the conclusions drawn from them. If the tree is to be judged by its fruits, it is poisonous. . . . . Taking the evolutionists on their own grounds—scientific foundation facts—I propose to show that the theory is unfounded, absurd and degrading. I take the theory from its acknowledged prophets, and adduce my conflicting facts from scientists of acknowledged reputation. . . . . The theory of evolution is a *cosmogony* or scheme of world-building, of world-wide comprehensiveness. It begins with the stars, and descends to the worms; nor does it exclude man and his affairs. Indeed it proposes to include all human affairs—personal, social, political, and religious—in its domain. It is monarch of all it surveys, dethroning alike Moses and Mohammed, Kaiser and Calvin, Pontiff and President, by the supreme law of the 'survival of the fittest' applied unflinchingly alike to mammoths and ministers, and carried out by the most diverse agencies from the glacial period to the age of nitro-glycerine. . . . . In this work the attempt is made to demonstrate the theory of evolution to be unscientific, irrational and profane; and, in conclusion, Christianity is proved to be a solidly-established inductive science, capable of demonstration by experiment."

Of Rev. Dr. Patterson it may be said that few men have been more faithful in searching for the truth in Bible study, more clear in dissecting error, or more just in reaching conclusions. These little books bear evidence of his ability to cope successfully with the most subtle as well as the most glaring fallacies.

CURRENT PERIODICALS.

The leading article in the February number of *Worthington's Magazine* is Peasant Life in Picardy, by Helen Evertson Smith, who has written of her sojourn in one of the quaintest of little fishing hamlets on the coast of Northern France. New phases of simple, honest, laborious, but cheerful life are here portrayed. The article is lavishly illustrated. The second illustrated paper gives the conclusion of that most remarkable story—Gen. Rose's own account of the digging of the famous Libby Prison tunnel, through which more than one hundred men escaped. Gen. Rose's account is full, circumstantial, entirely reliable, and one of permanent historic interest. The short stories are excellent, and the poems fine. Two interesting papers, of a scientific nature, though written in popular style, are Germs and the Germ Theory of Disease, by D. Rollins Brown, M. D., and the Emotions in the Lower Animals, by Prof. James Weir, Jr., M. D. Some Familiar Quotations show how much the meaning or the form of a phrase may be altered through persistent mis-quotation. The department articles are well up to the standard. By many readers these articles are first sought for, and read with an appreciation that shows itself in many letters of praise and encouragement. In Our Young People the serial story, Giant's Bracket, by Catherine Lee Bates, is attracting the attention of young readers. It is a bright and wholesome story. The magazine, in its entirety, makes a remarkably good showing, ranking high among its numerous competitors. Published at Hartford, Conn. Price, 25 cents.

The January number of the *Converted Catholic*, edited and published by Rev. James O'Connor (a seceding priest), at 142 West 21st St., New York City, begins the eleventh volume of this valuable evangelizer in an enlarged form, new type and a fine portrait of its editor and proprietor. It numbers among its contributors, from month to month, Rev. Geo. C. Needham, Chaplain McCabe, Mrs. Needham, ex-"father" Connelan, Rev. Dr. Kerr, Mrs. J. Fowler Willing, Gen. T. M. Harris (author of "The Assassination of Lincoln"), and other powerful authors. The editor is himself a most talented writer on the errors of Romanism. Not the least interesting of the regular contents of this magazine are the reports of Christian work performed at Christ Mission in New York, founded and conducted by "Father O'Connor" in the interest of Christ's kingdom, which the Lord has indeed richly blessed. The Christian spirit is profoundly manifest in both the magazine and the mission, and both deserve the fullest encouragement. Price, 10 cents monthly, or one dollar a year.

PAMPHLET.

From the author, Rev. William Dallmann, editor of the *Lutheran Witness* at Baltimore, Md., a neatly printed booklet of 56 pages, entitled, "The Dance," comes to our table. The arguments against this form of amusement, and the dangers which its indulgence creates, may not be new, but the plain, nervous style in which they are set forth, and the many valuable testimonies which it contains, invest it with an interest that cannot be otherwise than beneficial in the social circle. It deserves the widest circulation. Published by the Lutheran Publication Society of Baltimore.

NOTES.

The Century Co., 33 East 17th St., New York, have just issued "Pudd'nhead Wilson's Calendar for 1894," containing humorous extracts from Mark Twain's latest story, "Pudd'nhead Wilson," now appearing in *The Century.* They offer to send a copy of the calendar free to any one who will enclose them a stamp to pay postage.

RELIGIOUS NEWS.

OUR COLORED BRETHREN.

—The ad interim committees of the Northern and Southern assemblies of the Presbyterian church of the United States have decided by an unanimous vote upon co-operation in the matter of colored evangelization. Being clothed with plenipotentiary authority and representing the entire church in the States their action pledges the Presbyterian funds and energy to evangelistic work in the Negro race.

—According to the Charleston (S. C,) *News and Courier*, there are 25,530 Negro schools now in the South; 2,250,000 Negroes have learned to read, and most of them to write. In the colored schools are 238,000 pupils and 20,000 Negro teachers. There are 150 schools for advanced education, and several colleges administered by Negro presidents and faculties.

—There are twenty Hawaiian students in Yale College. Jan. 17th they celebrated the first anniversary of the revolution.

—Perhaps the most famous distributor of Bibles in the world was Deacon William Brown, of New Hampshire. He began the work in 1849, and kept it up until his death last year at the age of 76. During that time no less than 120,000 copies of the Scriptures were given out by him, and in two years preceding his death he canvassed 239 towns and visited over 80,000 families.

—The college secretary of the International Committee of the Y. M. C. A. publishes a valuable table of statistics relating to the religious condition of the colleges of North America for the college year 1892–93, and not including young women or students in professional schools. It appears that 147 colleges have the English Bible in their curriculum, of which 68 are in the Western States and 31 in the South. Number of associations, 441; active members, 20,856; young men, 70,419; Christians, 38,327; non-Christians, 32,092; conversions, 2,850; studying for ministry, 4,802: studying for foreign missions, 1,115.

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ON FREEMASONRY.

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Drink cream for a burned mouth and throat.

Never rinse colored articles in blued suds.

Soup should never be kept in metal vessels.

In washing black articles use some ammonia.

Never put salt on a steak until after it is cooked.

Put your coffee grounds on your house plants.

Good eggs always have dull looking shells.

Boiled vinegar and myrrh are good deodorizers.

Use oatmeal instead of soap for toilet purposes.

Camphor is the best anti-moth preparation known.

Use whisky instead of water to make liquid glue.

Sponge roughened skin with brandy and rose-water.

Use hartshorn to bring back colors faded by acids.

Wagon grease will take off warts and protruding moles.

Black pepper mixed with cream and sugar will destroy flies.

If sneezing be induced, it will stop a disagreeable hiccough.

A large fire and quick boiling are great enemies of good soup.

Towels with handsome, bright borders should never be boiled.

The lid of a saucepan should never be raised over a smoky fire.

Before broiling fish, rub the gridiron with a piece of fat, to prevent it sticking.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

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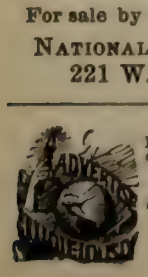

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The first edition of this book has "gone like hot cakes," and a second edition with more of the same sort has been loudly called for and is now ready for delivery. The press, the pulpit, the educator, the reformer, the masses, have bidden it welcome and Godspeed. We quote a few good words from sundry sources: EARNEST CHRISTIAN: "Publish the book for the good it will do."

Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' said 'How d'ye?' Now go on wid dat prayer' '"

Inter Ocean: "A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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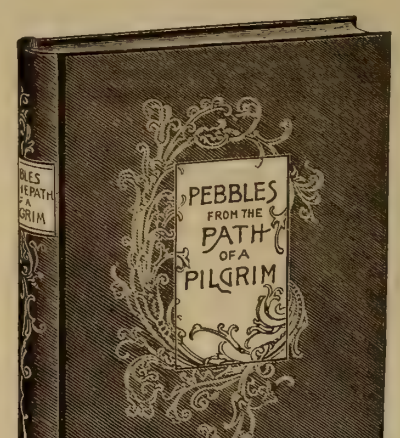
—BY—

MRS. H. L. HASTINGS.



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Better do a little and do it well, rather than undertake to do too much and fail to do anything well.

When trimming shrubs and bushes cut out the wood; leave the new for next season's bloom and fruitage.

Never permit a piece of land lie idle because it is rough. Stock it with sheep and they will, at least, pay the interest and taxes.

Keep the work teams in good condition. There is no advantage in letting them run down now, and being obliged to feed up later on.

A box of coal ashes in the hen-yard gives the hens lots of employment. They find a lot of grit among it, and have the fine sport wallowing in the dust. But never give them wood ashes.

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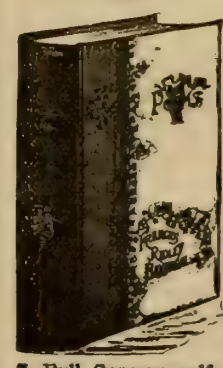

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NEWS OF THE WEEK.

CHICAGO.

The contest over the election of Mayor Hopkins, of Chicago, has begun. Prominent Republicans claim that instead of Hopkins having a majority of 1,100 votes Swift had a majority of 2,000.

Captain Schuettler has found a witness who will connect Dan Coughlin with the hiring of the white horse.

Liberal Chicago preachers have taken steps to organize a new church broad enough to include all shades of belief.

Mrs. Annie Lindgren's life was crushed out in a mad struggle of the hungry at the county agent's office.

Lambda Rho Chapter, Beta Theta Pi, was instituted at the Union League Club by the Chicago Alumni Association.

West Division high school girls demand equal recognition with the boys in distribution of class honors.

All Souls' church is endeavoring to relieve the distress in the stockyards district, where 12,000 men are out of work.

A special committee has been appointed by the democratic committee to take charge of the contest against Mayor Hopkins.

COUNTRY.

Mrs Eliza F. Routt, wife of ex-Governor John L. Routt, of Colorado, was the first woman in Denver who registered to vote under the new equal-suffrage law. She gave her occupation as "housewife."

Oshkosh, Wis., merchants threaten to boycott the Northwestern Road on account of its alleged discrimination in ice rates.

Beginning February 23d, the Southern Pacific will boycott the Atchison, refusing to sell or honor its tickets.

The new mechanical building at Purdue University, Indiana, was destroyed four days after its dedication.

National Board of Trade men in session at Washington demanded foreign skilled labor admitted and paupers barred out.

About 1,000 delegates from all parts of Illinois were in attendance upon the A. P. A. convention at Bloomington, Ill.

Strike of the potters at East Liverpool, Ohio, involves twenty-three out of twenty-six plants and 4,000 men.

John B. Koetting, Milwaukee bank wrecker, was found guilty.

Samuel Gnagi, who disappeared from Wapakoneta, Ohio, is found to be a defaulter in the sum of 20,000.

Swift & Co., the packers of Chicago, donated 20,000 pounds of meat for Ashland, Wis , poor, which the Omaha road hauled free.

Investigation by Governor Rich, of the frauds in Michigan shows badly for the Republican State officials.

Opponents of Jerry Simpson are preparing to defeat his candidacy for congressman for a second term.

Illinois roads paid dividends last year of $28,712,961, against $25,327,515 the previous year. Employes in the State number 71,884.

George H. Edbrooke, architect, formerly of Chicago, shot himself in the head at New York. Business cares caused despondency.

Cold weather reduced the pressure in natural gas fields in Celina, Ohio, and suffering was the result.

Twelve of the hat factories at Danbury, Conn., have resumed operations with non-union men.

Two Freeport, Ill., young women sawed several cords of wood donated to their church by a farmer.

Three victims of superstition were expelled as a result of the witchcraft trials in the Salem (Ohio) Methodist church.

C. P. Johnson, of Springfield, was elected president of the Illinois American Protective Association after a hard fight.

Michigan's supreme court has confirmed the constitutionality of the general banking law of the State.

On January 22nd, President Cleveland nominated Wheeler H. Peckham to be Associate Justice of the Supreme Court of the United States. It is predicted that the same influence that defeated Mr. Hornblower will defeat Mr. Peckham.

Pastor Hepp, of the Methodist church at Waterford, Wis., is in jail, charged with killing his servant and her babe.

Several heretofore reputable farmers and merchants in Jackson county, Iowa, have been found to be robbers and arrested.

A review of the iron trade says there is an improvement and indications point to active operations by spring.

John Brodie, of Valparaiso, Ind., was fined for denouncing the grand jury sys- to the body and court.

Representative Sibley, of Pennsylvania, has forwarded his resignation to the governor as a member of Congress.

A bill was introduced in the Ohio senate which provides that a parent may not disinherit a child.

FOREIGN.

Sir Samuel White Baker, the African explorer, died December 30, 1893, at Newton Abbott, Devonshire, England, aged seventy-two years. In 1861, he commenced, at his own cost, an enterprise for the discovery of the Nile sources. For many years he explored the regions of Abyssinia, whence comes the Blue Nile. On March 14, 1864, he discovered a great fresh-water lake, which he named the Albert Nyanza. In September, 1869, he undertook the command of an expedition to Central Africa under the auspices of the Khedive. Sir Samuel was a prolific writer, many of his works treating of his explorations.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 22 to Jan. 27:

A Teter, A G Mansfield, E Blackburn, W W Cromwell, Rev D B Eby, Mrs S T Reed, H E Hunter, H Opdycke, J A Rouser, Rev P P Boyd, W Skinner, R A Cullor, W McCoy, Rev D Magnusson, H L F Gillespie, Miss J Hulburt, R Canning, J W Allen, M L Miller, Wm Tisdell, T Coggeshall, Rev J F Morton, J Life, Mrs L M Platt, L M Houseman, D Lotzenhiser. I Crawford, J P Phelps, M Light, Mrs M Barney, R Pettyjohn, S D Guengerich, D Marshman, N C Tyrrell, Mrs R Leggett, W E Gilbert, Geo M Churchill, G W Lewis.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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Oats—No. 2	28⅛	@	28¾
Rye—No. 2	44	@	
Bran per ton	13 25	@	13 50
Hay—Timothy	8 50	@	10 00
Butter, medium to best	18	@	25
Cheese	09	@	13
Beans	1 10	@	1 60
Eggs	14⅛	@	15
Seeds—Timothy (100 lbs)	3 80		4 30
Flax	1 38	@	1 38¼
Clover (100 lbs.)	9 00		10 20
Broom corn (per ton)	35 00	@	75 00
Potatoes, (new, bu.)	45	@	60
Hides—Green to dry flint	03¾	@	05
Lumber—Common		@	15 50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 45	@	5 35
Common to good	3 25	@	3 90
Hogs	5 10	@	5 55
Sheep	2 75	@	3 55

NEW YORK.

Wheat No. 2	65⅛	@	66¾
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Hogs	5 05	@	5 25
Sheep	steady		

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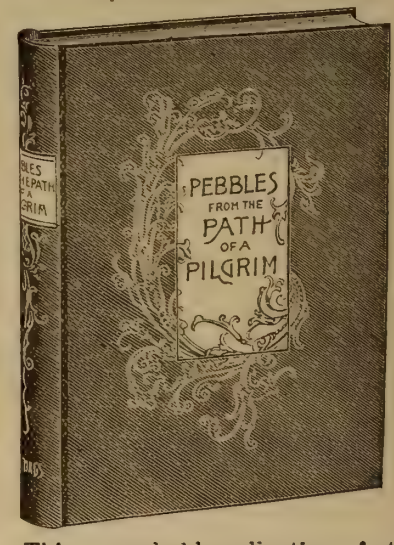
—BY—

MRS. H. L. HASTINGS.



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PENNSYLVANIA ANNUAL ANTI-SECRECY MEETING.

To the Friends of the Cause of Anti-secrecy in Pennsylvania:—You are requested to assemble in the First United Presbyterian church, corner of Broad and Lombard streets, in the city of Philadelphia, on Monday and Tuesday, February 26 and 27, to hear reports and discuss matters that pertain to the Master's cause as they stand related to the National Christian Association and its work.

The opening session will be on Monday, February 26, at 7:30 P. M.

Rev. W. B. Stoddard, Field Secretary, will arrange and report program, with the advice of friends in Philadelphia.

Perils are imminent—the times auspicious. Let prayer be made for the presence and blessing of the Master of assemblies. Let there be a full rally of godly, praying people, male and female. Wise men will be glad to confer and know what "Israel ought to do" to turn back the tide of this flood which the dragon has sent out to destroy the church and the nation.

Reformers should be aroused!

Statesmen should be warned!

Victims should be saved from this all-desolating flood!

Let this convention inaugurate a new era of activity, zeal and success.

S. COLLINS, *Pres.*
J. S. T. MILLIGAN, *Cor. Sec'y.*
Beaver, Pa., Jan. 12, 1894.

The Pennsylvania State Anti-secrecy Convention, the call and program of which are respectively printed on this and the ninth pages of to-day's issue, receives new interest from the letter of Bro. W. B. Stoddard, on page five. He writes encouragingly, and feelingly appeals to our friends to attend as numerously as possible, and to urge the attendance of others. The program, corrected to date, is highly attractive, and there is good promise (D. V.) of a large and successful gathering. Those who expect to attend should write at once to Bro. Stoddard, to secure entertainment.

Twenty-six Roman Catholic parishes in Milwaukee, Wis., have become interested in the new secret order of the "Columbian League," whose ostensible object is "to sustain the rights which all Americans enjoy in common under the Constitution and in accordance with the spirit of our free institutions." Its real purpose, however, openly expressed by the Roman Catholic press, is to antagonize the influence of the anti-Catholic A. P. A. in politics.

The Midwinter California Fair, an off-shoot of the great Columbian Exposition in Chicago, was opened at San Francisco on Sunday, Jan. 29, with appropriate formalities. Compared with its prototype, it is a mere pigmy, but still it promises to be in many respects a creditable and successful exhibition. It will receive a large local patronage, and a gratifying influx of visitors from all along the Pacific coast. Sabbath observance will not be one of its features.

On Thursday of last week, after combining with it the proposed income-tax law, the lower house of Congress passed the amended Wilson tariff bill, by a vote of 204 to 140. It is now before the Senate for amendment, adoption, or rejection. It has been the cause of a tedious and wordy discussion, and in its present form represents the sentiments of the conservative free-traders. Of course it meets with severe criticisms from the advocates of a high tariff, who see in it danger to our national commerce. We shall see.

The *Lutheraner*, the organ of the Missouri Synod of German Lutherans, earnestly warns its readers against uniting with the American Protective Association, because, as it says, "no Christian can be a member of this organization without committing a great sin." This being the case, it is also a great sin to join the Masons, Odd-fellows, Jesuits, Knights of Pythias, Clan-na-Gael, United Hibernians, Mollie Maguires, or any other Christless, oath-bound and murderous secret society. This has been the mission of the *Cynosure* for many years—to teach the sinfulness of belonging to and sustaining these fraternities; and we are glad to know that we are heartily endorsed by the German Lutherans.

The rumor that Premier Gladstone is likely to retire from public life at an early day cannot but have a depressing effect upon the advocates of Home Rule for Ireland, since the "grand old man" has been its greatest English promoter. Irishmen evidently feel that his retirement would be an irretrievable loss to their cause; and if the signs of the times are any indication of its effect, it is found in a new Irish league—the "Ults"—recently formed in Chicago, intended to embrace every Irishman in the United States, the object of which is to rise *en masse* and demand Ireland for the Irish, or by force and arms go and take it. Such is the very plain statement of the *Western Catholic News* of February 3.

The progress of the trial of Dan Coughlin for participation in the murder of Dr. P. H. Cronin, during the past week, resulted in some striking testimony on the part of the defense. Largely the evidence introduced in Coughlin's behalf was intended to prove *alibis* for himself and O'Sullivan on that eventful occasion. Expert surgical testimony was presented to show that the wounds on Dr. Cronin's head did not necessarily cause his death. The evidence in this direction was more or less frivolous, and its effect upon the jury can hardly convince them that the doctor died from "kidney disease," or "strangulation," as was suggested. Police Inspector Schaack, who was called by the defense, gave valuable testimony for the prosecution. Moreland, the hostler, who hitched the celebrated white horse for Coughlin's friend on the night of the murder, has been found. Altogether the guilt of the prisoner is being gradually but strongly proven.

About a month ago the press gave publicity to a marked expression of the pope favoring universal peace between nations, significantly remarking, "Peace will give free scope to this apostolate, which holds its commission from on high." So that his utterance very clearly demonstrated his motive—the extension of papal power throughout the world. War may be—nay is—a great evil, but to give the papacy universal political power would certainly be detrimental to civil and religious freedom. Now comes news of a movement strongly agitated throughout Europe, except by France (who is afraid of Germany), for a disarmament of all those nations on the continent which for years past have been increasing and maintaining immense standing armies. It is evidently the first step towards the advancement of the papal policy, and will be watched with interest by all the world. Great Britain, it is intimated, has manifested but little enthusiasm in the movement. The maintenance of immense standing armies throughout Europe is a grievous burden upon the people from whom their support is derived, and it would doubtless be a great relief if their national defenders could with safety be reduced to a universal peace footing.

At Topeka, Kan., this week, is being held the national meeting of the Farmers' Alliance, at which delegates from nearly every State and Territory are in attendance. The principal discussion will be over the adoption of the new Constitution of the Alliance, which is strongly advocated by U. L. Upson and others from the East. Mr. Upson wants the Alliance to work on a broader plan, and instead of being so loose in its ritualistic work have an initiatory ceremony more like the Masons. He wants it arranged so that when a man is initiated into the Alliance he will know that he belongs to something. Instead of each local Alliance being allowed to make its own constitution, he would have them governed by the State, and the State by the national constitution, just as the Odd-fellows, with one grand master at the head of the order. H. L. Loucks, of Huron, S. D., president of the national organization, in explaining the falling off of membership in the Alliance and the lack of interest, said: "A political party has come into existence whose principles are identical with ours, and a great many, thinking that relief could be secured only through legislation, went into the People's party and neglected our organization." And yet there are intelligent people who tell us that the People's party is not a political institution! The discussion, it is understood, will be a warm one.

SHALL THE NATION ACKNOWLEDGE CHRIST?

BY REV. J. M. FOSTER.

In the December number (1893) of *Our Day*, Rev. W. C. Wood, of Boston, contributes an article on "God in the Constitution." He maintains that to acknowledge God in the Constitution of the United States would be eminently proper, but it would be dangerous to recognize Christ as King. It were sufficient to reply that "the nation that hath not the Son, hath not the Father." "Without me ye can do nothing."

Rabinowitz, the Russian Jew, a lawyer, scholar, philanthropist, and close student of the Old Testament Scriptures, was converted ten years ago. Prof. Delitzsch thinks his the most remarkable conversion since that of Saul of Tarsus. He said: "Our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us;

our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at his own right hand." This was written on the Mount of Olives, respecting the restoration of the Jewish nation. And what is true of that nation is also true of every nation.

1. *All moral ordinances are subject to Christ.* The Sabbath is a moral ordinance, having its necessity in our nature and its authority in God's Word. "Remember the Sabbath day to keep it holy." But the Sabbath is under law to Christ. "The Son of Man is Lord also of the Sabbath-day."

The family is a divine institution. Marriage is an ordinance of God. It is the divine method of restraining vice, fostering virtue and multiplying the buman race. But the family is under law to Christ. "They twain shall be one flesh," said Jesus.

The state is a divine ordinance. It has its necessity in the very constitution of our nature and its authority in God's Word, "the powers that be are ordained of God." The state is also subject to Christ. "By me kings reign and princes decree justice; by me princes rule, and nobles, even all the judges of the earth."

The ten commandments were placed in the ark, under the mercy-seat. Christ is our mercy-seat or "propitiation." The ten commandments are in his hand as the Administrator of the moral law. They are our rule of life in the hands of the Mediator. We are under this law to Christ. But the state is the keeper of both tables of the law. This links the state with the throne of Immanuel.

2. *The nation as a moral person is subject to Christ.* The nation is a moral being, having reason, will and conscience. It has a character for good or evil, and is capable of rights and obligations. It has a unity and continuity running through the generations. It contracts debts and may not repudiate. It commits crimes for which succeeding generations suffer. "National righteousness," "national faith," "national virtue," are not mere figures of speech. The Bible speaks of "ungodly nation," "wicked nation," "hypocritical nation," "holy nation," "godly nation," "righteous nation." Milton said: "A nation ought to be one huge Christian personage, one mighty growth and stature of an honest man." A nation sins, confesses, and is forgiven. Nineveh is an example.

In 1863, the Senate of the United States requested President Lincoln to appoint a day for national confession of sin, "encouraged," as they expressed it, "by the assurances of his Word to seek him for succor according to the appointed way, through Jesus Christ." If the nation must confess sin, and be forgiven "through Jesus Christ," then she must give thanks through his name. And, hence, the Thanksgiving proclamations of our Governors and Presidents should recognize Christ as King of nations. A nation keeps the Sabbath by stopping the whole machinery of government, and prohibiting the railroads to run trains, the press to issue Sunday papers, and the United States mail service to continue on the Lord's day. A nation that confesses its sins through Jesus Christ, gives thanks in his name, and observes the Christian Sabbath, is a Christian nation. The organic people is a Christian personality.

In 1824 the Supreme Court of Pennsylvania declared that "Christianity—general Christianity is and always has been a part of the common law of Pennsylvania; not Christianity founded on particular tenets, nor an established church with tithes and spiritual courts, but Christianity with liberty of conscience to all men." In February, 1892, the Supreme Court of the United States said: "This is a Christian nation." This nation is under as much obligation to recognize the authority and law of Christ as King in its sphere, as the church, in her corporate capacity, is to acknowledge him as her Head in her sphere. The nation that will not bow to Christ shall perish. "Honor the King."

3. *Christ has been appointed King of nations.* 1. His royal titles proclaim this. "The Governor among the nations," "Prince of the kings of the earth," "King of kings, and Lord of lords." The fact lies behind each title that he has been appointed King of nations. 2. Nations are called upon to obey him. "Be wise, oh, ye kings; be instructed, ye judges: serve the Lord; kiss the Son." This can mean nothing less than an official recognition of his authority and a loyal acceptance of his law. 3. He punishes rebellious nations. "The burden of Egypt," "the burden of Babylon," "the burden of Nineveh," are his mediatorial judgments upon rebellious nations. Amos pronounces sentence against the nations rejecting him. "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they threshed Gilead with threshing instruments of iron." "For three transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried the whole of captivity captive, to deliver them to Moab." "For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof, because they remembered not the brotherly covenant." "For three transgressions of Edom, and for four, I will not turn away the punishment thereof, because he pursued his brother." "For three transgressions of Ammon, and for four, I will not turn away the punishment thereof, because they ripped up the women with child." "For three transgressions of Moab, and for four, I will not turn away the punishment thereof, because they burned the bones of the kings of Edom to lime." "For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they keep not my law." "The wrath of the Lamb" caused Rome Pagan to fall. And all the nations that forget to honor him must go down. 4. He prospers the nations that honor him. "Blessed is the nation whose God is the Lord." To accept Mr. Wood's proposition that the nation honor God, but reject Christ, would be to forfeit the blessings of heaven, and invoke the outpouring of the vials of his wrath upon us. God forbid that this nation should thus dig her own grave, make her own coffin, and erect her own gallows. We hope better things of our "land."

Boston, Mass.

INTEMPERANCE.

BY REV. P. B. WILLIAMS.

A most lamentable state of affairs in our fair land is the cause for general alarm over the fearful increase and results of the rum traffic and drinking usages; and yet the masses, even of Christian people, are unalarmed.

It despoils our nation annually of $1,483,491,000. It slays annually 100,000, who, if laid out side by side as closely as possible, would cover thirteen acres of ground; and it actually requires seventy-five acres to bury their bloated bodies in each year. This fearful work of death mocks all the ravages of war, famine, pestilence and shipwreck.

The Johnstown disaster was a mere pigmy beside this giant evil, and yet it aroused the whole nation and even the civilized world.

Why are we not aroused by this unmitigated curse? If the yellow fever visits a city or community, and carries off twenty or thirty persons a day, the sympathies of a nation are at once aroused. If fifty or a bundred human beings are engulfed in the ocean by shipwreck, the whole country groans; while this great evil of intemperance is over-spreading all our land and blighting half its glory.

Only think! One hundred thousand of our citizens are annually poisoned, polluted, and blasted, by this withering curse, and fitted only for "outer darkness," and exclusion from God. In the face of all this evil, we have many professed Christians who will advocate the traffic as a source of revenue to the state. It is revenue with a vengeance!

At Garfield, Whitman County, Washington, a man under the influence of liquor stabbed and killed a peaceable citizen. It has already cost the county sixty-five thousand dollars, and they are not more than half through with the case. This is but one instance, thousands of which might be related.

Not less than seven millions are walking along the road of a moderate drinker, to drunkenness and hell. And this great multitude are gradually covering a much greater number of their associates and friends with shame, weeping and woe. Ah, who can say that he has had no friend or relative ruined by this plague? No arithmetic can compute the increasing horrors of the rum-curse in our land. What figures can compute to you the taxes paid, the money wasted, the sins committed, the families beggared, the characters ruined and bodies destroyed, in the annual process of making, murdering and burying one hundred thousand drunken citizens?

Who can number the stifled sobs and wasted agonies, the delirious ravings and dying spasms? How many Sabbath-breakers, murders and crimes; how many paupers, widows and maniacs, are left behind in this yearly process of ruin? One hundred and thirty thousand widows and orphans are made annually in our country by the rum-curse.

All this shame is brought about by the gain of the rumseller and the depraved appetite of his victims, which numerically are only a minority of our citizens and constitute the most of the crime and poverty of the land. If these stupendous calamities came upon the people from any other source they would not bear it an hour. The whole nation would be in arms. These evils are manifest and palpable; they are bitter, cruel and deadly.

Is there no relief? Must this country, oppressed with this unmitigated curse and cruel wrong, sit down in despair, and allow this desolating tide to sweep on? No! in God's name, no!

A united Christian church can, if she will, with the blessing of God, stop this fearful ruin. Let the pulpit, the silver trump of God, give no uncertain sound on this subject. Let the eighty-three thousand, six hundred and thirty-seven Christian ministers and twelve million, five hundred thousand church members unite with all temperance men and philanthropists, and they can dry up the rivers of this abomination, notwithstanding avarice, appetite, spite and craft are all united to sustain the supremacy of the rum power. Shall the Christian minister and the church of God be dumb and do nothing regarding this evil? The church of Christ is to stand where God stands against all sin, all evil and all wrong.

That is wrong which injures the mind, morals, health, or property of others, or any human being. That the sale and use of intoxicating drinks is the cause of one-half of all our diseases, three-fourths of all our rowdyism, four-fifths of all our crime, three-fourths of all our idleness, nine-tenths of all our pauperism, and one-half of all our taxes, is beyond question.

Rum-selling and drinking, by every just standard of measurement, is the most immoral and demoralizing habit and business pursued on earth. The injury inflicted by it on buyer, seller and society is immeasurable and incalculable. It is wide-spread, overwhelming and appalling. It beggars description. The earth itself groans under it, and is full of lamentation, weeping and woe.

Profanity, Sabbath-breaking, stealing, lying and counterfeiting are only drops compared to this fearful giant curse. Rum-selling and drinking are in direct and fearful antagonism to Christianity. We have two hundred and fifty thousand places where intoxicating liquors are sold, and five hundred and fifty thousand persons dealing out the poison and death. The saloons of the United States would form a solid street from Philadelphia to New York. Our drunkards and rumsellers would form a solid procession a hundred miles long and ten abreast.

The church should unite and crush out this evil, in pity and mercy to these more than half a million rum-sellers. If she does not help them, or compel them to help themselves, by giving up their business, they will inevitably be lost and suffer the curse of God. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to his lips." The church is under obligation to half a million drunkards' wives, and more than three millions of drunkards' widows and children to meet her responsibility and her duty regarding this great evil. Woman is the great sufferer from drunkenness.

> "See her chained mid want and strife,
> That lonely thing, a drunkard's wife."

She stands in rags and poverty, surrounded by her hungry, ruined children, and stretches her bony arms and cries: "Oh, save my husband, and help me to make him what he once was! Do not license, or allow men to thrust in his pathway the tempter that is dragging him to ruin! Shut up that charnel house of his body and soul. Bolt the door to that deep, dark pit to the damned! Oh, help me to save my husband!"

Every Christian man and woman should raise their voice, and heart, and hand against this withering, blighting curse, and never hold their

peace, nor cease their prayers, nor stay their efforts, until the drink curse is banished from the world.

Philomath, Ore.

"AMERICA'S OPPORTUNITY."

The following able oration was delivered in the oratorical contest of Oberlin College, Jan. 19, 1894. It is replete with most admirable and timely ideas, and will serve as a counter-influence to that love of militarism that is so largely prevalent. It is with deep regret that I notice that ex-President Harrison recommended the introduction of military drill into our colleges, and that Secretary Lamont has far more applications than he can supply for army officers to be detailed to teach military tactics. The excuse usually given is that military drill gives physical discipline. One would suppose that gynasiums and athletic parks might answer instead of teaching the art of homicide. How much better to have in each college a society for the promotion of universal peace. H. H. HINMAN.

The condition of European affairs to-day is most critical. National boundary lines bristle with standing armies. Fearless Russian Cossacks with tightened rein can hardly wait for the command. The volcano of French hatred threatens a second eruption. The war idea dominates everything. Battle ranks are filling. War debts are doubling. The question of defense is paramount. You can almost hear the rush of cavalry, the mutter of artillery, the tread of mighty armies. The cry, "to arms" sends into the field twelve million men, a force ten times greater, a thousand times more effective, than the world has ever seen.

What treasures of life, labor and capital this army holds in its power! In the last two European wars ten billion dollars were spent and no one was a penny richer; count the real cost and arithmetic fails you. War sweeps over the land like a tornado. What is left? Mutilated bodies, devastated lands and blighted homes.

The moral aspect is even more gloomy. War is the suspension of moral law, the triumph of brute force. It is a strange logic of government that says one murder makes a felon, thousands a hero. Was it heroism or murder that butchered two hundred thousand a year during the Civil War? Let the widows and orphans of a million homes answer. We all know the horrors of war and the blessings of peace; yet how little is done to abolish the one and foster the other. Whence then comes our hope? What is the remedy?

It lies in a permanent International Court, similar to our Supreme Court, yet broader in scope, embracing the best talent of the whole world. The choice of judges will be made by an international conference and ratified by the different governments; at least one judge from each country represented; appointments for life; salaries paid from a common fund furnished by the nations proportionally.

A court thus formed will be as unbiased as our Supreme Court. Before it nations will be confident of a fair hearing. Selfish advocates of "My country right or wrong" will be superseded by men of broader views of justice and of international reputation.

It is better than simple arbitration, just as the experienced jurist is better than the pettifogger. Special courts with each new case must set up their standard of justice and win their reputation. A permanent court needs no preliminaries; it is always ready to act, and around it grows up that confidence and stability which wins, which satisfies, which commands all nations.

Such a court, founded on the eternal principles of justice, will give us a code of laws world-wide in application; and until such a court is founded, divided Europe, with all her ancient feuds, will never see the reign of peace.

The direct benefits of this court are manifold. It will save millions of lives and billions in money and property. Every harbor will be open to commerce. Armies which now eat up the bread of the common people will finally be disbanded. We shall be lifted out of the marshes and lowlands of strife up to the heights of peace and prosperity.

If we had such a court to-day England would not oppress Burmah. France would be ashamed to urge her unjust claims on Siam. The Triple Alliance would not mean financial thralldom for Italy.

But, says the Pessimist, international law can not be enforced. It has no sanction. No sanction? What is the sanction of Ohio's law to-day? Not the handful of police, not months or years of penal service, but the moral sentiment of the average man and woman. Were it not for ambitious rulers the moral sense of European citizens would crush the war spirit.

Let sullen Bismarck with his "blood and iron" policy thunder out "War is eternal." The idea is a generation behind the times. Modern civilization prophesies the abolition of war.

Unity is the watchword of the Nineteenth Century. Italy and Germany stand as monuments of it. It is manifestly easier to maintain peace between a few states than between many; hence, as unity increases, war decreases.

The growth of democracy will eventually destroy war. When the people who bear the brunt of war have their full rights, differences between jealous rulers will not be settled by bloodshed. The World's Congress of Labor declared rather than be used as targets for an enemy they would rebel.

The spirit of humanity is tearing away the motives for war. We are learning that we rise with others, not on them. Education is destroying old national prejudices. Electricity makes us neighbors to all mankind. Foreign investments, mail service, and commerce bind the whole world together. A breach of the peace is like tearing the body apart, limb at a time.

We live at the dawn of a great international age. No longer can two nations engage in war without involving others. We do not speak of a German and French war, but a European war. The interests at stake are myriad. It makes even nations pause and shudder before they plunge into destructive strife. They are beginning to look for some other way to settle their disputes.

The marked success of arbitration shows the tendency of the times. It is an invincible argument in favor of a permanent court. Arbitration is the forerunner. It works quietly, but its foundation principle of justice will revolutionize the relations of all Christendom. It does not assume that might makes right, but lets reason judge, convict whom it will. Successfully tried in over a hundred cases, it speaks for itself. True, the arbitrators have often been called when battle flags were flying and public sentiment was boiling, and in their excitement have made mistakes, but the greatest mistake that can be made is not equal to the mistake of war. Let court decision err farther than it has ever done, still it is infinitely cheaper and better than a resort to brute force.

Yet all present influences, however strong, can hardly make a ripple on the Dead Sea of public opinion. Nothing can be done until the convictions of men are stirred to the very depths.

The real nature of war must be stamped on public sentiment. Literature is charged with the war spirit. The ardor and beauty of war are depicted, not its horrors. Every third-rate military hero is made an idol. The real heroes are unhonored and unsung. Until we produce a new war literature the words of Whittier will continue to be profoundly true:

> "Still shall the glory and pomp of war
> Along their train the shouting millions draw,
> Still shall the bard to valor tune his song,
> Still hero-worship kneel before the strong."

History, too, forgets the measureless sufferings of the field, the hearts wrung at home, the aged father and mother going down in sorrow to the grave, and makes the charge of the "Six Hundred" a heroic act. It was a fool-hardy loss of life.

Poetry tells us how the enemy came down like a wolf on the fold, how they charge on their foe, turn on them their own guns and win a glorious victory. Let the smoke clear away; cruel, ghastly death stares you in the face; the air quivers with moans and death-groans; the earth is damp with human blood. Once let the sunlight of truth shine in on any battle-field and it shows that there is nothing more terrible than a great victory.

Then, too, nations must be made to see that prosperity and the maintenance of a large standing army cannot exist together. It is folly for Christian nations to prepare for a millennium by beating their plowshares into swords. Krupp guns have no relation to justice or morality. Why is Europe as restless as a caged lion to-day? Let Germany, groaning under the burden of her standing army, answer. Let bankrupt Italy and mail-clad Russia reply. Europe is shackled hand and foot by her armor; her prosperity is doomed, until she sees that the cure for war lies not in enmity and strife entrenched in arms, but in confidence and co-operation that come only from disarming. Penn among the savages, with nothing but the olive branch for defense, and Switzerland without a soldier on duty to-day, show us what can be done.

But who is to champion this noble cause? The whole world turns to America, the advocate of peace, the champion of arbitration. With our past history of successful arbitrations, what will be expected in the future? The Behring Sea case marks an epoch in history. Future writers will refer to it as the main influence in establishing the permanent court. Twenty years ago the Behring Sea trouble would have been settled by war; to-day it is settled by arbitration. And Judge Harlan, an American deciding in every case against America, because she was wrong, deserves more credit than if he had conquered all Europe.

Our government is based on the principle of an international court. The United States owes her very name to the establishment of a permanent tribunal. The colonies were independent states until they were joined under the Supreme Court. So we can prove by an object-lesson that it is practicable.

Our country is providentially appointed for the work, Laved on either coast by mighty oceans, with lakes, dedicated to peace on the north, and no one to fear on the south, we are free to propose any plan of disarming and fear no encroachment. We are free from all entangling alliances and can be suspected of nothing but the purest philanthropy. So then it is the majestic possibility of the United States to rise above all petty national jealousies and speak peace to the nations across the sea.

The day-star of reform is already above the horizon. The time is ripe for action. The watchword, "Ground arms!" The foundation of the reform is laid. Our government has entered into three hundred distinct treaties of arbitration. (Berne Peace Congress Report, 1892.) It is no longer the exception. It is the rule. England and the United States are committed to permanent arbitration. The ink is hardly dry on the treaty. The next step is a permanent court. Within six months the plan has been presented to every civilized ruler in the world. The iron is at a white heat. Strike the blow and weld the nations into a mighty brotherhood. Extend the principles of the Pan-American Congress until they are Pan-Human.

The unparalleled growth and prosperity of our country have been the wonder and admiration of the nations all this Columbian year. What an opportunity to teach them that we attained it not by armies but by peace!

American colleges hold a commanding position in the work. They train the brain that rules our land, and by wisely planned courses, teaching true principles of justice, they can help shape the policy of all nations. Three colleges already have professors of arbitration. Every teacher should have a vital part in this reform. Shake off your classic lethargy and be practical men. The world needs you.

Fathers, in the name of outraged families, condemn the evil of war by advocating this court of peace. Refuse to warm the earth with the life-blood of your sons.

Philanthropist, in the name of humanity and brotherhood, substitute court justice for brute force. Make "Peace" the rallying cry of the twentieth century.

Student, truth requires you to tear off from war its glamor and tinsel and show how repulsive it is. Never be satisfied until the sound public opinion is created that political, commercial and social prosperity are possible only with peace. And when that day comes—and it will come—the great battles of the world will be fought on moral grounds and intellectual heights. Then will

> ".....the war drums throb no longer, and the battle flags be furled
> In the parliament of man, the federation of the world."

WAYNE B. WHEELER.

MASONIC PLOTTING.

El Tiempo, of Mexico, publishes a dispatch from El Paso, Texas, as follows: "Charles S. Morse, of Austin, went yesterday from this place for the purpose of visiting the Governor of Chihuahua to arrange some matters of interest to the Masons; fortunately he met him in El Paso del Notre, where they had a personal interview. Mr. Morse brought letters from Gov. Hogg, from various members of the State Senate, and from the Grand Masters, Cochran and Tyler, to the Governor of Chihuahua. Besides these letters, he brought one from President Diaz, who is a Mason of the 33d degree, and is the Grand Commander of the Grand Symbolical Organization of Mexico, requesting that the petition of Mr. Morse be granted. In company with Charles Davis, Judge Edwards and George Swenk, Mr. Morse requested an interview with Senor Ahumada who received them cordially, and, after an interview of two hours, it seems the business which was the liberation of a criminal who was there in prison, was fully arranged. Mr. Morse will leave to-morrow for Houston, bearing a private letter from Gov. Ahumada for the Grand Masonic Lodge of the State. Senor Ahumada is a member of the 32d degree of the Scottish rite of Masons which is the only one recognized in Mexico."

Thus it is, we always find the Freemasons the friends, the abettors of criminals and the apologists for crime. The French Masons were in close communication with the chiefs of the German army, during the seige of Paris, and kept them informed of what was passing within the city. The French Masons, with no little aid from a portion, at least, of the American press, wrecked and ruined the Panama canal. The Italian Masons have wrecked the Bank of Rome and other institutions, and ruined—no, not ruined—the character of some of the leading "statesmen," in Italy—temporarily—but their motto is "resurga." They are sure to turn up again, like other criminals, with the help of "honorable" citizens like Morse, Gov. Hogg, of Texas, Grand Masters like Cochran and Tynan; Presidents of Republics like Diaz, Governors, like Ahumada, and others like Davis, "Judge" Edwards, and Swenk, who travel about to obtain the release of criminals. The Brazilian Masons banished Dom Pedro, because he abandoned the craft, and became reconciled with the church before his return from Europe. This country is now aiding Peixato, the usurper and the tyrant, who calls himself President of that "Republic," to suppress a rebellion which had its origin in his cruelty and selfishness. Pardons are granted to rogues and cut-throats who may be imprisoned in this country, some say through the agency of politics, some say through the intrigues of Freemasons; probably both are acting in concert with the American Protective Association, who are seeking the destruction of the Catholic Church in this country, as the "Fraternity" headed by the Jewish Masons are trying to do in Europe.—*Catholic Review.*

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

NEW ENGLAND LETTER.

The Romance of Nations —A Referendum.—Rome and Woman's Suffrage.— The Use of Education.—Harvard's Last Bequest —A Cruel Fashion.—A Police Story.—A Cheerful Truth.

An African explorer recently said: "Take my word for it, Africa is the hope of the future, and will be the salvation of an overcrowded world." Forty years ago Mrs. Stowe prophesied, in the preface of her wonderful book, "Uncle Tom's Cabin," that Africa would yet be the home of a different and higher form of civilization than the world has yet seen. I once heard the thought advanced, by a very devoted student of the prophetic Scriptures, that in the brief but fiery tribulation of the last days Africa may be a refuge for Christ's people, like the hills about Pella to the Jewish Christians at the siege of Jerusalem. It would be no more strange than some other things that have happened in the world's history. Who, for instance, would have dreamed, in the Middle Ages, when America was only a goal for lawless adventurers, thirsty for gold and cruel as any Arab slave-trader of the present day, that out of one little corner of this vast continent, whose rocky shores, beaten by the fierce Atlantic, produced neither gold nor diamonds to tempt cupidity, was to go forth the light which has made her the sanctuary of civil and religious freedom? Of one thing we may be certain, that Africa has a large part—we know not how large—in God's divine purposes. Another romance of nations even more startling than this, if true, is embodied in Dr. Geo. B. Peck's address at the recent convention of the Christian Alliance, which was of peculiar interest even to those who do not believe his Anglo-Israel theory: that the English-speaking races are the lost tribes of Israel, in whom the promise made to Abraham of worldwide dominion for his posterity has been fulfilled. It is certainly quite as pleasant as to think of our ancestors at that period as naked savages. So why not accept it? What a romance to crown the tragedy of the captivity and dispersion! And when we come to think of it, how strangely full is Jewish history, as regards individual lives, of such sudden and romantic changes. The prisoner is raised from his dungeon to become Egypt's prime minister; a peasant woman of Moab comes down to us in the sacred page as the mother of a line of kings; a humble shepherd-boy rises to be the founder of a royal dynasty. So, if the "scattered and peeled" tribes of ancient Israel have actually reappeared, as Dr. Peck thinks, in the two mightiest nations of the world, it is only the individual romance become national and re-enacted on a gigantic scale measured by ages instead of man's brief span.

The idea of a *referendum*, or the submission to popular vote for acceptance or rejection of laws affecting the interests of the people, is favored by Governor Greenhalge, and endorsed by both the political parties. This is a measure greatly in the interests of reform, and it is to be hoped will become a law eventually. It is strongly favored by the Nationalists as a step towards the realization of their Utopia. The late decision of the U. S. Supreme Court, that the State has the right to regulate the conduct and fix the prices of any business that affects the public interest, seems to look very plainly towards Nationalism; for though the particular case in question related to the transportation of grain, is there any honest or useful business that does not more or less affect the public interest? Only let our courts dispense even-handed justice, and when they declare strikes unlawful that interfere with the regular course of business, declare at the same time lockouts of corporations and capitalists "unlawful" on the same principle.

There was quite an exciting time at the adjourned hearing before the Committee on Woman's Suffrage. The special speaker in opposition was Donovan of Boston, whose argument was that thread-bare one so dear to the heart of the liquor-seller, that "the men should look after the polls, and the women after the homes." Mrs. Trask Hill followed in a brief but pungent speech, in which she said, in reference to the condition of several of the city wards, "the heel of tyranny oppresses the voter." This brought out the question, from another representative of the green isle and Rome, "Where is the tyranny?" "Just where I have stated," fearlessly answered Mrs. Hill. "The people there are priest-ridden. There is no liberty." This caused Mr. Donovan to wax as irate as a lodgeman at an anti-secret convention, and he proceeded to a warm but rather amusing defence of "our priests," who "never interfere in politics, but spend all their time preaching salvation." The committee voted to give the petitioners leave to withdraw. In this bitter fight against municipal suffrage for woman, it is easy to see the hand of Rome. She has not forgotten the overturn in Boston seven years ago.

Mrs. Alice Freeman Palmer, in her report to the State Board of Education, says that there has been for some time an increase in the number of women, with a decrease in the number of men teachers. At the same time the average salaries of the men have slightly increased, and the salaries of the women decreased. She attributes this state of things to the large number who try teaching as a mere temporary makeshift, with no thought of taking it up as a profession, and therefore make no adequate preparation. School-teaching has been conducted on a different plane from almost any other business. It is not enough to have all the "ologies" at the tongue's end, and be a walking eneyclopedia of knowledge, if one has never learned how to impart that knowiedge to young and untrained minds. Education is like a fine and costly tool. Simple possession may be a grand thing, but the chief point is to know how to use it. And it seems to me that it is in just this particular that our higher education so frequently fails;—the student is not taught to apply his knowledge in a way to make it of practical benefit to himself or others.

Harvard has just received another legacy; this time from the widow of the late Lewis Hayden, of Boston, to found a scholarship for needy colored students. Mr. and Mrs. Hayden were born in slavery, and fled North, their adventures being among the most stirring and heroic episodes of anti-bellum times. It is said that the total amount received by Harvard from women since Lady Anne Radcliffe sent her fifty pounds across the water, down to this legacy from Mrs. Hayden, exceeds the amount received by all the women's colleges. Such generosity on their part deserves a better recognition from Harvard. Even now the Annex is at best a mere back-stairs attachment. Why not open the front door to women, and invite them in without any shifts or evasions, as the Wesleyan University has done?

It is a pity that fashionable people cannot think of any more tasteful or humane fad than that of wearing live chamelleons fastened by a tiny gold chain to the dress or coat. Darting about on the trees and shrubs of their native Florida, they are objects of beauty and interest. Made to do duty as a miscalled ornament, they are only objects of disgust and pity. As it is impossible to supply them with their proper insect food they can but perish miserably by slow starvation. It is of a piece with that cruel thoughtlessness which will wear birds' bodies and wings, unmindful of the suffering, or the silenced songs in places that had before been vocal with melody; unmindful, too, that the economy of nature is thereby disturbed, and the constant struggle of the farmer and the horticulturist to keep down the winged and crawling pests that invade field and garden is made still more discouraging. There is one consolation. The fad will not probably last long; but meanwhile let every right-minded person protest vigorously against it, both by precept and example. I am glad to see that the dissecting of animals in the public schools of Boston has been prohibited. It is difficult to see any good results from such a practice that will begin to compensate for its evil effects on young and tender minds.

A lady friend tells me the following incident, apropos both to the season and the manners of a certain class of Boston's Irish Romanist policemen. One of these guardians of the public peace rang her door-bell, one cold morning, and threatened her with the police court if she did not have the sidewalk before her house cleaned off in time "for the gurrls when they went to early mass." She informed him that there were only ladies in the house, and asked that he would send them a man to clean off the sidewalk. "Divil a bit will I be afther doing other folks' business," returned the blue-coated official, and went off in high dudgeon. But his brass was not all in his buttons, as evidenced by his ringing her door-bell again a little while after in the attempt to sell her a ticket to the policeman's ball, which for drunkenness and general infamy was one of the most scandalous orgies that ever disgraced Boston.

"We always may be what we might have been." There is profound philosophy as well as heavenly cheer in this saying of Madame Willard, quoted by her daughter in her annual address. God help us to make it a glad truth, both for ourselves and others.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 31, 1894.

Representative Morse, of Massachusctts, speaking of the resolution introduced in the House of Representatives by himself and in the Senate by Senator Frye, providing for a Constitutional amendment recognizing God and the divinity of Jesus Christ, said: "It is a remarkable fact that neither the Constitution nor the Declaration of Independence have a direct reference to divine

power. A movement was made, ten years ago, to secure a suitable amendment to the Constitution, and quite an agitation ensued, but it was not successful. The present movement was inaugurated by influential gentlemen in Pittsburgh and Baltimore. The amendment, if agreed to by Congress, would, of course, have to be referred to the States for ratification, but that formality would be quickly complied with, as the Christian element in the various States has a controlling influence. The amendment is, I believe, acceptable to all religious denominations."

Senator Kyle has introduced, by request, a bill requiring United States officials to be temperate. The idea is all right, but it would be better to substitute for the somewhat complicated and clumsy preamble and three sections of this bill one with a single section, simply adding to the oath which every official takes upon assuming office the words—"and I solemnly swear to abstain from the use of all intoxicating liquor as a beverage while I remain in the employ of the government." The great good that would be accomplished by such a law may not be so apparent elsewhere as in Washington, where there are so many intemperate employes, men whose families suffer for lack of the money they spend in rum shops. But, aside from its moral effect, would it not be a good move from a common-sense, business point of view to compel all officials to abstain from the use of intoxicating liquor?

The most interesting event of the week in the Senate was the short speech made by Senator Sherman in favor of the right of Secretary Carlisle to issue bonds. It is all too rare in Congress for a political opponent of an administration to make a speech endorsing any act of that adminstration. It was this fact that gave unusual force to Mr. Sherman's language, coming, as it did, just after the failure of the attempt of the Knights of Labor to get an injunction from the Supreme Court of the Dfstrict of Columbia to prevent the issue of bonds tomorrow, in accordance with Secretary Carlisle's announcement. Mr. Sherman said: "The Secretary of the Treasury has full power to sell bonds to maintain the gold reserve. It is his duty to do so. This is the first time in fifteen long years that any one has denied that power. It never has been disputed before. It is almost unpatriotic to question this power at a time when the revenues of the government are insufficient to meet the expenditures. It is a question that should be above partisan discussion. I feel like standing up for the honor of the country and for the power of the Secretary of the Treasury." Before concluding, he said: "I regard the credit of the United States government as safe in the hands of Grover Cleveland and John G. Carlisle as if it was in the hands of a Republican."

The debate over the tariff bill, with its income tax amendment, is drawing to a close in the House of Representatives. The final vote will be taken tomorrow, and it is considered certain that the bill will pass.

The news from Brazil aroused the keenest interest, but no excitement, here. The administration and members of Congress who know him have every confidence in the discretion and conversatism of Admiral Benham, who is in command of the American vessels in Brazilian waters. His instructions were to protect American interests, and the feeling is general here that whatever he has done has been done solely with that end in view.

The most prominent official in Washington who teaches a Sunday-school class, is Justice Brewer, of the U. S. Supreme Court. He has a large Bible class of adults, and he never misses a Sunday, if he is in the city, unless compelled by sickness to do so. He is said to give the same study and care to preparing for the lesson that he does to preparing an opinion upon an important legal case; and those who have had the pleasure of listening to his Bible talks to his class, speak in the highest terms of his ability as an expounder of the Scriptures.

Everything seems to be moving auspiciously in the preparations for the Moody and Sankey meetings. The great chorus of 1,500 voices is actively rehearsing. This week a series of union meetings are being held in a number of our churches, preparatory to the great revival, and public interest is being manifested to an unusual extent. Great things are expected, and many prayers are being offered in behalf of the expectations. *

REFORM NEWS.

THE COMING PENNSYLVANIA CONVENTION.

457 NORTH SIXTH ST.,
PHILADELPHIA, Feb. 1, 1894.

DEAR CYNOSURE:—Some have asked why the call for our approaching convention has been issued so soon, and the program prepared at this early date. It is that a larger number may hear of our gathering and prepare to attend than would otherwise. February is here. Friends will see the importance of extending the notice as widely as possible.

There are doubtless those you would like to meet at this convention. Send them an invitation with a program. I expect to have 10,000 programs printed soon, and will be glad to furnish all that friends can use to advantage.

I wish, once more, to call attention to the appointment of delegates. Some churches in sympathy with us have appointed them. Has yours? If the churches with which you are connected have not acted in this manner, please ask them to do so at once, and notify me of those expecting to meet with us.

A report of those coming should be sent in, that entertainment may be secured for them. A friend from the western part of the State writes that he expects to bring his wife; that's right. Ladies are welcome at all our meetings.

Encouraging letters come from many. I will report a few. Dr. H. H. George writes: "If I can I will come to your convention; if I be not able to come, will pray God's richest blessing on it and you." The doctor is now engaged in bringing religious amendments to the attention of Congressmen, hoping to secure favorable action on the same. He says: "I succeeded yesterday (Jan. 26) in getting our religious amendment to the Constitution introduced into both houses of Congress, and referred to their respective committees." As the doctor's work is so near, we may reasonably expect to hear from him at the convention. Rev. James Parker, pastor of the Second U. P. church, Jersey City, rather modestly (I will not say bashfully), declines my invitation to have his name appear on the program, bnt says: "I expect to attend your convention." Three brethren from Quakertown write of their expectation to attend. Quakertown should send a dozen delegates. Come along, friends. Rev. Allen M. Fretz, Mennonite pastor, residing at Souderton, writes of receiving a copy of the *Cynosure* containing the convention notice. He will be glad to meet with us, and gives names of others who may attend.

I am glad that we are likely to have Bro. Stephen Merritt with us. God has wonderfully delivered him from lodge bondage and is helping him to warn others.

Feeling the need of a little rest, I have been at home some days. I hope soon to tell *Cynosure* readers of the good work being accomplished by the Washington Central Union Mission. It is doing a grand work under the supervision of our brother, E. D. Bailey.

I am advertised to speak at Grater's Ford next Sabbath. Early in the week I expected (D. V.) to attend a conference of the Mennonite brethren, which is being held at Terre Hill, Lancaster county.

I shall expect to be in Philadelphia again by the time this letter reaches our friends. Let constant prayer be made for this important gathering. Masonry has probably no stronger hold than in Philadelphia. The iniquity that its Christ-rejecting temple is perpetuating here is permeating the whole moral atmosphere. Truly in this contest "we wrestle not against flesh and blood but against principalities and powers, against spiritual wickedness in high places." Who will come up to the help of the Lord against the mighty? W. B. STODDARD.

CORRESPONDENCE.

BROTHER HINMAN IN NEBRASKA.

HUMBOLDT, Neb., Feb. 2, 1894.

DEAR CYNOSURE:—I have been here for a week, engaged in evangelistic work in a country church. I have preached six times with increasing congregations and growing interest. There are indications of a work of grace in the minds and hearts of the people. We hope, the Lord willing, to continue our meetings for some days to come. I have been wonderfully helped of God in this work, and am, I trust, truly gratified that I may be an instrument in his hand to save men from their sins.

I find that while no special attention has been given to the lodge question, yet there is a general agreement that membership in secret societies is out of harmony with the service of Christ, and a general willingness to hear the truth on this subject. Bro. Gault visited this place when he labored in this State, but failed to lecture because of other meetings, but not for want of sympathy with the cause.

This is a beautiful, fertile country, and the winter has been delightful. The people are intelligent, industrious and temperate, and as much prospered as any of the farming communities in the West.

I expect soon to go 200 miles farther west, where the people live mainly in sod houses. I desire the prayers of your readers.

H. H. HINMAN.

A FAITHFUL SHEPHERD.

PROVIDENCE, R. I., Jan. 26, 1894.

EDITOR CYNOSURE:—While secret societies are multiplying all about us, and apparently gaining, in some quarters, in popular favor, still an undertone of sentiment can be detected in strong sympathy with the principles of our reform, and which occasionally comes to the surface in unexpected places.

Rev. E. E. Phillips, the faithful and fearless pastor of the Methodist Episcopal church, in Riverside, R. I., on last Sunday (21st) gave utterance to many strong truths. He gave a clear testimony against an unconverted choir in church services, Sunday trains and cars, Sunday shore-resorts, the Sunday newspaper, sensational sermon advertising, and secret societies.

In discoursing upon the subject of sin and the atonement of Christ, he presented, in illustration, a jar of pure water, which he said represented the purity of Adam's heart before he fell. He then brought into view a bottle containing tincture of iron, a black substance, which was labeled "Sin." Enlarging upon the fact that the least taint of sin would defile the purest nature, he poured a few drops of the tincture into the jar of water and the whole of the pure water was immediately changed into a black liquid. Turning, then, to speak of the efficacy of the blood of Christ to cleanse the blackest heart from all sin, he introduced a little bottle filled with a red liquid (bromine) and, pouring a little of it into the black water in the jar, it speedily became pure and transparent again, tinged with just a little yellow, which, the preacher remarked, symbolized the sunshine filling the heart of the redeemed one.

Notwithstanding the blood of Christ is so efficacious in curing the disease of sin, and, indeed, is the only cure, yet many turn from it, to the peril of their souls, resorting to patent remedies to obtain that relief which "the blood" alone can give. Among other patent remedies, he mentioned secret societies, which, sad to say, even some church members seemed to value above the genuine remedy; for some had said: "If I leave either the church or the lodge, it will be the church."

This is but a little of what this true, bold minister of God spoke for God and truth that day; but this little will give an idea of the man, and of his purpose. God grant to fill his church with such men. A. M. P.

FRATERNITY VS. CHRIST.

CHICAGO, February 1, 1894.

EDITOR CYNOSURE:—The installation of officers of the Knights of Honor at Putney, Vt., one evening in the latter part of January, was remarkable (as I learn from a local paper sent to me by a friend) for several things. First, it is described as "the social and musical triumph of the season." To the music of Gen. Sigel's grand march, the guests made a successful attack upon "a delightful supper of scalloped oysters and choice sweetmeats," which the Knights and their ladies speedily vanquished.

Hon. Henry Clark then conducted the public installation exercises in due form, and afterward

delivered his Knightly address on "The Spirit of Fraternity." I shall not undertake to tell your readers all the pretty things that he said in glorification of oath-bound brotherhoods. It was remarkable for his belief in the sufficiency of fraternity to meet and overcome the trials of life, entirely ignoring the consolations of Christianity and divine help. He began by saying: "The spirit of humanity and fraternity is the demand of the day and generation—it is the cry of the hour.....A great republic of humanity is being builded, whose foundations are the intellectual and physical needs of the race, the age, the generation and the hour. Temples are arising whose corner-stone is the brotherhood of man, and the cry of the worshipers is the voice of the nations. Benevolence, charity and love to one another is the creed." Afterward he said: "Knighthood makes no note of, concerns itself not about, the questions of dogmas relating to the great hereafter. The only doctrinal faith is that in which is held the brotherhood of man."

Isn't it strange that with such men humanity and fraternity should be everything and ignore the divine Author and our utter dependence upon him for all that we have, all that we are, and all that we desire to be and have, in this world and the next; to believe that it is wisdom to put our money and faith in human endowment fraternities instead of in the source of all good—of life and health and every human comfort and joy? Not so did David, when he said: "All my springs are in Thee." Strange that the infatuation of the lodge should blind so many worthy men to the best interests of their being.

There is a secret society of considerable popularity, similar in fraternal principles to the Knights. They call themselves "The Modern Woodmen." I know nothing of them more than they tell the world through their lodge-organs. But I am sure that they are no friends of the Lord Jesus Christ, They take one of the fine old Christian hymns—"Why do you wait?" and mangle it to suit their lodge religion. Take the first verse:

Why do you wait, dear brother,
Oh, why do you tarry so long?
Your Saviour is waiting to give you
A place in his sanctified throng.

CHORUS—

Why not, why aot, why not
Come to him now?

The Woodmen's version:

Why do you wait, dear Neighbor,
Oh, why do you tarry so long?
The Woodmen are waiting to give you
A place within their throng.

CHORUS—

Why not, why not, why not
Come to them now?
Why not, why not, why not
Come to them now?

What do you hope, dear Neighbor,
To gain by further delay?
The best insurance is the Woodmen;
They are sure your money to pay.

Why do you wait, dear Neighbor,
Why not insure your life?
To leave behind you something
To keep your children and wife?

Now, why do you wait, dear Neighbor;
Your life is passing away;
The Woodmen are longing to help you,
Come now and help them to say,

CHORUS—Why not? etc.

—*C. Boyer, in the Woodman.*

But enough. Secret fraternities, it is certain, have nothing in common with Christ and Christianity.

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OBITUARY.

FRANCIS TRUMAN WOODRUFF

was born in Litchfield, Conn., in the year 1832. He lived near Collinsville, in that State, until he was 22 years of age, when he moved to Kansas.

On the 15th of August, 1862, he enlisted in company B, 12th Kansas Volunteer Infantry, and was honorably discharged at Little Rock, Ark., May 26, 1865.

He was married to Miss Catharine Shields, Nov. 9, 1865. The bereaved wife testifies that as a young man he was pure-minded, upright, and true in all his dealings.

He was always a firm believer in the Bible and Christianity, and was converted at the age of 43; but, owing to moving away from church privileges, he did not unite with any church. His choice was the United Brethren in Christ. He was opposed to all lodges.

Though a great sufferer for years, he never lost sight of Christ, and his duty to him. He always led the family in their devotions, when able to be out of bed, and ever encouraged the family to attend church when at all practicable,

He was a good husband, a loving father, a true neighbor, a loyal citizen, and a patriotic soldier in time of our country's need.

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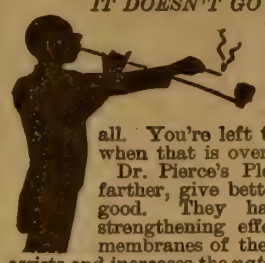

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, FEBRUARY 8, 1894.

MODERN NAVAL PRACTICE.

Those who have watched the civil war now in progress in Brazil are aware that the naval fleet controlled by the "insurgents"—one party in the contest—has for several weeks maintained an effective blockade in the harbor of Rio Janeiro, the principal sea-port of that unhappy country.

Its trade and commerce is usually immense and has gradually increased, as foreign countries have largely purchased. Indeed, it has enjoyed a greater share of commercial prosperity with all civilized nations than any other port in South America. The stoppage of this important commerce by the unfortunate revolution in Brazil and the present blockade has therefore been deeply and extensively felt.

It has hitherto been a rule among nations that, under such circumstances, merchant vessels must take their own chances if they insist on entering a port, or departing from it, confronted by the stringency of a naval blockade. But a German in authority in Brazil notified the insurgents that German shipping must be permitted to enter, without molestation, any port in Brazil.

This bold stroke encouraged American and British merchants engaged in trade at Rio to petition their respective governments to follow the example of Germany and protect their wharf privileges. The British Minister, sustained by his home government, refused to interfere with the obstructions in the embargoed district, and the American minister received instructions from Washington to pursue a like policy.

Last week, however, Admiral Benham, in command of the United States squadron at Rio (maintaining the protection of our national interests at that port), assumed a responsibility that may, or may not, lead to some serious international complications, by firing upon insurgent Admiral De Gama's ship, without orders, for a reason similar to that which impelled the German commander to a like course.

The affair is now likely to assume grave international importance. If other nations (including Great Britain) sustain the action of Germany and the United States, all will be well; but if there is a division—some supporting the cause of the Brazilian insurgents, and recognizing them as belligerents—diplomacy will undergo a severe test, and arbitration will be required to restore peace.

It is thought that should the Brazilian insurgents be defeated by that government, Admiral Benham will escape severe punishment for his overt act, and an old international tradition will be practically broken down.

MORE MASONIC EXPERIENCES.

Very frequently we receive letters from esteemed subscribers and others, which it may be, for obvious reasons, impracticable to print in full; but to such correspondence we are often indebted for passages replete with Christian sentiment of a high order, and information that is opportune and full of interest.

One of these kind friends writes as follows: "I was talking with a man who stated that Masonry was instituted away beyond the age of Solomon. I told him that I had been close to the spot where it originated in London," (the Appletree Tavern), "and any one who has been to that part of the city knows that it, like Masonry, is very dark and dead—nothing but a low drinking-place,"

In another part of his letter, the writer, who is a traveling evangelist, says: "I am glad to say, (and I declare it with all my being), that from rivers to lakes, where my work has been among all classes of men, I do not see where Masonry is, morally speaking, any benefit, and much less spiritually.....People may say what they please in regard to Masonic deeds of charity, but I know, from talking with those that had fallen behind in paying their lodge-dues, how soon the fraternity will throw them aside as deadheads.....I hope we are not far from the time when we shall see every Christian church and minister stand up against the great evil, and it shall be rooted out from God's house and cast to the realms of the father of lies, from whom it came."

Another evangelist writes: "I feel impressed to make a few statements of what I have seen as I have been holding meetings, for revival work, in the Methodist, Baptist and Presbyterian churches.....I have never belonged to any secret order; I was always afraid that if I joined them I could not have freedom, and because I have witnessed two or three instances where those who were members of secret orders and did wrong, had a way of escaping the punishment which they deserved. I notice that when I come into a community of Masons, or Odd-fellows, or Knights of Pythias, I am found out the first day.....All through parts of Virginia, Kentucky and Tennessee, going from town to city, I am shunned and branded as a tramp or imposter. Yet I have a letter from my church, and others from churches in Virginia and Tennessee, but I am avoided. I have found ministers who would go ten miles, through snow and sleet, to attend lodge-meetings, even crossing dangerous creeks and rivers; while, right at their homes, within 300 or 400 yards of their dwellings, they cannot attend religious services, because it would give them colds to go out in the night air.....I have suffered more than any one can realize in communities where secretism reigns."

These are pictures from real life—experiences that put to shame the most vivid fictions of Masonic sophistry.

ANARCHY IN EUROPE.

Anarchism is showing itself, with more or less violence, in France, Italy, Spain, Russia, and England, and while the mischief that it has perpetrated thus far is not great, yet its disposition to turn and overturn the established institutions of order and good government is apparent. Its methods of assassination place its adherents within the pale of justice, and the strong arm of the law has descended upon some of them with fatal effect.

France has, perhaps, suffered more than the others by the presence of a large force of these madmen, and her intellectual rulers were for a time staggered by the audacity of the "reds," and were puzzled to learn the proper course to be pursued for their suppression. One of these—M. Zola, the distinguished realist—considers legislation inadequate to stay the flood of anarchistic doctrines, and confesses that the situation has shaken his convictions of the virtue of positivism. Hence we are not surprised to find him saying that "religious faith would have prevented such theories from spreading; but has it not well-nigh disappeared nowadays?" France is a powerful stronghold of Romanism—a religion that claims to be holy and the conservator of apostolic Christianity. Why has *she* suffered France to become such a nest of unclean birds? God and the world will hold her responsible for these barbarities.

It is evident that its suppression in the States where it exists will be comparatively easy whenever the order shall be given for its extinction. We have enough of it displayed in the United States, already; but if the "reds" are driven out of those states which they infest, there is danger that they will endeavor to find an asylum in America. To be aware of this in time, and to prepare for its prevention, would seem to be a positive duty on the part of our government. It will be too late when they reach our shores.

"INDUSTRIAL AND MILITARY."

These two adjectives briefly express the character of the new secret fraternity, originating in Chicago and Michigan within the past month, and known as "The *Ancient* Order of Loyal Americans." It starts out with the idea that it "will become the most powerful of the many kindred associations which have flourished on American soil." Its expectations are large, and its pretensions are of corresponding dimensions. "It is new, aggressive, patriotic and fraternal," having for its object "the perpetuation of American liberty and American institutions, the overthrow of monopoly, and the upbuilding of a state and national *referendum*."

Further, says Grand Commander Reynolds, of this promising institution, "we have endeavored to profit by the experiences of the well-meaning but vulnerable organizations which have preceded us. The Farmers' Alliance, Patrons of Industry, Patrons of Husbandry, etc., have been open only to a particular class of citizens, and have consequently been compelled to act upon the defensive from the start. The Ancient Order of Loyal Americans is open to all—farmers, laboring men and those engaged in business pursuits—provided they love the American flag and are loyal to the national constitution. In selecting our officers we have been particularly careful to avoid the granting of important commissions to men who have been prominent in the Populist party, as it is greatly to be desired that no suspicion of partisanship be attached to our order. It is secret, to be sure, but only in the advanced degrees. All political questions are discussed in places to which the public will have access, but we lay the most stress upon the workings of the *referendum*."

The military character of the concern is principally manifested, as yet, in the pompous "Grand Order No. 1" of the Grand Commander to the division Commanders in forty-two States of the Union. In Delaware, South Carolina and several Territories the fraternity, at last accounts, had no foothold. The following is a specimen of this general order issued to subalterns: "You are each and all hereby ordained, instructed and commanded to call about you such trustworthy assistants as you may select, obligate them in the language of the official oath, instruct them in the duties of the order and command them to report to you for duty on Monday, Jan. 22, 1894. You are further commanded to take the field at 12 o'clock, noon, on Monday, Jan 22, 1894, and proceed to organize your respective commands by the enlistment of loyal Americans, making a full report of the companies organized in the order of their muster, that charters may issue to the same. . . . To the faithful execution of all commands herein you are hereby enjoined."

To a peaceful community, in a time of profound national peace, such bombast would serve as a source of ridicule, did not its character stamp it as the expression of anti-republican principles, which depend upon the civil "government of the people by the people, for all the people," instead of coercive military discipline—to call it by no harsher name.

But that is the nature of the secret lodge system—to rule its members with a rod of iron, destroying their right to exercise private judgment, and making unquestioning allegiance to the lodge and its mandates the test of fidelity. It is ever the same—autocratic, over-bearing, case-hardening, and estranging men even from their duties to the home, the church and the public welfare.

The *personale* of this new "ancient" order is thus described:

"The Grand Commander is a mnn of medium build, somewhat careless of his dress and appearance, and is not at all military looking. C. Vincent, of Indianapolis, Ind., Grand Adjutant of the new order, is the founder and managing editor of the *Non-Conformist*, an anti-monopoly publication, which is quite a leading authority to some branches of the latter-day anti-monopolists. J. J. England, of Caro, Mich., is Grand Quarter-master. For several years he has been Grand Treasurer of the Patrons of Industry of Michigan, an association which attained in that State larger proportions than any other so-called reform organization within it. The Grand Chaplain is Rev. Myron S. Reed, of Denver, Colo., a prominent divine, who has made the subject of labor's emancipation his theme for years. Grand Ensign S. H. Piersol is a resident of Parkersburg, W. Va., and W. C. Bateman, Grand Sentinel, has long been a leader of the Farmers' Alliance movement in Maine. A. S. Partridge, who is one of the leading progenitors of the Ancient Order of Loyal Americans, has been rewarded by a place on the vicegerent, or executive committee of the order. He is at present Supreme Lecturer of the Patrons of Industry in five States, and has been identified with every farmers' organization that has existed in the United States since the Grange was conceived."

The basic principles of the order (subject to changes) are enunciated as follows:

The equal legal and political rights of all loyal Americans.

The prosecution as traitors of all armed forces not recognized by the constitution.

The establishment of postal savings banks.

The absolute non-inteference of any foreign power in American industries or American finance.

Governmental ownership or control of all national monopolies.

The reclaiming of all unearned land grants, the same to be held as homesteads for actual settlers.

Governmental issues of all money in sufficient volume to transact the business of the country on a cash basis.

The referendum of all legislation of vital importance.

The exclusion of European criminal and paupes

labor, and the making of bribery a capital crime, to be dealt with as treason against the national government.

All meetings of the order for the discussion of political questions are open to the public, and a portion of the ritualistic work is given in open meeting. The order is divided into three independent degrees, to be known as the Workman, Knights Militant and National Council. The first is educational and semi-political, while the second and third are said to be purely fraternal.

—President Chas. A. Blanchard is announced to speak on Oath-bound secret societies, at Chicago Avenue church, in this city, on the evening of Monday, February 12. The invitation to attend is cordial and general.

—A minister of the Friends' church in Connecticut, renewing his subscription to the *Cynosure*, writes: "I enclose $—— for your worthy paper, which I read with great interest; and the more I read it, the more I like it. It cannot fail to do much good. Secret societies are a curse to humanity."

—The Laodicean spirit of the times is exhibited in the effort of about forty men and several women to organize, in this city, a "Christian Confederation" church, of which prohibition is to be the religious basis. Members of the W. C. T. U. have declared against the movement, having Nehemiah's excuse: "I am doing a great work, and cannot come down."

—The plea that the public schools do not foster the religious education of their pupils, and that the elements of religious instruction should be introduced into them, is like a two-edged sword—it cuts both ways. Better to keep all religion out of them (except the simple reading of the Scriptures), than subject them to the teachings of erratic religious sects.

—The librarian of an Eastern university writes, under date of Jan. 19: "I am a Mason, a Good Templar, a college fraternity man; but I like the *Cynosure* for its indomitable pluck, its perfect frankness and its obvious philanthropy. I have it where it can be freely consulted (in bound volumes), and index all the most important items myself." Such men are not afraid of the truth, although, as in this case, there is slowness in receiving it.

—Last summer, when the Directory of the Columbian Exposition refused on a certain Sabbath to open its gates to the public, in pursuance of a local court's decision in the injunction case brought by Mr. Stein to enforce an open Fair on Sunday, several officials of the Exposition were fined for contempt, in various sums. The State Supreme Court has just reversed the decision of the lower court, and their fines are declared uncollectable. This ends the miserable farce.

—The news of last week, that Satolli, the Pope's *alter ego* in the United States, is to be relieved of his duties here and made Archbishop of Bologna at the next papal consistory, seems to be well authenticated. There is talk, also, that Archbishop Ireland is to succeed Satolli as the papal ablegate. We give the intelligence for what it is worth. So far as Ireland's promotion is concerned, he is in favor with the Pope and his policy is not favorable to the peace and perpetuity of our common-school system.

—McNamara, the virulent ex-Roman Catholic priest, who recently made a public personal attack upon Priest Dalton at Kansas City, Mo., thereby creating the anger of a mob, has been sentenced to a year's imprisonment in jail and fined $500, on a charge of slander. McNamara, like the notorious "ex-priest" White in Illinois, has been a pestilent factor in stirring up the animosity of Roman Catholics in his harangues, displaying revolvers on the platform, and otherwise abusing his privileges as a pubiic lecturer. His punishment seems just.

—A common complaint: "The churches here are not half-filled. In the Congregational church there are not more than two—possibly, sometimes, three—young men at the Lord's table, while all the rest are beyond middle age, and the pastor admires and defends that vile abomination which is calling and holding the other young men in its secret, deadly embrace! The other churches here are in much the same condition. The Methodist pastor was lately elected, or appointed, Chaplain of the Masonic lodge." So writes a good brother from his home in the State of New York. His town is no exception to the general rule.

—Characteristic Chicago incidents: Alderman Mulvihill, owner of two liquor saloons and a brewery, was shot dead in another man's saloon, at a late hour, a few nights ago, by the owner of a saloon situated in another locality. A city detective, in attendance at a rowdy ball, was shot dead, at an early morning hour last week, by a city policeman, for creating a drunken disturbance. These items read like extracts from the *Arizona Kicker*, but they are solemn facts drawn from life in the great Western metropolis of the United States, and the outgrowth of the existing depravity that disgraces our municipal government.

—United States Senator Voorhees, Chairman of the Senate Committee on Finance, is sending out an official circular letter of inquiry, addressed respectively to manufacturers, importers, merchants, chambers of commerce and boards of trade, public officers, labor organizations of workingmen, and agriculturists, each of which contains a number of interrogatories on the subject of tariff rates and the existing depression in trade. The answers to these questions, it is expected, will have an influence in determining the consensus of public opinion on these subjects, and be instrumental in perfecting the degree of custom duties to be assessed on foreign imports classified in the pending tariff bills in Congress.

—It may not be generally understood that the action of the iniquitous Chinese exclusion law has been so modified by the President that no deportation of Chinese will take place for a year. The *Christian Alliance*, of New York, for January 5, quotes as follows from Mr. Geary, the author of this bill, who represents San Francisco in Congress: "I am perfectly willing to vote for a bill that requires every American missionary to return to his country within a year. I would do this just as I would vote to expel every anarchist from the United States within a year. The principle that would exclude anarchists from this country would keep American missionaries out of China." This language is perfectly consistent with the spirit that originated the Chinese exclusion law.

—A lady whose husband is an Odd-fellow, and who, of course, kept her in the dark concerning the lodge, accidentally discovered the existence of the National Christian Association and the character of its work and publications. "A short time ago," she writes, "I chanced to find, in my husband's possession, a copy of 'Revised Odd-fellowship,' with the Rebekah degrees, illustrated. I was astonished to find out so much relating to the order all at once, and yet I could not be quite satisfied that the book was correct, as no one seemed to know any such publications. Some of the gentlemen who belonged to lodges, swore that the institution" (the N. C. A.) "was all a fraud and a humbug to gull money out of simpletons like myself. Nevertheless I have been investigating the matter, and find all the signs true; in fact, it is *all* true enough. I belong to the degree of Honor and the Woman's Relief Corps; but these differ from the Rebekah and Eastern Star lodges. To make a long story short, I am trying to break up these last-named two lodges. . . . They have (or the Masons or Odd-fellows), in one great sense of the word, *taken my husband from me;* but I expect, with your help, to follow them up as long as I live." Every day we have these fresh and truthful testimonies against the evils of the lodge.

—"There is an evil which I have seen under the sun, and it is common among men." So wrote the Preacher (Eccl. 6: 1), and it is becoming altogether too common in our day. We refer to the growing practice among Bible commentators not only to misquote Scripture, but in their expositions to add or deduce conclusions not warranted by the text or corresponding passages in other parts of the Bible. Too often, we fear, the practice grows out of a desire to "popularize" (or modernize) the incident; sometimes it is due to carelessness, and less frequently, it is to be hoped, with an intention to distort the original meaning for sectarian purposes. Familiar illustrations of Bible truths, drawn from everyday life and events, and not strained for effect, are real helps to learners; but to corrupt a plain Bible statement is wrong, since it is easily detected and leaves a bad impression of the expositor's knowledge or honesty.

—A county official in Minnesota sends us a copy of the constitution and by-laws of the Minnesota State Farmers' Alliance, and writes that "the Farmers' Alliance is not a political party." Section 4 of Article V., however, reads as follows: "The Executive Committee shall not, except upon the direct authority of the State Alliance, given in annual or special meeting, take any part in State or national politics; or make, as such Executive Committee, any indorsement of any party or nomination of any man, for any State or national office, or otherwise commit the Alliance to the support of any political organization or individual. *Provided, however*, that nothing herein contained shall be construed to prevent the State Alliance, at any annual, or especial meeting, properly called, from placing a State ticket in the field, if in the judgment of two-thirds of those present the welfare of the farmers of this State requires such action, and nominations so made shall be by a majority vote. Nor shall it prevent the Executive Committee from aiding the election of legislative tickets, where the same have been placed in nomination by conventions called by any county alliance, or any legislative district alliance." The inference is that while the Alliance cannot support any other party nominations, it may nominate and urge the election of its own candidates, unless the sonstitution has since been changed.

THE PENNSYLVANIA CONVENTION.

PROGRAM OF EXERCISES.

Preparatory session, opening at 2 P. M., Feb. 26.

2: 00—Devotional.

2: 30—Selection of Committees.

2: 45—Chart Talk, Rev. J. P. Stoddard.

3: 30—Seceders' testimonies, Rev. Stephen Merritt of New York, to lead; G. Anderson of Rescue Mission, Camden, N. J., and others to follow.

Opening session. 7: 30 P. M.—Prayer.

7: 45—Address of Welcome, Rev. Wm. J. B. Edgar; response by President Rev. S. Collins, of Allegheny, Pa.

8: 15—Music, Jordan's Quartette.

8: 30—An Address: The Minor Secret Societies, Rev. L. G. Jordan, Pastor of Twelfth Street Baptist Church, Philadelphia.

9: 00—An Address: The Major Secret Societies, Rev. J. P. Stoddard, Boston, Mass.

Morning Session, Feb. 27. 9:00—Prayer and conference meeting.

10: 00—Reports—State Committee, Treasurer, and appointed committees excepting on resolutions.

10: 45—A paper illustrative of vice seeking concealment, entitled "Where Two Ways Meet in the City of Brotherly Love," by Josiah W. Leeds, of Philadelphia.

11: 00—Short Addresses, by Rev. Thos, J. J. Wright, mission worker, Reading, Pa..; Rev. J. T. Cameron, Free Methodist pastor, Allentown, Pa., and Rev. S. G. Reading, Baptist pastor, Williamsport, Pa.

Afternoon Session. 1: 30—Devotional.

2: 00—Report of Committee on Resolutions and discussion of the same.

2: 45—Music.

3:00—Open parliament, followed by short addresses. Persons desiring to speak for or against secret societies will be given five minutes. We expect to hear from Rev. T. S. Bennett, of the United Brethren church, Eldred, Pa.; Rev. Nathan Callender, pastor Baptist church, Montdale, Pa.; Rev. Joel Swartz, pastor Lutheran church, Gettysburg, Pa.; J. C. Yoder, Huntingdon, Pa.; together with the following pastors in this city: Rev. F. W. Weiskotten, St. James Lutheran; Rev. T. T. Myers, Church of the Brethren; Rev. N. B. Grubb, Mennonite; Rev. F. Edquist, Swedish Congregational; Rev. C. Elofson, Swedish Lutheran; Rev. L. Frank Haas, pastor Bethel Mission.

4:30—Chalk Talk, Prof. R. L. Park, of East Stroudsburgh (Pa.) Normal School.

Evening Session. 7: 30—Prayer, followed by music.

8: 00—An address, some W. C. T. U. speaker.

8: 30—Music.

8: 45—An address, Rev. David McAllister, pastor Covenanter church, Pittsburgh, Pa. Subject, False Religion the Basis of all Evil.

☐The above program is subject to changes.

THE HOME.

THE GLORIOUS DEATH OF MOSES.

Lord, 'tis an infinite delight
To see thy holy face,
To dwell whole ages in thy sight,
And feel thy vital rays.

This Gabriel knows, and sings thy name
With rapture on his tongue;
Moses, the saint, enjoys the same,
And heaven repeats the song.

Sweet was the journey to the sky
The wondrous prophet tried,
"Climb up the mount," says God, "and die;"
The prophet climbed and died.

Softly his fainting head he lay
Upon his Maker's breast,
His Maker kissed his soul away
And laid his flesh to rest.

In God's own arms he left the breath
That God's own Spirit gave;
His was the noblest road to death,
And his the sweetest grave.

—*Isaac Watts.*

WHAT HE WAS GOOD FOR.

BY MRS. VICTORIA ALEXANDRA STONE.

"There's that dustpan on the stairs again!" and Mrs. Caleb Dunning slid rapidly down the stairs, with the dustpan between her feet, a basket of crockery on one arm and a pan of fruit-cans on the other. Of course she made a noise; how could she do otherwise? All the near neighbors rushed to their doors under the impression that the strikers had come. She was not much hurt, but was overflowing with wrath as she picked herself up.

"It's that boy!" she cried, "that miserable, worthless scamp of a boy! Here, Silas—Silas Dunning!" she cried, "did you hear me fall down stairs?"

The boy did not reply, but removed his tattered straw-hat and stood respectfully before her. He was barefooted, although it was cold weather in April; his pantaloons were rolled up to his knees, and his coat was in tatters.

"What are you good for, Silas Dunning? You are good-for-nothing. You will *never* be good for anything. What did you leave that dustpan on the stairs for? Wanted to kill me, did you?"

The boy did not reply, but replaced his tattered hat upon his head, crowded his hands into the pockets of his ragged coat, and walked jauntily away, singing "Daisy Dean," at the top of his voice. He walked slowly along, musing bitterly over his aunt's cruel words. "I didn't leave the dustpan on the stairs," he said; "'twas Maude; but that is always the way; Auntie always blames me. I get nothing but blame since father and mother died. I believe I'll go a fishing;" and, suiting the action to the word, he started for the creek.

Now, the long-continued rains had swollen the creek so that it was like a torrent. "Oh dear!" he said, "how the waters do tumble along! Guess the fishes are all drownded out. Ho! what was that?" A sweet voice sounded across the water: "Silas Dunning!" "It's Mabel Clemmer!" cried Silas, dropping his pole.

If there was anything on earth that Silas loved, it was Mabel Clemmer. She was Judge Clemmer's daughter, but she had always been kind to Silas. He was sixteen, and she barely eleven, but she had championed him in school and elsewhere. She was a beautiful child, and Silas, notwithstanding his rags, was a noble-looking boy; and Mabel pitied him his hard lot. It was like a ray of sunshine, now, to see her standing on the other side of the creek.

"Hello, Mabel!" Silas cried; "want to come over here?" "Yes," said Mabel;" can't you help me over?" "Why don't you come round by the bridge?" "Can't," said Mabel; "there's a big load of hemlock bark on it. Can't you carry me over?" "I will," said Silas; and he waded fearlessly into the icy water.

He reached the bank, and lifting Mabel in his arms started to carry her over, but it was not such an easy task. "Oh, dear!" he said; "I cannot get over here. I must go farther down the stream; the stones are *so* slippery." But farther down the stream the water was deeper, and twice Silas was nearly swept off his feet.

He stopped at last, panting. "Mabel," he said "I shall have to put you in that tree for the present, and we must call for help. Who ever thought the water would be so deep?" "Papa said this morning that it was rising all the time," said Mabel. "It is the snow melting on the mountains."

The tree was a slender sapling that stood on a little knoll near the middle of the creek. Silas lifted Mabel to the nearest limb, which was about three feet above the water. "There," he said, "now you are safe for the present." "But what shall we do?" said Mabel. "We must call for help," said Silas; "the road is just over there, you know; we must keep watch and wait for some one to help us."

But the moments dragged on wearily, and help did not come. One old gentleman passed by in a sulky, and although they shouted with might and main, he just glanced round and passed on. "Don't leave me, Silas," said Mabel, clinging to the arm with which he steadied her on the tree. "My aunt says I am good for nothing; that I will *never* be good for anything," Silas said, a little bitterly. "But *I* think you are good for something. *I* think you are nice, and I like you," said Mabel. "And I like you," said Silas. "I think I could die for you," he said, looking up into the sweet face above him. "But I don't want you to die for me, Silas; I want you to live for me."

Half an hour passed by and help did not come. At last Silas took a cord from his pocket and with it tied Mabel to the tree. "What are you going to do, Silas?" "Tie you so you won't fall off. I must go for help." "Poor boy," she said, compassionately; "you are standing in the cold water all this time." Silas spoke suddenly: "Say, Mabel, did you ever hear of a man who died for the world?" "Who died to save the world?" said Mabel; "oh yes, I hear about him in Sunday-school. It was Jesus." "Do men ever die to save each other?" "I think they do, sometimes." "Mabel, I must go and get help, and maybe something will happen; If there should, will you remember that it was for your sake?" "Yes, Silas." "Can you sing? Sing 'Rock of Ages.'" Sweetly the child voice sounded across the water, until it seemed to die away in an echo among the distant hills.

"Oh dear," said Silas," how the water is rising; will help never come? Can you say a prayer?" Mabel bowed her head, and Silas could just distinguish the words: "Oh, God, help this poor boy; he is cold and tired, and we cannot get out of the water; help us, please, and bring us safe home. Amen." "That's it," said Silas; "bring us safe home!" He lifted his hands and drew the sweet face down and kissed it; then, turning resolutely away, with a groan of renunciation, he plunged into the seething waters.

A few moments afterwards, Mabel, looking over to the highway which ran a few rods south of the creek, saw a buggy approaching, and, oh joy! it was her father. "Oh, papa!" she cried;" come here and help me!" "Well, I declare," said Judge Clemmer, "if there isn't Mabel there in the creek, tied to a tree! What are you doing up there you little witch?" "Oh, papa, come and get me, and I will tell you all about it."

In a few moments she was safe on the shore, and her father had learned all. Soon a sympathetic crowd were searching for the brave boy. He was not found until late in the afternoon, when his body was discovered in a tiny cave, a few rods below the mill-dam. He was quite dead.

Well, of course there was a funeral, and everybody suddenly discovered that they had suffered a personal loss in the death of the lad. He had always been a good boy, they said; always ready to run on errands or to do a good turn; always bright and cheerful, with a kind word or a smile for everybody. The teacher who had mercilessly snubbed him, dismissed her school at noon the day before the funeral, and they dispersed in a body to the woods to search for flowers; and so well did they succeed that the coffin of the dead boy was nearly hidden under a pyramid of yellow flowering-currant and sweet-scented arbutus; and the preacher twisted and distorted the Scripture text, "Who gave himself a ransom," to meet the occasion, and the organ pealed and the choir wailed a suitable funeral dirge. But we venture to allege that the only real mourner in that assembly was Mabel Clemmer. Although a child, strange thoughts surged and burned in her soul. She recalled Silas' strange words: "Did men ever die for others?" and again and again the thought passed through her brain, "He died to save me! That's just what he did! He died to save me!" And the heart of the poor child ached like the heart of a woman.

Mabel did not forget. She grew to womanhood and became a missionary; and many times, in after-years, in her home in Sunrise Land, she told this story to the "dark-browed children of the sun," who gathered around her and listened with breathless interest to the pathetic tale of the heroic lad who gave his life to save hers; and she always closed the story with the words: "And the poor boy wondered, even to the last day of his life, what he was good for."

Steamburgh, N. Y.

RUINED BY BAD READING.

Quite recently, at Danville, Ill., two young men, the oldest twenty-one, the other nineteen, were hung for the murder of a well-to-do farmer, whom they had waylaid with the purpose of robbing him. On the night of August 25th, these two youths, Harry Pate and Frank Stier with two other boys lay in wait by the roadside. When Mr. Helmick, the farmer, and his wife came by in their carriage, two of the boys sprang to the horses' heads, and the other two came up to the side of the carriage with revolvers demanding "your money or your life." Mr. Helmick said, "All right boys," but struck his horses sharply at the same time. As the horses sprang forward the boys shot, and Helmick fell over dead in the lap of his wife. Three more shots were fired, narrowly missing the wife, who, though wild with grief and fright, had presence of mind to gather up the reins and guide the horses as they plunged through the darkness homeward. The boys got no money. They were soon caught, and on Friday were hung by the neck until dead. On the scaffold they confessed their crime and attributed the ruin of their lives to the reading of flash books, the kind of books that are circulating by millions among our American boys, and greedily read by them.

From the confession made by one of them, we take the lollowing details:

"Pate had a great ambition to rob a bank, and they decided that they would take the Helmick money and go to Chicago. There they would buy fast horses, Winchester rifles, false beards and tools for cutting barb-wire fences, and then return to near Danville, and make a raid on Watson's Bank at Rossville or the Lyons, Alexander & Co., at Sidell. After robbing the bank, they expected by means of their wire-cutter to dash across the fields through barb-fences and escape."

Reader, do you recognize the stuff? Did you ever read one of the detective stories, Old Sleuth Library series, Youth's papers and such like? There it is to the letter.

Do you know what your boys are reading? Do you furnish them good reading? Is this matter worth your attention?—*Apostolic Guide.*

THE PRESENCE OF CHRIST.

I declare my entire faith that there is a presence of Christ, not to the body, but to the spirit which goes with it, and cherishes it, and inspires it, and enlightens it, and strengthens it, and communes with it, until there is an invisible union formed that amounts to a companionship more sweet and enduring than any companionship that can be known as existing between one human being and another. Dear friend, do you ask if such a thing is possible? You do not derive anything like the benefit from your faith that you might. God did not mean that you should be such a spiritual pauper. You are God's child, and the table of the Lord is spread abundantly for you. And yet you suffer hunger. There *is indeed* such a thing as an experience of "Christ in you the hope of glory." There is a fulfillment of this passage which leaves nothing to be desired. "He that hath my commandments and keepeth them, he it is that loveth me." Take comfort, poor stumbling one. You have been saying, "I do not know that I love Christ. I do not feel such a glowing love for him as I wish I did." I ask you, Do you think that you have the commandments of Christ, and that you keep

them? If so, then you are doing that which, according to Christ's own declaration, consists in loving him. Take Christ's commandments, and put your whole soul into them, that you may keep them, and he will accept your obedience for love. He further declares, "He that loveth me shall be loved of my Father." Think what it is for God to love. There is more help for your soul in one moment's conviction that God, looking on your personality, says, "I love you," than in all ordinary ethical experience. And this conviction is for every one that desires it and will seek it. He also says of the man that loves him, "I will love him, and will manifest myself to him." Even so. This is the Word of God. It is yea and amen.—*Selected.*

THE HOLY SPIRIT AND CONSCIENCE.

The work of the Spirit on conscience is a threefold one. Through conscience the Spirit causes the light of God's holy law to shine into the heart. A room may have its curtains drawn, and even its shutters closed. This cannot prevent the lightning flash from time to time shining into the darkness. Conscience may be so sin-stained and seared that the strong man within dwells in perfect peace. When the lightning from Sinai flashes into the heart conscience wakes up, and is at once ready to admit and sustain the condemnation. Both the law and the Gospel, with their call to repentance and their conviction of sin, appeal to the conscience. It is through conscience that the Spirit likewise causes the light of mercy to shine. When the windows of a house are stained they need to be washed. "How much more shall the blood of Christ cleanse *your* conscience?" The whole aim of the precious blood of Christ is to reach the conscience, to silence its accusations, and cleanse it till it testify. Every stain is removed; the love of the Father streams in Christ in unclouded brightness into my soul. "A heart sprinkled from an evil conscience, having no more conscience of sin" (Heb. 9:14; 10:2–22) is meant to be the privilege of every believer. It becomes so when conscience learns to say amen to God's message of the power of Jesus' blood.

The conscience that has been cleansed in the blood must be kept clean by a walk in the obedience of faith, with the light of God's favor shining on it. To the promise of the indwelling Spirit, and his engagement to lead in all God's will, conscience must say its amen too, and testify that he does it.

The believer is called to walk in humble tenderness and watchfulness, lest in anything, even the least, conscience should accuse him for not having done what he knew to be right or done what was not of faith. He may be content with nothing less than Paul's joyful testimony. Our glorying is this: The testimony of our conscience, that in holiness and godly sincerity, by the grace of God, we behaved ourselves in the world.

Let us note these words well: "Our glorying is this, the testimony of our conscience." It is as the window is kept clean and bright by an abiding in the light that we can have fellowship with the Father and the Son, the love of heaven shining in unclouded, and our love rising up in childlike trustfulness.

"Beloved, if our heart condemn us not, we have boldness toward God . . . . because we keep his commandments, and do those things that are pleasing in his sight."—*Rev. Andrew Murray.*

A GOOD INDIAN.

An Indian chief ceded to the government a large tract of land, in return for which he was to receive a large supply of food. He went out and gathered in his Indians and they were all there by hundreds. The supplies were there and the Indians were there, but the agent of the government had not come. The Indians had only brought supplies that would keep them on their journey, knowing that they would get a lot when they got there. The first day passed, the commissioner had not come. The second day passed, and the commissioner had not come. The third day passed and still no commissioner. And so with the fourth and the fifth, and still the big man representing the government was to come. Then they took a fleet horse and went out to meet him. They reached him Saturday night and said, "You have broken faith with us. Hurry on and give us food, for our wives and children are starving." He said, "Wait and eat with me; to-morrow we will divide the food." "No," said the chief, "we will take the food to-night or we will not take it until Monday. Our missionaries have taught us that it is our duty to make all the preparations for the Sabbath on Saturday."

The Indians wanted the chief to go and take the food anyway. It was theirs and they had a right to it. But he would not do it; that was not the treaty, and he would not break his treaty with the government. And so you will notice that it is never the Indians who are the first to break treaties. Well, the commissioner expected the Indians to be out when he got there Sunday firing guns and waving flags, but they let him come in solitary grandeur. He sent for the chief to come and dine with him. "No," says the chief, "it is the Lord's day; I will not come. I will stay with my family." And the Indians would not even come for a council till Monday. I give you that as an illustration of the way the Canadian Christian Indians keep the Sabbath.—*Dr. Young in Chautauqua address.*

CALL OF THE CENTURY.

"Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?"—*Job. 7:1.*

In less than a hundred years from to-day,
But few of us here will live to pray;
The voices that clamor for right 'gainst wrong
Will cease to be heard in prayer or song.

In less than a hundred years from this time,
Millions will die in every clime;
Friend and foe, the wicked and good,
Will toil no more for their daily food.

Ere the clock of the century strikes again,
The world will be done with millions of men;
"Go work," brother Christians; labor and pray,
For the time to labor is passing away.

—*Miss M. Waterbury, in India Watchman.*

TEMPERANCE.

DISEASES DUE TO DRINK.

Turning from the effects of alcoholism on the nervous system to its effect on the other organs, and bearing, of course, in mind that it is always difficult to determine whether this latter is direct or only secondary as a result of neurotic disease, we find numerous instances both of acute and chronic diseases of the mucous membrane of the pharynx, stomach and intestines. These are important, not only from their frequent occurrence, but especially for their bearing on the general alimentation. I believe most physicians will agree with me in the view that inflammation of the stomach and bowels in adults is almost invariably due to alcoholic poisoning.

But alcohol exerts its essential and most significant influence on the vital organs by being taken up in the circulation and thus brought into direct contact with their cellular tissue. We have no clearer evidence of the direct action of a poison in producing primary cell death than is afforded by the action of alcohol on the liver, producing liver cirrhosis. Typical liver cirrhosis was found in three per cent of all the male bodies examined at the Leipsic Pathological Institute.

But the organic changes which my own experience compels me to place in the first rank as denoting the most injurious effects of alcoholic indulgence are the diseases of the muscles of the heart and its nervous apparatus, the diseases of the arteries and of the kidneys.

But while it has long been known that delirium tremens, neurosis and cirrhose liver owe their existence to alcoholic poisoning, it is by no means generally recognized that chronic heart and kidney diseases are due to the same cause. And yet the practical significance of precisely this form of alcoholic poisoning, apart even from its frequency, is of the highest, from the fact that these diseases are induced not so much by the use of concentrated alcohol, but especially by heavy beer drinking. This habit of excessive beer drinking is very widely prevalent among the cultivated classes and claims its victims among men who regard the drinking of schnapps as an act of moral degradation. It is not only that the quantity of alcohol consumed by heavy beer drinkers is excessive, but the consumption of liquid involved in the habit is no less excessive and injurious. To this, too, must be added as hardly less prejudicial the consumption of an extra and undue amount of nutritive matter contained in the beer.

All these conditions tend to that disease which is rarely absent in steady beer drinkers. The prime anatomical change exhibits itself as hypertrophy of the muscles of the heart, especially of the left ventricle. This is the result of a continuous overtaxing of the heart's powers. The prime factor here is the excessive amount of water which before it can again be given off by the kidneys, skin and lungs must be taken up by the blood and maintained in motion by the heart. The excess of nutritive matter furnished by the beer contributes to the same result.

Kidney diseases as a result of alcoholism are still more frequent; and with wine and beer drinkers the extra labor imposed on the kidneys by excess of fluid renders them especially susceptible to the large influence of the accompanying alcohol.

Finally, there is another interesting group of diseases resulting from alcoholic action in disturbing and upsetting the chemical processes of assimilation. The leading types of diseases due to this cause are gout, diabetes and fatty degeneration of the heart, and while allowing that in many cases alcoholic action may be supplemented by contributory causes, I think it will be apparent that the sum of the evils properly ascribable to alcohol is such as to warn us physicians that here is a matter in which all our forces should be enlisted.—*Dr. Adolph Strumpell.*

SLAVES OF ALCOHOL.

The most common of all forms of intoxication is of course that due to alcohol, and the question of its treatment is most formidable. Alcohol affects the system in such a variety of ways, perverts the functions of so many organs, invades and corrodes so many tissues, that the physician is often puzzled as to what part of the organism needs treatment first. The poison produces chronic inflammation of the stomach; it gradually inflames the liver, and in fact strangles it like an iron hand; it injures the heart; it affects the kidneys; it does harm to the lungs; it produces neurasthenia, delirium tremens, insanity and epilepsy by its influence upon the nervous system; it attacks the spinal cord and causes pseudo ataxia.

Sometimes the physicians treat one of these conditions in a patient and sometimes many. But the worst condition is that of the vice or disease itself. He may treat and relieve to a certain extent the disorders just enumerated, but the habit offers terrible difficulties to overcome in order to conquer it. How shall the habit be cured? For many decades this complex question has commanded the attention not only of physicians, but of laymen, lawyers, clergymen and statesmen. Either the desire for alcohol must be got rid of or the alcohol itself must be made unattainable.

To accomplish the first, appeal has been made to the enfeebled will of the victim by lectures, pledges, hypnotic suggestions, religious influences and the like, often with considerable success. And drugs, too, have been lauded by physicians, and a multitude of secret nostrums by quacks to accomplish the same purpose, also with considerable success, though not so much through the merits of being an antidote to the impulse for drink as by virtue of the support by faith or suggestions given to the weak will of the victim.

On the other hand, to make alcohol unattainable, or at least to put it as far as possible out of reach, the law has been invoked to regulate liquor selling in general, to prevent its sale to drunkards, to imprison habitues or to commit inebriates to special institutions for a certain period of time.

While all of these means have, in individual instances, been productive of successful results, the facts remain that no drug has been found that is always equal to destroying the morbid craving, and the laws are inadequate as regards the regulation of the liquor traffic and the isolation of the drunkard from the contiguity of his ruling demon. —*New York Sun.*

An anti-cigarette movement in the schools of New York includes a pledge not to use tobacco in this form previous to twenty-one years of age.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON VII.—First Quarter, 1894.--February 18.

SUBJECT.—God's Judgment on Sodom.—Genesis 18: 22-33.

GOLDEN TEXT.—Shall not the Judge of all the earth do right?—Gen. 18: 25.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Gen. 19: 15-26. T.—Gen. 13: 1-13. W.—Deut. 29: 2-23. Th.—Isa. 13: 1-22. F.—Ezek. 16: 44-63. S.—2 Pet. 2: 1-17. S.—2 Pet. 2: 4-9.

COMMENTS BY E. E. FLAGG.

1. *God's counsels revealed to Abraham.*—v. 22. "But Abraham stood yet before the Lord." It is noticable that while he entertained three angels, only two went to Sodom. Many have thought that the third person was the angel of the covenant, the Lord himself, who, on the way, revealed to Abraham what he was about to do, and while the two angels went on toward Sodom, to execute his righteous judgments on that wicked city, graciously lingered while Abraham made intercession for its doomed inhabitants. God would not hide his purpose from Abraham because he was his friend, and through a constant habit of daily, loving communion, he had earned the right, speaking humanly, to know the mind of God, as in the same way we get the confidence of any earthly friend. The lives of eminent saints often show a wonderful insight into things hidden from the common mind, which can only be accounted for by their daily intimacy with the Lord. There was still another reason: "That he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment," that, in turn, the lesson might be communicated to others, even down to us, nearly 4,000 years after. "The secret of the Lord is with them that fear him;" but it differs entirely from the secret mysteries of ancient heathenism, or the so-called secrets of modern heathenism as communicated in the lodge-room, under oaths and penalties never to reveal them. The secrets of the Lord are to be made known to as many as will receive them.

2. *Abraham's faith in God's justice.*—vs. 23–26. "And Abraham drew near." This is the privilege of the Christian, to "draw near in full assurance of faith." Abraham takes his stand on the perfect justice of God. Will he destroy the righteous with the wicked, making no difference between them? "That be far from thee." We should refuse to entertain for a moment any thought or opinion which is derogatory to the honor of God, or to attribute to him qualities which would be sin in a human being. This rule would have spoiled many theological dogmas invented by men, or founded on a wrong interpretation of Scripture, and prevented many bitter religious controversies.

3. *Abraham's humility.*—vs. 27–30. Fifty righteous men would have saved Sodom, but Abraham seems to doubt, or perhaps receives some assurance, that even this number is not to be found there. He goes on to plead: "If there lack five of the fifty righteous, wilt thou destroy all the city for lack of five?" He then takes off another five and says: "Peradventure there be forty found there;" and the same gracious answer is returned. We note here Abraham's humility. He did not presume on his intimate relations with Jehovah. In his own eyes he was "but dust and ashes." Presumption is never the result of living near to God. It comes from the opposite course of living too far away from him. The more we know of God, and the more closely he allows us to approach him, the more humble we shall become.

4. *Abraham's persistent prayer.*—vs. 30–33. "Oh, let not the Lord be angry." This was that godly fear which is always a part of true piety. Finally he reduces the number to ten. "Peradventure ten shall be found there." Even ten righteous persons would have saved Sodom. "And the Lord went his way....And Abraham returned unto his place." Abraham seems to have felt no inward assurance that warranted him in praying farther for Sodom. If ten righteous persons could not be found within her walls, then her situation must be indeed desperate. We note (1) That this is the first recorded prayer which we find in the Bible; but it is not a prayer for self. It is not even a prayer for friends or acquaintances. The people of Sodom were strangers to Abraham, but we see in him anticipated the New Testament rule, that every human being is our neighbor. (2) It was answered in the preservation of Lot and his family. Persistent prayer is always prevailing prayer. Our petitions are too often selfish. He that watereth shall be watered also himself, and the prayers that bring down blessings on others cannot fail to include ourselves in the grateful shower. (3) We can not always stay on the heights. We must return unto our place of daily duty, but it will be with a new light on those duties, which will transform our most ordinary tasks into the sacredness of direct service to God. They who have enjoyed such high and holy communion will not forget it. The remembrance will be always with them as a stimulus to fresh effort for the salvation of others, and an earnest of the time when they shall see him face to face. (4) Our lesson emphasizes the need that Christians should separate themselves from the world, in order to save the world. Ten persons who were wholly separated from the wickedness around them would have saved the sinners of Sodom. By mingling with the world we lose all our spiritual influence and risk the loss of our own souls. By separation we save both ourselves and others.

LITERATURE.

THE NATIONAL REFORM MOVEMENT: Its History and Principles. A Manual of Christian Civil Government. By David McAllister, D.D,. LL. D. A New and Enlarged Edition. One vol., pp. 313. Philadelphia: Aldine Press Co.

When this volume was first issued, several years ago, it was designed less for public instruction in the principles of the National Reform Association than as a hand-book for the use of the secretaries and other active workers in that institution. But as the demand for a wider distribution of it increased, the executive committee prepared a new and improved edition for general circulation. A note from Secretary Wylie informs us that the book has never before been presented to the notice of the public by press reviews; and as every lover of the Lord Jesus Christ and his kingdom is more or less interested in the work of the Association, this volume will admirably serve to acquaint them with the principles and reforms to which it is pledged, and the history of its rise and progress.

Readers of the *Cynosure* have, in the past, heard much of the National Reform Association, and are not ignorant of its purposes and character. It starts out on the basis that this *ought to be* a Christian nation, based on love and allegiance to the Lord Jesus Christ as the one true and only King to whom all homage is due, and that it is the bounden duty of every Christian to endorse, maintain and promulgate the principles of love, truth, and justice upon which his kingdom is founded. To this end it labors for the recognition of Almighty God and the Lord Jesus in the United States Constitution; for a closer individual observance of the Christian Sabbath; for the acknowledgement of Christ and his supremacy in all political platforms; for a universal "rest-day," which shall insure a cessation of all *public* service on the Christian Sabbath by order of the national government; for a uniform divorce law, based on Christian rule and practice; for the acknowledgment of our national and private obligations to the Lord Jesus Christ in Presidential and State Thanksgiving proclamations, and for the general adoption of all needful social and political reforms that tend to make us, as a people, wiser and better in all our ways.

No better exponent of these principles and designs could have been chosen to prepare this work than Rev. Dr. McAllister, and he has brought unstinted grace and wisdom into his work. Beginning with the origin and nature of the movement, which is replete with interest, he proceeds to elaborate its historical and documentary basis, together with its foundation in philosophy, Scripture and the law of self-defense. Objections to the movement are capably met, and its methods of work and the results already attained, with its gratifying prospects of success and final victory, constitute a series of instructive lessons.

Among the many reforms advocated by the Association is the discountenancing and suppression of all secret societies as enemies of our religious, social and political interests.

Not the least valuable portion of this volume is the Appendix, in which are printed the celebrated "Mayflower" compact of the Pilgrims, the old Plymouth Colony school-law, the Colonial articles of confederation, the Declaration of Independence, the Thanksgiving proclamation issued by the Continental Congress, the Articles of Confederation of the original States, the ordinance constructing and defining the Northwest Territory, the United States Constitution, Washington's Farewell Address, and half-a-dozen other State papers of unusual interest.

Copies of this work can be obtained from Rev. R. C. Wylie, Corresponding Secretary of the N. R. A., 37 Federal street, Allegheny, Pa. We do not know its price—probably $1.00.

CURRENT PERIODICALS.

St. Nicholas for February is very attractive. Recollections of the Wild Life—Games and Sports, by Dr. Chas. A. Eastman; Tom Sawyer Abroad, by Mark Twain, and Toinette's Philip, by Mrs. Jamieson, are continued with their usual interest. Other papers of equal excellence are Tiger! Tiger! by Rudyard Kipling; Towed by an Iceberg, by J. O. Davidson; A Skater's Strategem, by Kate W. Hamilton; Benjamin Franklin (full of historic novelty), by Brander Matthews; Good Neighbors, by Tudor Jenks; The Quadrupeds of North America—The Monkeys, by Wm. T. Hornaday; Babette, by Mary A. Winston, and The Dead-Letter Office—always a charming subject, by Pattie Lyle Collins. These and numerous verses and many illustrations, with the usual departments for the little folks, will secure delighted readers. Published by the Century Co., Union Square, New York City. 25 cents.

McClure's Magazine for the current month will attract attention by its variety and novel contents. The frontispiece is a portrait of Robert Louis Stevenson. The Real Conversation—fourth of the series—is between James Whitcomb Riley and Hamlin Garland, detailing the early life and literary career of the good Hoosier poet; "Human Documents"—Portraits of Distinguished People (at different periods of their lives) present Robert Louis Stevenson, Hamlin Garland and Philip D. Armour; Arthur Warren also contributes a separate life sketch of Mr. Armour, with illustrations and portraits. Robert L. Stevenson and Lloyd Osbourne contribute the first chapters of a new serial—The Ebb Tide—which promises well. Other articles are: The Observatory on Top of Mt. Blanc, by Ida M. Tarbell; Nervousness: The National Disease of America, by Edward Wakefield; Short Stories by Mrs. E. V. Wilson and Robert Barr; Several poems, etc. Published by S. S. McClure, (Ltd), 743 Broadway, New York City. Price, 15 cents.

The Preacher's Magazine for February is as usual most complete and helpful to the pastor, teacher, and Bible student. The leading sermon of this number is by Joseph Parker, and he entitles it Sons of Eli, Yet Sons ot Belial, The Rev. Mark Guy Pearse, who so ably edits the magazine, contributes another chapter on Moses: His Life and its Lessons, and takes up From Sinai to the Waters of Meribah. Dr. Robert A. Watson concludes in this number his papers on The Apostolic Churches: Their Doctrine and Fellowship. Dr. Theodore L. Cuyler furnishes his address on the Sunday Secular Newspaper, and Dr. D. A. Long a funeral address which he recently delivered. The Homiletics are excellent. Among the contributors we notice Dr. Alexandar Maclaren, Revs. J. Reid Howatt, Arthur E. Gregory, John Edwards, and several other distinguished divines. Rev. A. F. W. Ingraham furnishes a readable paper entitled Why do We Call the Bible Inspired? Among the other Departments of this magazine are Notes on the International Sunday-school Lessons, Outline Addresses on the Golden Texts, and Notes and Illustrations. The magazine is published by Wilbur B. Ketcham, 2 Cooper Union, New York. Price, 15 cents.

NOTES.

The *Century* for February contains an article by Mr. John G. Nicolay, President Lincoln's private secretary, on the Gettysburg Address, accompanied by a facsimile of the original manuscript, there printed for the first time. This article will probably settle various disputed points about the writing, delivery, and correct text of this famous address.

The "Advance Almanac for 1894 and Manual of Congregationalism," published by the *Advance*, 125 Franklin street, Chicago, in pocket-size, is a convenience, not only for members of that denomination, but for all others who would capably understand what it is doing and its status in the United States. The information which it contains is carefully collated, and embraces a wide range of topics, statistics and valuable suggestions. Price, by mail, 5 cents, or $1.25 per hundred.

Our old friend, Josiah W. Leeds, of Philadelphia, has issued, in tract form, "The Common Weal *vs.* The News-Stand," reprinted from the *Christian Statesman*. It is a stirring blast against the publication of vicious literature, "detective," "wild sport," and "blood-and-thunder" books and story papers for the young. Detective Pinkerton says: "The recent epidemic of train-robbers is largely due, in my opinion, to the reading of yellow-covered novels." Other crimes may also be traced to this pernicious literature. Evidence in this direction is abundant and condemnatory of the trash with which the press overflows. Mr. Leeds, likewise, suggests some wholesome remedies for this class of immorality.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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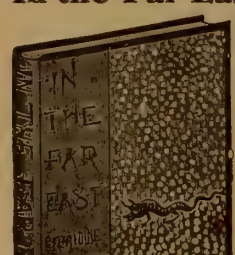

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FARM NOTES.

POULTRY PICKINGS.

A young hen lays a larger litter than the old hen. It is probable that the first and second years of a hen's life are the most productive of eggs. How unprofitable then to kill off the young fowls and leave the aged ones.

Do not give all the fruit and vegetable parings to the pigs; let the poultry have a share.

Is the house overcrowded? Thin out the poorer specimens and give the others more room. The flock will pay better.

Wood ashes, besides setting free the ammonia of the droppings, bleaches the shanks of the fowls and should not be emptied in the poultry house.

A steel trap properly set will catch the 'possum that kills the chickens. Set it inside of the house in front of the opening where the varmint enters, protecting it from the fowls by boards or a wire screen.

If there are no outer sheds with a sunny exposure for the flock to frequent they had better be confined to the house. Wading in slush and standing in a winter wind do not promote health nor induce laying.

Cooked food fed warm is very much more economical and profitable than raw food. The grains may be cooked in quantity and fed cold, and they will keep for weeks in cold weather. Laying hens ought to enjoy a steaming mash containing some meat scraps every morning. Thin, watery food can't be expected to supply material for eggs. Milk is excellent, and here is another place where winter dairying pays.

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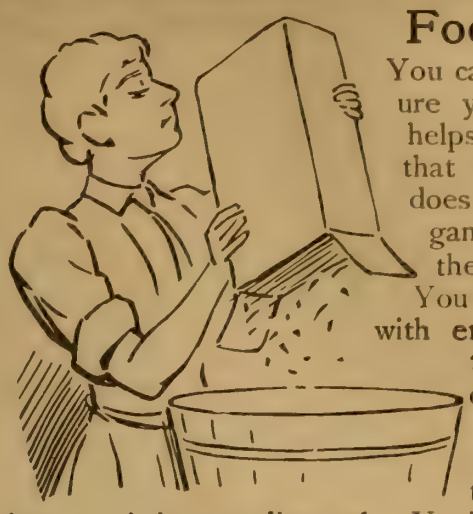

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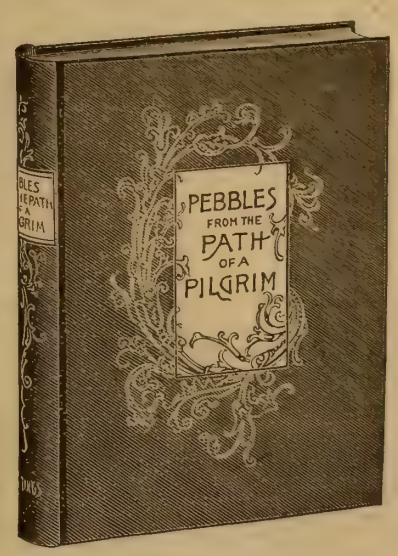

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NEWS OF THE WEEK.

CHICAGO.

Factory inspectors will continue to prosecute violators, despite the organization formed to fight the State law.

Master Workman Sovereign says if the bond issue cannot be defeated by injunction, some other way will be found.

Judge Stein's order fining World's Fair directors in connection with Sunday opening was reversed by Appellate judges.

Attorney-general Moloney will ask that many men connected with insolvent building and loan associations be indicted.

Girls of the West Division High School defend their action in seizing all the class honors from the boys, who have threatened to secede.

Englewood's church union is said to have prompted arrests of druggists on charges of selling intoxicating liquor.

The giant tower on the Board of Trade building is to be torn down, being too heavy for the foundations.

Labor representatives met and organized a new political party to be known as the Union Labor League.

Mayor Hopkins insists upon a reduction of at least $3,000,000 in the estimates of the annual appropriation bill.

Building and loan society frauds will not be investigated by the present grand jury, which is overburdened with work.

As a result of the practical work of the Central Relief Association, crimes against property show a remarkable decrease.

Differences in western and official R. R. classifications are such as to make a discrimination against Chicago.

Central traffic agents are to meet in Chicago to arrange a pool on all passenger business between competitive points.

A system by which the city will get half the receipts of the oil inspector's office has been inauguarated by the Mayor.

COUNTRY.

Peach buds were killed in Southern Illinois by the recent cold wave. Less than one-twentieth escaped.

Daniel Shea died on a farm near Ladd, Ill. He was 103 years and 2 months old, and had lived in Bureau county since 1844.

The cash balance in the National Treasury Jan. 31, 1894, was $84,082,099, the decrease during the month being $6,293,455.

A plan to hold a sparring match for charity in Menominee, Wis., has drawn out a sharp letter from Governor Peck.

"Professor" Lars Anderson, alleged spirit-medium, was driven from South Charlestown, Ohio, bad eggs accelerating his departure.

Former officers of the Illinois board of health were elected at the annual meeting.

At a party in Decatur, Ill., Maggie Truelock killed David Lambert, her sweetheart, with a revolver supposed to be unloaded.

Detroit has gained the victory in its fight with the Citizens' Street Railway Company. The tracks must be removed.

A monkey in an Elmira, (N. Y.) saloon got drunk in the absence of the proprietor, and after smashing the fixtures, was arrested.

At Peoria, Ill., Robert Jones fired five shots at his father, because he refused him money. The wounded man will die.

A bill to prevent and punish prize-fighting in Iowa was passed by the Lower House of the Legislature.

Such a blinding blizzard raged in Boston that the schools were closed. Street traffic was badly impeded.

Minnesota and Dakota farmers will meet at Minneapolis to organize a thresher trust of their own.

Indiana's Supreme Court has decided against the lumber combine of that State, declaring it must not restrict trade.

Canned grapes poisoned the family of Charles Lehman, of Barstow, Ill. Lehman died from the effects.

Six bankers at Kansas City, identified with institutions recently closed, have been indicted upon charge of embezzlement.

Judge Cox decided against the K. of L. petition to restrain the new issue of government bonds.

It is believed that bona fide and binding offers for the entire $50,000,000 bond issue have been received.

Farmers near Westerville, Ohio, started a movement to subscribe money to relieve the country if Congress will at once adjourn.

Block coal operators met at Brazil, Ind., for the purpose of forming an organization to control the product.

Indiana Democrats selected Indianapolis as the place, and Aug. 15 as the date for holding the State convention.

House judiciary committee has decided to recommend adoption of the resolution declaring an issue of bonds unauthorized.

Congressman Morse proposed by resolution to amend the United States Constitution to include mention of the Deity and the Savior.

Republican prohibitionists in the Iowa assembly practically decided on the mulct tax method of dealing with the liquor problem.

Judge Hallet, of Denver, has restrained the Colorado Land Company from fencing in 20,000 acres of government property.

Smooth swindlers secured about $30,000 from several firms in the lumber business at Bay City, Mich,

Many fatalities were caused by the blizzard in Oklahoma. Many settlers in the Cherokee strip are still living in tents.

Because the United States Express Company is not incorporated in Illinois, L. T. Carson, an alleged embezzler, was set free.

National Board of Trade adopted resolutions favoring the Nicaragua canal and establishment of a general clearing-house.

Secretary Carlisle's decision to issue bonds has accelerated industrial recovery, according to *Dun's Weekly Review*.

FOREIGN.

Astor's London paper insists upon alleged authority that Mr. Gladstone intends to resign before the next Parliament.

Merlino, an Italian anarchist for whom the police have been searching since 1883, was arrested in Naples.

Foreign goods thus far shipped from the Fair, 42.465 cases; ready for shipment, 5,807 packages; unpacked, about 17,287 cases.

Refusal of university authorities to allow Reclus, anarchist, to lecture caused a riot among Brussels students.

By firing on an insurgent tug Admirsl Benham emphasized to Brazilian insurgents that American vessels must be let alone.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 29 to Feb. 3.

A I Yoder, A J Millard, Rev W Whiting, H L Woodard, J Rife, Rev S Schillinger; Rev E Hildreth, A Sargent, D Griffith, E F Waring, S Davis, Rev J N Bedford, T W Berkley, B Ulsh, H W Goddard, A J Rodell, Rev A Savage, S Dodge, J B Crumb, A Warner, T Spalding, E Wallick, Mrs A Lull, J W Snively, Mrs H Rumery, Rev A O Mortvedt, W C Wilson, J Bittinger, Rev P H Wylie, W C Gaddis, Rev W W McMillan, L Woodruff, J P Phelps.

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CHICAGO.

Wheat—Spring No. 2	61		
Winter No. 2	58	@	60¾
Corn—No. 2	35⅛	@	35¼
Oats—No. 2	28¼	@	31½
Rye—No. 2	45	@	48
Bran per ton	13 25	@	13 50
Hay—Timothy	8 75	@	10 50
Butter, medium to best	13	@	26
Cheese	09	@	12¼
Beans	1 10	@	1 60
Eggs	13	@	[illegible]
Seeds—Timothy (100 lbs)	3 00	@	4 40
Flax	1 37½	@	1 39
Clover (100 lbs.)	9 00	@	11 75
Broom corn (per ton)	35 00	@	75 00
Potatoes, (new, bu.)	45	@	[illegible]
Hides—Green to dry flint	03¾	@	05
Lumber—Common		@	15 50
Wool (unwashed)	15		19
Cattle—Choice to extra	4 40	@	5 25
Common to good	3 20	@	3 85
Hogs	4 95	@	5 35
Sheep	3 30		

NEW YORK.

Wheat No. 2	66¼	@	67¾
Corn No 2	42¼	@	43¾
Oats	34⅛	@	36¼
Rye	48	@	75
Eggs, Western fresh	14¾	@	15¾
Butter	16	@	27
Wool	16	@	25

KANSAS CITY.

Cattle	1 80	@	4 60
Hogs	4 90	@	5 10
Sheep	2 60	@	3 20

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PENNSYLVANIA ANNUAL ANTI-SECRECY MEETING.

To the Friends of the Cause of Anti-secrecy in Pennsylvania:—You are requested to assemble in the First United Presbyterian church, corner of Broad and Lombard streets, in the city of Philadelphia, on Monday and Tuesday, February 26 and 27, to hear reports and discuss matters that pertain to the Master's cause as they stand related to the National Christian Association and its work.

The opening session will be on Monday, February 26, at 7:30 P. M.

Rev. W. B. Stoddard, Field Secretary, will arrange and report program, with the advice of friends in Philadelphia.

Perils are imminent—the times auspicious. Let prayer be made for the presence and blessing of the Master of assemblies. Let there be a full rally of godly, praying people, male and female. Wise men will be glad to confer and know what "Israel ought to do" to turn back the tide of this flood which the dragon has sent out to destroy the church and the nation.

Reformers should be aroused!

Statesmen should be warned!

Victims should be saved from this all-desolating flood!

Let this convention inaugurate a new era of activity, zeal and success.

S. COLLINS, *Pres.*
J. S. T. MILLIGAN, *Cor. Sec'y.*
Beaver, Pa., Jan. 12, 1894.

Rev. W. B. Stoddard's letter, on page five of this issue, deserves particular attention for the encouragement which it gives of a successful convention at Philadelphia on the 26th and 27th inst. Those who intend to be present should at once write to him, in order to secure entertainment. The invitation to attend is cordial and general. The program, on page nine of this paper, has received some important additions since last week, and is now very attractive. Let all go who can.

The lower house of Congress, after five days of earnest debate, last week adopted resolutions endorsing the action of President Cleveland in the Hawaiian affair, and censuring Minister Stevens. The vote stood 177 to 75, and is considered a complete vindication of the President's course. The annexation of Hawaii, and governmental intervention in the affairs of its people, are also opposed by the resolutions.

Authorities at Washington decided, not long ago that Judge Long's pension must be paid to him, although his official salary is $7.000 a year. His pension was opposed because he is not sufficiently disabled to prevent his obtaining a living. Now Commissioner Lochren still asserts that the Judge's pension certificate was illegally issued. The questions at issue will interest pensioners and pension-seekers.

Anarchism is rife in the Pennsylvania coal mines, and is causing rioting and distrust. Not less than one hundred families in that region, it is reported, avow the teaching of anarchy and do not seek to disguise it. Their inspiration is drawn from *Lucifer*, the organ of their principles, printed at Madison, Wis., by a renegade Catholic, Michael Byron, under whose influence their reformation seems well-nigh impossible.

The church of Christ is built upon his teachings and the revelation of the Scriptures, enlightened by the Holy Spirit. The secret fraternity of Masonry is only a perpetuation of pagan mysteries and traditions of men. No wonder that Mackey tells us that "Freemasonry is not Christianity." The fact is self-evident as soon as the light of Gospel truth shines into the Masonic heart; and the lodge is henceforth cast to the caves of the bats and owls as something hideous in the new light which the hitherto deluded seeker after light has never been able to find at the Masonic altar. What men need is more of divine revelation, through God's Word and Holy Spirit, and less of human theology gathered from secular books and teachers.

In the United States Senate, on Wednesday of last week, the bill repealing the Federal election laws was passed by a vote of 38 to 29. The bill was passed in the House last October, and will now, unless vetoed by the President, become a law. It simply repeals all statutes relating to the appointment and duties of supervisors of election and special deputy marshals provided for in the national election law of 1870. The original statute was a Republican measure designed to protect Negroes and other voters against abuses at the polls, to secure honest elections, and maintain peace. Its repeal was demanded by the Democrats, and mainly carried by their influence. It remains to be seen whether the action of Congress has been wise or otherwise.

Among the peculiarities of the Coughlin murder trial, last week, was the testimony given by Policeman Whalen, in which he stated, on cross-examination, that he did not tell his superior officers that he belonged to the same secret society (presumably the Clan-na-Gael) as the prisoner. He also testified that had he been asked by his superior officers as to his connection with that fraternity, he would have denied it. The careful student of the lodge finds in this witness a fresh example of the principle that actuates and governs the generality of secret oath-bound societies—the destruction of private judgment, truthfulness and manhood by strict allegiance to the lodge-power. Many such instances have been exposed, yet time and again we are told by the advocates of the lodge that there is nothing in such allegiance that is wrong or that interferes with a member's rights and privileges as a good citizen, husband, father and church-member. In Whalen's case it indicates a disposition to screen his knowledge of the prisoner's guilt, and its effect is to throw a reasonable doubt upon the whole of his evidence in the case.

Referring to the situation in Mexico, an esteemed correspondent judiciously writes: "It is possible, perhaps, that Freemasonry ought to share with Rome, to some extent, the blame of the low standard of morals and education in Mexico. The men—at least those of the more intelligent class—are in the Masonic lodge, drinking in infidelity; the women are in the churches, priest-led into depths of darkest superstition. What can be expected of a country thus doubly cursed? And where may we Americans find ourselves, if we do not awake in time?" In this connection all true reformers have need to ask for that spirit of perfect fearlessness of man which will win the victory for Christ and his truth on this great spiritual battlefield, where our work lies before us.

In the course of an article on "Catholics aud the Public Schools," the *Christian Conservator* makes this excellent plea against the secret, oath-bound societies which are engaged in warfare upon the Roman Catholic church:

> We have for some time been inclined to believe that the recent outcry against the Catholics as seeking by secret means to undermine and overthrow our public schools and other public institutions, is largely due to prejudice and efforts made by designing persons and organizations for the purpose of securing to themselves public favor and advantage. When Satan, in the form of a secret lodge, begins to cast out Satan, in the form of Romanism, it is wise for good people to be wary lest he effect an entrance some place else where they are not expecting it. It is our deliberate judgment that we are in vastly more danger to-day from the secret lodge system in this country than from Romanism, and while we should watch with a jealous eye all encroachments by the Roman hierarchy, we should be doubly on our diligence lest the wily methods of the lodge divert our attention from their covert efforts in the same direction.

The uncertainty of partisan politics as a factor in any great national movement finds an apt illustration in the endeavor to establish Home Rule in Ireland. Recent news from Great Britain states that "John Redmond, Tinothy Harrington and Joseph Kenney, leaders of the Parnellite section of the Irish Parliamentary party, have issued a manifesto declaring that the Liberal government's rule in Ireland is a confessed failure. It does not, the manifesto adds, differ from Tory government. It has been marked by secret inquiries, evictions, and jury packing. Home Rule, it says, has been pushed aside, and it is therefore, necessary to restore Ireland to her old position of 'blocking the way.'" On the other hand, Mr. Gladstone, the leader of the English Liberals, is credited with saying, in substance, that he will not resign his ministry, and that he will make the House of Lords sensible of his power.

OUR NATIONAL JUDGMENTS.

BY REV. J. M. FOSTER.

Joseph Cook, in the first Monday Lecture, on the 19th of January, discussed the unemployed. He gave as one cause of our present distress the fact that our lands are now occupied and there is no longer room for immigrants. Europe has a congested population, because Australia and other territories which received their surplus are filled. We may now expect a frequent recurrence of this experience. Another cause was the fear that the tariff would be disturbed. Money was kept locked up, and factories were shut. Still another cause was the liquor traffic. Out of this grew thriftlessness. Franklin used to say that an empty bag would not stand. Let our laborers become property-holders. And another cause still was over-production. It is sometimes called under-consumption. The market is glutted. And with abundant harvests and treasuries full of money, there is stagnation in business and suffer-

ing among workers. But all this fails to reach the real cause.

The hand of God has touched our nation and "quickly was our prosperous state turned into misery." Israel turned aside from Jehovah their King and worshiped idols. A great "dearth" was sent. Jeremiah assured them that this was the hand of God. But they turned a deaf ear to his warning. The Chaldeans invaded their land and carried many captive to Babylon. The prophet warned those who were left behind not to be high-minded, but fear. They were, notwithstanding, self-willed and rebellious. And, again, the Chaldeans came and burned up their cities and carried the people into bondage. Contemplating this, the prophet exclaimed: "O Lord, I know that the way of a man is not in himself; it is not in him that walketh to direct his steps." When men keep God's law, he reckons them as co-workers with himself, and blesses the work of their hands. When they resist his will, he overules their doings for the accomplishment of his purposes, but brings upon the wicked the fruit of their doings. "Man's goings are of the Lord; how can a man, then, understand his own way?" After the flood men said: Let us build a tower, lest we be scattered abroad. But that tower was the occasion of bringing about what they sought to avoid. Joseph's brethren sold him into Egypt, saying: "Let us see what will become of his dreams!" But this was the divinely appointed way of bringing Joseph to the throne and fulfilling the prophecies of his dreams.

Pharaoh said: "Come, let us deal wisely." But his oppressions brought God's favor in their increase and made the people willing to leave Egypt and follow Moses to the land of promise. It is an old saying: "Whom the gods would destroy they first make mad." We read "that God hardened Pharaoh's heart." He withdrew his grace and left him to his own heart. And he drove furiously into the Red Sea. The Jews were murderers in condemning Christ and delivering him to the Gentiles "to mock and scourge and crucify." But God used them to accomplish his will. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." Solomon said: "A man's heart deviseth his own way, but the Lord directeth his steps." Physicians apply leeches to their patients. The object of the leech is to fill itself with blood. But the physician uses the bloodthirsty creature to remove the poisonous fluid from the veins of the sick man. God used Assyria as his rod with which to chasten his people. When the folly had been driven from the heart of his child, he broke the rod. It is an old proverb that "man proposes, but God disposes." Napoleon said that he would reverse that. He marched into Russia with 300,000 men. Presently he came back with 30,000. His army perished in the snows. His downfall was prepared by his own folly. The Southern slaveholders, before the war, demanded the privilege of carrying slavery into the Territories. This the North would not permit. With this pretext, the South seceded, and declared war. The result was the overthrow of the accursed system of slavery, while both North and South suffered for their participation in this great crime.

More than a century ago this nation adopted as its supreme law a secular Constitution. Under its influence we are becoming a secularized people, destitute of the sense of moral responsibility and accountability. Selfishness and greed are eating at the heart of our nation. Capitalists accumulate colossal fortunes, with a heartless disregard to the rights of men or the glory of God. Laborers combine and strike, without reference to the interests of their employers, their families or society, and in utter disregard of the law of God. Men form secret, oath-bound lodges, which consume the time and means belonging to the home and the church, and set at naught the authority and law of God. The voting society has become so frivolous and so destitute of a sense of obligation, that one-tenth of the votes are sold to the highest bidder; and for the sake of a change the great majority will vote into power principles that jeopardize their own interests.

If this distress brings us to ourselves, we will put away our folly. If we humble ourselves under the mighty hand of God, he will lift us up. If we fall down before our New Testament Joseph, he will open his store-houses and satisfy our every want. If we honor the King, he will bless us with the blessings of heaven above and of the earth beneath. Let the liquor traffic be abolished, let railroad trains, the U. S. mail, and Sunday newspapers, be discontinued on Sabbath, let all secret oath-bound societies be prohibited, and let our nation acknowledge Christ as the Ruler of nations, and his law as supreme in national affairs, and at once prosperity will return and increase; our churches will be filled with devout worshipers, and all will say: "Blessed is the nation whose God is the Lord."

Boston, Jan. 30.

WAR, AS IT AFFECTS THE HUMANE IMPULSE.

BY REV. H. H. HINMAN.

One of the marked characteristics of the nineteenth century is the rapid development of the humane principle. This is manifest in the multiplication of hospitals for the care of the sick and the insane, and in institutions for the education of the blind, the deaf mutes and the idiotic. It is seen in the reforms in the management of prisons, in the mitigation of penalties and general abolition of public executions. It shows itself in societies and plans for the relief of helpless poverty, for the protection of children, and in laws to punish cruelty to animals. Perhaps its most marked characteristic is seen in the abolition of the slave-trade and of slavery throughout Christendom, and the wide-spread concern as to its existence seen amongst the most barbarous nations. Doubtless there has been a higher development in other virtues. It may be that men are more honest, truthful and continent than a century ago; yet in nothing has there been the growth that we see in human sympathy. Whenever the appeal has been made, whether it came from the famine-stricken peasantry of Ireland or from the suffering subjects of the Russian Czar, it has met the same earnest and cheerful response with which the wants of a burned Chicago and a plague-stricken Memphis were also supplied. It is safe to say that such manifestations of human kindness, regardless of race or nationality, have been unparalleled in the history of the world.

That these kindlier impulses of human nature have been so long kept in abeyance—that such cruelties as the torture of prisoners and the burning of men and women whose sole offense was an honest difference of opinion, should have been so long tolerated in so-called Christian nations, was doubtless owing to the sad perversions of Christianity, and that war, which is in direct opposition not ouly to the teachings of our Lord and his apostles, but to the example of the entire primitive church, had come to be regarded as in harmony with the rules of the church and as a necessary incident of all civil government. Of late years there have arisen a large number of economic, as well as moral, considerations why war should be avoided, and for the last half of the century it has been less frequent. The reign of peace, though partial and interrupted, has been more general than in any former period in the history of the world, and, as a result, the humane principle has had an opportunity to be manifested. The following, from "Civilization, An Historical Review, by Chas. Morris," illustrates the unchanging influences of war, and is a strong reason for the maintenance of domestic and international peace:

"The duty of human sympathy, which in its nature seems to be at the foundation of moral usage, has lagged behind the other social virtues in its development. There must be some cause for this strange fact, and probably we may find this cause in the increasing prevalence of war.

"Outbreaks have been fierce and frequent, in which the utmost slaughter of opponents has been considered a praiseworthy act. Slaughter in war has been looked upon as no more sinful than slaughter in the chase, and wanton cruelties have been performed with the same callousness with which the ardent vivisectionist may grow to display towards the sufferings of the lower animals. Such undoubtedly is one prominent cause of the long reign of inhumanity.

"The massacres performed by the Roman armies, even the hundreds of thousands of barbarians slain by the highly cultivated Cæsar, apparently did not arouse in their minds the sentiment of sinfulness or criminality. In all these cases the victims were foes, and the prevalent theory of war hindered the growth of any feeling of humanity as applied to enemies. As the Romans felt that it was a virtue to destroy the enemies of their nation, so the Inquisitors believed that they were serving the cause of virtue by destroying the enemies of God.

"This theory and practice, as applied to all foreign tribes, unquestionably had a brutalizing effect upon all mankind, and long hindered the growth of the sentiment of humanity. The virtues that could be confined in their exercise to the members of a single group, such as truthfulness, honesty, continence, etc., met with no special check to their growth and either developed naturally or were practiced in response to the teachings of some religious reformer. But the sentiment of humanity, or the dogma 'thou shalt not kill,' met with a special check in the practice of war, which could not but reflect a brutalizing effect upon the whole people concerned, and tend to make them callous to human suffering in any shape or of any persons. . . . . The fact remains that every war exerts a brutalizing influence, not only upon the armies, but upon the nations engaged in it, and that the growth of the sentiment of humanity has been greatly retarded by the frequency and barbarity of the wars of the past centuries." (Pp. 430–432.)

REMINISCENCES OF THURLOW WEED.

The following interview took place at Thurlow Weed's residence in New York City:

"What part of your life do you look back to with most satisfaction?" I asked.

"To my persistent refusal of office," he answered quickly, "and to that"—and he pointed to an old brown document, framed, hanging on the wall, which, on examination, proved to be a government warrant for 160 acres of land for his services as a soldier in the war of 1812.

Observing that he had not located his warrant, and that it was still a sight draft for 160 acres of wild land, I asked him why he didn't use it.

"Oh! I don't want to bother with it," he said. "I'll put it in my will."

"But you said you had held office?" I reminded him.

"Oh, yes; I let the boys send me to the Legislature when I was a journeyman printer, fifty-five years ago. But I never had a thirst for office. A great many offices have been within my reach. Perhaps I am the only man who ever declined three first-class foreign missions, offered by three Presidents—Taylor, Fillmore and Lincoln."

"They say you have been Governor a good deal?" I suggested.

The old gentleman laughed heartily.

"Yes, that's what they say; but I was never elected to that office anyhow, and never drew a cent of salary. Yes," he added, after a pause, "of several Governors I have been the confidential friend, and perhaps I may say adviser."

"You may, indeed," I assented. "No other American has ever held such influential relations with high officials."

"And the oddest of it is," said he, eagerly, rising and walking the room, as if to walk off superfluous energy, "that I have been a confidential friend of at least two Democratic governors when I was a leading Whig. The first was Silas Wright."

"And they took your advice?" I asked.

"Yes, very often. When Marcy was Governor, he took me intimately into his confidence and his counsels; and, when he was Buchanan's Secretary of State, I occupied the same relation to him."

"You are so old, and have been so active, that you seem to have been a part of almost everything that has happened in this country," I said.

"Up there, somewhere," he answered, pointing indefinitely toward the wall, "is a silhouette of the first railroad in this country, and the first train of cars running between Albany and Schenectady." He paused and found it,—the black line of coaches drawn by a queer-looking iron-horse, with copies of which most people are familiar. "About there—that's me," said he, putting his finger on one of the stove-pipe hats in the rear coach.

"May I ask, What is the greatest misfortune that ever happened to you?"

"The greatest distress I ever suffered?" he inquired. "Oh! you must know what that was. Cruel, cruel! The vilest slander that ever was framed,—that I was a monster of brutality; and

had mutilated a corpse, for the purpose of helping the fortunes of a party."

"I don't exactly remember what you mean," I said.

"Why, Morgan! Morgan!" he exclaimed, and his face assumed a pained expression. "I suffered untold distress, and was more or less under ban, for twenty-five years. Old acquaintances avoided me; even my family was made to feel the disgrace, as if I were a felon. It was cruel!"

"How was it," I said. "Or, perhaps you prefer not to talk about it?"

"I have no objection. It's an old story now, and belongs to the past. I was living at Rochester at the time Morgan, who had exposed Masonry, was missing. It was believed that he had been drowned, by members of the order, in Lake Ontario. A body was found which answered the description of his. It was exhibited in public, and was recognized as being him by his family and friends. It was buried by them. Afterward, it was claimed by the friends of another man, disinterred, and another inquest held. There was great excitement over the murder of Morgan, and I was prominent as an Anti-mason. When this last inquest was pending, the lawyer engaged by the Masons said to me, one day: 'What are you going to do for a Morgan now?' 'This man is a good enough Morgan,' I retorted, 'till you produce the man that was killed.' He went off and reported that I said the deceased was a good enough Morgan *till after election.* This lie was first published by Henry O'Reilly, editor of the Rochester *Daily Advertiser;* and it made such an excitement that he stuck to it and elaborated it. Finally, the lie took this form, that I had pulled out the beard, cut the hair, and otherwise defaced or mutilated the features of the Ontario corpse, so as to make them resemble Morgan! This was in the winter of 1826-27."

"Did people believe such a thing?"

"Yes, a good many did. It was a thing I could not disprove to their satisfaction. I was abhorred by tens of thousands. Old acquaintances cut me. I was pointed at on the street. Strangers would look askance at me. I saw them. Friends gave me the cold shoulder. I received threatening anonymous letters. I was made to feel everywhere and every hour that I was a marked man. And my poor family, sir," said he, lifting his hand with a pathetic gesture, "were made to feel the cruel thrusts in ways I cannot mention."

"How long did this ostracism last?"

"Fifteen or twenty years actively, and in some directions a much longer time."

"It seems strange that injustice should thrive so," said I.

"Well, it did thrive. O'Reilly became rich, and that lie was the foundation of his fortune. I drifted to Albany, and at last lived the shocking calumny down. Finally, O'Reilly, who might have been worth millions if he had stuck to the telegraphs, which he manipulated at first, speculated in other things and lost money. He kept losing. He lost everything he had at last."

"Were you glad?"

"I was grateful that the Lord did't allow such villainy to thrive forever," the old gentleman confessed; "and then I felt sorry for him."

"Where is he now,—dead?"

"Oh, no," said he; "O'Reilly is alive enough. Four years ago he wrote me a letter, saying that he was penniless, and asking me to send him one hundred dollars."

"Well, what did you do?"

"I sent it to him."

"You did?"

"Certainly, I did. And a few weeks later he wrote me a very grateful letter, which wound up by saying that he was completely out of money and out of business, and he didn't know what in the world he should do to keep alive if I didn't get him a place in the New York Custom House."

"Is it possible?"

"Yes."

"What did you do?"

"I went and reflected on how much pain he had caused me through a quarter of a century; on the grief and distress my family had suffered on his account; on the mortification and humiliation he had heaped upon my party and my friends; and then—then I went down and got him a place in the Custom House."

"You did?"

"I did."

"Where is he now?"

"In the Custom House, unless he has left since I heard from there. I believe he is there yet."

"Well, Mr. Weed, that beats all the revenges I ever heard of. Mr. Weed, you have put thousands of men in office; have you met with grateful returns of your friendly services?"

"Oh, yes, generally. Generous gratitude has been the rule!"

"I have heard," I said, "that to do a service for a man is the way to make him an enemy."

"That is not my observation," he answered.

"Then you believe in human nature and friendships after all these years of sharp party warfare and personal hostilities?"

"Oh heavens, yes!" exclaimed the old gentleman, "my life has been full of delightful friendships. The poet who said friendship was but a name didn't deserve to have a friend. Notwithstanding all the setbacks, I have found the world full of sunshine, generosity, good deeds, gratitude, self-denial, for the benefit of others. Heavens! yes! I do believe in human nature and the general excellence of men."

Here Mr. Weed called his servant, and had his now cold cup of tea changed for a hot one, while I withdrew, leaving him to finish his repast.—*Selected.*

MODERN JESUITISM.

Graf Paul Von Hoensbroech, whose paper "My Defection from the Order of the Jesuits," created such a sensation in Germany, has recently written another article entitled "Modern Jesuitism." The *Kirchlicher Correspondent*, Berlin, regards the latest contribution of great value; and points out the fact that when the Protestants or old Catholics make public the misdeeds of the Jesuits, the defenders of Jesuitism answer: "You talk of things that happened long ago, and of things you do not understand." But here is a man who certainly knows what he is writing about. He speaks of the things he has experienced, and answers fully the arguments of the most distinguished Jesuit writers, such as von Hammerstein, Cathrein, and Gury.

Hoensbroech throws a strong light upon the Jesuits with regard to political questions. He says: "The order stands on the principle of the absolute rule of the church over the state. If Russia is ruled by *Cæsaropapismus*, the Jesuits certainly desire to rule the world by *Papacæasrism*, and the church, under their guidance, would become a worldly power. The church might refrain from placing Frenchmen or Russians in the German bishoprics; but it would certainly put men there who would fight with all their might against Prussia, the most powerful Protestant empire. An influential Jesuit once told me that he would love France more than Prussia, even if the former country became altogether atheistical, because an atheist was to be preferred to a Protestant. Another declared that he would never pray for a Protestant German Emperor."

According to our author, the Jesuit ideal would bring about a terrible condition of affairs. He says, if the Jesuits could order governments, "Canonical law would predominate over civil law; a person excommunicated by the church would lose all his civil rights; ecclesiastical censure would control the press, and pass judgment upon all publications; trials against heretics would be revived, and the heretic who refused to do as the church commanded would be put to death at the stake, which would become a potent factor in politics."

With regard to the conscience of the Jesuits, Graf Hoensbroech has this to say: "Certain easy excuses and mental reservations are used by most men at times to quiet their consciences; but Jesuitism educates men to adopt such excuses for all transactions during life; it teaches untruth systematically. There is an air of falsity and deceit about the order which depressed me continually; the lying answers in Gury's 'Moral Theology' are perfectly natural to, and consistent with Jesuitism."

The distinguished ex-Jesuit closes his paper with the following words:

"Instead of helping a weak mind to understand the dictates of conscience, and removing all doubts and ifs and buts; instead of assisting the earnest searcher after truth to make his peace with God; instead of leading men to make use of their own, good, common sense,—*omnis animo naturalitis christiana*, men are led to trust to casuistic decisions, and thus to lose themselves in a labyrinth of doubts. Neither the Jesuitic doctrine of church, state and school, nor the Jesuitic doctrine about the dictates of conscience have I ever accepted *ex animo.* I have tried to make these doctrines my own, but failed lamentably."—*Literary Digest.*

UNITED BRETHREN DENOUNCE THE LODGES.

The anti-secrecy reform has many strong friends in Nebraska, as was manifest in the Wausa convention of last September, and we are, therefore, not surprised at the vigor of the following resolution passed at the recent conference of the United Brethren in that State:

We re-affirm our position of radical opposition to all secret societies. We believe they are anti-Christian in character and detrimental to mankind, socially, legally and morally; that they are a curse to this nation and ought to be outlawed. The rapid growth of these societies is a continual menace to our government and to our religious liberties, and ought to stimulate us in our efforts to destroy them; therefore,

Resolved, That we as a conference pledge ourselves to continue the anti-secrecy agitation.

Elkhorn Annual Conference of the same church, Bishop Barnaby presiding, at Vim, Neb., October 12, 1893, adopted the following:

WHEREAS, The history of the Church of the United Brethren in Christ is a history of unrelenting opposition to the evil of secretism, the fathers of the church having taken strong grounds against this giant evil in its infancy, not only assailing the principles of secrecy in private, but in public discourse, in legislative enactment and by constitutional law, forbidding membership in the church to members of secret societies; and,

WHEREAS, Their arguments against and their arraignment of this evil have not been met nor their force broken, nor has any successful attempt been made on the part of these societies to justify themselves or to prove their innocence, but they stand confessedly guilty as charged by the fathers of the church; and,

WHEREAS, This sin, as opposed by the founders of the church, has grown strong and is now in the zenith of its power, increasing in wickedness and corruption as it increases in members, adding to the sin of its principle the wickedness of its practices, thus disturbing the home, corrupting the state and invading the holy precincts of the Christian church, robbing it of its male membership, of its money, and lowering the standard of its spirituality; and,

WHEREAS, Secretism is of darkness and not of the light, and its oaths prohibited in the Word of God; therefore,

Resolaed, That we as a conference do hereby re-affirm our former declaration of opposition to this growing evil; that we will carefully guard against the reception of members of secret societies into our church, support our constitution as it now stands, and pray for the extirpation of this system of wickedness.

THE TEMPERANCE LAW IN TENNESSEE.

"If these people want to get up a bloody riot, I am willing; I'il give them all they want of it," Governor Tillman said Jan. 29th, concerning the dispensary trouble in Charleston. "What is more, I'll have the legislature here to back me up in this effort to enforce the laws of the State, and I want them to understand this. If they think they are going to bluff, frighten or bullyrag me or my constables they are mistaken. I am not going to have these toughs ride roughshod over the laws, and if the good people of Charleston cannot prevail upon the barkeepers to obey the laws and stop resisting them, I intend going right ahead on the policy I have decided upon. I have as many constables as the police force of Charleston, and if it is necessary they will be fitted out with Winchester rifles and they will be backed up by the police force of the city. I have every confidence in Chief Martin. I want these people to understand that I am as coldblooded about this matter as I can be. I have never been more determined than I am in this case, and I want these people to understand once and for all time that I propose to see the laws of the State upheld even if we have to kill a few of these Italian cut-throats and bulldozers. I am making no threat, but I am simply warning them. I am ready to go ahead if they are. I am not angry."

The governor's remarks were intensified by reading a report he received from Chief Constable Gaillard in which the latter said that the barkeepers' and bartenders' association had conspired to resist the enforcement of the law. Governor Tillman, in concluding what he had to say, remarked:

"All I want to say up to the handle is that no amount of bluffing and big talk, and killing even, will stop me in my efforts to enforce the law. The law will have to be obeyed. It must go on until I stop illicit whisky selling in Charleston, if it takes all the military and constables in the State to do it."

Women exercise the right of suffrage, more or less restricted, in twenty-five States of the Union

WORKINGMEN IN THE CHURCHES.

Speaking of the oft-repeated complaint that the workingmen are becoming separated from the church because the Gospel is not preached in the simplicity of the love of Christ, and because church members are not in sympathy with them, the Rev. E. R. Donehoo says in the *Presbyterian Banner:* "Take the workingmen and their families out of the churches of Pittsburgh and a beggarly array of empty pews would greet the visitors on the Sabbath-day. There is not a church in the entire district in which the writer has spent a quarter of a century in preaching to workingmen [and the members of these churches are numbered by thousands] that could keep open a single day if it were not for the workingmen, who constitute nine-tenths of the regular attendants, and an equal proportion of the contributing force." This testimony is true. Far too much has been made of the pew system, the supposed pride of the church members, and all that, as hindering the workingmen from attending the services. You will find very many of these same sensitive people at the theater, where they pay far more for their seat than any church would ask, where they are in contact with far more pride, and where there is far more exclusiveness, and also immeasurably less that is profitable or helpful.—*United Presbyterian.*

DOCTRINES OF THE ANARCHISTS.

The more than 1,000 millions of human beings which inhabit our earth and live, more or less, in a state of social order may be fitly divided into the following four classes:

1. Monsters.
2. Barbarians.
3. Men of the lower orders.
4. Men of the higher orders.

Monsters are all those who, without doing any work themselves, make use of the stupidity or cowardice of the laboring classes to deprive them of the fruits of their labor, either by open robbery or by swindling and cheating. This class is composed of all kings, princes, priests, ministers, millionaires, and all those who possess more than is needed for a life of comfort and ease; all those who regard the laboring classes as only slaves to serve them, simply machines for making money.

Barbarians are all those who reverence a prince of this world or a god, or gods in heaven, who bow to a master, pray to deity, and listen to priests. Besides these, there are multitudes of cowards and canting hypocrites who pray to these terrestrial and celestial gods; the men who scrape together what feeds the first-named monsters, and do not care how low they sink in the scale of manhood if they only can make a small profit themselves. This class numbers in its ranks all those workmen who suffer themselves to be chained and down-trodden.

Men of the lower orders are all those who acknowledge that the condition of the people in our so-called civilized countries is abominable, but choose inadequate means for relief. These people fancy that the great sores of our social system, the terrible disease which has taken hold of all nations, can be cured with little bits of sticking-plaster. This class is composed of all Reformers, Socialists, Freethinkers, Liberal writers like Charles Dickens, Victor Hugo, and others who have the courage to show to the monster class its wickedness, but still believe that the Church and State are able to cure social evils. To this class belong, in fact, all those who think that society could be reformed by writing and talking.

Men of the higher orders are all those who see clearly; the men who understand that only a total annihilation of the first-mentioned "Monster" class can give relief to the world. The men who know that this cannot be done without the most fearful struggle, but who are ready to enter upon this struggle, and to take active part in the destruction of the Robber and Monster class.

To this class belong the Anarchists.—*Freiheit, International Organ of the German-Speaking Anarchists, New York.*

NOTES FROM INDIA.

While warning sinners, from house to house, this week, we have found six souls awakened and under conviction. The Lord is blessing our labors and the seed is taking root. And he hath said, "Behold the days come, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." Seed-time and harvest will run together in soul-saving work, if the Lord's laborers are diligent in business, and fervent in spirit. As we talked with one young man, he listened solemnly with tearful eyes, and quickly said yes, when asked if we should pray with him. But not having a private place in which to press him immediately into God's kingdom, we expounded the Word to the family with the Holy Spirit helping; then we knelt in prayer. Although a deep impression was made upon their hearts, yet we are not satisfied unless they begin to "roar" through the disquietude of their souls. In the same tenement house, another man, a Freemason, bought books on Masonry, and as we labored and prayed with him, he was somewhat awakened, but as he had never been closely dealt with before concerning his soul, he was taken by surprise, and felt that he could not decide for eternity without giving the matter consideration. God tells us to count the cost, and gives men time to do so; but they must not be too long about it. This man invited us to come again. This is no mean sign, especially when we hit hard at sin, and rap Freemasonry on the head. . . .

We don't believe in letting Satan have his way, in leaving some of his children to be prayed for by the priest only. One old gray-headed man, who worshiped God without Christ Jesus, because he is a Freemason, said that he wished he could believe as the writer did, after earnestly praying with him. Told him that he could if he wanted to. Heathenism and spurious Christianity do not hinder the Lord our God from showing forth his glory from the heavens, in India.—*Malcolm Moss, (Bombay), in the Firebrand.*

As might have been expected, from the result of the election in Iowa last fall, the Republicans of that State are endeavoring to nullify the prohibitory liquor law. Their action is embodied in what is known as the "mulct" bill, now before the Legislature, which provides for a tax or mulct of $1,000 per annum, to be a lien against the property and the keeper of any place where intoxicating liquors are sold. It is to be collected like other taxes. City or town councils may by ordinance assess it in monthly installments to be paid in advance, and such payments are to be bar against prosecution under the State law prohibiting unlawful sale of intoxicating liquors. In towns and cities which do not pass an ordinance regulating this tax the ordinary law against sale of liquor is to be enforced. It simply amounts to this: That the prohibitory law remains in force, while the new license scheme provides the saloonkeeper with a means of evading it.

NEW ENGLAND LETTER.

Evolution.—The religious life of our colleges.—Lodge matters.—Legislative. — Episcopacy in Vermont.—A strange state of things in a Connecticut village.

How long did it take to evolve the first man from a tadpole? History stares helplessly at such a problem, and science, even with Prof. Drummond for an interpreter, does not do much better. She only wrinkles up her forehead—the star-eyed goddess—and begins to talk about the eocene and the tertiary periods, and the Devonian and Silurian formations. A hundred thousand or a hundred million years are all one to her; but try to pin her down to even approximate data and you may as well question the babe new-born. All you can do is to stand with a shivering sense of nothingness gazing into the vast abyss of the ages that have been, as they roll in a noiseless avalanche down the heights of that measureless eternity that lies behind us, the beginnings of which no archangel is old enough to record. But to come back to cause and effect—that is to say, the particular thing which set me off on this geological train of thought. It was simply the sight of one of those marvels of hideous deformity called a fashion-plate; abnormally broad shoulders, hourglass waist, of exactly the same girth as the neck, inflated balloons for sleeves, tapering off into the proportion of a pipe-stem at the wrist. Even Darwin does not tell us how long it took to evolve a man from a monkey, to say nothing of a tadpole, but I am sure that it could not be a circumstance to the time it must take for such a distorted, misshapen monstrosity to "evolute" into a woman, with a woman's heart in her bosom, and a woman's brain and hand to think and act. These simpering libels on the sex, it is said, are drawn from actual models, but I hope the artist allowed some rein to his imagination in the specimen before me. I venture the prediction that the time will come when an emancipated Christian womanhood will look on the fashion-plates of to-day with much the same feelings with which we now regard the rude stone-idols worshiped by our barbarous forefathers.

The *Congregationalist* has sent out inquiries to the different colleges, two of which are: First, "Is the Day of Prayer for Colleges as influential as it was ten or twenty years ago?" Second, "Are as many college graduates entering the ministry now as then?" The answers seem to show that the Day of Prayer is less regarded, and has less influence than formerly, at least in the New England colleges, though in the Western colleges, like Oberlin and Beloit, it is still a prominent factor in their religious life. But the observance or non-observance of times and seasons, which are in their very nature liable to lose ground and change, does not of necessity show any lowering of the spiritual pulse. That a smaller number of students enter the ministry is a much graver sign; but, at the same time, President Gates of Amherst thinks the proportion taken from all the colleges in the country larger than it was twenty years ago. President Carter of Williams, from a careful comparison of statistics, reaches the conclusion that so far as our Eastern colleges are concerned, the number of candidates for the ministry has steadily diminished with every decade. In returning a negative reply to the first question, he says: "It seems to me that the general condition of the churches, and the general condition of our colleges, leave less room for the influence of quiet and reflective hours than was the case some twenty-five years ago." I do not know whether Mary Lyon's rule of half an hour for solitary meditation and prayer every day, is still preserved at Mt. Holyoke. Probably not; but it is from the lack of such breathing spells daily that church and college workers alike suffer. We have got into such a habit of rushing things that we rush even our prayer-meetings and revival seasons.

Rev. N. B. Thomson, the K. of P. Brocton pastor, who was lately dismissed from his charge for immorality, is now running a fashionable restaurant on Fifth Avenue in New York;—a position which he becomes much better than the pulpit. Did his fellow-lodgemen, who advocated his cause so strenuously help him to this employment? For nearly three weeks the following advertisement has appeared in one of our Boston dailies:

I. O. O. F. and K. of P.—Will some brother assist me in getting employment of any kind? Willing and able. Address K. of P., Traveller Office.

I am curious to know how long this unfortunate "brother" will have to appeal in vain for aid from his fellow-lodgemen. The lodge is discriminating, even when it is a case of helping its own.

Fast Day is doomed. Gov. Greenhalge, like his predecessor, is opposed to retaining the form when so much of the spirit has departed. The 19th of April will be substituted and made a national holiday; but many of us will feel a pang at parting with this time-honored institution of our forefathers.

The substitute bill presented by Mr. Roe of Worcester, giving municipal suffrage to women, sticks on the way, our law-makers having been seized with qualms of fear lest it should be "unconstitutional," and the Supreme Court will be called on to settle the question before they can proceed. One of the excluded sex writes very pertinently to the *Traveller*, that she should like to see the court asked to decide another question: whether it is, was ever, or can be made, unconstitutional for a person, one of "we the people," to pay taxes without being represented. Think of Mrs. Hetty Green, who by the way is of Massachusetts Quaker birth, being taxed for $50,000-,000, while the foreigner who only pays a poll-tax can vote how it shall be used, and she with no voice in the matter!

Dr. Coleman's sermon at the consecration of the new bishop of Vermont, Rev. A. C. A. Hall, was a stronger defence of old-fashioned Christianity than one often hears, even from Puritan pulpits. "If it is old-fashioned," said Dr. Coleman,

"to believe that the Bible is not to be subjected to the same methods of criticism as are applied to other bibles and books, but to be handled with a reserve and a reverence not belonging to them, then I am content and thankful to be 'behind the times.'" Bishop Hall has much missionary zeal, with strong leanings toward ritualism, and it has been suggested that he may, if he can call around him helpers equally zealous, "open up" many of the small unchurched communities in Vermont to Episcopal occupation. But the ritual of that church, beautiful and suggestive though it may seem to those who have grown up in her communion, is apt to be wearisome and unmeaning to the plain farmer folks used to a simpler service. They can never find the places in the Prayer-Book, and the frequent downsittings and uprisings are to them a mystery of restlessness and unreason, in which they see no poetic glamour to counterbalance a haunting suggestion of the Papacy. The whole genius of the New England character is like the Scotch, which it so much resembles—opposed to Episcopacy.

A singular and most deplorable state of affairs prevails in one of our Connecticut towns, if the *Christian Secretary* gives a correct report. The people of Berlin have been accustomed to hold a prayer-meeting every week in the school-house, but a Roman Catholic committeeman has hired a teacher of his own faith who punishes her scholars by making them do penance on their knees, and Protestants are now refused the privilege of holding meetings in the house. What shall be the end of such base truckling to Rome?

It is computed that the gypsy-moth is going to cost us a round million before he is annihilated. This little pest, brought over in the interest of science, and accidentally let loose, ought to point a moral which, if thoroughly learned, might compensate in some degree for the big bill he is making us pay. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 7, 1894.

President Cleveland has, by a most unexpected act of executive clemency, deeply grieved, and to a certain extent discouraged, that element of our people which is constantly struggling in the cause of moral reform. For thirty years one family has maintained one of the lowest liquor saloons in Washington. In addition to a constant violation of the liquor-license laws, members of this family have been guilty of murder—the wife of the man who has just been pardoned killed a policeman who was trying to arrest her—and of burglary. Two years ago a license was refused to this "dive," but it continued to do business without one. Last spring the place was raided by the police and a case made against its proprietor. He was heavily fined, but he continued his illegal business. Several months later another raid was made, and it was only after a most desperate fight, in which the women of the family, including the one who had once killed a policeman, participated, that the police succeeded in arresting the proprietor. Again he was convicted, and sentenced to six months in the workhouse and to pay a fine of $500. His term expired a few days ago, and in order to escape payment of the fine he applied to the President for a pardon, alleging persecution and brutal treatment of his wife by the police as reasons why it should be granted. Although the judge, jury and prosecuting attorney in the case opposed the pardon, it was recommended by the Pardon Clerk of the Department of Justice, and granted by the President, on condition that a fine of $100 be paid. How the people of Washington regard this pardon may be judged from the following extracts from a leading editorial in the *Evening Star*, the most influential and most conservative newspaper we have: "President Cleveland suffers from unsound advisers. His latest error—and so far as Washington is concerned, the most serious one—was the pardoning of John Shea, convicted of selling liquor without a license. The offense for which John Shea was sent to prison and fined is one with which no decent citizen has any sympathy, and the police officers who are actively engaged in trying to stamp it out deserve all commendation and support. . . . In New York the police are being investigated and held up to public reprobation because of their connivance with and inactivity against the prototypes of the Sheas in that city. In Washington the Executive 'rebukes,' by the exercise of the pardoning power, police activity against this class of law-breakers. In championing the Sheas the President slaps in the face the moral sentiment of this city."

A petition is now being signed at the store of a native Armenian, in this city, asking President Cleveland to use his good offices to ameliorate the condition of the Armenians (of whom there are more than 8,000 living in the United States) in their native land, and to secure three reforms. First, a governor who is not a Mohammedan; second, courts in which Christians shall stand on an equal footing with Mohammedans; third, the spending of at least a part of the revenues collected in Armenia in that country.

The Senate to-day passed the bill for the repeal of the Federal election laws. The House of Representatives has been discussing the Hawaiian question since it passed the tariff bill last week. It was intended to have taken a vote yesterday afternoon on the resolution reported by the majority of the Committee on Foreign Affairs, condemning the action of ex-Minister Stevens, approving the policy of the present administration, and declaring against annexation; but, owing to the refusal of the minority to vote to help make a quorum and the absence of members on the majority side of the chamber, who for reasons of their own do not desire to vote either for or against the resolution, "no quorum has prevented a vote up to this time. [The resolutions have since passed the House.—EDITOR.]

The Senate Finance Committee, which now has charge of the tariff bill, has decided to grant no hearings on the bill. While this has disappointed those who wished to be heard, it will result in getting the bill before the Senate much earlier than would have been possible had hearings been granted.

Messrs. Moody and Sankey arrived in Washington to-day, and the first of their series of meetings will be held to-night. The pastors of the evangelical churches have signed a petition to the business men in Washington, asking that, during the four weeks these meetings are to be held, they will close their places of business daily, except Saturdays, at 5:30 P. M., in order that they and their employes may be afforded "an opportunity of sharing in the benefits which it is devoutly to be hoped will be secured." It is expected that most of the merchants will accede to this request.

It was announced this week that twenty-five employes of the U. S. Pension Bureau had been discharged for habitual drunkenness. Still there are misguided people who ask: "Why agitate the temperance question?" *

REFORM NEWS.

THE COMING PENNSYLVANIA CONVENTION.

457 NORTH SIXTH STREET,
PHILADELPHIA, Pa., Feb. 8, 1894.

DEAR CYNOSURE:—The good news comes that we are likely to have a strong delegation from Boston to our convention. In addition to the New England Agent, Bro. E. T. McIntire, Mrs. A. E. Stoddard and Miss Ella Carter will probably be with us. These are all workers well-known to New England friends.

Cynosure readers have read of the wonderful way in which the Lord has led Bro. McIntire out of lodge darkness into his marvelous light. Those who possibly can will want to hear him. Don't fail to be at the seceders' testimony meeting, Monday afternoon, Feb. 26.

Miss Carter, of the Boston Conservatory of Music will be a great help in the musical line.

Those who heard the thrilling testimony of Mrs. Ella Reidy at the Allegheny Convention, last year, will be glad to know that she, with two others, is expecting to meet with us again this year.

Last Sabbath I had a very pleasant meeting with friends at Grater's Ford. On reaching there, Saturday, I was met at the depot by Bro. Krupp and conducted to his home, where I found arrangements made for my comfort. Sabbath morning Rev. Mr. Wismer spoke in the German language from 2 Cor. 1: 21, and your agent followed. I could not understand what he said. The audience seemed to understand me as well as Bro. Wismer. Our views of the teachings of the text appeared to be similar. In the afternoon, by request, I addressed the children of the German Baptist Sabbath-school. They were not so likely to be led into the lodge, as enticed into the saloon; so I made reference to the danger of that soul-destroying place. So far as I could learn, the only Mason in this town is the saloon-keeper.

Notwithstanding Sabbath evening was stormy, the Mennonite Brethren church was well-filled with those wishing to hear why Christians should not go into secret lodges. The collection indicated a willingness to help. Several expressed their intention to attend the convention. Calls at the homes of Rev. Messrs. Connor and Kulp were encouraging. Both subscribed for the *Cynosure*. These brethren are ministers in the German Baptist church. Bro. Kulp has been afflicted for some time, his trouble confining him to the house. His interest in the cause of Christ as manifest in reforms is great, and he was pleased to know of progress being made.

At Schwenksville I was disappointed in not finding Rev. Mr. Gottshall, pastor of the Mennonite church at home. Some of his members subscribed for the *Cynosure* and expressed a wish to hear me lecture. I spoke at Beulah Mission in this city Tuesday evening. Five lectures and addresses are arranged for the future.

Father expects to come to my aid soon. There must be much personal visitation.

There has been a very encouraging response to my request for entertainment. I am satisfied that friends here will be glad to entertain those coming from a distance. Do not feel backward about writing of your coming. I will try and assign all who write to places of entertainment before we gather, that they may go directly to the homes provided.

Let us stand shoulder to shoulder and move grandly forward in the name of our Captain. Our enemy and God's enemy is fortressed and united. Now is the time for every man and woman on the Lord's side to be at their place of duty. Don't let any one think "I will not be missed from that great gathering," but let each one who can embrace this opportunity to let his or her light shine and show the world which side they are on. Pray for this meeting; plan to attend it, and report, if possible, at the first session. More next week. W. B. STODDARD.

CORRESPONDENCE.

A DELAYED LETTER—EXPERIENCES OF AN ANTI-SECRETIST.

[The following letter, from an esteemed co-worker, was received some time ago, and contains much of interest, although its publication has been delayed. But it has lost none of its excellence. It comes to us from Holyoke, Colo. —EDITOR CYNOSURE.]

One taking the *Cynosure* and reading articles in different papers from Maine to California, or from Washington to Florida, would be reminded of the brightest stars in the heavens shining forth at night. It would seem to an idle spectator that if all the anti-secretists were in one State, we would have things in a glorious condition. But this would not do, for it would not be a starry heaven were all the stars in one bunch. Neither would it be God's will to have us all in one State or district. . . . .

The love of money, which is the "root of all evil" has brought upon us legions of secret societies, theft, hypocrisy, drunkenness, and a host of other evils, which, when man becomes a participator in the life of Christ, will then leave him. "Ye cannot serve God and Mammon." . . . .

Once, about six months ago, while in quiet conversation on the streets of Holyoke, I asserted before a secretist that if we had 300 less secret societies in the United States we would be a better nation, and men would stand better before God. An Odd-fellow wanted to know what I had against secret societies, saying that they "are benevolent and obliged to be charitable to each other," and that nearly all the preachers of the land belong to some secret order. I replied: "That is the trouble. You take into the lodge the stoutest, heartiest and most influential men that we have, and always those that have a means of making a living, and you obligate yourselves to each other, and, thereby, against all outsiders. Christ says: 'I ever spake openly, and in secret have I said nothing.' Paul says: 'Prove that which is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness, but reprove them, for it is a shame even to

speak of those things which are done of them in secret.' Again: 'Be ye not unequally yoked together with unbelievers.'" And I continued: "In Freemasonry they swear themselves to aid and assist each other in any of their laudable undertaknga, except in murder and treason; and in the seventh degree they swear to aid and assist a worthy brother so far as to espouse his cause, whether he be right or wrong." I then told him that I did not think that this kind of men ought to be in office, or preach to the people.

As evidence to substantiate my statements, I said: "See the rich getting richer, and the poor getting poorer; the large percentage of our farms being mortgaged, and scarcely, or not at all, redeemable; the times getting harder, and the difficulty of raising good crops; these things show the displeasure of God."

One fellow assured me that when I spoke of the secrets of Freemasonry, I did not know one word of what I was talking about.....After he had made his little defenseless speech about my ignorance, going around, and pointing his finger to several different persons in the crowd, he said to each: "Can he" (meaning me) "know anything of the secrets of an order unless he belongs to it?"—and each, in turn, said "No." I got him to say three times that he was sure I knew nothing of the secrets of Masonry. Then I wrote "Mah-hah-bone," and asked him to pronounce it, holding it up before him. To evade this test, he said that he did not know what it was, where I got it, or what it meant. I told him that Mackey says that it means "What! Is this the builder?" At each excuse he made, I asked him to pronounce the word, but he made no attempt to do so. I said: "It is Mah-hah-bone—now say it;" but I could in no way get him to speak the word.

Then I told him why he would not say it; that when he was raised from the dead on "the five points of fellowship—foot to foot, knee to knee, hand to back, breast to breast, and mouth to ear," the Master whispered "Mah-ha-bone" in his ear, and he had sworn never to give it in any other way than he had received it, and then only in a whisper; and if he would not now say "Mah-hah-bone," never to say that I knew nothing of the secrets of Masonry. I also assured members of the fraternity present that I had the oldest right here, having distributed tracts here before their lodges were organized, or before Holyoke was a town; and that I should exercise my right by saying what I pleased and where I pleased. J. T. CULLOR.

(*To be concluded.*)

THE LORD'S WORK AT CUBA, N. Y.

CUBA, N. Y., Feb. 2, 1894.

DEAR CYNOSURE: T. H. Osborne, the Chicago drummer evangelist, has been conducting a two-weeks' union effort of great success in Cuba, N. Y., where a hundred and fifty, or more, have confessed Jesus. Brother Osborne is a man thoroughly consecrated, a reformed drunkard, and one who wages an unyielding and vigorous warfare against drink, tobacco, the theatre, the dance, dice, cards, the lodge, etc. His words are sharp and cutting, yet he is always greeted by a crowded house. He aims to bring the degraded outcast, as well as the respectable, to Jesus. None of our *Cynosure* people need to hesitate for a moment in giving him their hearty assistance and God-speed in the glorious work, should he come their way, for he strikes hard at organized secretism. His next work is with the Glenwood M. E. church, at Buffalo, N. Y.

C. H. WATSON.

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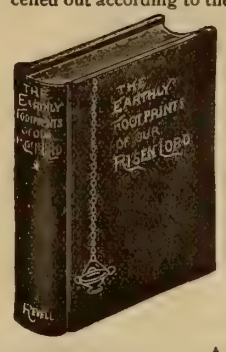

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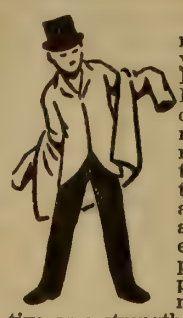

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, FEBRUARY 15, 1894.

A BROTHERHOOD THAT IS NOT A LODGE.

The *Christian World*, of Dayton, Ohio, the organ of the Reformed church, gives publicity to the following extract from a correspondent, who writes on "The Brotherhood," a society established in that church. Its earnest words against secret societies and their connection with the church are worthy of attentive consideration:

"The Brotherhood is most successfully adapted to bring young men to hear the Gospel preached and taught. It is a work by young men for young men. It forms a splendid antidote for the poison of the godless secret societies which are winning some oi the best blood of every church, for it unites them in truly fraternal bonds aad leads them to see that whatever help, either of temporal or spiritual nature, they are able to bestow is first needed among their own people."

The *Lutheran Standard*, which always opposes secret societies, makes the following comment on the foregoing: "We have knowledge of a Reformed minister who positively refuses to tolerate secretists in his congregation. His demands are: Leave the lodge or the church. The good work is going on. Those hitherto blind to the situation are beginning to see whither secretists are driving them. Let us take courage and continue our warfare against this unmitigated evil."

The *Cynosure* is in hearty sympathy with any Christian denomination that keeps its skirts clear of the lodge abomination.

A WOMAN'S PLAINT AGAINST MASONS.

Mrs. Emily Bresee, who has lived at Council Bluffs, Iowa, and in Missouri Valley, and of whose afflictions *Cynosure* readers are not wholly ignorant, on Friday last made public a letter of considerable interest. It is one that she recently wrote to the head of the Masonic fraternity of Iowa, in which she claims that her foster-father, on his death-bed, had made a confession that would prove her to be entitled to considerable property. This confession, she states, was placed in the care of the Masonic lodge at Shellsburgh, Iowa, to be returned to her at a specified time. Now, she alleges, a prominent man in the lodge, who had an interest in keeping her out of the property, refused to turn over the paper, and that when she made complaint, he caused charges of insanity to be brought against her. In conclusion, she asks for a thorough investigation and for justice.

The previous history may be briefly summed up as follows: Some years ago, while she was living in Missouri Valley, she was charged by citizens of the place with being insane, and the commissioners judged her so and gave her into the care of the county supervisors. She appealed the case and was placed in the custody of her husband. In 1891 she appealed to the Pottawattamie County authorities, who decided that she was sane and removed all restraint on her actions.

If her story is true, her appeal for redress should be heeded. If Masons are willfully withholding her own frem her, common justice and that humanity and benevolence which, it is said, characterize the fraternity will find a fine field for exercise in the restoration of her property.

JESUITICAL SENTIMENT.

On Monday evening, at Central Music Hall, Chicago, "Father" Thos. Sherman (son of the General) delivered a lecture to a fair audience, in which he defended the Jesuits, praising them inordinately, and vilifying their opponents. In giving the copy of his lecture to the Chicago *Herald* for publication, he mixed with it a part of another lecture, not yet delivered in public, and the whole was published as the lecture of Monday night. The interpolated sentences read as follows:

"For my own part I have no apology to offer for the acts of Catholics in vigorous protest against these wholesale venders of infamy. The father who slays the corrupter of his child must be left to the Almighty; the man who shoots an anarchist at sight is a public benefactor. These ex-priests are anarchists of the worst stamp. They appeal to free speech. If free speech means the right to debauch the minds of women and children at pleasure, then I, for one, say better free bullets than free speech. If America will not draw the line between freedom and license, then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel. The evil is done when the suit is begun. Of course, I know you will not agree with me, but if the blight of corruption were to threaten your own you would act on the principle of prevention. There are certain questions that cannot be touched in public without doing vast harm. The state exists to preserve public morality."

Evidence is abundant that the Jesuit lecturer did not on Monday evening give utterance to this characteristic language, but he does not deny that he wrote it for delivery on another occasion. It is sufficient to know that these detestable sentiments are his own, and a very good index to the principles maintained by the Jesuits.

THE A. P. A. AT WORK.

Within the past week the secular press has given much prominence to the American Protective Association and its advocates, recounting several instances in which it has manifested itself in politics and the arrest of persons who have, in its interest, created unwholesome excitement in different localities.

Among the latter was Sims, the Wisconsin State Lecturer of the order, charged with inciting riot and promulgating libels upon individuals who oppose it. At Kaukana, had he not been detained by official warrant, he would have encountered an angry crowd of Catholics. Upon his return to Oshkosh, after giving bail for his appearance in court, and accompanied by numerous friends, he was met at the depot by another excited mob, and several fights occurred before Sims was safely housed.

The A. P. A., it is also said, is becoming the supporter of the ex-priest McNamara, who was recently arrested in Missouri for using language obnoxious to Catholics, and it is reported that the names of 500 members of the A. P. A. have been secured by the prosecutor of McNamara. As a consequence, the prosecutor is threatened with vengeance.

The strength of the A. P. A. as a political factor is also sensibly felt in Central Illinois in connection with future nominations for State officers. "The A. P. A. practically controls affairs in Peoria county," said one gentleman, "and this fact has been demonstrated by recent elections. The vote there on county officers and for mayor shows what a power the American Protective Association is. It is conceded that in Peoria, which is largely Democratic, the A. P. A. can elect any man it endorses and nominates. I am told that the same state of affairs exists in Sangamon county, which is also strongly Democratic."

This is but the beginning of the trouble which is likely to arise from the manuevering of this increasing secret "patriotic" society. Its ostensible "patriotism" is an attraction that readily captivates a very large political force in every community.

"KNIGHTS OF THE GOLDEN EAGLE."

We are indebted to Rev. Allen M. Fretz, pastor of the Deep Run and Zion Mennonite churches at Souderton, Penn., for the information presented in the following description of the "Knights of the Golden Eagle." It differs little, it will be seen, from many other of the "protective" and "endowment" branches of modern secret societies, but is of sufficient importance to interest our readers.

The objects of this comparatively new order include the promotion of the principles of lodge benevolence, by affording mutual relief, in sickness and affliction, to members, their widows and orphans; by assisting those out of employment, encouraging each other in business, providing social and moral benefits in several ways. Like all lodge-charity, its benevolence begins in the lodge, and is confined exclusively to its membership —or as much of it as keeps its dues paid up.

Its membership comprises all nationalities and classes of society, and all religions that acknowledge the brotherhood of man and the fatherhood of a supreme deity, and is made up of males of and over eighteen years of age.

The origin of the order dates back to its foundation in Baltimore, Md. February 6, 1873, and was introduced into Pennsylvania in October, 1875. Its first supreme lodge (or "castle") was organized at Baltimore January 22, 1878. Its growth was very slow for twelve years, but in 1875, in Philadelphia and other Eastern cities, it began to assume increased importance, and gained in membership more rapidly.

Its present condition is stated to be healthful. On the 10th of June, 1893, it had a membership of over 70,000 in thirty-five States, divided among 833 "castles", 472 of which were in Pennsylvania, with a membership of over 42,000. The "relief" figures of the State "castles" showed that out of total receipts of $1,821,334.19, the amount paid to afflicted members aggregated only $618,540.31; while the total disbursements ("including investments") had been $1,706,315,65. In financial matters it differs but little from the other secret orders that boast so loudly of their "benevolence."

The organization of the order consists of one Supreme Castle, one Grand Castle for each State or jurisdiction, and as many subordinate castles as may be created in one or all the States. Twenty-five petitioners are sufficient to obtain a charter for a subordinate castle. The officers of a castle consist of a Past Chief, Noble Chief, High Priest, Venerable Hermit, Master of Records, Clerk of Exchequer, Keeper of Exchequer, Sir Herald, Worthy Bard, Worthy Chamberlain, Ensign, Esquire, First and Second Guardsmen.

The ritualistic work of the order consists of three degrees: First, or Pilgrim's degree, teaching fidelity and eternal faithfulness to God and our fellow-men. Second, or Knight's degree, in which the honors of Knighthood are conferred upon the Pilgrim, arming and equipping him with a higher order of virtues, etc., in the most flowery manner. Third, or Crusader's degree, which sends him out, in the panoply of the lodge, in a crusade against the hosts of evil. The ritual, it is claimed, "portrays, by form and ceremony, symbol and allegory, the struggles of a Christian warrior to gain the immortal crown;" and from the description of it sent to us, it must be about as bombastic and unsatisfying as those in the higher degrees of Freemasonry. This ritualistic work, we are also told, has "a semi-military character, lending an air of grandeur not incident to other civic societies." "Our ritual," it is said, "is a poem of undoubted beauty, casting its bright sheen through the walls of secrecy."

By the way, we are told that "the only secrecy of the order is for the purpose of protecting those who join our ranks, and in order that we may know one another—a talismanic brotherhood."

The motto of the order is "Fidelity, Valor and Honor."

Social meetings (with all the trimmings) are allowable once a month, to get acquainted and fraternize on intimate terms. Families and friends of members can attend these sociables.

The military feature of the order is not obligatory on members, but it serves to give popularity to it among the younger adherents.

The order has an elaborate uniform, of dress and fatigue patterns, which is seemingly very elaborate, "stunning" and expensive, including swords, gloves, gold lace, and gewgaws. The regalia is "a silk ribbon badge, worn upon the left breast; suspended from the ribbon is a medallion, containing the representation of an angel crowning a Knight!" (What for?)

Good health and soundness of limb are requisites that applicants for membership must possess, and their reputations should be such as not to disgrace the lodge.

The insurance features of the order are concentrated in a branch known as "the Death Benefit Fund of the Knights of the Golden Eagle," controlled by members under the direct supervision of the Supreme Castle. This fund, an aggregation of payments made by members in good standing, between the ages of 18 and 45 years, who have passed a medical examination prior to their admission, is distributed among the survivors of dead members, but in no case can any one receive more than $1,000. The admission fee and expenses amount to $2,75. The annual payment to the fund is $1.00 from each member, payable quarterly in advance.

Each person, upon becoming a member of the order, must pay not less than $3, which entitles him to the three degrees. Castles may require

a larger fee. This is the entire expense, as the Knights are not obliged to purchase any portion of the uniform. Each castle possesses power to regulate its own dues, benefits, assessments and fees. All business is transacted in the Third degree. One password is given out semi-annually, and with this a member can visit any castle in the United States or Canada.

Candidates for initiation are accepted or rejected by ballot.

There are other features of this order that might be enumerated; but these will suffice to show the general character and object of the institution. Aside from the insurance feature, which is very partial in its benefits, its other peculiarities are all in the line of attraction, show and glitter, without one redeeming trait to commend it to Christians.

THE JESUIT AS HE IS.

Thomas E. Sherman, son of Gen. Wm. T. Sherman, who by the grace of the Roman Catholic church is permitted to bear the title of "Father Sherman," lectured on the Jesuits in this city on Monday of last week. Of course the majority of his hearers were Roman Catholics.

The lecture was a fulsome laudation of the Jesuits, from first to last, and abuse of those who have honestly portrayed the character of these wily hypocrites—such men as Bulwer and Macaulay—and those governments of Europe who, in times past, finding this secret society inimical to the interests of their respective institutions and peoples, drove them out as pests and vermin.

We have neither space nor inclination to quote the "holy father's" flattery of this dangerous fraternity; but we make room for this one passage, which may mean that he thinks the Jesuits have a right in the United States under the Constitution and Declaration of Independence, and that if it is proposed to banish the Jesuit, the laws which protect him here should first be stricken out. This is the most liberal construction, we think, that can be placed upon his language; which is as follows:

"Banish the Jesuits! First banish the American Constitution and Declaration of Independence!"

After reading this lecture we no longer wonder that stalwart General Sherman, the hero of many bloody conflicts in support of the United States Constitution and our national liberties, was grieved at heart when his son became a Jesuit and a Roman Catholic priest.

It was the infamous doctrines of the Jesuits of which the French Parliament said, in its decree expelling them from France, in 1762: "The consequence of these doctrines would destroy natural law—that rule of morality which God himself has implanted in the hearts of men—and consequently would break all the ties of civil society, in authorizing theft, lying, perjury, the most criminal impurity, and generally all passions and all crimes, ... destroy all feelings of humanity among men, in authorizing homicide and parricide," etc. And one of their own publications, in 1640, says of them: "Their birthplace offers them no motive of personal interest." "Father" Sherman is no exception. The American Constitution and the Declaration of Independence, under which he was born, may go, but he would have the Jesuits stay!

There are certain facts to which the most conservative citizen and the most spiritless Protestant must bow in these times.

1. The Jesuits are in close alliance with the Roman Catholic church, and with no other. Their united interests are in harmony for the aggrandizement of the latter and the welfare of the former.

2. Roman Catholicism is the bitter enemy of Protestantism, towards which, from the Pope down to the bell-boy at the altar, the spirit of malevolence never ceases. Every thought and act of the Church of Rome is tinctured with its hatred of Protestantism. Between it and Protestantism is a great gulf fixed as impassable as that which lay between Dives and Lazarus in Abraham's bosom—a gulf that no amount of argument can bridge over. The Protestant has nothing to expect from the combination of Jesuit and Catholic—not even toleration in the land made sacred by the Pilgrims of 1620.

These are "the cold, hard facts" by which the Protestants are confronted to-day. We must still be Protestants—still protest against the barbarity and deceits of the wily, secret enemies of our faith and country.

—On the eve of going to press we have received intelligence of the death at Wheaton, on Saturday last, of Mrs. Chas. A. Blanchard. The heartfelt sympathy of all readers of the *Cynosure*, we are sure, will be tendered to her afflicted husband and children. The funeral took place on Tuesday forenoon, at 10 o'clock. A further obituary notice, we expect, will shortly be printed.

—The Benevolent Order of Elks is in danger of disruption, two separate meetings of the Grand Lodge having been called—one to meet at Atlantic City, N. J., and the other at Jamestown, N. Y. This order is largely composed of dramatic people, and is convivial as well as benevolent.

—In a Western State, recently, the Masons lost their lodge-room by fire. The next lodge meeting was held in an open grove—tylers being stationed around it to keep off women and cowans—cows also, presumably. It was only going back to the first principles of the paganism from which Freemasonry derives its present form of lodge-worship.

—Mrs. S. A. Keller, of Portland, Ore., called at this office last week, while on her way home from a visit to friends in this State. As a member of the United Brethren church, she was, for four years, a parishioner of Rev. P. B. Williams, of whom she speaks in the highest terms in connection with his work in the anti-secret reform on the Pacific Coast.

—Coughlin's trial for the murder of Dr. Cronin is drawing to a close. The evidence of the past week has been mainly occupied with denials of the testimony produced by the prosecution, and an effort to prove an *aliba* for Coughlin on the night of the murder. Rebutting evidence was also introduced by the prosecution. The case now goes to the lawyers for argument.

—Last week a conference of ministers and laymen was held in St. Louis, including delegates from Chicago, Memphis, Kansas City, Detroit, Cincinnati, Denver, Minneapolis, and other large cities, having for its object a discussion of the best methods of city evangelization. The gathering is principally composed of members of the Christian church. Rev. J. A. Lord, of Cincinnati, extolled the work of evangelists, and added: "If the Protestants showed a sympathy and a personal interest in the poor people, they would take away many from (the church of) Rome, but secret secieties and A. P. A. organizations make better Catholics of the masses." Other speakers were equally pertinent in their remarks.

—The *Associate Presbyterian Magazine* supports, very forcibly, the position always taken by the *Cynosure*, that "one objection that lies against all secret societies, whatever may be their origin, nature or object, is their systematic secrecy." It pursues this subject quite as forcibly, by denouncing secret societies as undermining mutual confidence between man and man, by introdueing elements of suspicion; "for where suspicion begins, confidence ends." The man who has secrets which he neither can nor desires to confide to his best friend, because they twain are separated by lodge obligations on one side, and perfect freedom of thought and judgment on the other, is an object of suspicion to the latter. If A, belonging to the lodge, will not tell B certain things because of his secret obligations, A has a right to suspect his motives and refuse to confide in *him*. The reason is natural. A resembles the member of a band engaged in sinful works, who dares not let his left hand, much less his innocent neighbor, know what he knows, or what he is doing. It places him in a bad light, and B does well to suspect him.

—We notice that since the Parliament of Religions at the World's Fair was held, there seems to be a disposition to establish new sects of unusual doctrines. It seems as if Paul's prophecy in 2 Timothy 4: 1–4 is daily being fulfilled that period in the history of the Christian religion when "some will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." We need not enumerate many of these new theologies, with their anti-Christian dogmas—"Christian Science," "Theosophy," "Liberal Universalism," "Progressive Hebrews," "Societies for Ethical Culture," and a host of others as devoid of the principles of Christianity—the Christianity of Christ, we mean—as the horde of secret societies which infest the land and draw men's minds away from the true love of Christ and the interests of his kingdom. Where will it all end.

—Jesuitism is just now attracting considerable public attention since a prominent member of the order has publicly defended it and branded its opponents as liars. In this connection Gen. T. M. Harris, in the *United Presbyterian*, revives a pertinent incident to show that the Jesuits have an indirect but effectual method of laying our national and municipal treasuries under tribute. "A striking example of this," he says, "is seen in Macon, Georgia, a city of 30,000 inhabitants, one-tenth only of them Catholics, but where the Jesuits, by their cunning diplomacy, were able to get the city council to donate to them forty-four acres of land adjoining the city, worth $100,000, for a Jesuit college, and seven acres in the city for a convent school. This was from the council only a gift; but to the Protestant population of that city it was a robbery."

THE PENNSYLVANIA CONVENTION.

Bro. Stoddard requests that all who receive bills advertising this convention will put them up in their postoffices, have them printed in their local newspapers, and circulate them among their friends. Get as many out as possible.

PROGRAM OF EXERCISES.

Preparatory session, opening at 2 P. M , Feb. 26.

2: 00—Devotional.

2: 30—Selection of Committees.

2: 45—Chart Talk, Rev. J. P. Stoddard.

3: 30—Seceders' testimonies, Rev. Stephen Merritt of New York, to lead; G. Anderson of Rescue Mission, Camden, N. J., E. T. McIntire, Roxbury, Mass., and others to follow.

Opening session. 7: 30 P. M —Prayer.

7: 45—Address of Welcome, Rev. Wm. J. B. Edgar; response by President Rev. S. Collins, of Allegheny, Pa.

8: 15—Music, Jordan's Quartette.

8: 30—An Address: The Minor Secret Societies, Rev. L. G. Jordan, Pastor of Twelfth Street Baptist Church, Philadelphia.

9: 00—An Address: The Major Secret Societies, Rev. J. P. Stoddard, Boston, Mass.

Morning Session, Feb. 27. 9:00—Prayer and conference meeting.

10: 00—Reports—State Committee, Treasurer, and appointed committees excepting on resolutions.

10: 45—A paper illustrative of vice seeking concealment, entitled "Where Two Ways Meet in the City of Brotherly Love," by Josiah W. Leeds, of Philadelphia.

11: 00—Short Addresses, by Rev. Thos, J. J. Wright, mission worker, Reading, Pa.; Rev. J. T. Cameron, Free Methodist pastor, Allentown, Pa., and Rev. S. G. Reading, Baptist pastor, Williamsport, Pa.

Afternoon Session. 1: 30—Devotional.

2: 00—Report of Committee on Resolutions and discussion of the same.

2: 45—Music.

3:00—Open parliament, followed by short addresses. Persons desiring to speak for or against secret societies will be given five minutes. We expect to hear from Rev. T. S. Bennett, of the United Brethren church, Eldred, Pa.; Rev. Nathan Callender, pastor Baptist church, Montdale, Pa.; Rev. Joel Swartz, pastor Lutheran church, Gettysburg, Pa.; J. C. Yoder, Huntingdon, Pa.; together with the following pastors in this city: Rev. F. W. Weiskotten, St. James Lutheran; Rev. T. T. Myers, Church of the Brethren; Rev. N. B. Grubb, Mennonite; Rev. F. Edquist, Swedish Congregational; Rev. C. Elofson, Swedish Lutheran; Rev. L. Frank Haas, pastor Bethel Mission.

4:30—Chalk Talk, Prof. R. L. Park, of East Stroudsburgh (Pa.) Normal School.

Evening Session. 7: 30—Prayer, followed by music.

8: 00—An address by Mrs. A. E. Stoddard: The Relation of the Lodge to the Liquor Traffic.

8: 30—Music: Miss Ella Carter, Conservatory of Music, Boston.

8: 45—An address, Rev. David McAllister, pastor Covenanter church, Pittsburgh, Pa. Subject, False Religion the Basis of all Evil.

The Home.

FAITH OF OUR FATHERS.

Faith of our fathers! living still
In spite of dungeon, fire and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

—*Faber.*

HIRAM GOFF, A SHOEMAKER.

I came across, the other day, a little book, out of which I read a few sentences. I read the title-page and it was this: "Hiram Goff, a Shoemaker by the Grace of God." Then I read the last page, and it was stated that when this man died they put on his tombstone that which he had requested, "Hiram Goff, a Shoemaker by the Grace of God." I looked to see what was in the middle of the book, and I read this, that a young stripling of a minister, who had just come to be pastor in the town, went down to talk to Hiram because he had heard that he was a spiritual man, and he said: "Mr. Goff," and Mr. Goff said: "Don't call me Mr. Goff; call me Hiram." "Well, Hiram," said the minister, "I have come to talk with you about the things of God, and I am very glad that a man can be in a humble occupation and yet be a godly man." The shoemaker stopped and looked up at him and said: "Don't call this occupation humble." The minister thought he had made a mistake and said: "Excuse me, I didn't mean to reflect on what you do for a living." The man replied: "You didn't hurt me, but I was afraid you might hurt the Lord Jesus Christ. I believe the making of that shoe is just as holy a thing as your making a sermon. I believe that, when I come to stand before the throne of God, he is going to say: 'What kind of shoes did you make on earth?' And he might pick out this very pair in order to let me look at them in the blazing light of the great white throne; and he is going to say to you: 'What kind of sermons did you make?' and you will have to show him one of your sermons. Now, if I made better shoes than you made sermons, I will have a better place in the kingdom of God. From the depths of my soul I believe that."—*Rev. B. Fay Mills.*

QUIET RESTING PLACES.

The need of rest is manifest to every weary laborer. To meet this need God has provided some quiet resting places in the midst of our days, where we can lay down our burdens and rest awhile. Human nature would break down and our intellect fail us if we had to go on unceasingly under the pressure of care and toil. Night brings rest. We leave our task at the shop or the desk, and go to our homes. Sleep, sweet restorer, balmy sleep, in a peculiar, mysterious way replenishes the forces of nature, and we are thus ready for another day and its duties. The Sabbath is, or should be, another quiet resting place. It was made for man. The Lord of the Sabbath has purposed that we should lay aside all the care and labor of the week and spend the day in such a way that when the day of labor comes we shall be refreshed and invigorated for our work. We advocate the quiet rest and service of the Puritan Sabbath. What a contrast to the Sabbath of to-day!

Then, too, some find seasons of rest when they can leave their work and go away. We think it well that a vacation should be taken. In this hurrying time it is needed. But we should remember that these times of rest are not the object of our life. They are like oases in the journey. They cheer and strengthen the traveler, and thus aid him in his journey to the home land.

One has said: "Life is serious. It is full of responsibility. One cannot waste an hour of it without sin. It must be put to its best possible use. Rest is never, therefore, an object in life—we do not live to rest; or if we do, we fail to grasp life's meaning. Rest is not an end, but a means. We do not live to rest; we rest to live. We take rest that we may live better, more energetically, more powerfully, more intensely. We sleep after an exhausting day that we may be fresh and strong tomorrow. We spend our Sabbaths in such rest from toil, and such spiritual exercises as shall make us ready for another week of service. We take vacations, not merely to have a good time, but to renew our stock of vitality."

These resting places are also typical; especially is the Sabbath "a type of the deep rest yet to come, when earth's sins are swept away and creation itself is restored to holiness and the liberty of the sons of God." So wrote A. A. Bonar. He also said: "The sin of Israel lay in their *manner* of keeping Sabbath-days and Sabbath years. Their God was not honored; they did not give spiritual service. They also turned the observance of the seasons appointed into times of pleasure-riding in their chariots, probably, and giving themselves to amusements.... Alas! our land seems near its day of doom! Incessant movement of men over its breadth and length! Where is *the rest?* But so it shall be as the time draws near wherein the Sabbath of earth shall arrive, when the disturbers of its rest are brought to silence."—*Messiah's Herald.*

TWO MILLIONAIRES.

I met them to-day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance, we had a long and confidential conversation. He told me of his early struggles after he left the school where we were fellow-students—of his speculations, disappointments, and final sweep. He said: "You know, Obadiah, how poor our folks were. I was disgusted with poverty and determined to be rich. I went to California, worked in the placers, and saved my dust until I had enough to go prospecting. I staked out several claims, and thought I had 'struck it rich,' again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge that went five hundred to the ton. I worked it deep enough to make a good show; then I organized a company and put the stock on the market. While it was booming I sold out, and invested all that I had made in government bonds. Here they are. I brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of forty thousand a year. I don't own a foot of real estate, or any kind of property. I have just this package of bonds (taking it out of his bosom), so you see I am free from care. My bonds are safe in the vault, and whenever I want any ready cash I have only to go and cut off coupons."

"But," I said, "that bundle of paper in your bosom, which you say makes you a millionaire, has no intrinsic value. Those bonds are only promises. Suppose the signer of them should fail?"

"Why, man, they are United States bonds. The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said. "You don't see your real wealth, or handle it, but only pieces of paper that represent it."

"Yes, that is so; and while those pieces of paper represent the wealth and honor of the best government in the world, I am satisfied."

The other millionaire I found in the county poorhouse. I used to know him, too, in former times. He was a good boy at school. He grew up a bad man. But "whom the Lord loveth he chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promises. As I sat by him in his narrow chamber, he took from under his pillow a well-worn Bible. He held it up in his thin, trembling hand, and said: "Obadiah, people call me a pauper, but I am worth millions. Why, in this book, which I sometimes think God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a $50,000 government bond. The bond I would have to leave in a few years at furthest; but these promises I shall take with me when I die, and claim them in the land where there is no more death. They are the bonds of Him who owns, not only the earth, but all the stars in the sky, and all the worlds that roll around them."

As I walked slowly home after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poorhouse than in that of the millionaire in the Palace Hotel. Both are rich in faith; but the basis of the confidence in one case is human, and in the other divine. I am an enthusiastic patriot. I believe that our government is the best on the earth, but I would rather trust God, yes, a thousand times rather, than it. His wealth is boundless, his power is limitless, his truth is immutable, and his love is infinite.—*Interior.*

CHILD-STORIES.

A child of many prayers was early encouraged to express his desires to God, in his own simple language. Sick or suffering animals shared in his petitions. "Please, God, make my rabbit well," was one of his tender requests. He felt great pity for a cripple, who came to the house, and at night supplicated his Father in heaven, for "the poor, old man, with only but one leg."

A touching faith mingled with his heart's orisons. Being once in pain, he rose from his bed, and kneeled by that of his mother, beseeching God to relieve him. Immediately after he reached to her his little hand, saying, "feel pulse; —better now."

Once, during the absence of his father, she requested a visitant to lead in the devotions of the family, when the child, seated in his little chair, looked up, and repeated with solemnity:

"Approach, my soul, the mercy-seat,
Where Jesus answers prayer,
And humbly fall before his feet,
For none can perish there."

At the age of four he was smitten with fatal sickness. His sufferings were great, but his expressions of affection for those he loved, and of gratitude to all who rendered him any service, were sweet and constant. To the question if he would like to go to his Saviour, he ever replied in the affirmative.

When the dimness of death settled upon his beautiful eyes, he exclaimed:

"Bring a light! I cannot see my sweet mamma."

Reaching his hand after her, it rested upon her face, which was bent over his pillow. Hitherto, he had made many affecting appeals, in his pain.

"Help me! Can't any of you help me?" Now that solicitude was past. The wishful look faded into an admiring and solemn wonder, and he said with a beaming countenance:

"I love God. How beautiful it looks up there!"

Sweet, and glorious parting words! never to be forgotten by those who heard them.

Once more he spoke to his mother:

"Sing to me, what you sing in church."

And as she controlled her grief, that she might lull his death-pangs with the hymn he loved, he fondly laid his lamb-like head upon her shoulder, and murmured his last, low tones,

"Come, mamma, let us go to sleep."

And he slept in Jesus.

The beautiful daughter of a clergyman, among the Green Mountains, when about five years old, was delighted at the birth of a baby-sister. In the fullness of the new affection, she desired to give it her own name. The desire seemed to amount to a passion.

"O, name her after me! name her after me!"

To the reasoning of her parents, she repeatedly replied:

"I sha'n't want my own name."

She was grieved at the refusal, but at length coincided in a substitute, about whose choice she was consulted. On the day appointed for the baptism, she was taken so violently ill, that the rite was deferred. Scarcely a fortnight had elapsed from the day in which she made the sin-

gular assertion,—that "*she should not want her own name,*"—ere she departed to receive a new name, which as yet we know not.

It was on the third of August, 1806, surrounded by the glories of summer, that this lovely heart-flower faded. In the faintness and languor of death, she suddenly spoke with a glad, clear voice:

"Oh, see, up there, those little children—those *good* little children. I see them, *I see them.*"

And so, she joined the angel throng. The mourning father baptized the cherished infant by its selected name of Henrietta, to which, with gushing tears, was added that of Anna Lorraine, so prophetically tendered and possessed by the engaging child who was no longer his own, having risen to the family who die no more. Permit me to add, that she who bore that sacred name, afterward, as a missionary of the cross in Constantinople, served faithfully the cause of that Redeemer whom, in life's blossoming season, she had chosen as her patron.

DOMESTIC SERVICE AS VIEWED BY DOMESTICS.

We are often surprised that young girls of the laboring classes consider work in a shop or factory so infinitely preferable to domestic service, and we frequently hear ladies enumerating the privileges granted to their servants and wondering at the perversity of girls who continue to prefer labor of some other kind, albeit harder and more poorly paid, to household service. The perversity referred to is so widespread that it is hardly possible to consider it entirely groundless and unreasonable. Where there is so much smoke we feel sure there must be some fire.

I was first led to consider this subject from the servant's point of view by what I saw and heard at a lunch party not long ago. The guests were mostly ladies of wealth and position, and as we gathered after lunch on the spacious piazza of our hostess's seaside cottage the conversation turned upon the subject of servants. Many of these ladies were members of churches and active in benevolent work, but the bitterness shown by them in discussing this subject was surprising. Various ones gave accounts of experiences with servants which showed their ingratitude, inconsiderateness and deceitfulness, and the opinion seemed to be unanimous that there was no such thing as gratitude or reliability to be expected from servants. During this conversation I could not help suspecting that servants of the house might often be within earshot, and I fancied our hostess looked uneasy, and once or twice she attempted to turn the conversation to safer subjects, but in vain.

I am aware that these ladies furnish only one type of mistress, and I could cite many instances of others who are always considerate of those in their service. But, after all, it seems to me that they are the exception, and that mistresses too often look upon their servants as natural enemies, and make it their aim to get as much as they can out of them, forgetting that they are human beings entitled to sympathy and consideration from those who employ them. Are they entirely to blame if, finding themselves in an atmosphere of hard criticism, they lose interest in their work and become defiant and impertinent?

Our American girls are apt to think it a degradation to become household servants. Very foolish of them, we say, and shows weakness of intellect and character. Let us ask ourselves how many of us have the strength of character to withstand the general trend of public opinion about us? I knew a nice American girl who had spent her life in a small country village and had taken her place as an equal among the young girls of the neighborhood, although she was "hired help," according to country parlance. She was engaged by a lady who was spending the summer in the village to go back to the city with her as nurse to her two small children. She loved the care of children and was very happy in her new life. Her mistress took her to the church which she attended, introduced her to the young people of the Christian Endeavor Society, of which she became a member, and for a time all went well and happily.

But little by little there came a change. The young people of the church, who had supposed her to be a friend of Mrs. C.'s, discovered that she was only a nursemaid in Mrs. C.'s employ, and began to show in many ways that they no longer cared to associate with her upon equal terms, even in Christian work. She began to feel the same chilling atmosphere in the Sunday-school class which she had joined, and little by little she gave up going to any of the church gatherings where she had been made to feel so comfortable. I wish I might add that this is only a fancy sketch, but, unfortunately, the facts are quite true.

In the light of these facts, I think it must be conceded that there are serious drawbacks to domestic service, and that a truer, more practical Christianity is the only possible solution of the perplexing questions that arise in connection with it.—*Susan Monroe Stowe, in the Congregationalist.*

STRIKE HARD!

BY MRS. VICTORIA ALEXANDRA STONE.

Strike hard! what time the tide of battle rageth,
And wild the notes of drum and bugle swell;
Aim well! strike hard! His is the war we wageth,
And every blow shall tell.

Smite hard! what time the fiery sparks are flying,
Thy blows resound, clear as a morning bell;
What! though the field be strewn with dead and dying!
Strike! every blow shall tell.

Smite well! strike hard! our bread upon the waters,
Like saints of old, upon the waves we cast.
He knows, the while, oh, striving sons and daughters,
Your blows fall thick and fast.

From that vast temple, boundless as our wonder,
Whose towers uprise, bright as the noon-day sun,
He marks our toil; his voice, like living thunder,
Shall cheer his people on.

God's hand is on the lever; our endeavor
Glows with his love along this thorny track;
And long as seas shall roar and sunbeams quiver,
He'll send his lightnings back.

Steamburgh, N. Y.

TEMPERANCE.

A TEMPERANCE SERMON.

One of the most eloquent temperance sermons I ever heard—or rather, saw—preached was delivered some ten years ago on the deck of a propeller sailing "to the east'ard," out of the port of New York. The pulpit was a forecastle. The audience was so much of the ship's company as happened to be on deck. The time was on towards midnight of a dark night. The music was the weary "thump, thump, thump," of the screw lashing the sullen waters. The text was that ancient challenge, "Who hath woe? Who hath sorrow? They that tarry long at the wine." The preacher was the shattered wreck of a young man. His inspiration was *delirium tremens.* The most telling argument of his discourse was a quick, fatal plunge into the dark and angry waters of Long Island Sound.

There was no closing prayer, no benediction, no gentle breathing "Go in peace!" It was awful. The event sickened us all. I had been in conversation with that very man but three-quarters of an hour previous to his last, mad leap. Sauntering forward, and engaging in a conversation with several individuals, which soon took a religious turn, my attention was directed to a young fellow who gave every evidence of having been a hard drinker, and whose speech was even then somewhat incoherent. We talked awhile in the gloom just abaft the forecastle. One remark my new acquaintance then made I distinctly recall: "I don't suppose that there is a harder drinker in all Portland than I am!" What I may have said in remonstrance on the young man's mad course I cannot now recall. I learned that he had a mother in Portland who was waiting his return, and doubtless,—mothers have that way ofttimes, God bless them,—praying for her absent boy.

It was less than an hour after our conversation just described when there sounded sharply on the night air the clang of the engine-room gong, and instantly in obedience to the signal from the pilot-house the engine stopped. Everybody on deck ran forward, to be greeted by the startling news, "Man overboard!" a cry which once heard at sea lives ever afterward vividly in the memory.

As soon as possible the gathered headway of the steamer was checked. Quickly a boat was swung out-board and lowered away from the davits. "Better take a lantern with you!" calls out the captain, anxious lest the boat should be run down in the darkness by a Sound steamer whose lights showed her to be coming up behind. "Never mind us!" the plucky mate in charge, bent on saving life, replied, as the falls were unhooked and the boat dropped away astern.

Moment after moment of anxious suspense went by while the rescuing party searched the face of the gloomy deep, and the excited passengers rehearsed among themselves the particulars of the strange, sad event. It appeared that the victim was the young man with whom I had had the conversation above referred to; and that the case was one of suicide under the devilish spur and impulse of strong drink. A ship's officer who happened to be in the pilot house at the time told how he had suddenly seen an apparition of a figure on the forecastle, had noticed something strange in the man's actions, but before any orders could be given to some of the hands to secure him, he had plunged desparately off the port bow into the sea.

No shout of satisfaction at accomplished rescue came back from the searching party astern. Evidently the wretched man had sunk like lead in the waters. After a fruitless search the boat returned, was hauled up and stowed inboard; the screw began to revolve again, and we with sickened and saddened hearts were off, leaving the form of the mad suicide confined there in Long Island Sound, with a pitch dark night for his pall.

The temperance sermon had been preached, and the service of testimony was over. It was awful. It was a thing to remember all one's life. It was a thing to tell to others as a warning for their friends' sakes, if not for themselves, as I am doing now. The good Book says of bad men: "The way of the transgressor is hard;" and "The wicked is driven away in his wickedness." Isn't it so?—*C. A. S. Dwight, in Sailors' Magazine.*

A TRUE REPUBLIC DEFINED.

Under this license system, of what practical value are inherent, inalienable rights of life, liberty and the pursuit of happiness, to secure which, and the protection of property, governments are instituted?

Does not the making of widows and orphans require the life of husband and father?

Is a man in becoming a drunken, pauperized, profligate sot, a terror to his family and neighbors—as he sinks lower and lower in the scale of manhood until all self-respect and the respect of his friends are lost, and death comes finally to end his miserable existence in this world—is such a man in the pursuit of happiness and in the enjoyment of his other inherent and inalienable rights?

Are his wife and children during his downward course—then, his widow and orphans—are they in the pursuit of happiness, and in the enjoymcnt of their other inherent and inalienable rights?

Would support from the saloon-keepers who caused the degradation and death of husband and father—would their support, were this part of the law enforceable—would it, I ask, recompense the widow and orphans for the injuries sustained?

Could the money of these saloon-keepers, were this part of the law enforceable—could it make good the damages the community sustained in the wrecking of a citizen?

No! No! A thousand times NO! Oh, the sorrows, the pains, the inexpressible pangs of suffering, the moral blight, this awful traffic brings! There is no recompensing, there is no making good for such injuries, for such damages.

Think, think, then of the tens upon tens of thousands, *aye*, a hundred thousand and more, of deaths yearly in this country alone which the liquor traffic causes!

"Land of the brave, and home of the free" are we called in song and story.

While permitting these wrongs, are we brave? Are we free?

Answer, Nebraska voter, answer through the ballots you shall cast at the next and subsequent elections.—*Nebraska New Republic.*

In 1892, in Massachusetts, forty-two towns voted for, and one hundred and eighty towns voted against, license.

The nation's tobacco bill, based upon the figures of the internal revenue department, is estimated to aggregate about $475,000,000.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON VIII.—First Quarter, 1894.—February 25.

SUBJECT.—The Trial of Abraham's Faith.—Genesis 22: 1-13.

GOLDEN TEXT.—By faith Abraham, when he was tried, offered up Isaac.—Heb. 11: 17.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—Gen. 22: 1-13. T.—Gen. 22: 14-19. W.—James. 1: 1-12. Th.—1 Pet. 4: 12-19. F.—James 2:17-23. S.—Phil. 3: 7-14. S.—Heb. 11: 13-19.

COMMENTS BY E. E. FLAGG.

1. *Abraham tried.*—vs. 1, 2. It should be explained at the outset of this lesson that the word "tempt" is here used in the sense of "try" or test, as workmen try an iron girder to see if it is strong enough to bear the weight that is going to come upon it. In James 1: 13, we read that "God cannot be tempted of evil, neither doth he tempt any man." "After these things." Abraham had already passed through repeated trials of his faith, but God saw that it would bear yet more and so he proceeded to test it yet farther, and to a degree which makes him the grandest example of faith in God known in human history. "Behold, here am I." This should be our answer to every call of God. "Here I am; ready to do whatever is thy will; ready to go on any errand that thou biddest." Let us hold ourselves in such an attitude, so free from entangling alliances with the world, that we shall be like Abraham and the worthies of old—God's minute-men, ready for duty as soon as the summons comes. "Thine only son . . . . whom thou lovest." Poignant indeed must have been the anguish of the father's heart. That the place selected was distant three days' journey could have been but an aggravation of his grief, by giving him time to realize the full depths of the sacrifice he was called to make. It is the slow martyrdoms which try faith.

2. *Abraham's journey.*—vs. 3–5. "Abraham rose up early in the morning." Orientals travel in the early part of the day, and rest at noon; but we can easily imagine another reason why Abraham started off, probably before the first streak of dawn had appeared in the east. Martyrs have slept undisturbed the night before their execution, but little sleep must have visited Abraham's eyes with the thought continually in his mind of what he would be required to do on the morrow. But we do not read of the least delay or hesitation. Deliberately he made all the preparation needed, and went on his sad journey till, "on the third day, Abraham lifted up his eyes and saw the place afar off." He left his two servants behind for obvious reasons, but one is irresistibly reminded throughout of the resemblance to that divine Sacrifice, which so many centuries after was to be offered for the sins of the world, in our Lord's commands to his three disciples: "Sit ye here while I go and pray yonder."

3. *Isaac's obedience.*—vs. 6–9. "And laid it upon Isaac his son." So our Lord bore his cross up the slope of Calvary. The points which make the offering up of Isaac the clearest type of Christ's sufferings and death which Old Testament history gives us, grows more marked at every step. Abraham must have cherished a trembling hope that God would spare his father's heart the actual sacrifice, or that, if it was really required of him, his son would be restored alive; for how else could the promises, only to be fulfilled through him, ever be realized? It is evident, by his answer to Isaac's innocent question, "Where is the lamb for a burnt-offering?" that he could not bring himself to tell his son that he himself was to be the victim until they came to the place of sacrifice. Here, in the meek, unmurmuring obedience of Isaac, we come to perhaps the strongest point of resemblance to our Lord. As he was nailed to the cross, so Isaac was bound on the altar. Though he did not suffer actual death, he must have felt all its bitterness, with the additional pang which made so large a part of our Saviour's sufferings at his crucifixion:—that it was inflicted by a Father's hand.

4. *The lamb found.*—vs. 10–13. "Lay not thine hand upon the lad." Says Henry, in commenting on this passage, 'Our creature comforts are most likely to be continued to us when we are most willing to resign them to God's will." The reason is plain to see. God takes no pleasure in depriving us of the good things of life, or those more precious treasures, the hearts in which we are enshrined, that beat as one with ours, and which to lose from our embrace is more bitter than death itself. Abraham had, so far as will and purpose went, actually offered up his son. The literal sacrifice was not needed. Having borne this supreme strain, his faith and obedience might be trusted to bear any other that could come upon it. Abraham's reply to Isaac, that "God would provide himself a lamb," was a prophecy of the Lamb of God offered up in our stead. We may learn from this lesson: (1.) That God will not try us above what we are able to bear. Unless we have Abraham's faith, we need not expect a trial like Abraham's; but if we are truly God's children we may be sure that he will try us as far as we are able to endure. (2.) God does not want our possessions; only the love which is tested when he asks us to give them up. If the young ruler had been ready to give up everything for the Lord, he might not have been required to part with all he had, or our Saviour's promise of a "hundred fold more in this time" would have been fulfilled. (3.) God's tried and tested ones are his precious jewels. Worldly people may often seem to pass through life without any trials. But the lapidary never takes the pains to cut and polish common pebbles. Which would we rather be; a pebble (pretty perhaps, but valueless), or a diamond in the King's crown?

LITERATURE.

CURRENT PERIODICALS.

The contents of the February (Midwinter) number of the *Century Magazine* are, as usual, marked by variety and standard quality, both of letter-press and illustration. They are as follows: Laurens Alma-Tadema, the modern Dutch painter, with full-page portrait, by Ellen Gosse; The Arrival of the Mail, by George W. Edwards; Cœur D'Alene, the first of a new mining story, by Mary Hallock Foote; Criticism and Culture, by Jas. Russell Lowell; The Tramp at Home, by Josiah Flynt; Le Rossignol, by Henry Tyrrell; A Woman, by Louis Loeb; A Romance of the Faith, by Herbert D. Ward; Two Hitherto Unpublished Portraits of Washington (with reproductions of them), by H. S. Stabler and Ella B. Washington; A Friend, by Stuart Stern; Pudd'nhead Wilson (3), by Mark Twain; Mr. Ebenezer Bull's Investment, by Richard M. Johnson; Nicolaas Maes, the old Dutch painter, by Timothy Cole: Hunting with the Chetah, by J. F. Noll; The Guests of Mrs. Timms, by Sarah Orne Jewett; Nikola Tesla, by Thos. C. Martin; Irish Songs, by Jennie E. T. Dowe; Lincoln's Place in History, by John C. Adams; Lincoln's Gettysburgh Address (with *fac similes* of the original manuscripts), by John G. Nicolay; The Myth of Land-bill Allen, by Washington Gladden; A Study of Indian Music (with specimens), by Jno. C. Fillmore; The Real Stonewall Jackson, by Gen. D. H. Hill; Uncontrolled, by Ella Wheeler Wilcox; and the usual departments, editorial, etc. New York: The Century Co. Price, 35 cents.

Few magazines appeal to the admiration of general readers with more of literary and pictorial attractions, variety and timeliness than the *Review of Reviews*. The February number is decidedly a fine one. The frontispiece represents President Dole and his Hawaiian Cabinet. The Progress of the World embraces forty-one topics of public interest; the Leading Articles of the Month (from current periodicals), fifty-five other subjects, and both are freely illustrated with portraits. Special contributions are: Our New National Wonder land, illustrated, by Carl Snyder; A Character Sketch of the late John Tyndall, with portrait by Grant Allen; Relief Measures in American Cities, by Albert Shaw; together with Current History in Caricature, Record of Current Events, Reviews, etc. Published at 13 Astor Place, New York City. Price, 25 cents. It meets all the conditions of a cheap and popular periodical.

The *Cosmopolitan* for February presents many claims for public favor, with its ordinary attractions somewhat emphasized. Its contents, enriched by fine engravings, are as follows: A Rejected Manuscript, by A. S. Hardy; The Designing and Building of a War-ship, by W. A. Dobson; Hafiz, a poem, by Sir Edward Arnold; Indian War and Warriors, by Elaine G. Eastman; Aspects and Impressions of a Plutocratic City, by W. D. Howells; Ghosts, a poem, by Graham R. Tomson; The Great Naval Fight between the Meloban and the Pentheroy, by James Creelman; The Beggars, a poem, by William Young; The Origin of Thought, by Armando P. Valdes; Gliding Flight, by L. P. Mouillard; The Saga of Eric, the Red, by H. H. Boyesen; God's Will and Human Happiness, by St. George Mivart; Perfume Worship in All Ages, by Esther Singleton; The Disappearance Syndicate, by T. C. Crawford; In the World of Art and Letters, and The Progress of Science. Published in New York City. Price, 15 cents.

—The discussion of current economic questions in the *Social Economist* for February is calculated to impress thoughtful readers with the candor and intelligence that distinguish its contents. The subjects presented take the following range: The Delusion About Prices; A "Revenue Only" Tariff Unconstitutional; What Shall We Do With The Unemployed? The Decline in Railway Values; Colorado's Mistake About Silver; The Crisis and Foreign Investors; The French Element in American Population; Thirty years under Bismarck's Frown, and Tenement Houses and Their Tenants. The Editorial Crucible of this magazine, as usual, is replete with lively comment. While all readers may not always endorse the opinions expressed by the various writers in the *Social Economist*, they will be sure to find much of interest in the subjects of which they treat. Published at 34 Union Square, New York City. Price, 25 cents.

RELIGIOUS NEWS.

BAPTIST.

—There are twenty-two German Baptist churches in Wisconsin, with an aggregate membership of 1,562. There were 218 additions to these churches the past year. They are, indeed, a very benevolent people, for their contributions last year amounted to nearly $20,000; the value of their church property has grown to about $50,000. Their mission work in this State is done directly through the American Baptist Home Mission Society.

CHURCH UNION.

The questions of church union and co-operation are of living interest to all Christians. The union of the Baptists and the Disciples of Christ; the union of the Northern and Southern Presbyterian churches; the co-operation of the different bodies of Lutherans, are problems now in some form before these different denominations. What has been called a precedent step toward union between the Presbyterian churches North and South, was the appointment of committees by these two bodies for the purpose of harmonizing their work for the Negroes in the South. These committees recently met at Birmingham, Ala., and the discussion of the question of ultimate union has received a fresh impulse. The Lutherans have held a joint committee meeting to formulate a plan of co-operation without a surrender or compromise of the doctrinal position of either sect. All these efforts toward union we believe to be proper.—*Christian Reformer.*

FOREIGN MISSIONS.

—Canon Scott Robertson's twenty-second annual summary of British contributions for the propagation of the Gospel in foreign parts shows that for the financial year 1892 the total sum voluntarily contributed to the numerous missionary societies in the British Isles was £1,363,153. The channels selected by the donors are thus classified: Church of England societies, £584,615; joint societies of Churchmen and Nonconformists, £204,655; Nonconformist societies in England and Wales, £354,396; Presbyterian societies in Scotland and Ireland, £207,327; Roman Catholic societies, £12,160.

LUTHERAN.

—An effort is to be made by the German Lutheran Synod of Iowa, to do work among the Jews of Chicago.

—The minutes of District Synods of the General Synod show the following statistics: Synod of Southern Illinois, 7 ministers, 19 congregations and 1,081 members; Synod of Kansas, 43 ministers, 43 congregations and 7,282 members; Miami Synod, 41 ministers, 45 congregations and 4,328 members; Pittsburgh Synod, 55 ministers, 86 congregations and 8,686 members.

SALVATION ARMY.

—The Salvation Army has the following record as to places of useful work for its twenty-eight years of life: 4,397 mission stations; 74 homes of rest where officers go whose health is broken down; 66 training schools for the training of officers; 64 slum posts; 49 rescue homes for fallen women; 12 prison gate homes; 52 food and shelter depots; 34 factories and employment offices and 5 farm colonies.

MISCELLANEOUS.

—Fishing on Sunday is condemned as illegal by the appellate court of New York, on the ground that the Christian Sabbath is one of the civil institutions of the State.

—A bill has been introduced in the South Carolina legislature to prohibit the running of mail or railway trains on the Sabbath on any lines of railway within the State.

—No fewer than 320 tablets have recently been recovered in Palestine and Arabia, all throwing more or less light on contested portions of Scripture. The tablets are nearly 4,000 years old.

—Bishop Crowther, the ex-slave and bishop of the Niger, died some time ago, and Rev. Joseph Sidney Hill was appointed his successor. Word is received of the death of Bishop Hill and his wife.

—The first week of April is the time set apart by the American Sabbath Union, by agreement with some of the churches, as a time of special prayer for and thought upon the observance of the Lord's Day. It requests of the pulpits a sermon upon the subject and such other measures for awakening an interest as may seem appropriate. The custom of making certain truths prominent by devoting a special season of observance to them, could not find a fitter subject.

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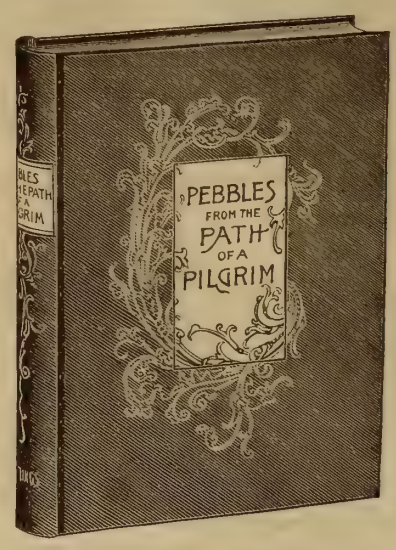

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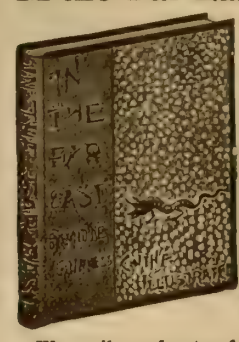

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NEWS OF THE WEEK.

CHICAGO.

Colored citizens of Englewood have petitioned President Cleveland to veto the federal election law repeal bill.

Fourteen of the prisoners who escaped from Libby by the famous tunnel celebrated the anniversary by a reunion.

Mayor Hopkins will revoke the licenses of packers who slaughter "lumpy jaw" cattle and afterward sell the meat.

A contribution of nearly $5,000 from employes of the police department was received by the Central Relief Association.

Over 100 cases against Hyde Park druggists for selling liquor were disposed of by Justice Quinn and fines of $2,000 levied.

President Higinbotham says a dividend will not be ordered on World's Fair stock for a month; possibly not for two months.

Chicago clothing manufacturers say business is rapidly improving and that the outlook is bright. Stocks of cloth are low.

A railway terminal and elevator company, to operate in Chicago, has been incorporated in New York. Its capital is $3,000,000.

COUNTRY.

Professor O. V. Tousley, of Minnesota, will write the history of the World's Fair.

Gold is reported to have been found in rich deposit on a farm two miles from Portland, Ind.

Congressman G. W. Houk dropped dead while making a call in Washington. He was 69 years old.

Four herds of cattle in the vicinity of Rochester, N. Y., are found to be suffering from tuberculosis.

An angry discussion of the A. P. A. question enlivened the proceedings of the senate at Columbus, Ohio,

As William Purvis was swung off the scaffold at Columbia, Miss., the rope broke, and he was not injured. The sheriff refused to hang him again.

Henry Bruce and Charles and Robert Plunkett were lynched in Arkansas for the murder of an aged couple.

Presbyterians of Knoxville, Iowa, deposed Pastor Baxter for immorality and perjury in denying the charge.

Bank clearings for the week at American cities show a decrease of 29 per cent in comparison with last year.

The Indian school building at Pine Ridge agency was destroyed by fire. The loss will reach at least $50,000.

Fire insurance companies received $4,409,863 in premiums in Michigan last year and paid $2,543,021 losses.

Frederick Marvin, cashier of the Third National Bank at Detroit, has fled. He is short $100,000 in his accounts.

Rev. John Dingledey was convicted of cruelty to inmates of an orphans' home at Richmond, Ind., and fined $600.

In seventeen days Collector McClure destroyed nine stills and captured fifteen moonshiners in Polk Co., Arkansas.

Near Sycamore, Ill., 150 imported Percheron horses were burned in a barn which was owned by W. L. Ellwood.

Robert Marler was hanged at Pineville, Ky. He, with two others, had fired into a passing train, killing a woman.

Lutherans at Rockford, Ill., may split over the disciplining of church members who attended a charity ball.

President Traynor, national A. P. A. president, claims recent Republican victories were due to the order's influences.

Western passenger troubles seem far from adjustment and there is little prospect of setling transcontinental differences.

Undertaker Judson, who sold corpses of Milwaukee paupers, then swore he buried them, will be prosecuted for perjury.

Improvement in business still continues. Forty important industrial establishments have recently resumed operations.

Prof. Barnard, of the Lick astronomical observatory in California, has been awarded the Arago medal by the French Academy.

A requisition has been issued for Banker Zimri Dwiggins, who is under indictment for embezzlement at Oxford, Ind.

Secretary Carlisle's report of new bond bidders shows nine were from Illinois, and of these only two were successful.

There are 123 counts for embezzlement against ex-State Shop Inspector McDonald at Columbus, Ohio. He is in jail.

FOREIGN.

The American minister to Turkey has demanded the release of prisoners who claim American citizenship.

King Lobengula is wandering in the bush of South Africa, his followers having deserted him.

R. M. Ballantyne, who gained a wide reputation as a writer of stories of adventure, died at Rome.

Disturbances are feared at the coming elections in Chile. Two of Balmaceda's brothers were arrested.

Pope Leo's encyclical will be published Feb. 18. That part bearing upon his political affairs has been cut out.

A lot has been purchased in Rome by the Methodist Missionary Society and an appeal for building funds is made.

Gladstone told a correspondent he would not resign, and that he would fight the English lords to the bitter end.

Colonel Bonnier, in command of the French expedition against Timbuctoo, was killed by natives with seventy-eight men.

Martial law in Rio de Janeiro will end Feb. 26. In accordance with the law the presidential election will take place March 1.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 5 to 10.

C M Livesay, E H Person, Dr J Mattinly, J P Rood, A Lindsay, E Houchin, J Hart, F C File, Rev C Bender, Mrs M R Britten, Rev S R Wallace, E Pennock, W R Boomer, S McNown, J Tibby, J W Modlin, D Quick, Rev J M Rydman, E I Stoddard, C D Coppock, S Waite.

There is no claim made for Ayer's Sarsaparilla which cannot be endorsed by scores of testimonials. This fact plainly proves that the blood is the source of most disorders, and that Ayer's Sarsaparilla is the best of blood purifiers. Try it this month.

FIVE FAMOUS ETCHINGS.

The Passenger Department of the New York Central has just issued a series of five beautiful etchings, which artistically outrank anything of the kind ever issued by any railroad company, while the absence of any advertising feature renders them suitable for hanging in your office, library or home.

A brief description of each, with a glance at their titles, is all that is necessary to obtain a fair idea of the pictures.

No. 1 is "Washington Bridge," which spans the Harlem river at 181st street—one of the finest bridges in the world, and a marvel of engineering. In the distance is Highbridge, the Croton Viaduct. In the foreground a characteristic river scene, that will be recognized by any one at all familiar with the locality.

No. 2—"Rock of Ages, Niagara Falls," from a photo by William H. Jackson & Co., Denver. A view that has been admired by every one who has seen it. The soft tones in which it is printed add greatly to the effect of falling waters and spray.

No. 3—"Old Spring at West Point," also from a photo by William H. Jackson & Co., Denver. A romantic scene, recalling memories of summer days at the famous military academy.

No. 4—"999 and the DeWitt Clinton." The Famous Empire State Express Engine "999" which occasioned such widespread comment at the World's Fair, occupies the top half of the card, and below appears the old "DeWitt Clinton," affording a truly remarkable example of the progress of railroad science in the past fifty years.

No. 5—"Rounding The Nose, Mohawk Valley." One of the handsomest railroad pictures ever made. The scene is just below Little Falls.

These etchings are all printed on fine plate paper, 24x32 inches, suitable for framing. Copies of either of them can be procured at the office of W. B. Jerome, 97 Clark St., Chicago, for fifty cents, or will be mailed in a stiff tube, secure from injury, to any address, postpaid, for seventy-five cents, in currency, stamps, express or postal money order, upon application to Geo. H. Daniels, General Passenger Agent, Grand Central Station, New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25c a bottle.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	56⅞@	57
Winter No. 2	54 @	57¼
Corn—No. 2	34⅜@	34⅝
Oats—No. 2	27¾@	30¼
Rye—No. 2	44 @	46⅓
Bran per ton	13 00 @	13 75
Hay—Timothy	9 00 @	10 50
Butter, medium to best	13 @	26
Cheese	09 @	12⅓
Beans	1 10 @	1 60
Eggs	14½@	15
Seeds—Timothy (100 lbs)	3 25	4 15
Flax	1 37½@	1 39
Clover (100 lbs.)	8 25	8 90
Broom corn (per ton)	35 00 @	75 00
Potatoes, (new, bu.)	45 @	55
Hides—Green to dry flint	03¾@	05
Lumber—Common	@	15 50
Wool (unwashed)	15	19
Cattle—Choice to extra	4 20 @	5 00
Common to good	3 15 @	3 80
Hogs	4 75 @	5 30
Sheep	3 30	

NEW YORK.

Wheat No. 2	62⅛@	63
Corn No 2	42 @	43¼
Oats	35½@	37
Rye	48 @	57
Eggs, Western fresh	14⅝@	15¼
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Wool	16 @	25

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Cattle	1 80 @	4 50
Hogs	4 80 @	4 95
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PENNSYLVANIA ANNUAL ANTI-SECRECY MEETING.

To the Friends of the Cause of Anti-secrecy in Pennsylvania:—You are requested to assemble in the First United Presbyterian church, corner of Broad and Lombard streets, in the city of Philadelphia, on Monday and Tuesday, February 26 and 27, to hear reports and discuss matters that pertain to the Master's cause as they stand related to the National Christian Association and its work.

The opening session will be on Monday, February 26, at 7:30 P. M.

Rev. W. B. Stoddard, Field Secretary, will arrange and report program, with the advice of friends in Philadelphia.

Perils are imminent—the times auspicious. Let prayer be made for the presence and blessing of the Master of assemblies. Let there be a full rally of godly, praying people, male and female. Wise men will be glad to confer and know what "Israel ought to do" to turn back the tide of this flood which the dragon has sent out to destroy the church and the nation.

Reformers should be aroused!

Statesmen should be warned!

Victims should be saved from this all-desolating flood!

Let this convention inaugurate a new era of activity, zeal and success.

S. COLLINS, *Pres.*
J. S. T. MILLIGAN, *Cor. Sec'y.*
Beaver, Pa., Jan. 12, 1894.

The Pennsylvania State Anti-secreey Convention, the call and program of which are respectively printed on this and the ninth pages of to-day's issue, receives new interest from the letter of Bro. W. B. Stoddard, on page five. He writes encouragingly, and feelingly appeals to our friends to attend as numerously as possible, and to urge the attendance of others. The program, corrected to date, is highly attractive, and there is good promise (D. V.) of a large and successful gathering. Those who expect to attend should write at once to Bro. Stoddard, to secure entertainment.

The effort of the Knights of Labor to enjoin Secretary Carlisle's proposed issue of Government bonds, on the ground that it was an unnecessary and illegal measure, experienced entire defeat in Judge Cox's court at Washington. The application was denied, and the Secretary's right to issue the bonds was confirmed. The legal phase of the transaction having been thus settled, it can only become a disturbing element in national politics.

By the failure of a bank at Indianapolis, it is announced, the widow of Vice-President Schuyler Colfax has been left penniless in her advanced years, and an appeal has been made to Odd-fellows to raise money for her support. Mr. Colfax, it will be remembered, was the founder of the Rebekah degree in that order, and the author of its ritual. It would seem to be the positive duty of the order to secure her against the ills of poverty, and make her comfortable for life.

President Eliot of Cambridge University, who has attracted no little disrespectful comment by his endorsement of the Mormons and the support of secret societies in colleges, in his recent annual report referred to college athletics, and proposed the following radical changes: That no freshmen shall be allowed to participate in any intercollegiate event. That nobody be allowed to compete more than one year in any line of intercollegiate athletics. That intercollegiate contests take place but once in two years. His opposition to intercollegiate athletics has been known for several months, but his recent expressions have created general indignation, and a mass meeting to protest against his position is proposed. He seems to prefer more study and less unnecessary "bodily exercise," which "profiteth little."

The movement in Great Britain to abolish the House of Lords, or to deprive it of its influence in thwarting the plans of the people, is revived under the recent action of the Lords in defeating three popular measures advanced in the House of Commons. The rejection of the Home Rule bill, followed by the action of the Lords upon the parish councils and the employers' liabilities bills, has given the Liberal leaders ample cause for following out an avowed intention to have the "upper house" dissolved or modify its power. A letter printed in the *Cynosure*, some months ago, from an intelligent Englishman, set forth very clearly the tremendous difficulties that will confront the Liberals in their designs against the Lords. According to our correspondent, it will require almost a total revolution of the British government to insure success.

The progress of woman suffrage derives new interest from the recent woman-suffrage convention. An effort will be made in the forthcoming Constitutional convention in New York to provide that women's right to vote on all questions shall be submitted to the people. A contest distinguished for warmth is anticipated when the question comes up in the convention. At present, in some form, with modifications, woman suffrage exists in Arizona, Colorado, Delaware, Idaho, Illinois, Indiana, Kansas, Kentucky, Massachusetts, Minnesota, Montana, Nebraska, New Hampshire, New Jersey, North Dakota, Oklahoma, Oregon, South Dakota, Texas, Vermont, Washington and Wisconsin. In the South the idea has not gained much of a foothold, from the fact that the people do not favor the doubling of the illiterate vote. The action of the New York convention will have a great effect upon the reform, whatever the result may be.

The dispute at Monmouth, Warren Co., Ill., over the men and methods by whom and which the corner-stone of the new courthouse should be laid, was settled on Thursday evening last. The stone was put in place, in the presence of only a few spectators, by the builders' masons, and not by the fraternal Masons. There was no ceremony. It will be remembered that there has been a great deal of acrimony engendered by the preparation for this event. The building committee turned the matter of laying the stone over to the Warren County Bar Association, and they invited the Masonic brotherhood to preside. This stirred the United Presbyterians, of whom there were several on the building committee, and a protracted discussion ensued. The Masons took no part in the affair, but allowed the building committee and the Bar Association to fight it out. The result was that the Bar Association finally withdrew from the program altogether, and the invitation to the Masons was rescinded. It was an Anti-masonic triumph.

A number of prominent gentlemen and ladies met in this city, last week, representing various shades of politics and vocations, and organized "The Civic Federation of Chicago." By-laws were adopted, and officers elected, with Lyman J. Gage as President. The work of the federation, as outlined in the constitution, is to be divided into the following general departments: Municipal, philanthropic, industrial, educational, social and moral. Other departments may be added by the central council provided for in the by-laws. The constitution says that the federation shall consist of a board of trustees composed of fifteen members, a central council of ninety-nine, and of such subordinate ward and precinct councils as may be from time to time organized under the authority of the central council. The intention is to purify the political atmosphere of the city, for which there is no doubt abundant need. Office-holders are to be barred out of the movement, and professedly, the adoption of all necessary reputable measures for cleansing the municipal administration will be adopted.

FIDELITY TO CHRIST.

BY REV. J. M. FOSTER.

God is said to be faithful. "Faithful is he that calleth you, who also will do it." He is faithful that promised." "He is the faithful and true witness." "If we confess our sins, he is faithful and just to forgive us our sins." His people are called to be faithful. Moses was faithful in his house. Hananiah was faithful and feared the Lord. "Be thou faithful unto death." "Who is that faithful and wise servant?" "Well done, good and faithful servant." Fidelity is the desire of the mind and purpose of the will to scrupulously perform all our duty. This describes a faithful servant, a faithful parent, a faithful magistrate, a faithful minister; in short, a faithful man. To be faithful, these conditions are essential:

1. That we know what is required of us. A physician cannot be faithful unless he understands diseases and their remedies. Hence it is required that he attend a medical-school and have a diploma before being allowed to practice. A lawyer must graduate from a law-school and pass a rigid examination before being admitted to the bar. This is to protect clients against impostors in the courts of justice. A man is not qualified to be a minister of the Gospel until he has mas-

tered the great principles which underlie the profession. Hence it is required that he graduate in the college and theological seminary before being ordained. So it is necessary that we understand what Christ would have us to do before we can be faithful. "Lord, what wilt thou have me to do?" is the question of the awakened soul. To this question the response comes: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And when Christ commissioned his ambassadors to preach the Gospel to every creature, he added: "Teaching them to observe all things whatsoever I have said unto you."

2. That we appreciate our obligation. A physician recognizes that the life of his patient is in his hand, and that awakens in him a sense of responsibility. A parent sees that the future happiness, prosperity and usefulness of his child depends upon the home-training that he receives, and this creates a desire and wish and effort to be faithful. A minister recognizes that he stands between the living and the dead, and that the salvation of the perishing depends upon the message that he carries, and that it is at the peril of his own soul that he withholds the truth. This serves as an irresistible impulse in making the true preacher faithful. So in order to be faithful to Christ, it is necessary that we have just views of the ground of our obligation to him. He has lifted from us the sentence of condemnation, by enduring it himself; he has purchased for us eternal life, bestowed upon us the title of sons of God and made us co-heirs with himself. "Ye are not your own; ye are bought with a price."

3. The desire and purpose to serve Christ must be dominant. There may be a general wish and intention to do his will, but these may be overcome by opposing influences. A depraved heart within, the attractions of the world and the temptations of Satan without, may be stronger than the desire and purpose. Hence we are exhorted to be filled with the Spirit. "It is not by might nor by power, but by my Spirit, saith the Lord." "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." "It is no more I that do it," says Paul, "but the grace of God which was with me." "Yet not I, but Christ within me." It is therefore apparent,—

1. *That fidelity to Christ is a simple duty.* Christ and the believer enter into a mutual and solemn covenant. The Redeemer engages to deliver him from guilt by his blood; to deliver him from the power and pollution of sin by his grace, and order his life so that all things shall work together for his good; and when his work is accomplished, to reward him with eternal glory. These promises are sure. Not one can fail. "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The believer engages to obey his Saviour-King in all things, as the angels do in heaven; that he will cheerfully do all and endure all his Master's will. As Christ is faithful in keeping his covenant promises to him, the believer desires and purposes to perform all his vows to his exalted Redeemer.

2. *It is a most comprehensive duty.* A faithful employe is one who is honest, industrious, and obedient, who gives his time and energies of mind and body according to contract. A faithful minister is one who studies God's Word diligently, that he may bring forth from its treasures things new and old; who preaches the truth, the whole truth and nothing but the truth; who rightly divides the truth and gives to each his portion in due season, and who performs his duty to the wicked, the ignorant, the sick, the suffering, the young, the old, the rich, the poor. He gives himself wholly to the work. He does not attempt to serve God and mammon, Christ and Belial, the church and the world. His eye is single, his life is undivided. A faithful elder watches for the souls of those over the which the Holy Ghost has made him overseer; he visits the sick, he counsels the erring, and strives to win souls to Christ. A faithful deacon is one who holds the church's funds as sacredly as his own goods; who quietly and unobtrusively secures from each member of the church the largest contribution, and so brings free-will offerings until the Lord's treasury is overflowing. A faithful church-member is one who hallows the Sabbath and reverences God's sanctuary; who does not neglect the assembling of God's people, as the manner of some is, whose secular work is sanctified by his doing it for Christ's sake, and who regards himself as the steward of God, dispensing his wordly goods according to the divine will.

3. *It is a duty of permanent obligation.* It is not a debt that may be paid and cancelled. It is not a piece of work that may be completed and dismissed. But it is an obligation that rests upon us through life. "If any man draw back, my soul shall have no pleasure in him." "Be thou faithful unto death." "If a righteous man turn away from his righteousness and committeth iniquity, for his iniquity that he hath done shall he die."

4. *It is a most difficult duty.* It implies superiority to our indolence, our passions, our love of pleasure, our fear of man, our desire of wealth and applause. It means that we resist the wiles of the devil, "whom resist, steadfast in the faith." It signifies that we make war upon the forces of evil. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spirits of wickedness in high places." It makes us workers together with God in building his spiritual temple, so that we are like the builders of the walls of Jerusalem under Nehemiah: "They wrought in the work with one hand, and with the other they held their weapons of warfare."

5. *It is a duty performed for Christ's sake.* To do this three things are essential: 1. There must be a recognition of the majesty and glory of Christ's person. "When it pleases the Father to reveal his Son in our hearts," and we see the beauty and excellency and glory of him who has all the perfections of God and man, our hearts go out to him.

"Whom have I in heaven high, but thee, O Lord, alone;
And in the earth whom I desire, besides thee there is none."

"My beloved is mine, and I am his." "For me to live is Christ." 2. A recognition of the unspeakable value and magnitude of what Christ has done for us. The English Parliament arranged to have one of their princes born in Wales, that this province might be bound more closely to the English throne. So the successor to Queen Victoria will be "the Prince of Wales." God's Son was born in this world, of a virgin mother, that his people might be drawn more closely to him. "The Word was made flesh and dwelt among us." In 1777 a French prince, Lafayette, only 20 years old, fitted out a ship at his own expense and crossed the sea and offered his services to the American Congress. He asked to serve as a private, without pay. He served to the end of the Revolution and returned home. In 1824 he came back and spent a year, visiting the twenty-four States, and Congress voted him $200,000 and a township of land, in token of their gratitude. Christ came and conquered our enemies and took the spoil. In token of our gratitude, we say: "Thine are we, David, and on thy side, thou son of Jesse." "We love him because he first loved us." 3. An assurance that we are the objects of his love. Paul says: "Having the love of Christ shed abroad in your hearts by the Holy Spirit." This gives us an unshaken conviction that Christ loves us. This is the impulsive power of a new life.

Boston.

PROPHETIC STUDIES—THE SECRET EMPIRE.

BY W. J. CONNERY.

[The following article comes to us with the commendation of Rev. M. A. Gault.—EDITOR CYNOSURE:]

The beast of the sea (Rev. 13) represents the Roman Empire, after it was divided into ten kingdoms. The ten kingdoms are represented by the ten horns upon the one beast.

This beast has also seven heads. The head of the human body is the highest part—the seat of intellect, etc. The head of a stream, or river, is its source. Both meanings may be attached to the heads of this beast. The heads were Babylon, Media, Persia, Greece, Macedonia, Ancient Rome, and Rome after it was divided into ten kingdoms. Upon each of these heads were "*names of blasphemy.*"

Each of these heads had their secret orders, with their mysterious and blasphemous rites, ceremonies, oaths, etc., sanctioned and upheld, if not instituted, by the civil power. The beast of the earth, in the same chapter, is the papacy. These two beasts are very closely connected together. The second "exerciseth all the power of the first in his sight." "And he causeth the earth (the civil organization), and them which dwell therein (the members of it), to worship the first beast, whose deadly wound was healed." He also gave orders to the members of the civil organization, "that they should make an image to the beast which had the wound by a sword and did live." Good and sufficient reasons have been given for understanding this image of the beast as representing the *secret empire*—Jesuitism, Freemasonry, etc.

In chapter 17, these same beastly systems are represented, in the last stage of their existence—when they were "about to go into perdition," as still more closely connected. The papacy is represented as a woman sitting upon the first beast; the beast sustaining and carrying her, and she guiding and controlling the beast. This beast is here described as "a scarlet-colored beast," indicating his cruel and blood-thirsty disposition, and *full of names of blasphemy.* In the first stage of his existence he had these names of blasphemy upon his *heads.* Now they have spread until they have covered the whole system. The whole beast—inside and outside—is "*full of names of blasphemy.*"

Is not this a true picture of all the anti-Christian civil governments of the world to-day?

The "woman"—the papacy—is equally guilty in this respect. Her name is "*Mystery, Babylon the Great.*" How appropriate the name, when we consider that she has inherited, and still retains, and has added very largely to all the ancient Babylonian mysteries! She is also the "mother of the harlots, and of the abominations of the earth," "and she holds in her hand a cup full of abominations and filthiness of her fornication," whereby she has enticed all the nations and kings of the earth to commit spiritual fornication with her.

Let us be glad, and rejoice that he who is the "Prince of the kings of the earth" has given us the assurance in his Word that all these monstrous combinations of wickedness shall soon be "consumed with the spirit of his mouth, and destroyed with the brightness of his coming." 2 Thess. 2: 3.

Sterling, Kan.

EVIDENCE FOR FORMING A JUDGMENT AS TO SECRET SOCIETIES.

[Josiah W. Leeds, our esteemed friend and correspondent in Rocouncey, Penn., has the usual experience of anti-secrecy reformers in meeting with lodge resistance. One member of the secret empire recently called Bro. Leeds' attention to the fact that there are "a great many men of worth in the secret lodges." Bro. Leeds agrees with him, and then says:]

It is objected that as I probably am not nor have been a member of any secret order, I have not been so circumstanced as to express a trustworthy opinion upon the subject. Nevertheless I have found it quite necessary in the course of a not unobservant life to accept, in relation to a great many subjects, the evidence of reliable witnesses concerning the character and trend of such matters, without feeling under any obligation to tread the same path as the experience gatherers. The prayer that we be not led into temptation has a design to keep us out of presumption and sin in going in the way of unrequired personal experience. If we would accept the satisfied counsel of a good many "moderate drinkers" a glass of wine or mug of beer now and then would not do us a bit of harm; yet, while acknowledging a decided liking for the taste of the liquor, I find right here an injunction of higher obligation which warns me not to make such a use of my liberty concerning meat and drink as may either cause a weak brother to "offend," or may draw myself into a morally seductive and physically dangerous habit.

So, also, in the matter of cigar and cigarette smoking. A great many people will testify that they enjoy their "smoke" after meals and at other times; yet from the very large mass of evidence that has been presented to me, I am abundantly persuaded that my moral and physical being would be endangered by the habit, while my personal practice would help to fasten it upon others to their hurt. The agonized cry of the cigarette-poisoned young man who died awhile ago in Camden, "Tell all my friends that 'Duke's Best' have

killed me, and beg of them never to smoke another," is the poignant testimony of a creditable witness. I have no call to go into that lodge, while additionally, I feel the duty laid upon me to say to the cigarette-cursed lads of this generation, "Don't go in!" and to the fathers, whose enjoyment of the weed has in so very many instances been a stumbling-block to their sons, "Keep away from it!" It will not be denied that the practice of smoking is almost universal on the part of the attenders at clubs and lodges. An example which comes to my mind, in confirmation, was a suit at law in the Common Pleas Court at Philadelphia, the plaintiff being a woman who had done cleaning in a building rented out for lodge-room purposes, and, whose plea for extra compensation, was that the labor she had had to perform in the way of removing tobacco dirt, stains, etc., was not reckoned in the contract under which she was hired.

Then, again, in the matter of the theatre, I have read the testimony of those who, having been attenders thereat, upon experiencing a change at heart have had to haste away from the practice as for their lives. Some of these were themselves playwrights or actors. John B. Gough was one; Judson was another. What loss would have been to the world had they rested satisfied in that "lodge" into which they had only entered, as it were, the first degree; while Sheridan Knowles, Montague Stanley, even Kemble and Dumas, veterans in the profession, have all raised the red flag of danger. Further, I have seen the current illustrated periodicals of the stage, which it were an offence to hand to any self-respecting person, man or woman. I have many times looked into the faces of the throngs of people, men, women and children, as they poured from a variety theatre building not far from my office in Philadelphia, their actions, their countenances and their speech, all telling me that they had been where the Lord of the meek, the merciful and the pure in heart would not have trodden, except it were in the way of entreaty or of judgment. On the other hand I have scanned the programs of the theatrical and operatic spectacles announced to be given at the first places of entertainment in the city, and I have noted that performances were presented the plots of which and the rendition of which had gained for them a notoriety for nastiness the world over. No, no, I shall not enter into that lodge; and I say, moreover, to those who have gone within, or who may be tempted to pass within the perilous portals, "Come away for your lives!"

Now, without having personally felt the desire or the necessity laid upon me to apply for admission to any of the secret orders, I claim to have perceived that affiliation with such organizations is not a true help to the individual so joining, while it may also become a source of weakness to the church. When the men go down to the lodge-room, while the women are left to seek the place of prayer; when lodge dues must be kept up, and the benevolent work of the church towards its own members or strangers is left to languish; when mothers spend the long evenings at home with the children and the family sewing, and fathers return from the lodge when the house is at rest and the lights are burning low; and when these same fathers, or brothers, or sons, as the case may be, have gone visiting the Grand Lodge in a distant city, accepting en masse the hospitality of theatre attendance and banquet, with, most likely, cigars and liquors to be additionally paid for, there must thence ensue a manifest loss of money and time, and moral and spiritual strength.

Likewise, in undertaking to arrive at the intrinsic value of the oath-bound secret orders, I must estimate the worth of the paraphernalia and the high sounding titles, which I find opposed to the simplicity of dress and address, which the Good Book enjoins. I could not bow the knee to any fellow-being and call him "Worshipful Master," nor should I encourage my neighbor to make use of the language of duty and adoration such as might fittingly be addressed to Omnipotence.

Excellent may be the purposes, in large part at least, of many of the orders, and while no exception can be taken, for instance, to the "Friendship, Love and Truth" of the Odd-fellows, yet I find the whole duty of man still more plainly and comprehensively pointed out in the divinely imparted obligation that we love the Lord, our God, with all our heart, soul, mind and strength, and our neighbor as ourselves. While I am persuaded that this country is receiving a foreign increment of population more rapidly than it can rightly assimilate it, and while some of the objects of the several "America for Americans" orders are not to be excepted to, yet I should not indorse the obligation in no case to employ any Roman Catholic, notwithstanding that the aims of the Jesuits to occupy place and secure power in this country are patent to all. The love to our neighbor, required of us, I believe, does not sustain us in employing such exclusive or retaliatory methods. The National League for the Protection of American Institutions is not secret. Its objects are openly declared, and it makes use of no grips, passwords or binding oaths.

Greatly to be extolled is the attribute of benevolence. This feature figures largely as the foundation principle of many of the secret orders. But I find from the United States statistics of some years ago, that a certain order which received the large annual sum of five million dollars, gave two millions of it to the poor and sick, and laid out over three millions on its regular expenses. From the report of the Grand Secretary of the Independent Order of Odd-fellows of Indiana, showing a membership of 39,706, it is shown that there was paid out for relief and charity during the term ending 12th-mo. 31, 1892, $68,745.17, and that the total expenses for the term were $148,636.87, by which it appears that the cost of distribution was what might fairly be called excessive. The religious meeting or church committees for the care of the poor and suffering serve, so far as I am aware, without charge. But the annual communication of the Grand Lodge, held at Indianapolis last spring, decided as to certain members delinquent in dues, "not entitled to benefits," "not entitled to funeral benefits."

The contender for secret societies to whom I have been partly making reply, incidentally refers to a Methodist in good standing as being a member. Now, I may say from personal knowledge that the editor of that Methodist periodical of excellent repute, the *Guide of Holiness* has stated that in the early days of his ministry he was foolish enough to be drawn into a lodge, that the initial experience satisfied him, and he had never been there since. My cousin, an editor of the Methodist *Christian Standard* of Philadelphia, told me that he had gone through three degrees and there stopped "for good," as multitudes have done. The trustee of a Methodist church frankly said to me that he had belonged to as many as nine secret organizations, and had been one of the original promoters of the extensive order of Knights of Pythias, but if he had his life to live over again he "would not join any of them," and he so always counsels his son. I omit his reasons in detail, not to unduly extend this communication. No higher name is in Methodist annals of the present century than that of Chas. G. Finney, who was instrumental in bringing so many sin-sick wanderers from darkness to light. Because of asserted advantages to accrue, he had in his early manhood joined a secret order, but no assured peace of mind could he find till he got away from the entanglement. Was it "perjury" thereafter, when he found it laid upon him to warn his brethren and the Christian world not to go into the forbidden paths, relating the perils he had met with; or was it not rather fealty to his Almighty Deliverer, the grateful act of one "clad and in his right mind?"

I need only say, in concluding, that while heart trouble may be, as suggested, the cause of some of the deaths we learn of in lodge initiation or precedure, other fatalities or serious disorders are differently referable. Such was the case with that Harvard student, who while being initiated, having been told that at the end of his journey he must jump off a precipice, became presently unconscious, and was so seriously affected mentally that he had to leave college, and for years was afflicted with trouble of the brain. Relative to the point that secrecy is observed in business, and also (as others say) in families and in some church affairs, I reply, that a great part of this is privacy only. There is a distinction between the two things. For instance, the same mail which brought me the published letter of my objector, brought also a denominational paper in which was published a statement of matters considered by the last gathering of the meeting for sufferings of Friends, held in Philadelphia. The proceedings of this meeting are to an extent private, yet if any member feels it to be proper, and that it may be helpful to others to say what was done, he may do so. One thing mentioned as being considered and done was the pitiful condition of many of the people on the sea-coast and islands of South Carolina, a committee being set apart to consider the subject, and to take such steps towards the relief of the South Carolina sufferers as the way should rightly open for. Since then two members of that committee have gone down to the coast. Now, in providing for or administering (without charges) the relief that has been or may be contributed, I feel sure that those Friends will neither ask the recipients whether they do or do not belong to any secret order, nor will they be curious as to the particular religious denominations with which they have fellowship, nor will they (most probably) find occasion to give aid to a single person of their own denomination. "Love as brethren; be pitiful, be courteous."—*Westchester (Pa.) Local News.*

WHY I LEFT THE MASONIC LODGE.

I have several reasons. I preferred to follow Christ.

I wanted a clean heart, and knew I must have a complete consecration of everything before I could hope to get it. My means and everything must be God's. So I had to give up the lodge.

After I had given myself to him I could not go where he was not allowed to go, for there is no Christ in the lodge.

Then to be in the lodge was to be unequally yoked together with unbelievers. I have been called all sorts of names for saying there were infidels in the lodge; but we know there are.

To be in the lodge was to be conformed to the world.

And last, but not least, I believed in an old-fashioned religion that takes all love of the world out of the soul. I might write more upon the subject but I forbear. I hope these few lines may help a little on this important question of moral reform.

This is the tenth anniversary of my conversion. I am happy in the Lord to-day, saved clear out from the world and all its dissipating amusements, pride, pomp and show. I have crucified the flesh, conquered the devil and got the world under my feet. Christ is in my heart. Heaven in my view, and glory in my soul. Did it not pay to leave the lodge?—*Frank Hitz, in the St. Louis Vanguard.*

UNCHRISTIAN CHARACTER OF THE A. P. A.

It has been a most singular movement. It was heralded by documents so full of misrepresentations and stupid falsehoods that they make a student of church history to gasp and stare. It has been supported by newspapers that should cause a hissing and an amazement wherever there are public schools. I have read in them articles containing more of the essence of deviltry than I ever saw openly expressed before. The society itself has in its aims and methods the most glaring contradictions. Started in the name of Protestantism, it violates its fundamental principle of toleration. Believing in the separation of church and state, it proposes one of the most odious features of an establishment of religion in excluding men from office because of their manner of worshiping God. Shouting for freedom, it seeks to establish a tyranny of the majority, giving the minority no representation. In the name of freedom it stabs freedom to the heart; in the name of Christianity it cultivates an un-Christian spirit; in short, it uses the weapons of the devil in the professed cause of Christ.

That I submit is a tremendous indictment, and every clause in it can be substantiated. It shows how thoughtlessly men will do things, and especially the great danger that lurks in an absence of anything like public discussion, that so many good men have been led into it. Men, good and kind and loyal, men with mothers and wives and children, have taken an oath that Beelzebub might have written and chuckled over. The very elect have been deceived. Strangest of all, there are ministers, "blind leaders of the blind,"—may God have mercy upon their darkened understandings! who champion it—preachers of the Gospel of love and subscribers to an oath

that contains the essence of the spirit of hatred. It is most marvelous and astounding. . . . . Error can be destroyed only by the power of truth; darkness can be driven away only by light; evil can be overcome only by good; hatred can be conquered only by love. This is the secret of Christ, and in this alone is the power of Christianity to move, to persuade, and to win.—*From a sermon by Rev. Alex. Milne, at Columbus, O., Nov. 26, 1894.*

NEW ENGLAND LETTER.

A New England blizzard.—A gruesome relic.—A pyschological theory.—Taxing church property—The subway plan.—The tobacco fiend.—Hidden treasure.

The blizzard under which the West has been snowed up has just struck New England; and happy is the man or woman who can sit by the fireside "enclosed in a tumultuous privacy of storm," with the happy sense of no obligation resting on him or her to breast its fury. What a felicitous expression, by the way, is that of Emerson's which I have just quoted! How, in two words, it seems to place before us the essence of comfort:—the ruddy fireside, the books, the work, the quiet; and, without, the drifting snow, the rushing, howling blast as it sweeps down from its birth-place in that vast waste of rock-ribbed, ice-bound desert land, big enough for two United States, which stretches behind us in savage and awful desolation to the North Pole. But spring is on her way, and these howling winds and drifting snows are but the stern ushers that herald the first violet and blue-bird. If "life is but a winter's day," as the old hymn has it—I am not at all prepared to subscribe to the sentiment, but as I said, if it is, who would not bear cheerfully the storms and gales, remembering that but a little way on is everlasting spring-tide?

At Bethel, Vermont, Mrs. Ruth Rowell, a descendant of the famous Hannah Dustin, has just celebrated her 92d birthday. This has brought out an interesting item of history. There was a web of linen on the loom in the Dustin household at the time the Indians attacked Haverhill, about two hundred years ago. This web of linen was a welcome piece of spoils to the red-skinned foe, who carried it off with their captives on the long and terrible journey through the wilds of northern New England towards Canada. The story is a familiar one:—how Mrs. Dustin, with a courage born of desperation, and doubtless with the image of her cruelly-slaughtered seven-days-old babe before her eyes, planned the escape of the little party, and nerved them to kill their captors while sleeping in their night encampment on what is now Dustin Island, in the Contoocook river. This New England Judith wrapped the scalps taken from the slain enemy in a piece torn from this very web of linen, which rather gruesome heirloom has been handed down through the generations to the oldest daughter, till now it is in the possession of Mrs. Rowell. Apropos to these reminiscences, a new female evangelist has appeared in the country towns of eastern Connecticut and western Rhode Island, felicitously named Miss Deborah Knox, and a lineal descendent of old John Knox, whose prayers were feared more than an army by the Stuart queen. As a rule, I abhor puns, and am not often guilty of perpetrating them, but the temptation to hope that this lady evangelist will prove worthy of her name, and deal those strongholds of Satan's kingdom—the saloon and the lodge—some hard "knocks," is too great to be resisted.

A singular story of spiritual manifestations, of tables that dance about the room, and household utensils that won't stay on the shelves, comes from an isolated New Hampshire town, the scene being a lonely farmhouse, and the phenomena seeming to center about a young girl in the family who complains of being constantly pinched by some unknown and invisible hand. Had all this happened in the days of the witchcraft delusion, how many poor old women would have fallen under suspicion, and perhaps paid the penalty of their supposed crime by the noose about their necks. Thank God that the world as it grows wiser has grown also more merciful. It has occurred to me, in this connection, that while we occasionally hear of a haunted house in New England, it is usually an empty one, and stands by the roadside in some remote country place—it would not be possible to find one with a haunted room like the one described in a recent English story, where the hero imprisoned in it for his sympathy with the Puritan cause finds "the rotten old curtains and the very bed-clothes" are still there, and as he shivering draws back "the mouldy coverlet and blankets," sees "the dark stain on the bed beneath," the memorial of a long-past tragedy. A Yankee housekeeper would have had that coverlet and blanket out on the line, ghost or no ghost, in the twinkling of an eye. She would have subjected "the dark stain" to a rigid and searching examination, pronounced it mildew, and sent Johnny to the nearest drug-store for some muriatic acid to take it out. The darker, the dustier, the more crowded with rubbish any corner of her domain, the more does she burn to invade it when the fever of spring cleaning is fairly on her. This solves the whole mystery, for what self-respecting ghost could ever submit to the ignominy or live through the terrors of a regular "spring clean"? I am inclined to think that as a means of exorcism, the broom and the scrubbing-brush decidedly beat the "bell, book, and candle" of the Middle Ages.

There has been a hearing at the State House on the burning question of taxing church property. There was but one remonstrant present, of course an Irish Romanist, who spoke in behalf of his church in a speech both inconsequent and illogical. Referring to St. James, on Harrison Avenue, valued at between three or four hundred thousand dollars, he said that to tax it at the regular rate, twelve or thirteen dollars on a thousand would be too heavy a burden for the church to bear, as the members could hardly carry the burdens now imposed. He did not explain, however, why the holy Mother Church should thus cruelly tax her own children till they stagger under the weight. To many of our Protestant churches taxation would be a blessing in disguise, hindering them from expending so much money on costly edifices, which might be better spent in helping to evangelize the heathen of our own and foreign lands.

Subway plans for the relief of congested Boston have at last been submitted by the commissioners. It is to connect with an elevated system of electric roads for the outlying suburban towns. If these plans are accepted, there need be no longer any fear that the sacreligious hand of business will be laid on our old historic Common.

There has been trouble again in the Charlestown State Prison, the tobacco fiend being at the bottom. The men use the tobacco given them as money, storing it up and sending it, when opportunity offers, outside the prison to be sold. A knowledge of this coming to the warden, it was decided by the prison authorities not to give out any last Saturday, which caused the incipient riot. Why tobacco should be considered such a necessity in our penal institutions that it must be supplied by the State doth not appear. Certainly the prisoners would be better off, physically and morally, without it. The other day a salesman dropped dead in a hotel on Columbus Avenue, from paralysis of the heart, brought on by excessive smoking of the deadly cigarette. "If you do not give up the practice you will die before you are twenty-one," had been the dictum of his physician. "I am now thirty-three and was never in better health in my life," was his reply made, just before his sudden death, to a friendly remonstrance. Tobacco is like all other narcotics—eminently deceitful; but I suppose this little item in our daily papers will make little or no impression on the great army of smokers who use this familiar argument to prove that "smoking don't hurt them any."

I never heard of any one who made a business of searching for hidden treasures ever coming across any; it is always by accident that one stumbles over such things. This was recently proved when some workmen engaged in repairs on an old building in Waltham, Mass., came across a bag of Spanish doubloons, along with antique watches, pearls, rings and other jewelry, contained in a leather box of peculiar shape, hid away between the partitions of the chimney. That old box might tell a story equal to one of Hawthorne's most weird romances if it could speak.

ELIZABETH E. FLAGG.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 650 pages each.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 14, 1894.

The first week of the Moody and Sankey meetings closed last night. Nothing has ever been seen in Washington like the attendance at these meetings. There has been only one meeting at which every seat in the mammoth Convention Hall was not filled, and overflow meetings held in near-by churches, and then it was a blinding storm of sleet and snow that slightly cut into the attendance. But even on that night it was estimated that nearly 4,000 people were there. I have only heard one criticism of the meetings, and that was, that so many regular church-goers attended that the non-church-going people were shut out in large numbers at every meeting, the church-goers having patience enough to go early and wait for the doors to open.

Whence comes the wonderful power of these two men over their fellows? Why do everyday truths when stated by Mr. Moody seem more convincing than ever before, and why do familiar words when sung by Mr. Sankey go more directly to the heart than when sung by others? That this power is God-given cannot be doubted by the person who has attended even one of their meetings. To see a person who has an hour before declared himself opposed to excitement at religious meetings quivering with excitement brought on by hearing these men talk and sing, and witnessing its electrical effect upon a vast mass of people, is enough to convince the most skeptical. They conquer the intending mockers as if by magic. On two nights Mr. Moody made the words of St. Paul in his epistle to the Galatians—"Be not deceived; God is not mocked. For whatsoever a man shall sow that also shall he reap"—his text, and he brought the full meaning home to his hearers by scores of homely illustrations. For instance, he said: "You cannot sow whisky without reaping drunkards. A man cannot sell whisky without reaping drunkenness. If I sold a drink of whisky to a man, that man would sell a drink of the same to my son or one of my kinsman, and I would surely reap what I had sown. No man who sells whisky is pure and happy. He has a skeleton in the closet somewhere. He has some relative who is a drunkard. I do not say this to denounce the saloon-keepers. I simply want to remonstrate with them and plead with them to quit the business. Don't sell out. Don't sell the stuff. Knock out the bung and let it waste....Don't let any man talk to me about his Christianity while he has connection with this traffic. No man has ever been in the business but who has been cursed for it in various ways. No man should rent his property, at no matter for how high a figure, for a saloon. The man who does this will reap just as surely as the man who sells the whisky. I am talking facts, not poetry. I once knew a man who rented property to a rum-seller, because the temptation of the rent was too much for him to withstand, and all the sons of the renter, four of them, died drunkards. Let us see what kind of seed we are sowing."

One of the notable features of these meetings is the large number of men prominent in public life who attend them, occupying seats upon the platform from which Mr. Moody speaks. In one group at one of the meetings were the following well-known men: Justices Strong and Hagner; Admiral Jouett, of the navy; Senators Frye, George, Squire, Proctor, and Peffer, the first and last-named taking part in the meeting to the extent of delivering fervent prayers. The ministers and church-workers are, of course, on hand at all the meetings to assist in the good work.

Three happy surprises were sprung upon the large congregation of Foundry M. E. church, last Sunday, by Dr. Brown, the pastor. First, he announced that one of the members, Mr. William J. Sibley, had given $10,000 to the Woman's Home Missionary Society, to build a hospital, in connection with the Lucy Webb Hayes Home, as a memorial to his wife, to be known as the Dorothea Lowndes Sibley Memorial Hospital. The second surprise was the announcement that Mr. Israel W. Sibley, a brother of the first donator, had paid off a mortgage of $10,000 on the church, which had been a source of worry for nearly twenty years. The next and last surprise was a proposition that the congregation then and there raise $900, necessary to pay off the floating indebtedness of the church and provide some small

necessities. It was quickly done, and the historic church stands clear of debt.

The Senate has spent the greater part of this week listening to speeches on the Hawaiian question, of which Senators seem desirous of disposing before the tariff discussion opens. *

REFORM NEWS.

THE PENNSYLVANIA ANTI-SECRECY CONVENTION—"LAST CALL."

457 NORTH SIXTH STREET,
PHILADELPHIA, Feb. 15, 1894.

"LAST CALL FOR DINNER!"

So said the porter on the train. This is the last call through the *Cynosure* for friends to gather at the State Convention, soon to be held in this city. For some weeks past the *Cynosure* has been telling its readers of the good things in store for this gathering. The program speaks for itself. A feast is prepared for those seeking knowledge regarding "the things done of them in secret." I believe that God is mightily moving on the hearts of the people. Letters of commendation and inquiry are received daily.

It is expected to send this issue of the *Cynosure* to all the Protestant ministers of Philadelphia. Please give notice of this gathering to your people on Sabbath, and invite them to meet with us. Should you not favor opposition to secret societies, we will be glad to hear from you at the open parliament. Ministers should be of but one mind regarding those things that are fundamental to Christianity. So we open the door and say: "Come, let us reason together." The work of our Association is not limited to any church denomination. We are glad to help any and all churches in the securing and maintaining a right testimony regarding the secret lodge system.

It will be noticed by our program that about twenty-five persons, representing nearly that number of denominations, expect to participate in the discussions. The testimonies of brethren Rev. Stephen Merritt, of New York, and Ezra F. McIntire, of Boston, will be especially appreciated, when it is known that they have both taken a large number of Masonic degrees, the former having occupied the position of Worshipful Master of the largest Masonic lodge in New York City. Their testimony may be expected on the afternoon of Feb. 26.

My past week has been crowded with labor. So many letters to answer; so many notices to send out; so many editors to be seen; so many pastors to be visited; so many doors open for lecturers. What shall I do first? is the question.

Saturday (or, as Friends say, seventh day) evening, I was privileged to visit many of the Friends (Quakers), who responded to Edwin and Virginia Sellew's invitation to spend the evening at their home, it being the occasion of their silver wedding. Several expressed a wish to attend the convention.

Sabbath morning I worshiped with those meeting at Bethel Mission, Rev. L. Frank Haas, pastor. I spoke again, last evening, for Bro. Haas. He is holding meetings every evening, advertising the convention, and will help what he can. Sabbath evening found me with our Swedish Congregational friends. I am always sure of a welcome there. The hall was well-filled. Those present were largely young people. They were glad to know of the purposed convention. After I had talked for half an hour, the pastor, Rev. Mr. Enquist, spoke to them in their mother-tongue.

On Monday evening I responded to an invitation extended by Rev. T. T. Myers, pastor of the church of the Brethren, to address his people. This attendance was not large, as the night was very stormy. Those present, however, manifested much interest. I am to continue the discussion next Monday evening. Questions were asked. One young man, who said he belonged to the I. O. O. F. and two other of the minor lodges, claimed that Christ was recognized in all. When I read the decision of the Sovereign Grand Lodge, showing it was unlawful to use the name of Christ in Odd-fellows' lodge-worship, he had nothing further to say.

Next Sabbath I am to preach in the morning for Bro. Edgar, in the church where the convention is to be held; and Sabbath evening in the Twelfth Street Baptist church, Bro. L. G. Jordan, pastor.

I must hasten now to fill my evening appointment in the Germantown German Baptist church. This church is historical, being the oldest of that denomination in this country.

In my next report I hope to give an account of what is to be in many ways the grandest convention held in this State. We are just as certain of victory as the sun is to rise; for God is on our side, and those who are on his side are always victorious. I don't know whether there are to be as many people as attended the convention in Carnegie Music Hall, Allegheny, at this gathering. It looks as though the gathering of the people was to be large. But I know that the Divine Spirit will be there. I know that men and women, enthused with a zeal born of God, will (humanly speaking) be there, and that those who do come will be blessed and made a blessing to others. So come along, and let us unite our efforts "for God and home and native land."

W. B. STODDARD.

FROM THE COLLEGE AGENT.

OGDEN, Utah, Feb. 14, 1894.

PACIFIC GROVE.

This is thought to be the finest resort, or outing, for tourists on the continent. The great Pacific current flows up the coast from the equatorial regions, thoroughly prepared to moderate the storms and frosts of winter and to change the burning heat of summer to the "soft and balmy air" so delightful to weary mortals. The location of Pacific Grove gives it the full benefit of this atmospheric arrangement. It has the bay of Monterey on the one side, and the ocean, two or three miles away, on the other. It is near Monterey, the old capital, which Gen. Fremont took when he crossed the continent in the time of the war with Mexico. This place has grown up since then, and it has cottages and tents by the score and hundred. These are empty in winter, but they are crowded with the throngs of strangers during other seasons of the year.

The main business of the permanent residents is to care for the multitudes who are taking their outing. There is a fine school-house, a Methodist church, and a Congregational church called the Mayflower, the Rev. E. S. Williams, pastor.

After a long vacation here I went on to San Jose to the Pacific University. I was cordially received by the president, and soon had arrangements made to place our anti-secrecy books in their library, free for the use of all the students.

I then took the train for San Francisco, which I made headquarters for some time. At Berkeley, not far from Oakland, I found the University of California, which is a State institution. It is very large, and has a number of departments besides the literary and scientific course. There is one for the study of law; one for medicine; one of pharmacy, and one for military drill, in charge of an officer of the United States Army. And they were drilling (perhaps a hundred or more) on the campus when I went in. The most notable annex is the Lick Observatory, with its mighty telescope. But it is located at some distance on Mt. Hamilton, a high and separate point, especially suitable for astronomical work. The librarian readily consented to receive our reform books, and said they gave all parties an equal chance there.

The Pacific Theological Seminary is at Oakland, just across the bay from San Francisco. An effort was made, at first, to establish an interdenominational divinity school, and when this failed, the Congregationalists felt impelled to proceed with the work alone, which they have done since A. D. 1869. I found the *Cynosure* on file in the reading-room, and Prof. Geo. Mooar, D. D., readily consented to place the publications of the National Christian Association in the seminary library.

One of the best endowed and richest colleges of our country is Stanford University, located at Palo Alto. There are many costly buildings, fine halls, large dormitories, an immense museum and library, and, I think, about one thousand students. The late Senator Stanford, upon the death of his only son, determined to use his immense fortune in founding and endowing an institution of learning as a memorial of his son, and to be called by his name, Leland Stanford, Jr. I had a pleasant interview with President Jordan, and obtained directions for sending our reform literature to the university.

May the dear Lord bless the little seeds thus sown, and cause them to grow up and bring forth a harvest of a thousand-fold. As ever yours,

S. F. PORTER.

CORRESPONDENCE.

ANTI-SECRECY CONVENTION IN WISCONSIN.

POYNETTE, Wis., Feb. 15, 1894.

To the Friends of Anti secrecy in Wisconsin:

What about a State meeting this year? Can some one devote time to working up a convention? Can any one name a suitable place? All places are needy, and why may we not have another such meeting as we had here last winter?

Please write to me, or to W. I. Phillips, about the matter. J. B. GALLOWAY, Pres.

REV. P. B. WILLIAMS AS A LECTURER.

WOODBURN, Ore., Feb. 8, 1894.

EDITOR CYNOSURE:—It was my pleasure to be at Philomath, Ore., on Monday evening, February 5, 1894, when Rev. P. B. Williams, secretary of the Oregon branch of the National Christian Association, delivered one of the best anti-secret lectures to which I have ever listened. It was a plain, logical statement of the whole system.

The arguments were very clear and concise. He showed that the so-called charities of the orders were anything but charity.

In a most convincing manner, he clearly demonstrated the truth that the F. and A. M., I. O. O. F., and A. O. U. W. had their systems of benevolence and charity on a plane far above that of suffering humanity; or, in other words, humanity that can afford to pay initiation fees, and keep up monthly dues, is not in need of charity.

Many of the lodge-men were there, and manifested considerable interest. The lecturer was manly and Christian in all his bearings. I am sure the work of reform will prosper in his hands. May God bless him abundantly, and cause his face to shine upon him. Yours in Christian fellowship, HENRY L. BARKLEY.

A DELAYED LETTER—EXPERIENCES OF AN ANTI-SECRETIST.

[The following letter, from an esteemed co-worker, was received some time ago, and contains much of interest, although its publication has been delayed. But it has lost none of its excellence. It comes to us from Holyoke, Colo. —EDITOR CYNOSURE.]

(*Concluded.*)

Recently, in conversation with a seceded Odd-fellow, he said that everything in the lodge was taken from the Bible. I shook my head, and told him that he ought not to say so (for he claims to be religious). "Oh," he replied, "it is all founded on and taken from the Bible." I asked him where, in the Bible, a man was placed under any obligation to be blindfolded to become a Christian. "Well," he said, "*that* is not there, but all the balance is, and that is necessary in becoming a member." I said: "Where, in the Bible, is a man compelled to walk over chains or rough places to become a Christian?" His reply was: "*That* is not there either; but it is to teach humility, etc."—giving the exact words of the published ritual, but which I am unable to quote. "Well," I said, "I reckon the open coffin containing the skeleton, before which the hoodwink is taken from the man's eyes, teaches humility also." "Yes," said he, "these are all to make an impression on the mind of the candidate; but I *meant* the purity of the—friendship, love and charity." I referred him to the Good Samaritan and asked if there was any sworn obligation in that case; then I proceeded to show the folly of exercising charity among a select few, where there is no real principle of charity, since it costs $2.00 to give away $1 00.

In our recent chat I was defied to prove that secret societies had anything to do with politics. Why should I ask for positive proof that a certain object exists, when it is so near that I can see it for myself? It needs no proof. "Neither," I said, "does your proposition need proof; for it is a self-evident fact that while the lodges contain only a small percentage of the voters in

the country, and there are six principal offices to be filled, and fifteen candidates, I notice that eleven or twelve of them belong to the lodges. Thus I am reminded of a hen with a brood of chickens in a farmyard. When a little fellow has caught a bug and chirps, or the old hen clucks, they all run to seize the spoil; but if one has secured it, there is no contention; the rest scatter and hunt for more. So it is in lodge politics; the lodges are all in the county seat here; they all flock to each other's aid. Then, when their men are elected, they never tell how it was done."

To those of equal and far superior starry brilliancy in this dark night of our nation, allow me to say: Let us not be overcome by the little clouds or mists that may gather around us; but let that little light which is given to us shine in its purity. Let us not be like a once good —— minister here (who has been strictly opposed to secret societies), who canvassed the county this fall for a full-fledged lodgeman's ticket, and, when it was elected, received as his reward $10 and a pair of trousers. We should be careful not to get too far beyond our privileges, subjecting ourselves to those of whom Paul says: "God shall send them strong delusion, that they should believe a lie: that they all might be damned."—2 Thess. 2: 11, 12.

I am yours, twinkling away in my weakness until the sun rises, or Jesus comes.

J. T. CULLOR.

FROM REV. H. H. HINMAN.

FARNAM, Neb., Feb. 9, 1894.

DEAR CYNOSURE:—Southwestern Nebraska is still largely the home of the prairie-dog and the coyotes, but the enterprising settler is pressing hard on their domain. Numerous sod-houses are dotting the illimitable prairie, and occasionally a pretty farm-dwelling shows where more abundant means have secured a nicer home. Almost every house has its bored well, from 100 to 400 feet deep, yielding abundance of water, which is raised by wind-pumps. The country is, in many places, seamed and furrowed by deep gulches or canyons, which often make it necessary for travelers to make large detours. The country here is elevated, the air is dry, and the rainfall small and uncertain. Nevertheless, during the seven years since settlers came here, they have had fairly good crops, and this year are selling largely to the people of the Platte Valley, on the north.

The little village of Farnam, in the southwest corner of Dawson county, has about 300 inhabitants, four or five stores, a bank, one Congregational church, and no saloon. The A. O. U. W. have an active lodge, and the A. F. and A. M. are sparsely represented. The people are intelligent and enterprising, and, amidst many obstacles and with hard times, are having a reasonable prosperity.

Young groves have been started in many places; sod-school-houses afford comfortable places for education and religious worship. Great piles of corn-cobs furnish most of the fuel.

The settlers here are largely young people just beginning in life, and I was glad to find that so generally they are Christians and at much inconvenience maintain religious worship. There is the usual kindly interest in all new-comers, such as is always seen in all new countries.

It is doubtful if this part of the State can ever have as large a population as the eastern portion; but as the buffalo grass affords winter pasturage, wherever the ground is not covered with snow, there will always be an opportunity to raise cattle, horses and sheep, while tree-planting will bring more rain. This is just west of the 100th meridian, beyond which it has been supposed that farming was not profitable. But lands here are increasing in value and are much higher than I had supposed.

There is a great work to be done in planting religious and educational institutions in this vast and growing country. I am expecting to hold some meetings in the Congregational church at Farnam, which has been kindly offered for our use, and to remain about ten days longer, when I expect to go to Kansas.

We have had a remarkably fine and beautiful winter, but just now we are granted a Nebraska blizzard. The kindness and hospitality of the people is unbounded, and though living in a sod-house, I am lacking in no good thing.

H. H. HINMAN.

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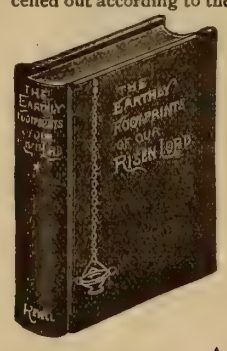

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Who would suppose that in aiming a heavy piece of ordnance regard must be had to the effect of the earth's rotation? It is a fact that such an effect is appreciable, and the exact nature and extent is an important point of study with artillery experts. In a paper recently read before the Royal Artillery Institution, an expert told of the results of a number of interesting experiments. Firing from north to south, there is a divergence of projectiles to the left, due to the earth's rotation; and firing due north, the divergence is to the right. The extent of this variation varies at different points on the earth's surface, and with projectiles fired at different speeds and elevations. In England a deflection of five inches is found to occur with the projectile of a 12-pounder in a 4,000-yard range.—*Blue and Gray.*

A newspaper printed at Dolores, Argentine Republic, which is situated near the volcanic region, gives an account of a mysterious shower of stones which fell near that city few weeks ago. The stones are said to have fallen as thick as hail, and varied in size from a pebble to a very respectable boulder. Incalculable damage was done to the crops, tall trees were shivered to atoms, barns and outhouses were demolished, and many domestic animals were killed. In some localities the ground was covered with the bodies of wild geese and hawks, which appeared to have been killed during their flight in the air. Several persons were struck and badly injured while at work in the fields, and in the city itself, which missed the violence of the shower, one dwelling was wrecked. The stones are said to have fallen continuously for more than a minute.

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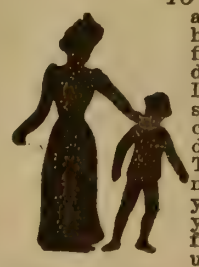

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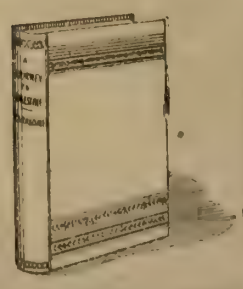

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Conference of Christians

CHICAGO, 1890.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, FEBRUARY 22, 1894.

ARBITRATION FOR THE SETTLEMENT OF LABOR TROUBLES.

At the eighth convention of the National Association of Master Builders in Boston, last week, the delegates were addressed by Carroll D. Wright on the relations of employer and workman; and two sessions were fully occupied with the discussion of the subject which followed.

In this Mr. Gindele, of Chicago, took a prominent part. He said that arbitration bodies containing representatives of both parties to a controversy had done away with strikes and lockouts in Chicago. Mr. McCarthy, of Chicago, said that the curse of the country was too much legislation, and especially too great a number of general laws about arbitration. For example, he thought that arbitration would be equally valuable in all parts of the country.

There is a growing disposition, if possible, to adopt arbitration as a remedy in all labor disputes. Such a course is calculated to throw the blame of obstinacy and malice upon those to whom it belongs, and to lead to the cultivation of desirable harmony between employers and employes.

THE A. P. A. IN WISCONSIN.

Reports read at the A. P. A. convention in Milwaukee, Wis., show that the association has a membership of more than 5,000 in Wisconsin. The names of the officers elected have been learned, with the exception of the vice-president, who is said to be a Milwaukee attorney named Hopkins. The president is D. B. Cheney, a clergyman of West Superior, and Geo. D. Frey, Jr., of Milwaukee, is the secretary. He was formerly engaged in the life insurance business, but now finds it profitable to devote his entire time to the order. The chaplain is Rev. J. H. McManus, a Methodist minister of Washburn. Hugh Rogers, the Secretary of State, is a well-to-do lumberman, whose home is in Tomahawk. William M. Cowles, the treasurer, is a bank clerk at Whitewater. The sergeant-at-arms is L. L. Thayer, an Oshkosh school-teacher. Robert L. Rudolph, the guard, is a Milwaukee saloon-keeper. E. H. Whittier, of Kaukauna, the sentinel, is the foreman of the Chicago and Northwestern blacksmith shop. The platform is similar to the one adopted by the A. P. A. of Illinois.

The State association, it is said, has decided to support its lodge lecturer, Sims, when he returns to Kaukauna again; and, as the people of that city say they will not allow him to repeat his insults to Catholics, a conflict is expected.

SUICIDE OF A FREEMASON.

Samuel A. Brown, a blacksmith and tool-maker, residing at Springfield, Mass., on the 1st inst. shot himself with a Winchester rifle, and died. The reasons for his self-destruction are given in a letter which he left for the information of those whom it might concern. It is as follows:

I am discouraged; no home, no work, no money. I have seen better days. I have had a great deal of sickness; not been able to work but little for the past year, and now my money is gone, and no prospect of a job at present to earn any more. I am of that age, 62, that I shall not be able to work much longer, therefore it would be best that I were dead. If I should go out of existence, some one would see that I am buried. I belong to the F. and A. M., and would refer you to Chapman Beach.

Documents were also found showing that he belonged to Keystone Lodge of Masons of Grafton, Vt., and the Secretary, Sydney Holmes, was notified by telegram. Mr. Holmes replied, stating that the lodge would bear the expenses of burial. In Brown's trunk—clothing, silverware, some photographs and other articles were found. He had been separated from his first wife, and his second one died many years ago. So far as was known he had no relatives or friends, and his loneliness probably did much to make his mind unsettled. Brown had borne a good character, and was a hard-working and fairly frugal man.

These particulars we gather from the report of the Springfield *Republican*, and they furnish a text upon which a friend of Rev. J. P. Stoddard bases, in a letter, the following sermon on Masonic charity:

"DEAR SIR AND BROTHER:—I enclose a clipping from the Springfield *Republican*, which explains itself. It is only another illustration of the boasted benevolence and charity of secret societies which came too late. In Springfield there are about two thousand Masons, every one of whom has, in the Master's degree, taken the following obligation: 'I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require and my ability permit without material injury to myself and family.' Many Masons in Springfield occupy influential positions, and could easily have given this poor destitute brother employment 'without material injury to themselves.' This man had sought for work and must have asked Masons for it, as no one could look for a job in Springfield without coming in contact with Masons who could give it if they wished to do so. Yet this brother—discouraged, with no home, no work, no money, no prospect of a job—commits suicide, and after he is dead his lodge offers to bury him and sends twenty-five dollars to pay the bill. I suppose that they held their services over his body and that by the benefit of a pass, a pure and blameless life, he has gained admission into that celestial lodge above where the Supreme Grand Architect of the Universe presides; where, seated at the right hand of our Grand Master, he has been pronounced a just and upright Mason.

"Oh, what a detestable lie Masonry is, when compared with the religion of Jesus Christ!

"You may be interested to know that I have left the Odd-fellows, and severed all connections with secret societies. I shall never enter a lodge again as a member. I was a church-member before joining the lodge, but since that time I have been following afar off, until I practically denied what all lodge-men do deny, the Saviour. With the help of God, I will, in the future, live a more consistent Christian life; and as Peter, after he had denied his Lord, went out from among them in whose company he had committed that sin, and by his after-life showed his true repentance, so I have left the company in whose presence I denied my Redeemer, and with the aid of the Holy Spirit I will live closer to him. Odd-fellowship teaches some beautiful lessons. I think it is far superior to Masonry. I am thoroughly conversant with the ritual of Odd-fellowship. I have occupied all the chairs of the lodge and am a Past Grand, and I can say from personal experience that while in theory Odd-fellowship teaches some of the most noble, the most beautiful truths that can be found outside the sacred Scriptures, in practice Odd-fellowship is a miserable farce, and it degrades ten men where it elevates one."

"An old man, broken.....
Is come to lay his weary bones among ye;
Give him *a little earth for charity!*"
—*Shakespeare.*

CATHOLIC SENTIMENTS.

Recent incidents indicate that Roman Catholics are not united in their opinions about the public schools. Here is a case in point, as told in one of our exchanges:

A Catholic, who was a member of the Board of Regents of the University of the State of New York, died. The duty of filling the vacancy devolves on the Legislature. One of the most able Catholic priests of the city of Brooklyn, Rev. Sylvester Malone, was proposed. But Bishop McDonnell objected and nominated one of the bitterest enemies to the the public-school system in the State. Father Malone was quite incensed at the Bishop's interference, and makes the following emphatic declaration of his own principles: "I am perfectly willing to go upon record as saying that I am in favor of free schools, and that the sooner parochial schools are wiped out the better. So far as money matters are concerned, it is time for the state to turn down the church. If a man of my ideas cannot become a regent I would prefer to see a Protestant minister."

On a different, but quite as important a subject, Canon Murnane writes as follows in the *Catholic Citizen:* "What use have the American people at large for Catholicity? Not one in six of them is a Catholic, nor is there much in the signs of the times to indicate that they are going to become Catholics? What use have they for our religion? Will they thank us for building big churches and convents? Do you perceive any sign of gratitude for our parochial schools? If the drunken neighborhood is the Catholic neighborhood; if the drunkard's names in the police reports are notoriously those of Catholics; if the saloon-goers and the saloonists are Catholics; if the 'boodlers' who thrive by saloon politics are Catholics; if the saloon-made paupers and tramps are Catholics, then as a moral force among men Catholicity is done for in that community; whatever individual good it may do its members, its *public force* for morality is *nothing*. Chrysostom and Bossuet, or Paul and Patrick, could not convert men to such a Catholicity; nor can twenty universities discover a truer test or a fairer one than that the tree shall be known by its fruit."

This is in accordance with the expression of Archbishop Ireland in his address at the Chicago Catholic Congress, last fall. He said: "What a fearfully large proportion of those so-called saloons are held by Catholics; and what a fearfully large proportion who lose in them their souls are children of the church!"

These are not A. P. A. or Protestant sentiments, but come from the bosom of the Church of Rome itself.

THE RIGHT TO STRIKE.

On the 26th of December, at St. Paul, a document was placed in the hands of the United States Marshal, intended to deter the engineer, firemen, conductors, trainmen and telegraph operators of the Northern Pacific railway from striking. It was issued by Judge Caldwell of the United States Circuit Court, and is in effect an injunction to keep the men from striking. It forbids them in any way to injure the property of the company, under penalty, or in any way to interfere with the legal rights of the company, or in any way interfere with men hired to take any places of strikers, or to delay passenger travel over the line of said railway. As might have been expected, this order caused great indignation among the dissatisfied employes.

Since the issue of the foregoing order, Judge Jenkins of the United States Circuit Court has issued an injunction restraining employes of the Northern Pacific railway from quitting work, and furthermore forbidding any labor organizations in this country from lending assistance to those employes.

This ruling of Judge Jenkins only increased the indignation of the labor unions and assemblies, and led to their appeal to Congress to investigate it and, if the Judge has overstepped his authority, to impeach him. Resolutions to that effect were presented to the House by the Judiciary Committee. There they have become a bone of political contention, and it is doubtful whether their adoption is possible.

In relation to this action of Congress, Mr. Wm. E. Curtis writes to the Chicago *Record* as follows:

I find that there is no expectation or intention to impeach Judge Jenkins, even in the minds of the most active advocates of these resolutions. They are perfectly aware that he has not committed an impeachable offence, but they propose to use this opportunity to give notice to other federal judges that they must not interfere with labor strikes. They are going to put Judge Jenkins to as much trouble and annoyance as possible and subject him to the expense of coming to Washington to make a defense and hold up his end of the investigation, simply for the purpose of furnishing an awful example to his colleagues on the bench. As one of the labor agitators admitted to-day: "We do not expect to impeach Judge Jenkins, but we do propose to teach the federal courts to let labor movements alone."

Northern Pacific receivers will oppose the motion by labor leaders for an amendment of Judge Jenkins' objectionable order.

THE A. P. A. EXPLAINED.

An interview, at Milwaukee, Wis., last week, with Henry F. Bowers, of Clinton, Iowa, the founder of the American Protective Association, is published. Mr. Bowers is between 60 and 70 years old. In answer to interrogatories, he freely gave the interviewer the following information relating to the institution:

"Some people," he said, "labor under misapprehension in regard to our association. We are not an annex to the Republican party, but only wish to prevent improper men from being elected to office. If the Democrats nominate good men there is nothing to hinder our voting for them. We fight the idea of any union of church and state and are especially solicitous to maintain public schools. We have no fight with the rank and file of the Catholic church, but do oppose

those of its leaders who seek to train people so that they shall think they owe more allegiance to some foreign religious potentate or organization than to the United States, of which they are citizens. I know that the workings of the Catholic church are controlled by about six men, with headquarters in Vienna, and the Emperor of Austria at the head of them. We are opposed to all interference in secular affairs by any churches whatever, and especially to a church which will incite men to riot because an American citizen exercises his right of free speech in a public hall or place.

"The A. P. A. was organized at Clinton, March 13, 1887. It was on Sunday afternoon and I had the honor of being one of the organizers. I am intensely interested in the organization, as I was deprived of the privilege of the common schools because Jesuit influence had broken them up in Maryland at the time I was a boy of school age, and I propose to do my best to prevent the children of the present and future from suffering a similar privation."

"How many members have you now?" was asked.

"That is a question I cannot answer. We do not propose to reveal our strength to an opponent as alert as the one we have to contend with."

This explanation appears to accord well with the exposition of the A. P. A. and its obligations, printed in the *Cynosure* of Nov. 30 and Dec. 7, 1893. So far as the Masonic jewels of "secrecy and silence" are concerned, Mr. Bowers seems to hold them in Masonic veneration.

KIND WORDS.

The New England Secretary, writing to this office from Boston, says: "Allow me to congratulate you on the ability and good taste shown in our weekly visitor, the *Cynosure*. The last number I read with more than usual interest."

From Rev. J. A. Castel, pastor of St. John's church, Goldsboro, N. C.: "The *Cynosure* is a good paper, and doing a great and much-needed work. It ought to be in the hands of every Christian minister in the country. Long may it live and flourish! I am a Mason myself, but the harshest treatment I have ever received has been from Masons."

From C. H. Watson. Cuba, N. Y.: "I am much encouraged by the success of our cause on the consciences of the people of God. My pastor (D. H. Denison, Baptist) quietly withdrew from the Masons about six months ago, the Holy Spirit showing him, at the Cayuga Lake Assembly, last summer, in the presence of godly men, that there was a better way, as I had been trying to show him for two years."

OUR SWEDISH LUTHERAN FRIENDS.

Last Friday Secretary Phillips visited the Illinois Conference of the Augustana Synod of our Swedish Lutheran friends. This annual conference includes all of Illinois, part of Wisconsin, Michigan and Indiana.

More than two hundred delegates were gathered at Batavia, Ill. Rev. L. A. Johnson, of Rockford, was chosen president for the coming year. The address of the retiring president showed a vigorous missionary activity among the churches.

The most important question submitted to the conference was touching the secret society reform. Three men who had joined the Royal Arcanum had been expelled from the Immanuel church of Chicago. They felt aggrieved, but the majority of the conference was in favor of postponing any agitation until the meeting of the entire synod, next June, at St. Peter's, Minn.

The pastors were very emphatic in their approval of the church rule disfellowshiping lodge members. Rev. M. C. Ranseen declared that the church would never allow in its membership Freemasons, Odd-fellows, Royal Arcanum, Modern Woodman and adherents of such-like societies.

President Johnson quoted a bishop of the Methodist Episcopal church, who said: "You (Swedish Lutherans) may be thankful that you took the stand that you did in the beginning on the secret society question. We (Methodist Episcopals) are now in their hands, and cannot help ourselves."

A committee was appointed at the general synod, one year ago, to report at the next meeting of the synod, in June, on the position which the church should take towards the trade-unions. Unless a man joins a secret trade-union, it is almost impossible for him to get work, is becoming a general cry. In this is seen the beginning of the fulfillment of prophecy (Rev. 13: 17), that no man might buy or sell save he that had the mark or the name of the beast.

THE LODGE DANCE AS A FACTOR IN BENEFICENCE.

Dancing is an amusement which has never been unquestioned among Christian peoples. Among the ancients, dancing was generally the office of female slaves; among the semi-civilized peoples of the East it is still so, and these dances are fairly sampled by the disgusting exhibitions of the Plaisance, which have already been forbidden in Boston and New York. We think that the universal opinion among Christian workers is that miscellaneous dancing tends to worldliness, frivolity, and more serious evils. So far as we have information, they think that it is an amusement which should not be participated in by persons who love the Lord Jesus Christ and are seeking to establish his empire among men; but whether dancing shall be condemned wholly or not, there is no question but that the so-called 'Charity Ball' is a nuisance that should be abated. If worldly people wish to spend thousands and tens of thousands of dollars on clothes, jewelry, flowers, etc., for the purpose of mere self-gratification they ought not to label such a performance with the holy name of charity, because they give the price paid for tickets, less expenses, to certain worthy objects. Let everything travel under its own name; and, since the ball is not for charity but for the self-gratification of persons participating therein, let them avow the real object and say nothing more about it. This truth, which would seem to be self-evident at any time, is especially important just now when hundreds of thousands of honest men do not know where to get bread for their wives and children.

If men and women cannot attain to a real fellow-feeling for their brethren, let them at least not insult the suffering at a time like this with such vainglorious display under the name of beneficence.

—Rev. P. B. Williams writes from Philomath, Ore., Feb. 14: "I spoke at Shedd's, ten miles above Albany, on the 9th, and had an excellent crowd—Masons, Odd-fellows, etc. I am now in a series of meetings at Oak Ridge Presbyterian church. Two arose for prayers the first night."

—Pres. Chas. A. Blanchard delivered an able address on "Oath-bound Secrecy and its Relation to Ecclesiastical and Civil Governments" at Chicago Avenue church in this city, last Monday evening—too late for further particulars in this issue; but we hope to print it in an early number of the *Cynosure*.

—A new and enlarged edition of "College Secret Societies, their Customs, Character, and the Efforts for their Suppression," has just been issued and is now for sale at this office. The book, always a sterling plea against the foolishness and barbarity of College Greek-Letter fraternities, is now stronger than ever. Price, 25 cents.

—Our General Secretary, W. I. Phillips, has returned from his trip into Wisconsin, Minnesota, Washington and Oregon. Our Oregon agent, Rev. P. B. Williams, was aided to begin again the work which he had carried on so efficiently until funds failed. We trust that this will not occur again. The N. C. A. has now in trust, for the Oregon department, $2,300. Not over $500 of it, however, can be used during any one year. Brethren Simpson and Mathew have laid such a foundation that the Pacific Coast friends can build upon it a permanent work.

—Speaking of Thos. Ewing Sherman and his recent lecture on Jesuitism in this city, an attentive correspondent remarks: "To me the whole was one of the saddest things I have met in many days. It did not need much shrewdness to read behind the scenes; it was all self-evident. In the fact of Thos. E. Sherman becoming a Jesuit, there is portrayed one of the ways of 'compelling' persons and wills *without* physical force. A manly young man, with a manly father, he thought it more manly to subject his will to the dictation of men than to his own conscience or to his own promptings to the highest and best things, healthfully and happily. A broken body, or a 'voluntary humility,' or 'will-worship,' never made a man good, or even pleased God, but it fits men, if not to be *used*, 'to submit to every guidance."

—Mrs. N. Arlonine C. Brightman, well-known to our readers as an earnest reformer, is now engaged in holding a series of Eclectic Congresses on Sunday evenings, at Central Music Hall, in this city. The first one was held on the 11th inst., in which Mrs. Harbert, Dr. J. H. Kellogg, and Rev. Corydon Millard, of the Moody Institute, participated with good effect. These congresses have for their object the reformation and education of young men about town, with the view of leading them to avoid the hurtful habits to which all homeless young men are here exposed, and to adopt such methods of life and character as will tend to make them morally and physically men among men of reputation and influence. Tobacco, intemperance and vice of all kinds are denounced in these congresses, and we are gratified to learn that the attendance is large and the results seemingly satisfactory.

THE PENNSYLVANIA CONVENTION.

Bro. Stoddard requests that all who receive bills advertising this convention will put them up in their postoffices, have them printed in their local newspapers, and circulate them among their friends. Get as many out as possible.

PROGRAM OF EXERCISES.

Preparatory session, opening at 2 P. M., Feb. 26.

2: 00—Devotional.

2: 30—Selection of Committees.

2: 45—Chart Talk, Rev. J. P. Stoddard.

3: 30—Seceders' testimonies, Rev. Stephen Merritt of New York, to lead; G. Anderson of Rescue Mission, Camden, N. J., E. T. McIntire, Roxbury, Mass., and others to follow.

Opening session. 7: 30 P. M.—Prayer.

7: 45—Address of Welcome, Rev. Wm. J. B. Edgar; response by President Rev. S. Collins, of Allegheny, Pa.

8: 15—Music, Jordan's Quartette.

8: 30—An Address: The Minor Secret Societies, Rev. L. G. Jordan, Pastor of Twelfth Street Baptist Church, Philadelphia.

9: 00—An Address: The Major Secret Societies, Rev. J. P. Stoddard, Boston, Mass.

Morning Session, Feb. 27. 9:00—Prayer and conference meeting.

10: 00—Reports—State Committee, Treasurer, and appointed committees excepting on resolutions.

10: 45—A paper illustrative of vice seeking concealment, entitled "Where Two Ways Meet in the City of Brotherly Love," by Josiah W. Leeds, of Philadelphia.

11: 00—Short Addresses, by Rev. Thos, J. J. Wright, mission worker, Reading, Pa..; Rev. J. T. Cameron, Free Methodist pastor, Allentown, Pa., and Rev. S. G. Reading, Baptist pastor, Williamsport, Pa.

Afternoon Session. 1: 30—Devotional.

2: 00—Report of Committee on Resolutions and discussion of the same.

2: 45—Music.

3:00—Open parliament, followed by short addresses. Persons desiring to speak for or against secret societies will be given five minutes. We expect to hear from Rev. T. S. Bennett, of the United Brethren church, Eldred, Pa.; Rev. Nathan Callender, pastor Baptist church, Montdale, Pa.; Rev. Joel Swartz, pastor Lutheran church, Gettysburg, Pa.; J. C. Yoder, Huntingdon, Pa.; together with the following pastors in this city: Rev. F. W. Weiskotten, St. James Lutheran; Rev. T. T. Myers, Church of the Brethren; Rev. N. B. Grubb, Mennonite; Rev. F. Edquist, Swedish Congregational; Rev. C. Elofson, Swedish Lutheran; Rev. L Frank Haas, pastor Bethel Mission.

4:30—Chalk Talk, Prof. R. L. Park, of East Stroudsburgh (Pa.) Normal School.

Evening Session. 7: 30—Prayer, followed by music.

8: 00—An address by Mrs. A. E. Stoddard: The Relation of the Lodge to the Liquor Traffic.

8: 30—Music: Miss Ella Carter, Conservatory of Music, Boston.

8: 45—An address, Rev. David McAllister, pastor Covenanter church, Pittsburgh, Pa. Subject, False Religion the Basis of all Evil.

THE HOME.

HIS OWN.

Do you think that the Lord forgets you
  Because you must fight and pray,
And reap the sorrow harvest
  You've sown from day to day?
Do you think that he lets you suffer
  And never heeds your moan?
Ah, no! for the dear Lord Jesus
  Will *never* forget his own.

Do you think that because your heart aches
  With a bitter, cruel pain,
And your life's sweet happy sunshine
  Is shadowed by storm and rain,
And the music is hushed and silenced
  Till you hear but the undertone,
That the dear Lord Jesus forgets you?
  He never forgets his own.

Do you think that because your loved ones
  Are lying cold and still
Where you cannot hear their voices
  Or work their careless will,
And the struggle you've made together
  Must now be fought alone,
That the dear Lord Jesus forgets you?
  He never forgets his own.

Do you think that because the sorrow
  All human hearts must know
Has come to you or the darling
  You loved and cherished so,
And things you want have vanished,
  The things you would call your own,
That the dear Lord Jesus forgets you?
  He never forgets his own.

And we're all his own dear children,
  And he holds us all as dear
As you do the wayward baby
  Who creeps to your heart so near;
And if we will only listen
  We can hear his tender tone:
"Oh, rest in peace, my children;
  I never forget my own."

—*Ethel M. Colson, in Inter Ocean.*

THE CONVERSION OF A HEATHEN.

One day a heathen man entered a chapel of the Methodist Episcopal church at Fuchau. The Rev. S. L. Binkley, who was preaching, said, among other things: "Jesus can save you from all sins." At the end of the service, when all others had retired, this man came forward and addressed the missionary: "Did I understand you aright? I thought you said that Jesus could save me from all sins. Is that what you said?" Mr. Binkley replied affirmatively. The Chinaman then replied: "Sir, you did not know me when you said that; for if you had you never would have said it. I have been a gambler, a sorcerer and an opium smoker for more than twenty years; and a man who smokes opium that long can never be redeemed; every one knows that. Now, if you had known all this you would not have said that Jesus could save me from all my sins, would you?" The missionary replied that he would have said just what he did, and reaffirmed that Jesus could save him from all his sins. He could not believe it, but went home to think about it, and came day after day to the missionary's house to talk to him and get more light in regard to Christianity, until one day he burst into the missionary's study without any salutation, saying: "I know it! I know that Jesus can save me from all my sins, for he has done it!" When asked as to his opium pipe he said: "I have no desire for it, nor for any of the wicked things that I have been doing. I only want to go to Hokchiang and preach to the people there that Jesus can save them from all their sins."

It was a dangerous district to visit on account of the village feuds existing, in which men were often killed. His friends tried to dissuade him from going; but he went, preaching everywhere the truth.

He was pelted with missiles, stoned in one place until he became unconscious, and afterward punished with two thousand stripes by order of a heathen magistrate on a false charge that was offered against him; but, with unwavering fidelity, he continued to preach Christ until about six hundred souls were brought into the church through his labors. After many years of faithful service he died in the triumphs of faith, saying, on Saturday night, to the brethren about him: "To-morrow morning you will be singing the Resurrection hymn in the chapel; but I will be singing with the angels of God in heaven."

This man had no previous Christian training, but was converted right out of heathendom, in adult age, and manifested the power of Christ in the entire renovation of his being.

There are thousands of such in the foreign mission fields of the various churches.—*S. L. Baldwin, D.D., in the Independent.*

HE SLEPT WELL.

He was a stranger in the city, and had arrived by the evening train. Tired and dusty he hurried to the principal hotel, and was disappointed at not being able to secure a room. The hotel was filled to overflowing with cots in the parlors, all engaged. A great convention was in session in the city; and as he went to the other hotels he found the same diffiulty; not a room, nor even a cot could he secure. At last, at a third-rate hotel, he found he could secure a bed in a double room. He tried to hire both beds, so that he could have the whole room, not liking the idea of a room-mate in such a place. But the other bed had been hired, and so he was obliged to take his chances. He went upstairs, and after retiring, concluded that he would not go to sleep—at least not until he had seen what kind of a man was to occupy the other bed. In order to keep awake, as he was both tired and sleepy, he took out his pocket Bible and soon became deeply interested in a Bible reading that had lately attracted his attention. He was engaged in this study when the door suddenly opened, and in came the stranger who was to be his room-mate for the night. The man, as he entered, gave a sharp glance at him, and then went across the room and prepared for bed. Looking over the top of his Bible, he quietly studied the stranger. The man appeared to be a quiet person and seemed to be honest. Still he hesitated about trusting a stranger, and began to make calculations about keeping awake. But he changed his mind, for he saw the stranger, who was ready to retire, quietly kneel down in a manner that showed it to be a familiar custom, and engage in prayer. That was enough; he put the Bible under his pillow, and went off himself into quiet, refreshing sleep. In the morning, while they were dressing, he turned to the stranger, and explaining the circumstances of the past evening, said: "So I slept well." The stranger listened attentively, and then said: "I slept well, too. I had not expected to sleep at all in this place with one I did not know in the other bed, but when I came in so suddenly, and found you reading your Bible, I concluded I could trust that book, and so said my prayers and went to sleep." It is a glorious truth that man trusts his fellowman who believes and trusts in the living God, and who accepts, trusts and obeys the Bible. Is there any other book that possesses such a character, and so carries in itself the proof of a divine origin and living power? God's word in the hearts of men means, indeed, "Peace on earth."—*Selected*

FARMERS' WIVES IN INDIA.

Miss Jeanne Serabji, of Bombay, spoke in the recent agricultural congress for the women of India, and said in part: I had the pleasure not very long ago of speaking of the educated women of India. I have now another phase of womanhood to bring before you, those of the agricultural class, who though not educated in fine arts, can still be useful to the world at large. Women whose physiques are a novelty to behold—strong, healthy, well-built working women, who are able to stand the hardship of rain and storms, clouds and sunshine—who are the bread-winners of families and who live to a grand old age in consequence of their toil—these women in ploughing season live in small huts on the scene of their labors. They rise in the small hours of the morning, cook the food for the day's consumption, go out some miles for water for drinking purposes, and then begin their work on the fields, leaving their infants tied up in white cloths by shady nooks under the bush, where, having been well dosed with opium, they lie for hours without moving; indeed, very often it happens that the mothers are too busy to return to their infants until the noonday sun gives way to the light of the moon. The husbands work, too, side by side with their wives, and so do the children, little boys and girls tilling and sowing and ploughing the ground in the different seasons as they come around, each one carrying his or her own burden until the harvest, and then on the first day of gathering in there is a grand festival equal to the Thanksgiving day in Christian lands, when the idols are taken in procession through the streets.

KEEP A CLEAN MOUTH.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."

A NOBLE BOYHOOD.

"I would be willing to die, too, if people would mourn for me as they do for Garfield," a young boy said in my hearing one of those days that the murdered President lay in state at the Capitol of the nation.

Some of the interest centered in him arose from the fact that he commenced life a poor boy. Twenty-five years ago, after the battle of Big Sandy River, President Lincoln asked a distinguished officer why Garfield, in two weeks, did what it would have taken one of the regular officers two months to accomplish?

"Because he was not educated at West Point," the General remarked, laughing.

"No," said Mr. Lincoln, "that was not the reason; it was because when he was a boy he had to work for a living."

Beginning with the canal-boat, he was not ashamed to ring bells and sweep to pay his way through college; nor did he ever gain a single round up the ladder of fame without working for it. He hesitated at nothing that was honorable so long as he could make it serve his purpose of getting on. He said once: "If hard work is not another name for talent, it is the best possible substitute for it."

Good and bad traits of character are developed in early life.

To be noble men you must be brave, true, Christian boys.—*Anonymous.*

CHILD-STORIES.

A poor woman entered the parlor of a lady for whom she had sometimes worked. She led by the hand a little boy, poorly clad, and of a sad countenance. To the questions addressed to her, she mournfully replied:

"He is my child. His father has been dead since he was a baby. Six months since, I married again. He seems not to be welcome to his new father. It grows worse and worse. Sometimes he goes hungry, and sometimes he is badly beaten."

Then weeping, she added: "I cannot deny that my husband, now and then, drinks too much. Then it is bad for us both, but worst of all for the poor boy. When I go out to work, I cannot leave him at home, for fear he might be killed while I am gone. The people who hire me do not like me to bring a child with me. Oh, dear madame, will you not let him live with you? Take him, I pray, and do what you will with him, for our misery is great. I feel that I cannot live long, and my only fear of death is, that I must leave him alone to suffer. Oh, lady! lady! you, whose two sweet children are in the grave, have pity upon us."

And as the boy looked timidly up, there was a

large, round tear on each blue eye, like a dew-drop upon a violet. The heart of the bereaved one yearned over him, and she bade the poor mother bring him again to-morrow. That night she consulted her husband, and he said: "Do as thou wilt in this matter, for the Lord is with thee."

The next morning, the sad pair presented themselves. The lady took the child by the hand, and said: "I will he a mother to him. So help me, God." The poor woman fell on her knees and praised the Lord, saying, that now she was ready to die in peace.

The boy was overjoyed to find that a bath, and a suit of neat clothes, and a comfortable meal awaited him. Still more oppressed was he with wonder when the gentleman came home, and he was told he might call him father. He bowed himself low, as he utteredthe word, and, turning to his kind benefactress, whispered:

"He will not beat me when he gets back to-night, will he?"

When he was led, at retiring, to a little chamber, and a nicer bed than, perhaps, he had ever before seen, he kneeled beside it, as his poor mother had taught him, and murmured,—

"What shall I say? Oh, what shall I say? My old prayers won't do."

So filled was he with amazement and gratitude, that his few words were in sobs:

"Oh, good Lord! good Lord! Take care of poor mother, and don't ever let me go back any more."

His zeal to serve and please those who so nobly sheltered him, knew no bounds. "What shall I do for you, my lady—mother, I mean. Please let me do something."

His earnest application in learning to read, and committing verses and hymns, created some anxiety, lest his health should suffer. His judicious foster-mother devised modes of exercise and light labor for him, and wished to allure him to athletic plays; but he never seemed so happy as when near her side.

On one occasion, as here turned from an errand she had given him, he ran in with unwonted speed, exclaiming:

"Oh, ma'am, ma'am—dear mother, I mean—I have seen a poor, little boy, whose father drinks. Do take him to live with you. He shall have half my bread and my bed. I will give him all my toys, and cakes, when I get them, for I know he never has any. Oh, please, please say yes." Then lowering his voice to a whisper, and with a most imploring face, he added:

"You can't think how dreadful it is to be dragged up when you're asleep in the night, and whipped, when you have not been a naughty boy."

He was fond of repeating to himself, after he had retired, passages from the Bible, which he committed to memory. It would seem that he dwelt most upon those which seemed to have reference to his own past, or present condition. He was heard many times to say in his solitary apartment, with tender intonations:

"I was brought low, and He helped me."

The excellent pair who extended to him their kind protection, felt for the amiable child a true parental regard. God's blessing seemed to descend into their hearts, and comfort them for the children they had lost, with a quiet joy in the one they had found. Yet they could not repress their anxiety at the increasing indications of his failing health. Whether it was the result of a naturally feeble constitution, or of the hardships he had endured from an intemperate man's tyranny, the physicians were not agreed. His poor mother had died a few months after his adoption. It was God's will that in less than a year he should follow her. Every care that skill and affection could devise was lavished on the orphan, but in vain.

When so weak as to be unable to walk, he steadfastly regarded the bed on which he was laid, and said:

"Is this my death-bed? *my death-bed?*"

He seemed to have imbibed the impression that it would differ in aspect from other places of repose, having heard it spoken of with solemnity Having scanned it with attention, he laid down his head, repeating:

"Jesus can make a dying bed
Feel soft, as downy pillows are."

To his kind foster-mother, as she watched over him, he said, once at midnight:

"I shall go to your boy and girl. Will they be angry with me, because I lived in their house, and used some of their playthings? Will they kiss me and hold out their hand to me as you do?"

The work of death was lingering, and severe,—but he was patient and lamb-like. He seemed to have no will of his own. All that troubled him was to see the grief of his parents.

"Oh, sir, my good father—dear mother, don't cry, don't cry. It is all light overhead. The Saviour will save me."

And so, the gentle orphan, whose short life had comprised so much of sorrow and of joy, went home to the Father of his spirit. Tenderly loved, and truly mourned was he, by those who had nobly rescued him from penury and injustice; and in his brief course of budding loveliness and fervent gratitude, they found full payment for their liberality. But a rapturous plaudit awaits them hereafter, from lips divine: "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."

PARABLES.

Earth brings her parables of loss and gain
In boldest speech.
Yet heights sublime, which spirits shall attain,
She cannot reach.
Aerial whispers float o'er land and sea—
"It doth not yet appear what we shall be."

Her royal purples, and her crowns of gold,
Her white attire,
The sceptered lilies, which her summers hold,
With flames afire—
All fail to show the glory we shall see—
"It doth not yet appear what we shall be."

Who, from unsightly bulb or slender root,
Could guess aright
The glory of the flower, the fern, the fruit,
In summer's height?
Through tremulous shadows voices call to me—
"It doth not yet appear what we shall be."

Triumphant guesses from the seer and sage
Through shadows dart
And tender meanings on the poet's page
Console the heart.
O songs prophetic! though sweet are ye,
"It doth not yet appear what we shall be."

—*Clara Thwaitse.*

TEMPERANCE.

WHY TOTAL ABSTINENCE IS BEST.

1. It is easier to practice total abstinence than it is to break off the habit *of* indulgence. When once bound, how few are able to break the chain of intemperance! An occasional John B. Gough may be found, but they are scarce. The chances are all against the drunkard. You may count them lost by the wholesale.

In the book of Proverbs we find Solomon addressing, not the drunkard, but his son, who had not yet taken his first social glass. In like manner we should spend our best energies in shielding the youth from the grasp of intemperance. Not only teach them the evil of intemperance and the horrible doom of its victims, but strive to remove the temptation from their reach. They are only safe when this is done.

What would you think of a man who, for a small sum of money, would permit others to keep adders and snakes in the community, exposing all to their ravages? Could he complain if he and his were bitten? How much better is the community that, for a small sum of money, allows saloons in its midst, to furnish that which is worse than the bite of an adder?

2. Total abstinence is best because "wine is deceitful." Like the forbidden fruit, there is an attraction about it. This is true of every sin. If sin had no pleasure it would have no power. By its deceitfulness, it lures men into its power and holds them.

Think of Addison, Coleridge and hosts of others who were slaves in the fetters of intoxication. Men never know what a dread future there is in the first glass of wine. Silently and steadily it advances upon its unsuspecting victim until it has him completely in its power. All are not thus deceived. If they were, the vessel of state would go down. Though she still boldly breasts the wave, yet the drunkards, a swelling, inert mass of brutalized humanity, lie so heavily in the hold that progress is retarded.

How came all these into that condition of shame and wretchedness? Ask these many thousands of mindless, hopeless inebriates; ask them one by one, and they will all tell you, and tell you truly, that they did not intend to sink into that condition, but were beyond recovery ere they were aware of their danger. You are strong; you feel your footing firm; so did they. "Let him that thinketh he standeth take heed lest he fall." The Bible warns you that "wine is deceitful."

These warnings apply with augmented force to us. Their force is intensified when brought to bear on the power of modern intoxicants to mock their victims. If the fruit of his own vine sometimes chastises the unwary Israelite with whips, the fiery products of our distilleries chastise the nation with scorpions. The little finger of strong drink in modern times is thicker than the loins of its father and representative in the days of Solomon. The deceits it practices are legion, and legion, too, are the unwise "who are deceived thereby." The deceiver is in the midst of its deceits. To fall its victim is to commit a crime against the physical man. But the worst sting of the serpent, strong drink, is not felt in this world, and for this reason: because drunkenness furnishes a sure pass to eternal woe, for "no drunkard shall inherit the kingdom of God."

3. Total abstinence is best because cold water is all that we need. It has been tested. In the army and on the sea; in expeditions to the frigid and torrid zones, cold-water men have proved themselves superior to those who used intoxicants. Horace Greeley was a cold-water man, and what editor, in his day, wielded a greater influence or surpassed him as a journalist? Daniel was a cold-water man. Water and pulse formed his diet. He was fairer than those who ate the king's meat and drank his wine. He was the kind of a young man God chose to be his oracle. He reached his three score years and ten, and even more, and rose to the highest place of power and influence in the kingdom.

Cold water creates no appetite, sets no bad examples, incites to no crime, and works no wreck in man. Cold water is God's gift to man. Crystal, fresh, and sparkling, it satisfies the taste. It quenches the thirst. Happy he who is contented with it; who puts into practice total abstinence from all intoxicating beverages.—*New Republic.*

WORDS WELL-SPOKEN.

To-morrow is the day on which all the drunkards mean to reform, the idlers to go to work, and the sinners to repent.—*Christian Advocate, Nashville.*

Either drunkenness will be destroyed in this country, or the American government will be destroyed. Drunkenness and free institutions are coming into a death grapple.—*T. DeWitt Talmage.*

But however highly this tribe of people may think of themselves, a drunken man is a greater monster than any that is to be found among all the creatures which God has made, as indeed there is no character which appears more despicable and deformed in the eyes of all reasonable persons than that of a drunkard.—*Addison.*

Under all forms of license, the people have every facility to get drunk, and the young every temptation to drink. License is practical "free rum." Prohibition unenforced could be no worse. But it properly defines the business and keeps our hands clear of the price of blood.—*Dr. J. M. Buckley, in the Christian Advocate, Oct. 4, 1892.*

I do not overstate it when I say that the 200,000 saloons in this country have been instrumental in destroying more human lives in the last five years than the 2,000,000 armed men did during the four years of the civil war. Whisky is a more deadly weapon than shot or shell or any of the implements of our improved modern warfare. —*Hon. William Windom.*

From extensive acquaintance with many lands, I unhesitatingly affirm that everywhere God has provided pure water for man, and that the wines drunk are often miserable and dirty. I have found water everywhere that I have traveled—in China and India, Palestine and Egypt—and everywhere water has been my beverage.—*Thomas Cook, the Tourist.*

A prison chaplain very tersely said: "Crime is simply condensed alcohol."

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON IX.—First Quarter, 1894.—March 4.

SUBJECT.—Selling the Birthright.—Genesis 25: 27-34.

GOLDEN TEXT.—The life is more than meat, and the body is more than raiment.—Luke 12: 23.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Gen. 25: 27-34. T.—Gen. 27: 15-29. W.—Gen. 27: 30-40. Th.—Heb. 12: 11-17. F.—1 John 2: 12-17. S.—Mark 3: 34-38. S.—Matt. 6: 25-34.

COMMENTS BY E. E. FLAGG.

1. *Jacob and Esau's boyhood.* Vs. 27, 28. In these twin boys we see opposite natures developing with their growth. Esau loved the pleasures of the chase. He was as fond of wild adventure as Jacob of the quiet life of a simple herdsman, dwelling in tents. That Esau should be Isaac's favorite may seem strange, unless we remember the attraction which totally dissimilar natures often have for each other. Rebekah's partiality for Jacob may have had its root in her mother's ambition. She seems to have understood by the prophecy made at their birth that Jacob was the son in whom the magnificent promises made to Abraham were to be fulfilled; and this accounts, no doubt, for the unwarranted way in which she tried to hurry Providence instead of waiting for the slow unfolding of God's designs. Favoritism in families is sure to beget discord and division, as in the case before us. It makes impossible the right training of children. Jacob and Esau seem to have grown up without any attempt to repress their individual faults or bring out their individual good qualities. The tendency to underhandedness and deceit in the one, and the lack of conscientious principle in the other, was not reproved in the child or the boy, and in manhood wrecked the happiness both of Isaac and Rebekah.

2. *Jacob's proposal.* Vs. 29–31. "And Jacob sod pottage," made of the lentile or small Egyptian or Syrian bean. Fausset and Brown, in their commentary, think it was probably the Egyptian bean procured by Jacob as a dainty, with which Esau seems not to have been familiar. His brother's request for some of the pottage would have been granted at once without any thought of bargain-driving had Jacob been a generous-minded man. But he was not. Without doubt his mother had made him familiar with the prophecy that he was eventually to supplant his brother, and thus sowed the evil seed which brought forth such bitter fruit for them both. "Sell me this day thy birthright." Jacob must have thoroughly weighed his brother's character before daring to make such a proposal. It shows the lack of self-control, love of present indulgence, and contempt of future good that must be bought by temporary self-denial which formed the basis of Esau's character. "And Esau said, Behold, I am at the point to die." This does not mean, as the ordinary reader might understand it, that he was on the brink of starvation, but that he was daily risking his life in the dangers of the chase, and, in the event of his death, he asks with careless flippancy, "What profit shall this birthright do to me?" His reasoning was that of a weak, ease-loving and ill-balanced mind; but it was more and worse than this. It was giving up his position as priest of the family, a dignity which always descended to the elder son; it was giving up his inheritance as the progenitor of the chosen Seed; it was, in short, a surrender of all the blessings, temporal and spiritual, to which he was the rightful heir through his grandfather Abraham. Thus Esau despised his birthright. But there are many Esaus in our land to-day who sell their birthright for even less than he did. He sold his for wholesome food; they for alcoholic poison. Like him, they "walk after the sight of their eyes." They "look upon the wine when it is red," and give, for the draught of death, reputation, fortune, character, intellect—all that makes life worth living here, as well as the hope of a blessed hereafter. The worth of what they give up cannot be computed. A man would be called idiotic or insane who gave up an empire for a good dinner; but what shall it profit a man if he gain the whole world and lose his own soul? *That* is the utter, the irremediable loss.

Several important lessons are here suggested. 1. Character is one of the strongest safeguards against temptation. They will not often be troubled by evil suggestions who keep themselves habitually above the level of such things. It was said of Charles Sumner that through all his long career in Congress, no one ever dared to approach him with a bribe. 2. The sin and folly of Esau consisted in grasping a temporary indulgence, careless of his future and lasting good. This is the characteristic, not of a reasonable, thinking being, but of the beasts which perish, whose desires and hopes are all bounded by one short life. 3. Esau had no right to sell his birthright; so no man has the right to sell his character, his soul, that which divides him from the brute creation for the highest earthly good—much less for a mess of pottage.

3. *The bargain concluded.* Vs. 33, 34. "And Jacob said, Swear to me this day." This was no small sin, both in Jacob to ask and Esau to grant. It was an insult to Jehovah to call upon him to witness such a transaction, so dishonorable in Jacob—so infamous in Esau. Like the oaths of the lodge-room, it was extra-judicial. Jacob had no right to swear Esau, nor had Esau any right to allow himself to be sworn by Jacob. "And he rose up and went his way." The expression is very significant. No regret over his folly; no repenting of his rash bargain. That time came later. So they who have started on a career of sensual pleasure may not feel at first the bitterness of remorse, but their hour of fruitless repentance is sure to come.

LITERATURE.

THE BIBLE DEFENDED: A Review of Paine's "Age of Reason" and Ingersoll's "Mistakes of Moses," "Lecture on Skulls," etc.; with Ample Quotations from both Infidel and Christian Writers; being an Answer and Rebuke to Infidel Questions and Atheistic Assertions. By R. S. Webber. One vol., paper, pp. 339. Boston: H. L. Hastings, 47 Cornhill. Price, 50 cents.

This book is an important addition to Hastings' Anti-Infidel Library, and in every way commends itself to Christian workers and all who desire to believe the truth as it is in God's Word and plan of salvation. The author makes no claim to originality; but brings together in admirable form the testimony in favor of the Bible from the most prominent authors. It is comprehensive in detail, strong in argument and convincing in its conclusions. The popular objections to Bible miracles are ably met, and the outward and internal evidence of the truth of the Scriptures is presented in an excellent manner for family or closet perusal.

CURRENT PERIODICALS.

Lovers of the science of astronomy who desire to keep abreast with the developments which the improvements of the age are making from month to month will find much of interest in the February number (122) of *Astronomy and Astro-Physics*. In general astronomy it presents papers of the following import: On the Physical Constitution of the Planet Jupiter, by G. W. Hough; Light-Waves and their Application to Metrology (illusteated), by A. A. Michelson; West Indian Hurricanes and Solar Magnetic Influence, by H. A. Hazen; Free Public Observatories, by W. W. Payne; Obituary Notices of Drs. Rudolf Wolf, Adolphe Steinhell, and Friedrich Gustav von Bulow. In the department of Astro-Physics we have: The Solar Faculæ, by Geo. E. Hale; On Two Great Protuberances (discovered on the sun), illustrated, by J. Fenyi, S. J.; On a Certain Law in the Spectra of Some of the Elements, by C. Runge; On the Motion of Hercules in the Line of Sight, by A. Belopolsky; On the New Star in Auriga (2 papers,) by H. C. Vogel and H. Seeliger; Astro-Physical Notes; Current Celestial Phenomena, and News and Notes. Published at Carleton College, Northfield, Minn. Published ten times a year for $4.00.

Dr. M. L. Holbrook's *Journal of Hygiene* for Februrary, it seems to us, is one of the best numbers of this excellent magazine yet issued. Its contents are replete with interest and usefulness. They are as follows: The Ethical and Hygienic Value of Water, by Dr. Chas. H. Shepard; Bread-making Among the Shakers, by Martha J. Anderson; An Old Allegory Rewritten—a capital adaptation; Hygiene for Women, by Jennie Chandler, including the Spectra of Heredity, Our Boys and Tobacco, Relaxing Exercise for Women, A Beautiful Voice at 77 Years, Hygiene of the Bed, and the Perfection of Lemonade; Notes Concerning Health (No. 28), by the editor, embracing a new installment of The Perfect Man, Tyndall's Habits and Love of Life, Bread and Teeth, Chloral-taking, Low Spirits, Olive Oil and its Healthfulness, Eat More Fruit and Less Meat, The Cheap and Wholesome Feeding of the Poor; Elizabeth P. Peabody; Chas. S. Royce; The Mixing of Races; Book Notices, etc. New York: M. L. Holbrook, 46 East 21st street. Price, 10 cents.

The *Cottage Hearth* for February presents the following pleasant table of contents: The Idyl of a Queen, illustrated, by Gisela A. Dittrick; "Jim's Little Girls," illustrated, by Marjorie Richardson; Love-in-a-Mist, illustrated, by Kate D. Sweetzer; Zodomirsky's Duel, by Alex. Dumas; The Rise of Winthrop Sears, illustrated, by Percy Lampry; The Post Office at Creede; The Front of St. Peterborough Cathedral, illustrated, by Oscar Fay Adams; Faith, by C. E. Benton, and the eight well-filled domestic and miscellaneous departments.

PAMPHLETS.

"Powers, Duties and Obligations of the City of Chicago, with Respect to its Streets," is a handsome pamphlet from the press of Donohue & Henneberry, containing a variety of decisions by the State Supreme Court and other tribunals upon this subject. There are so many abuses in this direction—such a grabbing for illegal franchises by speculators and corporations, that the information here furnished is of great value to taxpayers as a means of defence against undue greed and rapacity.

The Eleventh Annual Report of the Executive Committee of the Indian Rights Association for the year ending Dec. 15, 1893, contains a large amount of desirable intelligence touching the civilizing and educational work now being performed among the Indians in the Western Territories. The magnitude of this work, and the interest shown in its prosecution, with the gratifying results arising from its accomplishment, form an important chapter in our national economy. Those who desire to acquaint themselves with it can obtain copies by writing to the Indian Rights Association, No. 1305 Arch street, Philadelphia, Pa.

The Illinois State Institution for the Education of the Deaf and Dumb was organized more than fifty years ago, and since that time has steadily carried on the education of children whose deafness prevents them from receiving instruction in common schools. The results are no less surprising than the excellence of the system provided for tuition in literary, industrial, moral and religious branches of learning. The beautifully printed and illustrated Prospectus, in pamphlet form (manufactured in the institution), gives full particulars of this judicious State charity—for it is free to pupils, being supported by a general tax upon the people—and may be obtained by sending to S. T. Walker, M. A., Superintendent, Jacksonville, Illinois.

"The Common Weal and the News-stand," by Josiah W. Leeds, Rocouncey, Pa., is a powerful appeal to all reputable people to assist in the prevention of printing and distributing of bad literature, by which the morals of the young are corrupted and crime is increased. The subject demands prompt and thorough action, as any one may see by reading this forcible plea for the suppression of licentious books and papers on the streets and cars, in news-depots, and elsewhere. The pamphlet may be obtained from the author.

MUSIC.

J. Fischer & Bro., No. 7 Bible House, New York, have sent us three new sacred pieces, which are worthy the attention of all church singers. Lead Kindly Light. Duet for soprano and alto, or soprano and baritone, By J. Wiegand. Price, each, 40 cents. Wake Ye that Sleep. Soprano, solo and chorus. By M. A. Melvil. Price, 20 cents. Jesus Christ is Risen To-day. (Anthem.) Solo and chorus. By M. A. Melvil. Price, 20 cents. They are compositions of merit, and will answer equally well for church and home use, especially for festal occasions. The authors' names and reputation are of long-established standing.

RELIGIOUS NEWS.

MR. MOODY'S WORK.

—It is reported that Mr. D. L. Moody was much concerned about means, on account of the present financial panic, to carry on his great work, involving an expense of hundreds of dollars every day. He went forward, however, trusting that the Lord would provide. While thus exercised, he one day received a letter from Rockford, Ill., stating that $10,000 had been raised for his work and would be sent in time for his need. The expectations of faith founded on God's promises never fail.

ROMAN CATHOLICS.

—In advance sheets of Hoffmann's forthcoming Directory of the Catholic Church in the United States the following statistics occur: Archbishops, 17; bishops, 71; clergymen, 9,717; churches, 8,729; stations and chapels, 5,704; universities, 8; seminaries, 86; students, 3,533; high schools, 840; parochial schools, 3,732; children attending 765,188; orphan asylums, 258; orphans, 29,526; total children attending, 860,356; Catholic population, 8,502,033.

—From the monastery of the Three Fountains near Rome, the Trappist Father, Very Reverend Edmund Obrecht, O. C. R., has come to the United States to appeal for aid for that community, which has been robbed by the Italian government, has been decimated by swamp fever, and is burdened with a debt of $300,000. An alms of any amount will secure to the donor a share in the benefits of two masses said daily at La Trappe for the living and the dead, etc.—*Catholic Review.*

FRIENDS.

—"Buffalo Bill" (Hon. Wm. F. Cody) announced, a few days ago, that he has been negotiating with the Philadelphia Friends with a view of establishing a colony on his ranch near North Platte, Neb., where he owns four thousand acres of land, said to have rich soil and to be well-watered. This land he will divide into small holdings with a family on each.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2.50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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Until the doctor comes keep the child in bed. If the throat is painful procure a lump of lime, pour cold water upon it; when the effervescence subsides strain off the clear water and apply it to the throat with a brush or swab. If the child is old enough the throat can be gargled with lime-water. Inhaling the steam from a pitcher of boiling water sometimas gives relief. The neck may be rubbed with warm oil and bound with flannel.

Milk, either hot or cold, should be given every two hours. The cold milk may have the white of an egg shaken with each cupful. Strong beef-tea can be given and the doctor may order stimulant. The strength must be supported by nourishing liquid food.

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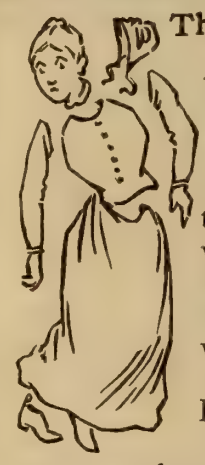

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

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Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

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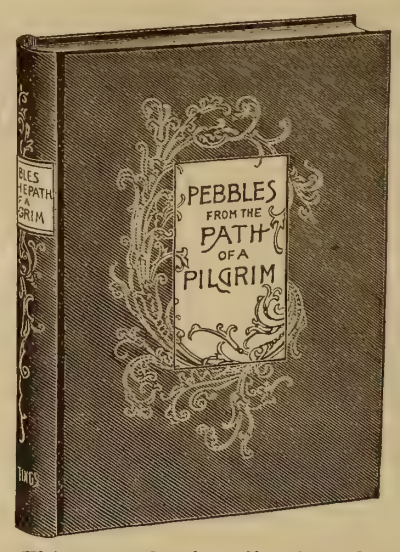

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FARM NOTES.

The North American Bee-Keepers' Association recommends that apiarian societies of the various States memorialize their respective legislatures to enact laws that shall forbid the spraying of fruit trees during time of blossoming.

Corn is best for an evening feed. It may be given in conjunction with other grain, but in cool weather nothing keeps up a more uniform body heat than corn. The grinding capacity of a hen's stomach is great, and before morning arrives her meal of the previous evening has disappeared, and something to take its place is necessary. Corn lasts longer and produces more heat than any other grain fed to poultry.

Very young pigs are easily stunted by the cold. An hour's exposure on a severely cold day may affect the future of the pig, preventing growth till later on in life. Early spring is the best time for sows to farrow, as the pigs will then have an opportunity to go on the pasture as soon as weaned, and when they get a good start they will be as large at the end of the year as those that are farrowed now.

The new way to grow onions is to sow the seed in hotbeds about six or eight weeks before they are to be transplanted. As onions are the earliest of crops to go into the ground (often in March), the hotbed may be made ready now. In this section onions are grown from sets produced from seed the previous year. By the new method the sets are grown from the seed in the hotbed within a few weeks, instead of losing a year's time for that purpose.—*Germantown Telegraph.*

If the farmer has not a good clover field that will be ready for the shoats in June, try sowing an acre of peas where you can turn the pigs in to harvest them. Sow a bushel of seed to the acre, in drills, and turn the pigs in as the peas begin to ripen up. Select some sort that grows to medium height; cultivate as long as possible. When they fall down they will not be as liable to mildew as the tall growing sorts that make heavier vine and foliage.

Ex-Governor Hoard, of Wisconsin, says that every cow is born with her certain limit in percentage of butter fat. One cow is born with a 3 per cent limit, another with 4 per cent, another with 5 per cent, and another with 6 per cent. A cow that has an undeveloped limit can be developed by feeding, but the cow that has gone to the extent of her limit can not be made to go a single ounce further. Feed her high and she will grow fat, but will not exceed her limit of butter fat. She will give you fifty pounds of milk per day in June and it will make a pound of butter; she will give you twenty-five pounds of milk in October and it will make a pound of butter. The water has decreased, which increases the percentage of solids but not the absolute amount.

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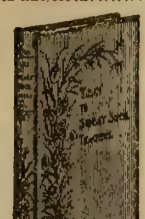

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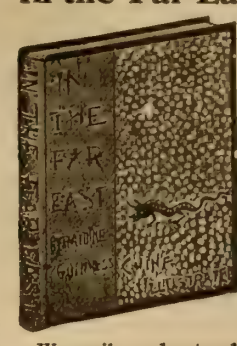

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NEWS OF THE WEEK.

CHICAGO.

Negroes want one of their race in the city council, and want him there at the coming spring election.

At Chicago banks there is a better demand for money, and signs that business is improving are on the increase.

The Anchor Insurance Company of London, England, has been doing business in America illegally, particularly near Chicago.

As a result of the endeavors of President H. R. Waite, of New York, a local lodge of American Institute of Civics will be formed.

Inventor of the Ferris wheel is at the head of a company which will exhibit a miniature reproduction of the World's Fair.

Frank H. Harper, said to be a clever forger, swindled two banks out of $6,800 by raised cheeks.

COUNTRY.

Dissatisfied land-owners have brought work on a Florida road to a stop by planting dynamite bombs along the right-of-way.

Encouraging reports of the progress of the movement were made to the National Woman's Suffrage convention in Washington.

Lowest prices ever known were reached during the week in wheat, silver, coke and some forms of iron and steel.

Milwaukee's Plankinton Bank will be re-opened under the national law March 1. It will have a capital of $500,000.

Bank clearings at American cities showed a decrease last week of 37.1 per cent in comparison with last year.

Government ownership of the Nicaragua Canal and annexation of Hawaii were favored by the Trans-Mississippi Congress.

Colorado Populists are planning to establish a co-operative colony in the Ute Indian reservation in that State.

By a mistake Mr. Luke, of Nashville, Ill., was confirmed by the Senate as postmaster at Nashville, Iowa.

Ninety-three per cent of Illinois school children have been vaccinated in accordance with the order of the health board.

Peckham's nomination to the Supreme bench was rejected by the Senate, the vote being 32 for to 41 against.

All but $2,000,000 worth of the new 5 per cent bonds have been paid for and the money covered into the Treasury.

Master builders discussed the uniform contract. Officers were elected and Baltimore selected for the next convention.

To a committee from Dubuque, Governor Jackson, of Iowa, declared himself against the mulct law and in favor of local option.

Archimedes C. Dixon, who figured prominently in the affairs of Illinois at an early day, is dead at Springfield.

Labor chiefs requested Judge Jenkins to modify his order restraining Northern Pacific employes from striking.

Trouble is brewing among the silver diggers in Idaho. In the Cœur d' Alene district, the union miners have declared war upon the Italians employed at the works, and trouble is feared.

Neighbors compelled Carter, the Colma, Mich., messiah, to cease beating his wife. He said she was possessed of a devil.

Ottumwa (Iowa) business men have formed an organization to secure the punishment of alleged corrupt officials.

Editor Bidwell, of the A. P. A. paper at Fort Wayne, Ind., was arrested for criminal libel. He furnished bail.

Work of the Senate Committee on the tariff bill is nearly finished. Few changes have been made.

Friends of Knox College at Galesburg, Ill., celebrated the fifty-seventh anniversary of its founding.

The Burlington Insurance Co., a pioneer in its line in Iowa, has failed. Its liabilities are heavy.

The steamer Australia sailed for Honolulu, Hawaii, from San Francisco, bearing fifty cases of rifle cartridges.

Sugar works at Rockford, Ill., which have been closed for more than two years, will be started in May.

From present indications the production of the Lake Superior iron mines will be far less than in preceding years.

FOREIGN.

While the German cruiser Brandenburg was on her trial trip her boilers burst. Forty-one men were killed.

Speaker of the British Commons ruled that peers had exceeded their authority in altering a financial clause of the parish councils bill.

Death of King Lobengula is confirmed. The African monarch succumbed to disease, not to a British bullet.

Seventy-five Temachians were killed in a battle with Mexican troops. Twenty-five who were made prisoners were shot.

While going from Port Albert to Melbourne the steamer Alert was sunk. All but one of the crew of fifteen were drowned.

Auguste Vaillant, the anarchist who threw the bomb in the Chamber of Deputies on December 9, was guillotined at ten minutes past seven o'clock, Feb. 5, at the Prison de la Roquette. His last words as he was led to the guillotine were: "Death to the Bourgeoise! Long live anarchy!"

A bomb with a lighted fuse attached was found on the first floor of the city hall at Versailles, Feb. 2. The burning fuse was extinguished, and the bomb was turned over to the police.

A bomb found in one of the busiest streets caused another Parisian sensation. Important arrests are expected.

At Greenwich Park, London, Anarchist Sibbons made a speech advising his hearers to study the making of bombs.

At Trafalgar Square (London) a great meeting was held, at which the House of Lords was denounced.

Two thousand German merchants and manufacturers congratulated the government on the commercial treaty with Russia.

Reports from Manchester, the great English manufacturing center, are that all the markets are extremely inactive.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 12 to 17.

C E Temple, J Ralston, C S Allen, B Rohrer, S R Turner, Miss B A Ewing, I A Chamberlain, J W Plummer, Rev S R McClurkin, T Palmetter, S C Taylor, Rev J Galbraith, J Cochran, F W Stipp, P D Miller, L O Pedersen, D C Faris, W Stewart, W T Wilson, E I Dewey, J C Haywood, E A Cook, J Emerson, E L Harris, J A Reynolds.

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Oats—No. 2	28½	
Rye—No. 2	44	
Bran per ton	13 50	@14 00
Hay—Timothy	9 00	@10 50
Butter, medium to best	18 @	26
Cheese	11 @	13
Beans	1 30	@ 1 50
Eggs, fresh	17	
Seeds—Timothy (100 lbs)	3 00	4 10
Flax	1 39½@	4 10
Clover (100 lbs.)	8 00	9 10
Broom corn (per ton)	35 00	@75 00
Potatoes, (new, bu.)	48 @	54
Hides—Green to dry flint	03½@	05¾
Lumber—Common	@15	50
Wool (unwashed)	12	26
Cattle—Choice to extra	3 95	@ 4 70
Common to good	3 10	@ 3 60
Hogs	4 75	@ 5 25
Sheep	3 00	@ 3 80

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Wheat No. 2	61⅜@	62⅜
Corn No 2	42¾@	44
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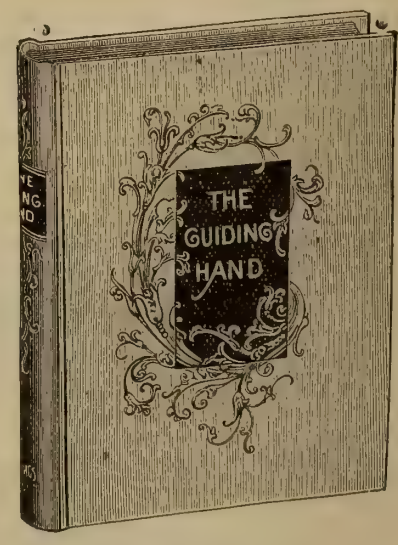

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On one particular day last week, wheat reached an unprecedentedly low price in all the markets of the world. Such a phenomenon deserves a passing comment, because it is not likely to occur again for a century, and for the various reasons assigned for its occurrence now.

Patrick Eugene Prendergast, the slayer of Mayor Harrison, has been found guilty of murder and sentenced to be hanged March 23. All pleas of insanity or aberration of mind introduced to secure acquittal or a new trial were promptly overruled by the court, and justice will take its course.

Commenting on a reference in Rev. W. B. Stoddard's recent letter to the Mennonite Brethren in Pennsylvania, the *Gospel Banner*, of Berlin, Ont., says: "We notice that our brethren in Pennsylvania are getting stirred on this question of secrecy. That is right." And we rejoice.

A note from the pastor of a church at Goldsboro, N. C., makes this interesting statement: "The *Cynosure* is a good paper, and doing a great and much-needed work. It ought to be in the hands of every Christian minister in the country. Long may it live and flourish. *I am a Mason myself, but the harshest treatment I have ever received has been from Masons.*" Such a testimony is worth more than all the rhodomontade of Masonic orators and writers in praise of their fraternity.

A lady-subscriber at Davis Junction, Ill., writes as follows: "I think you will have to commence a stronger fight on the minor secret societies and their influence on the community, as they are but the stepping-stones to Masonry and kindred orders, and are simply breaking down the wall of opposition to higher orders." Our reform is directed against *all* these secret orders, big and little; but it is generally understood that Freemasonry is the promoter of minor societies, and encourages their organization, as our correspondent indirectly suggests, to familiarize the unwary and timid with secret rites, thus preparing their members to make an easier entrance into the larger fraternities. Freemasonry, therefore, is the principal order against whom our efforts are to be directed with the most energy.

In connection with the report of a Methodist Episcopal revival at Wheaton, printed on another page, in which the anti-secrecy reform comes to the front, we are informed that lodge-members of the church, rebelling against the manly course of the Methodist pastor, are this week preparing to organize a new Odd-fellows' lodge in Wheaton. This reminds us of that scriptural passage in which Samuel rebukes Saul: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:22, 23.

An ordinance was recently adopted by the city officials of Abilene, Kan., to compel the farmers of that (Dickinson) county "to assume the payment of a part of the city's indebtedness, which the farmers had no hand in creating and for which they are in no way responsible, by exacting an occupation tax of every farmer who claims the right to sell the products of his farm in a way most satisfactory to himself and the buyer." This brings the Farmers' Alliance of the county into direct conflict with the authorities of Abilene, and the former threaten that if the tax ordinance is not repealed they will pledge themselves to trade in other places and leave Abilene to its fate.

The *Cynosure* made a misstatement the other day, in saying that the *Western Catholic News* of February 3 had said that the new Irish League recently formed in this city—the "Ults"—was "intended to embrace every Irishman in the United States," and designed "to rise *en masse* and demand Ireland for the Irish, or by force and arms go and take it." The words "by force and arms" were not printed in the *News*, but were inserted on the natural inference and implication that if an army of 500,000 should attempt to invade Ireland for the purpose of "taking" it, the British government would require it to be done "by force and arms," or not at all. With this exception the item was correct.

The *Wesleyan Methodist* quotes from the Discipline of that church: "We require that all our ministers and members shall favor the use of the Bible in our public schools;" and then rightly says: "Some critics of our most holy religion treat it as one of the sects. It is supreme; our Christ is Lord of lords, and King of kings. Our public schools can hardly teach a common morality without exalting Christ." It should be more generally and better understood that pure and simple Christianity is not sectarian. It is only when the churches, following the lead of the lodges, mix up Christianity with the traditions and errors of men that they become sectarian. This is the great hindrance to a unification of the church of Christ.

Northwestern University, at Evanston, Ill., was stirred last week by the disbanding of one of its Greek-letter secret fraternities—the Tau Kappa Phi, which was organized two years ago for the purpose of securing a charter of Delta Kappa Epsilon. The reason of its disbandment was the failure to obtain the coveted charter, because as a local fraternity it could not compete with the general fraternities which have chapters in the university. At the convention in Minneapolis last fall the charter for the revival of the old Delta Delta chapter of the D. K. E. at Chicago was fatal to the petition from Northwestern, as the general fraternity would not grant two charters in the same city in one year. The local society has refused charters from five fraternities of as high standing in the fraternity world as any now at Northwestern, but the men were for D. K. E. or nothing.

Scottish Rite Masons at Duluth, Minn., last week, following an old French custom, "adopted" two matrons—wives of Masons, the only class of women who are eligible—into the lodge in that city. The custom has not been generally followed in the United States, but may become popular, since it is claimed that all lodges have the power to exercise this rite of adoption. The two matrons so favored have the privilege of selecting a third one, and the third another, if they consider the special services of any Masons' wives in the cause of Freemasonry worthy of such lodge recognition. Of meritorious women upon whom this rite was formerly conferred may be mentioned the Empress Josephine and Mme. De Stael. They are permitted to wear the Masonic apron at all exercises of the order, and to be Masons so far as their sex will allow.

Various expressions of opinion have grown out of the recent decisions of several Federal court judges relating to the rights of men employed by railroad companies. Those of Judges Caldwell and Jenkins have already been given in these columns, and the following is that of Judge Dundy in the same connection and spirit: "Any employe who does not wish to continue under the new condition may terminate, quit at any time and in any manner, so as not to obstruct business, and it is unlawful for employes to conspire or confederate together while in the employ of the receivers with the intention of inducing and causing a strike. They are also ordered to refrain from entering into any combination with the object of interfering with or obstructing the business in the hands of the receivers, and are commanded to desist and refrain from disabling or rendering unfit for use any property in the service." Opposition to these decisions emanates from interested parties who do not believe that railroad corporations have a right to regulate the government of their own affairs, when that right interferes with the malevolence of oath-bound secret and tyrannical organizations.

A METHODIST'S VIEWS OF SECRET SOCIETIES.

The following is a letter written by a member of the Methodist Episcopal church to his pastor, the subject of which may be interesting to the readers of the *Cynosure:*

EAST BOSTON, Jan. 7, 1894.

Rev. W. I. Haven,

DEAR PASTOR:—The reason why I did not partake of the communion to-day it is quite right that I should explain. For a long while I have not had it administered to me by anyone who practices heathenish rites and ceremonies, or, more explicitly, one who is a member of the Masonic fraternity; and as you had an assistant to aid you to-day who is a member of that unholy institution, is the reason why I absented myself from such a solemn, sacred and divine institution as is the ordinance of the Lord's Supper. Yours in Christian fellowship, STEPHEN GROVER.

In introducing myself to the *Cynosure* readers I can only say that the subject which is so well understood by its patrons is simply a repetition of events as they may come to each one's experience and observations. I have been a subscriber to the *Cynosure* for nearly eighteen years; and before this, since about the year 1850, I have contended against secret societies from the fact (as I believe them to be) that they were contrary to the doctrines and principles of Christianity and a republican form of government. But when the *Cynosure* came to my notice, it

gave me a fresh start, and to-day I am more and more indoctrinated into the principles which it so nobly and heroically advocates and sustains.

The letter addressed to Rev. W. I. Haven is as follows:

East Boston, Dec., 1893.

From Stephen Grover to Rev. W. I Haven.

Dear Pastor:—A letter written by myself to you at this time, probably, may not be expected. But a question of considerable importance to myself, as a member of the M. E. church, has for a long time been revolving in my mind, and at times I have endeavored to banish it from my thoughts. Therefore I am writing this, disclosing to you, as pastor, a question, the nature of which involves a serious and careful consideration, the matter of which I will mention in this communication further on. And now, to be as brief as possible, I wish to state in the beginning that I am a man seventy-five years of age, and of a sound mind.

My father and mother were both members of the Methodist E. church, and my remembrance of them in early days, and through life, has been of precious memory.

My father lived to be nearly my own age. My mother passed away in the thirty-ninth year of her age. She was of gentle temperament, and a filial, devoted Christian woman, whose constant devotion to the cause of Christ has had a wonderderful influence over my whole life. I am the oldest of eight children, and they all have passed on before me, and, I hope, to the better land.

My wife was a noble Christian woman, and of positive convictions. She died in 1884, and I live to mourn the loss of a true and faithful companion. She was of a family of thirteen children. Her father and mother were John and Bathsheba S. Hall, of long-line Methodism in the city of Springfield, Mass. They and their children, excepting three now living, are deposited in Springfield cemetery; and so my kindred are passing on, one by one, to the world beyond.

For fifty years I have been a member of the Methodist Episcopal Church, and from childhood it was my home. For many years I was an admirer of her Christian precepts, her customs, usages and her fraternal Christian fellowship. But now how changed! As we turn to her record as it appears to-day, I am sorry to say that errors of the most serious and flagrant aspect have been creeping into her borders; (her garments are defiled); they are of a character so insidious, and still so apparent, that no one needs to be mistaken as to the effect which they are producing. Errors which are entirely antagonistic to the advancement and development of Christian piety and purity, and the peace, harmony and unity which ought to possess it to-day, to make it a successful, permanent, spiritual church, seem to have lost their power and identity, and it is subverting itself to the customs and usages of the world in so many ways that it has become disloyal to the doctrines which it once so tenaciously advocated and adhered to.

One of the principal features noticeable, which has caused this direful change in the M. E. church, unquestionably, is the assimilating itself with the works of darkness or the creeping into it of secret societies, from Freemasonry (so-called), on through every grade of a kindred nature. But some would say: Prove your assertions before making a charge. Well, that would be quite necessary and an important consideration in point of law. So that in making a charge of anything detrimental to the character of whatever its nature may be, is to prove that the charges are made against the character. As an instance, take that of the institution of Freemasonry, which has been so proven that not a doubt needs to exist in the mind of anyone who has read the verdict which has been passed or pronounced upon it by competent judges. I have read and heard the testimonies of so many witnesses who have been there and left the order that I have no reason to change my mind as to its character from what I have learned in all the years past of my experience and observations. And, again, the arguments of Freemasonry are sufficient of themselves to convince anyone as to something of its nature and design. As such, they are denials, threats, calumny and abuse. And then, again, their rites and ceremonies are borrowed from paganism. They are ridiculous and nonsensical. Their oaths, obligations and penalties are blasphemous and illegal, and are too barbarous to be tolerated by any Christian or civilized people; and as such they should be abandoned by every intelligent being. Every American who is a patriot and a lover of his country, and especially every Christian, should investigate these claims.

Wesley said of American slavery that it was the sum of all villainies; and yet it was said to be a divine institution. And so would we say of Freemasonry, that this, too, is the sum of all villainies, and is called a divine institution. In 1844, the Methodist church divided on the question of slavery, and the compact was considered so sacred that the church North would not permit a Southern minister to preach in their pulpits. But since that time Freemasonry has reconciled those differences, the same as the church and the world are reconciled or have compromised. Although God's judgments are slow, yet they are sure to come. Are not the elements already in motion soon to bring on another disruption of a kind of which we little think? Freemasonry is anti-Christian in character, by its very nature, as well as Odd-fellowship, Knights of Pythias, and the whole catalogue of secret societies; and these, being proven to be anti-Christian, should it not be the right and duty of the church of God, according to the nature and intent of its discipline, to examine and try every member who belongs to and holds on to his lodge relations; to forbid him membership in the church, as it does in some churches and should be in all, unless he forsakes and gives up, as he should any other evil, his allegiance to every secret order to which he may belong? But some have become so blinded to the truth and apostatized, is it any wonder that God should send them strong delusions, that they might believe a lie? Can anyone who belongs to such an institution, especially a professor of religion, remain there, and be consistent with his obligations as a Christian, without compromising with the evil? Read 2 Corinthians, 6th chapter, from the 14th, and through with 17th and 18th verses, and many other passages in the Bible in which it gives light on this subject. Are not these appeals to Christians convincing proofs and evidences of these abominations?

Yet we have become so accustomed to liberal views that the church itself does not make it very difficult for an unregenerate man to accept the conditions as they are held out to him, they being so favorable while in his natural state, that he gives his consent, is received, and his name goes on record as a probationer. To my mind this is confusion, and indicates conditions unfavorable and objectionable to that which the Gospel requires. Is there not more effort being made to-day to get people into the churches on easy terms, so as to add members to their rolls, than to press upon them the importance of vital and practical Christianity? And in the absence of this, is it any wonder that sinners are sleeping in their security?

A department of work now going on in our midst under the auspices of the National Christian and Christian Workers' Association (of which you are undoubtedly mindful), are doing a work for God, for country and home that ought to engage the attention of every thoughtful man and woman in the whole universe of our being; and the fact that Christians of different denominations have come to the rescue and made themselves active and interested in this work, is a cause for congratulation and rejoicing; and by the help of friends they are doing all they can to further the cause of the kingdom of Christ in all parts of the world, so far as they have been able to do so by the means which are constantly being contributed for the maintenance of this object.

Their labors embrace every department of Christian work, preaching and presenting the truth, the whole truth and nothing but the truth, as it is unfolded to them in the Gospel of our Lord and Saviour Jesus Christ. This they are doing without the fear of man, or anything that men may say or do. When I consider how the Methodist Episcopal Church everywhere as a body is harboring these questionable institutions, so infidel in their character, it almost paralyzes my understanding. Christianity and Freemasonry ever can mix no more than oil and water; and here I am—a member of the Methodist Episcopal Church which countenances such inconsistencies. Yes, very truly it has a name, but the high places which have stained her former goodly reputation are not taken away.

For a long while I have had this subject so many times brought to my mind, that on account of the objections given in the statements before mentioned, is the reason why I wish to call your attention to the object of my writing, and to you as pastor brings me necessarily to your notice.

I claim that the M. E. Church is highly chargeable and responsible for these conditions, and so long as I remain a member of it, I must necessarily, as an individual, acquiesce and endorse the charges brought against her; and on this account, and for these reasons, I appeal to you, as pastor of the Saratoga Street M. E. Church, to have my name withdrawn from its records; and from the date this is received, and action taken upon it, I shall no longer consider myself a member of the M. E. Church.

I take this course not without a struggle, and a severe one, too; and yet more explicitly from a sense of duty which I owe to myself and my convictions. My action in this matter has been taken without consultation or advice from anyone. My allegiance is to God, and not to man.

My views on the subject of secret societies are also the same as those of many excellent men and women of literary attainments and noble Christian characters, and are the opinions, too, of many eminent men who have held high positions in the history of our country.

Although the labors of these men and women at the present time are attended with much difficulty, sacrifice and opposition, and a seeming indifference on the part of the public and Christian people to comprehend these important questions, still we have reason to believe that many are beginning to investigate this subject, learning more and more about it, and coming into the light and embracing the truth, for the truth's sake.

As the subject of temperance does not escape my attention, I will, in the first place say in regard to it, that I noticed the largest part of professing Christians cast their ballots, at the late State elections, squarely for the rum parties, for the extension and strengthening of the liquor license; and then, seeing the enthusiasm they manifested for local option, it would seem as if their partisan notions and proclivities obscured every other idea of right and wrong. Thus, by holding on to their party, they defeated the very object for making prohibition feasible.

Esau lost his birthright that he might gain a mess of pottage. Lot risked the ruin of his family that he might pasture his flocks in the rich plains of Sodom. Men will sacrifice their convictions on the whisky traffic to vote their convictions on the tariff. They will risk the defilement of their sons and daughters, rather than give up their party prejudices and lessen the evil. Within the past thirty years what advancement has there been made for the cause of temperance in improving its condition? Yes; we have talked about it, and prayed over it; but we go to the polls and vote for the saloon. Strange consistency!

Some of these partisans at this election arrogated to themselves such wonderful, mystical, illuminated, comprehensive ideas of the situation as was marvelous in the extreme. But there were 8,000 who stood their ground against the marshaling host of those who voted for State license. But the time is coming when we may see the hand of the Almighty laid heavily upon us as it was in generations and ages past, when his people departed from him and went into all kinds of idolatry and iniquity; and is he not here already admonishing us with a threatening aspect? Should there not be written on the walls of churches who are guilty of these charges, these words: "Drunkenness, Debauchery, Vice, Devastation, Poverty, Wretchedness, Crime, Disease and Death?" And this the Christian people voted for, to give the State the right to license to do this very thing, and bring on the church a judgment for being accessory to this evil; and unless God's people shake off their transgressions and give up their idolatrous, iniquitous practices, and come out fully on the Lord's side, we may have reason to fear that terrible results will follow; as at the battle in Mount Gilboa, when the Philistines routed and defeated the Israelite and the beauty of Israel was slain in her high places, and the mighty were fallen. Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph; and still with all the admonitions which have come down to us from ages past, history is repeating itself in our day.

Perhaps I have written more than I need to, to cover the ground of my object. I could add much more, but will close with a few more words.

The step which I have concluded to take has been a thoughtful one of long-time standing, and one of which I am aware that in doing so I leave behind me, as a member of the church, true and valued friends whom I regard and esteem. Not but that I shall meet them as heretofore in the assembly of private and public worship, as the Lord leads or directs.

In considering this my position, I would say that I have prayed over it many times, that the Lord would mould and guide me into all truth and decide the matter, and to give me an understanding heart; and as this question has so long a time been constantly reminding me, I can see no other way out. Thus my duty is plain and decided. Therefore you will, as pastor of the Saratoga Street M. E. church, please carry out my request as before-mentioned, and erase my name from the records of the Methodist Episcopal Church; and for this, and for all I may have to say or do, I shall meet you to answer at the judgment before Him who doeth all things well.

Now, in conclusion, I would add to all this: May you, dear pastor and brother in Christ, myself, and all others who love our Lord and Saviour Jesus Christ in sincerity and truth, so work and labor in his service, according to the various vocations and positions wherewith we are called, as will best serve the kingdom of Christ on the earth, and by so doing so fulfill the great object of our lives that the prospect of a home in heaven will be so bright that the present one will be but the beginning of that more glorious and eternal one to which we are hastening.

With love to all in Christ's name, I subscribe myself, yours truly, STEPHEN GROVER.

P. S. If there is anything which I have mentioned in these statements that would seem to be uncharitable or unjust, and not in harmony with the truth, I would be glad to be informed by any member who should be so disposed. But this has not been my intention, I having taken great care not to do so, only stating the considerations and convictive views as I have been led to utter them. S. G.

THESE FROM CHINA.

"And these shall come from the land of (Sinim) China." —*Isaiah 49: 12.*

The Chinese Mission, in the National Christian Association building at 221 West Madison street, was organized in November, 1885 It is now (and has been) the only place in Chicago rented and used solely for the purpose of missionary work among this people. The rooms have been kept open by the superintendent for the purposes of instruction, advice or assistance, and to welcome strangers, especially Christians.

A school is held every Sunday evening during the entire year, this being their one entirely disengaged evening. This is the only Sunday *evening* school, although several Sunday afternoon schools are conducted in different churches. During the winter, Monday afternoon and evening schools are held in this mission. At 6:30 o'clock Sunday evenings, a prayer meeting is conducted by our Chinese converts in their own language. Exhortations, reading portions of the Bible, with explanations, singing our Gospel hymns, and prayers occupy an hour.

In the eight years of the life of this mission, from among its regular attendants, there have been forty-eight conversions. Some have been baptized in different Presbyterian and Baptist churches; some in the First Congregational church. Four of this number are now evangelists in their own land, and we receive the most encouraging reports of their faithful labors, their consistent lives, and their endurance under persecution. Others are preparing for the same work; in fact, 12½ per cent of the whole number of converts are giving their lives to labor for Christ. Four of our number have been called to their heavenly home, all, without a single exception, testifying in a most striking manner to their trust in Christ, in sickness as well as in the dying hour. I will mention one in particular: Lee Lung, a bright, winning youth, who loved nothing so well as the mission and the hours spent there. He died, after a brief illness, in a small hotel on South Clark street. His constant prayer was: "Our Father, thou knowest we can do nothing good unless thou help us. Please take me up to that beautiful home."

The American inmates of the hotel and the proprietor were all much affected, the latter saying to some faithful teachers who were tenderly nursing our dear pupil: "I have been a professing Christian; am now a backslider, but I cannot stand that Chinese boy's prayers."

During eight years, *18,000 individual Bible lessons* have been given to hundreds of Chinese. Can anything but the last day disclose the amount of good done by this seed-sowing under the divine blessing?

As our pupils leave us, we follow them with letters to teachers in other places, and thus, having once gained them, endeavor to keep them under religious influences. Through these converts families are reached in China. Through the instrumentality of one, nearly his entire family have been brought to Christ—father, mother, brother, sister and others. In this instance, the younger of three brothers, all in Chicago at that time, became a Christian. An older brother, thinking him false to parents and their religion, undertook to chastise him, and came near inflicting serious injury. He went, in his wounded condition, to his teacher, who endeavored to soothe both body and mind. At first he was very indignant, but in a few moments said: "No; I will never hurt him; he is my mother's boy." Not long after this, the older brother sickened, and the younger cared for him for weeks. As the older brother afterwards expressed it: "I watched—to see if he did anything wrong, and I found he did not, and I thought I would like to be a Christian myself." So, by the consistent life and forbearance of this young convert, this brother was brought to Christ, and is now not only an earnest, faithful follower of the Saviour, but also an evangelist. Shortly after this evangelist's return to China, his father died; and because he refused to take part in a feast to the father's spirit, he was shot at, but not injured. The mark of the bullet is still to be seen in the home. Incidents like these could be multiplied.

God has wonderfully blessed this mission in giving us faithful teachers, and he alone can reward them for all their self denial; and not until they reach that happy land, will they know how many were saved through their loving Christian efforts. We have been greatly encouraged, too, by the presence and earnest assistance of a number of the students of the McCormick Seminary.

Our school numbers about thirty, although the average attendance is not so great. Some of our pupils come many miles for instruction. We have had one regular pupil from Elgin, who is now a professing Christian.

There are in our city about 2,000 Chinese, a large proportion of whom never heard the name of Christ. Hundreds have returned to China, to whom has never been offered the "Bread of Life" by anyone of Christ's followers. Does not a tremendous responsibility rest on God's people in regard to those for whom Christ has also died?

In Isaiah we find the prophecy, "Behold! these shall come from far, and lo! these from the north and from the west, and these from the land of Sinim." It is acknowledged by all who have made the subject a study, that Sinim means China. Is not this prophecy being fulfilled? They *have* come, and shall they return unbenefited by us? May God, in his mercy, arouse us to a deep sense of our responsibility to him and to our fellow-men, and enable us to do all in our power for them while the opportunity lasts. If the Chinese in this country were reached by earnest, Christian effort, what a grand army might be sent back, carrying the blessed light of God's Word to lighten the dark places of that wonderful land.

Dear Christian friends, may God give us all a burning desire to give the "Bread of Life" to others as freely as we ourselves have received.

Should anyone feel a desire to know more of this work, they can address Mrs. C. O. Waters, Superintendent Chinese Mission, 221 West Madison St., Chicago, Ill.

BARNACLES.

BY B K HALSMAN.

What are barnacles? By the time you have read this you will know. Barnacles are a species of small shellfish that cause sailors much trouble by fastening themselves to the bottom of vessels and growing and multiplying very rapidly, and often retarding the ship in its progress, making it difficult to gain headway. Some time ago a preparation was produced that was guaranteed to prevent the barnacles from getting a hold on the vessel; to prove which, a vessel was painted, one-half of it with ordinary paint, the other half with the new product. The result was that in a short while one-half of the boat was full of barnacles, and the other half perfectly free from them. The consequence was that it required all the skill of the man at the wheel to keep the boat on its course. It persisted in going in a circle.

There are plenty of Christians full of barnacles, such as secret societies, for instance. As in the case of the vessel, the barnacles of secret societies are stronger than the Christian profession, and they whirl around seven nights in the week, going out of the straight course which they should pursue—class and prayer-meetings, and visiting the sick.

Get a good application of the precious blood on the bottom of your vessel (heart) and all the objectionable barnacles in the shape of lodges, church festivals, entertainments, life insuring, oyster suppers, pink teas, mum parties, charity balls, progressive euchre parties, tobacco using, Sunday car-riding, patronizing the bread and milk man on Sundays, and all other things that are really hindrances to your progress, will have no hold on you, and eventually you will have ministered unto you an abundant entrance into the everlasting kingdom of your Father.

SPIRITUALISM IN HIGH PLACES.

Although to us this system is of recent origin, yet the necromancy, divination and witchcraft, forbidden in the Old Testament and practiced by the heathen of those times, were all of a similar character. So in the apostles' days there were those possessed with the spirit of divination, and by sorcery, enchantment, etc., performed wonders or miracles either real or pretended. (See Acts 8:9–11, and Acts 16: 16–18) Because of these practices the nations were driven out of Canaan from before the children of Israel. And with the miracles to be wrought the frog-like spirits are to "go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." (Rev. 6: 14.)

The following extract was published by the *Harbinger of Light*, of Australia, and credited to a journal called *El Deluvio*. We look upon its statements as fulfilling in a marked manner the passage before quoted. It is not the first time in recent years that the rulers of Europe have been laid under such a charge:

"In Russia all of the court is affected by spiritualism. The imperial family frequently gives itself up to the experiments of mediums. The Czar declares himself completely convinced. In court circles table-turning is resorted to, and spirits are questioned by a great variety of methods. It is an open secret that the Czar himself and the grand dukes submit themselves to the counsels and directions of the spirits in serious political emergencies. It further appears that the Czar is favored with frequent and characteristic communications, the elevated character of which has arrested his serious attention and inspired him with a great interest in the subject.

"During the reign of the Emperor William in Germany, he was much occupied with spiritualism both in Potsdam and Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genii of the German nation. During the short reign of the Emperor Frederick, spiritualism still continued to be much in vogue.

"Queen Victoria, who has preserved a species of worship for the memory of the Prince Consort, has been for some time engaged is collecting into a volume the communications which she professes to have received from her deceased husband. She always consults him when great political questions are at stake, and pretends that his advice is of inestimable value.

"For the rest, the whole of the English aristocracy is manifestly inclined toward psychical investigations; and to cite one prominent example, it is well known that Lord Lytton, the British Ambassador in Paris, who died recently, was a confirmed spiritualist."—*Messiah's Herald.*

NEW ENGLAND LETTER.

Minot's Ledge.—Rev. I. J. Lansing on hard times.—The latest thing in lodgedom.—Mrs. Alice Freeman Palmer on secret college fraternities.—Fast Day.

The papers cheerfully inform us that New England "got only the tail-end" of the recent blizzard. What must it have been in localities where the unfortunate inhabitants got the head and front? But it was terrible on the coast, and gave to dwellers near Minot's Ledge lighthouse a rare sight; for the waves ran so high as to break completely over this famous structure, making it look, when the sun shone out, like a dazzling pillar of ice. I remember thinking, in my far-away childhood, that it must be the heighth of felicity to live in a lighthouse; and even now I can imagine a charm in it under certain aspects:—of softly dimpling waves, purple sunrises, sunsets that make the ocean like the "sea of glass mingled with fire," and holy moonlights that convert it to a pavement of shining silver, bright and pure enough for the path to Paradise of a translated saint;—but in equinoctial gales and winter storms, when the tall tower quivers in every part to the thunder of the billows breaking over it, the inmates must sometimes think, with a shiver, of that tempest away back in the early fifties, which wrecked the first building, snapping its massive iron girders like pipe-stems.

"I am sick of hearing labor-unions that get drunk say that capital oppresses them; I am sick of hearing politicians talk about the hard times as being due to the tariff and that only." So said Rev. I. J. Lansing at the Park Street church, the other evening, in the first of his series of Sunday-evening sermons on "Hard Times and their Causes." It is a good sign that ministers are beginning to turn their attention to these economic problems, for though "the life is more than meat," our religious and social well-being are very closely interlinked. The only wonder is that with $500,000,000 leaking out annually through the liquor traffic, and other sums that aggregate even more spilling out of a multitude of smaller holes in the nation's purse, that the times are not worse. But dark hours have their lessons. A most important one, it seems to me, is to train children to turn their hands to different kinds of labor. The best form charity can take is to give work to the unemployed; but it is often hampered by this want of faculty in the employes. One of our Boston charities has lately given the men rags to sew, which are afterwards made into rugs, and at first they were an amusingly "awkward squad" with the new implement. But if every mother would teach her boy to wield the needle, and every father teach his girl to use a hammer, there would be less inconvenience when necessity obliges the sexes to change employments. A woman's cheap restaurant has lately been opened, where a good and substantial meal can be bought for five cents. A similar one for the men has been in operation some time, but this new philanthropic venture has not been equally well-patronized for reasons difficult to tell. Perhaps a false pride in many cases keeps away those who need it most. It may be stated in this connection, that the usual banquet of the New England Chautauqua Association is to be omitted this year on account of the hard times. Many unthinking people still cling to the idea that extravagant outlays in the way of parties, banquets, and fine dresses put money in circulation, and thus help the poor. A greater fallacy never existed.

The last thing in lodgedom (to my knowledge) is a kind of tramp union, which, true to those beautifully restrictive principles that limit the charity of the F. & A. M., I. O. O. F. and other similar organizations, helps only its own members, who, moreover, have to be regular Boston tramps for a certain period before they can be initiated and receive the grip and password. Their brethren in Lowell, thus frozen out, are reported to be quite indignant thereat. Now what next? The controversy in the Masonic fraternity in Norwalk, Conn., over the support of a poor member of the order, which the local lodge wishes to avoid paying, still continues, and makes a bad showing to outside cowans. I see by a number of the *Arrow*, the organ of the Phi Beta fraternity, that Mrs. Alice Freeman Palmer has put herself on record as opposed to these societies. It was at a meeting of the Collegiate Alumni, and her views, as given in the abstract, were that the day for such organizations is gone by; that while there might have possibly existed a need for these fraternities in the past, these trivial things, which seem only child's play, and not at all suitable for men and women eager to gain all that life holds dear, should, in accordance with the democratic idea, give way to clubs of history, psychology and the like. Such words from a woman who stands in the front rank of educators ought to have no little influence.

President Eliot of Harvard, in his annual report just issued, deals a sweeping but deserved blow at the whole system of inter-collegiate contests, giving it as his opinion that no student can keep up his studies and give the time and strength to athletic exercises which they necessarily demand, and that it tends, as now conducted, towards the brutal and the vulgar, being demoralizing alike to students and spectators. The papers give whole columns of "their valuable space" to discussions of this important subject, which I am sure they would not be willing to give if it pertained to the purely literary work of the college. "A clock that does not go is right once in twenty-four hours," says George Eliot; and even the president of Harvard College occasionally takes the right position.

Mrs. Amelia A. Frost, who was recently ordained to the Congregational ministry in Littleton, Mass., is said to be the first woman ordained as a preacher by that body in Massachusetts. The way in which she was led to take up the work of the ministry reminds one of Saxe Holme's beautiful story, "Droxy Miller," and the necessity laid upon the elder's wife to minister to the unshepherded flock herself. A failure in her husband's health first led Mrs. Frost to study for the ministry and then to aid her invalid husband by preaching for him, sometimes his sermons, sometimes her own. So satisfactory was the arrangement that she received a unanimous call from the society to be their associate-pastor. Now that the percentage of young men who are fitting themselves for the ministry is so small, perhaps the balance can be restored by a larger number of consecrated women choosing the sacred profession for their life work.

Hartford Theological Seminary has been sued by the city for $4,000 back taxes. While the seminary buildings are exempt by law, the corporation has acquired considerable real estate, including a hotel and several stores, which pay rent to the seminary. It is becoming an important question how far such institutions may hold property as a mere business speculation, and unconnected with the legitimate work, untaxed. The outcome of this test-case will be watched with peculiar interest.

The Fast Day issue is not quite settled—beyond the fact that the day itself is virtually abolished. But what new holiday shall be fixed upon to take its place? The substitute bill, by which the first Thursday in April should be thus set apart and called Puritans' Day, a portion of it in all the public schools of Massachusetts being devoted to exercises relating to the history, purposes or principles of those who settled the commonwealth, was by no means a bad idea. It is much better than to celebrate the 19th, thus running some risk of fostering the war-spirit and ministering to national vainglory. For this latter purpose the Fourth of July is quite sufficient. But Rome, I fear, is much too powerful in our legislature to allow us a Puritan's Day. It would be worse for her than the old-fashioned Fast Day, which she has had so active a hand in abolishing.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, Feb. 21, 1894.

The second week of the Moody and Sankey meetings closed last night with an audience as large as Convention Hall could accommodate. Public interest in the meetings is increasing, instead of diminishing, as one might have supposed would have been the case after holding two meetings a day for two weeks, with the exception of Saturdays. Our ministers have many of them testified to the great good that has already been accomplished, and much more is expected and prayed for. There is only one trouble about such mammoth audiences as are attending these meetings. A very large proportion of the people—probably more than half of them—find it impossible to hear the words spoken from the platform. Let me give you some idea of how big this hall is. It is an entire city square in length, and the entire floor-space is taken up with folding chairs, seating in round numbers 6,000 people. The speaker's platform is two-fifths of the entire length from one end of the hall, being at the bottom of the elevated tiers of seats occupied by the 1,500 members of the choir. The other three-fifths is occupied by rows of folding chairs, with spacious aisles between, and at the extreme end is a small gallery seating several hundred people, which is always filled. This arrangement places the speaker almost in the center of his hearers, and the acoustic properties of the hall are excellent, while the order maintained is phenomenal when the size of the audiences is considered; but no man has a voice of sufficient compass to reach so many people clearly, even during a ten-minute talk, and Mr. Moody often talks much longer. The result is that many of those who go are unable to hear connectedly. It is positively painful to see how Mr. Sankey strains himself in his effort to make his singing heard by all.

Hon. Luther Benson, of Indiana, who is regarded by many as the wearer of the mantle of the late John B. Gough, delivered one of the most graphic temperance addresses ever heard here, Sunday afternoon, under the auspices of the W. C. T. U. It would be difficult to imagine a more horribly realistic bit of word-painting than his description of his own sufferings from delirium tremens in the days when he was a victim of intemperance. Mr. Benson is a thorough believer in the doctrine of "no compromise" in dealing with the alcoholic evil. While here he accepted an invitation to deliver an address at the services to be held in Washington on March 22, in honor of the venerable General Neal Dow, of Maine, who is now in his ninetieth year.

Senator Peffer delivered an address on mutual interdependence, Sunday night, at Foundry church, the foundation of which was the golden rule.

The Treasury Department yesterday began forwarding the new bonds to those who subscribed for them, taking the $1,000 denomination first.

Rev. Dr. Sunderland, the President's pastor, christened little Esther Cleveland, last Sunday afternoon, in the Blue Room at the White House. It was in the same room that President and Mrs. Cleveland were married.

Owing to the inability of the sub-committee to agree, the tariff has not been reported to the Senate Finance Committee, and Senators are apparently very much in doubt as to when it will be reported. The House finds itself utterly unable to do business on account of the opposition to Mr. Bland's bill for the coinage of the seigniorage and the absence of a considerable number of members. A caucus of the majority has declared that the bill shall be kept before the House until disposed of, but its opponents, by refusing to vote, and thus breaking a quorum, have prevented action. This has now been going on a whole week. Extraordinary efforts are being made to get the absent members back to Washington so that those who favor the bill can muster a quorum of their own.

There are two notable things, aside from politics, in connection with the nomination and confirmation of Senator White, of Louisiana, to the vacancy in the U. S. Supreme Court, the previous nominations to which caused long and more or less bitter contests in the Senate, resulting in the rejection of two nominations—Messrs. Hornblower and Peckham, of New York. Justice White is the first man who ever stepped from the U. S. Senate to the bench of the Supreme Court, and the second member of the Roman Catholic church to sit in that court, the first having been Chief Justice Taney, whose "Dred Scott" decision is a part of the history of the United States well remembered by many persons still living. There was no opposition to Justice White, his nomination being confirmed without even the formality of being referred to the Judiciary Committee. His intimacy with the Code Napoleon, which bears upon many cases originating in the States included in the Louisiana purchase, and of the spirit of the Latin civil law, are said to have been the cause of his nomination.

—Joan of Arc has recently been "beatified" (canonized), and the editor of the *Catholic Review* thus offers her his adoration: "Blessed Maid of Domremy, pray for us!" But will she?

REFORM NEWS.

NOTES FROM NEW HAMPSHIRE.

NEWMARKET, N. H., Feb. 21, 1894.

There are many tokens that the Lord is working among his people by his blessed Holy Spirit. I recently conversed with a neighboring city pastor who has just been loosed from the satanic bonds of Masonry and Odd-fellowship. They seemed to fall off, of their own account, like Peter's chains. This minister was in a preachers' consecration meeting. The moment he gave himself wholly to the Lord, and consented to do whatever might be required, the Lord said to him as distinctly as with spoken voice: "LEAVE THE LODGE." The Lord did not give him the reasons for this until afterwards. But, like Abraham, he obeyed. He immediately withdrew from all his lodges and publicly set himself right in his pulpit. I asked him how it was possible for ministers to belong to such lodges and not see their sinfulness. He said: "They do see it, but they are not willing to do what they know is right. This," said he, "is the reason why lodge ministers are so sensitive to criticism on that subject." I believe this brother is correct, and hence, lodge preachers are more likely to be brought to repentance by stern rebuke than by multiplied arguments. The Holy Spirit did not argue with this man, but told him to do what he had always known he ought to do.

Here is an item that ought to encourage every Gospel laborer: A gentleman sent me his subscription for the *Christian Cynosure* and the *Christian Witness*, being a new subscriber for both. I asked him how he had heard of the anti-secret work. He said that some one gave him a copy of the *Cynosure*. This good man had been deacon of a church for many years, and only needed that some one should introduce him to his friends. Fellow-laborers, let us cast the bread on the waters. The promise is not that it shall return to-day or to-morrow, but after many days. Blessed Deacon Leadbetter, years ago, threw a torch of truth into the neighboring town of Wellesley, and the honest Flaggs caught it up and have been waving it ever since, so that its rays have not only overspread Massachusetts and New England, but have cast its gleam over the whole country and even penetrated foreign lands. Let us speak and write when occasion offers, but be sure not to forget the mighty agency of books, pamphlets, tracts and papers in this glorious warfare for Christ and his church against the false worship and selfishness of the secret lodge system. The battle is won; the only question is whether each of us shall share the glory of the triumph.

S. C. KIMBALL.

FROM THE PACIFIC COAST AGENT.

PHILOMATH, Ore., Feb. 19, 1894.

For some time I have been engaged in revival work on my field. We have not been neglectful of the reform work, but speak, pray and write in its favor. It is remarkable how much can be done by private solicitations to create interest in the cause. Of late, I never go out on the train, or in any company, without doing something to create interest in our work.

Our business manager, Rev. W. I. Phillips, made us a brief visit on the 21st of February. We were pleased to meet him and hear words of encouragement from him.

On Monday night, January 29, we were entertained at the M. E. church in this city by ex-Rev. Mr. Homer, who spoke in favor of the lodges, especially recommending the A. O. U. W. and Odd-fellows, of which he claimed to be a member. His arguments were after the old stereotyped, threadbare sort.

Among his very extravagant statements was this: That "the A. O. U. W. is doing more for suffering humanity than any organization in the world, the church not excepted."

On Monday evening, the 5th, it was our privilege to reply to him in the presence of a large congregation. Among other points we made the following: "The A. O. U. W. and like secret societies are doing nothing for suffering humanity, for the sole reason that suffering humanity is on a level far below these orders. That is not suffering humanity who can support themselves and families, and still have from ten to twenty-five dollars left for initiation and about twenty-two dollars a year for dues. Suffering humanity never gets up to that level, unless it be that humanity which is suffering for advantage over the uninitiated."

The Philomath correspondent for the Corvallis *Times* said that week: "Rev. P. B. Williams delivered a lecture on Monday night at Keezel chapel, on the subject of secret societies. His galling arraignment of these orders held his audience spellbound for an hour. Among other things he charged that Freemasonry and Odd-fellowship exclude Jesus Christ from their worship. If this charge be true then these orders are Christless institutions. The lecture has been the one topic of discussion during the week."

The lecture was well-attended. Lodgemen were out in full force. Of course they tried to counteract the influence of the address, by denying some things. They made a poor "out" at it.

Rev. H. L. Barkley, presiding elder of Salem district, was present and not only gave his sanction to our address and work, but kindly challenged the lodgemen to meet and publicly discuss the question before any audience on the coast. The Odd-fellows of this place agree to furnish a man. We anxiously await his coming, and regard it the opportunity of a life-time to furnish a man to meet him. It is certain that lodgemen here are ill at ease.

On Friday night, the 9th inst, we spoke at Shedd's, on the Southern Pacific railroad, where there is a Masonic lodge in full blast. A prominent minister who puts in much of his time lecturing and debating, visited this place, not long since, and tried to bolster up the lodges by exalting them above the church, as they all do.

Hearing of his visit and lecture I addressed a letter to "any trustee of the U. P. church, Shedd's, Ore.," asking for a house and audience to show up the other side. After much delay, I received a letter, saying: "If you will address Rev. S. L. L., of this place, he will answer you." I immediately addressed the gentleman, stating the situation. He replied: "I am in no controversy with secret orders; but if you will write to Mr. S., I think you can get the U. P. church."

I immediately replied, thanking him, and adding that "if you *are* in controversy with *anything*, or should be in the future, I have two excellent new churches on my charge which you are welcome to enter and present your views." I

(*Continued on 9th page.*)

CORRESPONDENCE.

FROM REV. WILLIAM FENTON.

ST. PAUL, Minn., Feb. 20, 1894.

EDITOR CYNOSURE:—In the year 1882 I accepted an invitation to preach in one of the Methodist churches of this city. Having noticed that the pastors either worshiped the Masonic abomination or observed criminal silence in regard to it, I followed the text I had chosen in its application to Freemasonry. At the close of the service a Methodist minister said to the congregation that he would preach on the next Sabbath-day, and that he would preach neither Masonry nor Anti-masonry. He was a stranger to me. I found, however, that he was a Freemason; and he lied to me to defend Masonry. Probably he had some Jesuitical evasion in his own mind to excuse his lie. Many years afterward we met on the street, when he grasped my hand and thanked me for my dealing with Masonry, stating that he saw it to be a wicked abomination and had, therefore, abandoned it.

Lately, I sought an interview with the minister who is now the pastor of that church. He informed me that he is a Freemason, and a believer in Freemasonry, and that he had attended the lodge on the evening next previous to my visit, at which time four men were added to their number to join the lodge. He advised me to let Masonry alone and preach the Gospel; but I insisted that the prophets and apostles preached against the religion of the lodge, and that if we would be faithful we must preach as they did. He then made the following challenge: That he would yield to my position, provided I could give him satisfactory evidence of having turned one person from Masonry—"only just one," he said, would be sufficient. The case of the conversion of the minister that I have just now related occurred to me, and I related it to him. But he promptly evaded the issue by saying that he did not know that minister, and he could not verify my statement because that minister was not there in the city. Now his church is infested with lodgery, so that it seems to be run more in the interests of the lodge than the truth.

The other evening at the close of a prayer-meeting in a Baptist church now struggling for its existence, a few of the most active members gathered around me and contended that the lodges to which they belonged were doing more good than the churches!

When will the Lord come? Oh, for a breath of righteousness to go through the churches and gather out God's people!

A public reading-room, where Christian periodicals could be read, is greatly needed in this large city. The Y. M. C. A. is practically out of existence, and good men need not mourn its decease, for it had, at the last, a pugilistic school, with a room especially fitted up for boxing, and its secretary is a Freemason. The Salvation Army was almost extinct, but they have started a training home and are now having a large attendance at their meetings.

The *Loyal American*, devoted to opposition to Romanism, is making it rather warm for Roman Catholics, showing the people what the beast has done in the past for the nations and what she means to do again if she can. But surely God remembers her. Rev. 18: 5.

WILLIAM FENTON.

ANTI-MASONS HAVE THE RIGHT OF FREE SPEECH.

DE KALB, Iowa, Feb. 7, 1894.

EDITOR CYNOSURE:—Many lodgemen seem to think that anti-secrecy people are their personal enemies, and show, by their angry looks and words, that they oppose, in a wrong spirit, free speech in an outsider, in regard to things done in darkness. Christianity is at war with wrong principles; and men should not get in the way by having principles that need the cover of secrecy; then they will not take it as a personal insult for others to speak, even if they see differently. Lodgemen say what they please, and exercise all the privileges they like in boasting of their institution, and the orders are exalted above the church. Why should Christians be accounted enemies if they exalt the church of Christ above the lodge? Why is it that anti-secrecy people may not exercise the right of free speech without being counted enemies? Have lodgemen the only right to express opinion in regard to secretism? Why is it that the minister, as a soldier of Jesus Christ, must use blank cartridges only against what he believes to be the enemy of God and man? The minister may teach general principles and exhort people to be saved from all sin; but if it is his honest conviction that the lodge is a wicked institution, he must not say so or try to prove it. For him to quote the Scripture to "have no fellowship with the unfruitful works of darkness," and use it in a way that God might direct it, must not be done, because "offences will come," and the preacher be counted an enemy. Many ministers, because of the "offence of the cross," "handle the Word of God deceitfully" on the secrecy question, and Scriptures condemning the iniquity of the lodge are used by them as blank cartridges only.

May we trust in God and have more confidence in Christ, who has all power, and not be influenced by worldly institutions; then the whole church will be more loyal to Christ than now; and the more loyal the church and ministry are, the more divine power they will have in winning souls from darkness to light, from sin to salvation, from the ranks of Satan to the victorious army of God. "Who is on the Lord's side" may show it by the cross of duty, and it is not duty to ignore any subject; for the Lord says: "prove all things," (that we may) "hold fast to that which is good." "Has the offence of the cross ceased?"

CYRUS SMITH.

A LETTER FROM R. N. COUNTEE.

LAWRENCE, Kan., Feb. 17, 1894.

EDITOR CYNOSURE:—It has been nearly a year since I have allowed the friends and readers of the *Cynosure* to hear from me through your columns. I have been wandering up and down through the earth, and more especially that part of it known as the "Cowboy State" (Texas).

I have not failed to speak out and be heard con-

cerning the great iniquity that has been, and is yet, throttling the spiritual interest and development of my people. Before I proceed any further I must acquaint you with my present place of abode. I am now a citizen of the great State of Kansas. I moved here, with my family, last July, locating in Wichita, whither some thirty families of my people from Memphis had preceded me.

Immediately upon my arrival they desired that I should organize them into a church. Quite a number of them had been in Wichita for a year, and would not join any of the churches there because of their society affiliating members. I at once proceeded to draw up for them a church covenant in which, with many others, were embodied the following articles:

"We engage to so live that in our daily deportment our lives and conduct shall be a standing protest against the attending of circuses, theaters, and kindred worldly amusements. We engage, furthermore, to use all Gospel means to oppose the spread of secret society influence, believing the same to be un-Christian and detrimental to the cause of God and the progress of his church."

Under this covenant we enrolled fifty persons, all told, and proceeded to do what we could to build up the kingdom of God among them. We soon found out that we had every church in the city against us; and as the people of this western country do most of their own work, our people were unable to give us a support with our large family; hence I succeeded in getting for them a young man without family, who was with us in Memphis, and who is also sound in the faith, to take charge of the work.

In December, I started for Texas, remaining there only two months, when I was called here to take charge of the Warren Street Baptist church of this city. I have been here one week to-day.

I have already sounded the tocsin of war, and although almost broken down in health and pocket, I see I cannot stay at this place. I have had a meeting of the officers of the church, and while they knew my position on the society question they did not know it as it is. They did not know that I was aggressive, and when I read to them my creed or declaration of principles, there was considerable head scratching. The complexion of my board was as follows: Masons 3; Odd-fellows 1; G. A. R., 1; 2 uninitiated. February 11 was my first Sunday. I found a choir composed of worldlings, and an organist who played for church on Sunday and for balls on Monday. I dismissed that conglomeration at once, for they (the choir) occupied one part of the rostrum with the minister.

I do not think I can remain pastor of any church long, but feel that I can do more good on the field—for my field is the world. It is now 11:30 A. M., and I have been discussing for one hour and a half, with a Masonic church member, the un-Christian character of lodgery. I think I have made an impression. Our stay here is simply a matter of bread. Times are hard and money scarce; yet God has promised to let us live, and we believe he will. We are very much discouraged at times, and think we must give up the fight; but when we are brought face to face with this iniquity our soul is stirred and we are up in arms. We often lay at night sleepless, within the last few months, wondering how we could provide for our loved ones, and if it were not better for us if the Master would call us to rest; for go where we will or may, the hissing, venomous tongue of the lodge is against us. I am stopping with a good brother, and he and his wife are under the Masonic ban; and we seldom meet at table but what the question comes up.

I will go home every two or three weeks, but I think my stay here will not be over one month. For the church and world walk side by side. Fair, festival, entertainment of every kind, is the order of the day here. They have had at least one billed prior to my arrival for nearly every day or night for the next thirty days, and all in the church, and I would rather starve than be pastor of a church wedded to such habits of iniquity. So you see I am in it again with war to the very hilt of the sword. I know He is able, but I need prayer and encouragement for the battle before me, and ask those who remember our former battle to stand by me with their prayers; and as the battle rages you shall hear from me, and if I am promptly dismissed, as I expect to be, I shall acquaint you of the fact. Yours,

R. N. COUNTEE.

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OBITUARY.

DR. SAMUEL SIMPSON,

son of Benjamin Simpson and Margaret his wife, was born in Orange county, N. C., April 4, 1818, and died at Garfield, Whitman county, Washington, January 3, 1894.

When he was 10 years old his family emigrated to Indiana, where he was bound as a farmer's boy to A. Lewis. During his minority he received nine months' schooling.

Leaving his home, he went alone to Iowa, in 1842. There he lost his health, but found a friend in Dr. Enos Metcalf (formerly of Massachusetts), a member of the Missionary Baptist church, with whom he began the study of medicine, and again, for a season, attended school. He finished his medical studies under the instruction of Dr. Rollin Whitcomb, in Edgar county, Ill.—a good physician and Christian gentleman.

About that time he married Eliza Chastain, by whom he became the father of two sons, Charles and William.

In 1852 he crossed the plains, and settled in Linn county, Oregon, where he engaged in the practice of medicine and stock-raising.

After reflecting on the dangers through which he and his passed that year, from the prevalence of cholera and attacks of merciless savages, he felt that it was surely through the providence of God that their lives had been spared. These reflections seemed to prepare his mind to receive the truth of the preached Word as presented by a Presbyterian minister, and God blessed it in the salvation of his soul. He united with the Baptist church at Providence, and was baptized, symbolizing his faith in the great doctrine of the resurrection. This was in July, 1854. Thenceforth he could walk in unison with his wife, who was a conscientious Christian woman, until April 26, 1856, when the Lord called her to come up higher, leaving him and their two small boys feeling very lonely in a strange land and, comparatively, among a strange people; but he was ever grateful for the sympathy and kindness of that Christian community.

Feeling, then, a little restless and unhappy, he, for a change, taught school for a few years. In 1859 he moved to the southern part of Linn county, and, on the 11th of October, married Mrs. Emily Smith, of Marion county, who proved to be a helpmeet indeed, and by whom he had two children—Alma and George. Resuming the practice of medicine, he engaged also in the raising and selling of good horses—a business of which he was exceeding fond, and which he continued during his life.

About this time he was licensed by the Avery Bute Baptist church to preach the Gospel, and in 1872 removed with his family and horses to Eastern Oregon. There he remained about eight years. In 1880, with his family, his son-in-law and stock, he removed to Eastern Washington and settled near Garfield, in Whitman county.

A fast friend of education and Christianity, he substantially aided in building schoolhouses and churches and in sustaining a living ministry at home and abroad, all the way between Linn county, Ore., to Spokane Falls in Washington.

About the year 1870 he became acquainted with some ministers of the United Brethren church and, through them, with the anti-secrecy National Christian Association in Chicago. He saw at once that Masonry was the master fraud and deception of the devil and both anti-republican and anti-Christian—most blasphemous and idolatrous. Hence, prizing his honest convictions and principles above the praise of men, he turned his attention to the free distribution of books, tracts and papers, and labored to sustain the anti-secrecy cause in every way, endeavoring to give the people light upon this subject, and deeming it the most necessary missionary work in which any lover of God or man can engage.

But it remained for him to do his greatest work for Christ and humanity while at Garfield, with his children all around him, fully realizing that it is the Christian's duty to provide the means of grace, also, for the rising generation; believing, likewise, that a Christian education free from lodge corruption is all the education that is worthy of the name.

The foregoing particulars of the life of Dr. Samuel Simpson have been gathered and revised from his manuscript autobiography (written with his own hand), which he left in the hands of his son, W. F. Simpson, by whom it was handed to General Secretary Phillips of the National Christian Association. The autobiography closes as follows:

"So I gave one acre of land in the town of Garfield to the Baptist church, and wife and I put $600 into a building on it, and pay out, annually, about $200 for pastor's salary, home and foreign missions and incidental expenses; and also offered to donate forty acres of land adjoining town to the Baptist Association north of Snake river, for the purpose of starting a denominational college at any suitable place in the bounds of the association where the majority vote it, and at this writing worth $3,000, on the following conditions: 1. That the denomination raise $9,000 more within four years from then—October 13, 1883. 2. That no infidel, Roman Catholic, Odd-fellow, or Freemason ever be employed as principal, professor or teacher in said college; and if either one of these conditions were forfeited, then, and in that case, the property should revert back to the donor and his heirs forever.

"Also, about the same time, I gave $4,000, cash, to the American Baptist Publication Society; and made provision, by will, to give 160 acres of land to be divided equally between the home and foreign mission societies, and also 160 acres of land to the National Christian Association, anti-secret, at Chicago.

"And thus you have a brief outline of my work on earth, down to the age of 70 years. I am yet intensely interested in the prohibition and anti-secret causes and woman suffrage.

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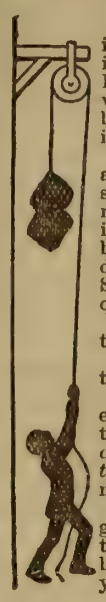

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MINNESOTA.—Pres., S. B. Sjoblom, Fergus Falls; Cor. Sec., Wm. Fenton, St. Paul, Rec. Sec., Mrs. M. F. Morrill, St. Charles, Treas. Wm. H. Morrill St. Charles.

MISSOURI.—Pres., J. F. Beauchamp, Denver; Sec., M. N. Butler, Darlington; Treas. Rev. C. G. Cox, Grant City.

NEW HAMPSHIRE.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

OHIO.—Pres., J. W. Martin, Mt. Perry; Rec. Sec., A. T. Vestal, Senecaville; Cor Sec. and Treas., E. Thomson, Senecaville

OREGON.—Pres., Rev. Wm. Dillon, D.D., Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

PENNSYLVANIA.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan Beaver; Treas., R. C. Wylie, Wilkinsburg.

WISCONSIN.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas. J W. Wood, Baraboo.

The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MARCH 1, 1894.

STRIKES, IDLENESS AND SUFFERING.

In a winter of ordinary severity, when tens of thousands of men, women and children are destitute of the necessaries of life, unable to obtain employment, and relying upon public and private charity for their subsistence, it is wonderful to see how many who are dependent upon their daily labor for their daily bread, and have the opportunity of earning fair wages, are ready to strike for higher remuneration, quit their work, and remain idle, because they cannot compel their employers to submit to their rapacity. To a sane man such a course seems the height of madness, as inconsistent as the action of one who would sacrifice his freedom of body, soul and spirit and enter into voluntary slavery for life.

A study of the motives for a strike at such a time and under such circumstances is not creditable to those who are engaged in it. We believe that it largely originates in natural laziness—indisposition to labor steadily and follow the scriptural injunction, to "be content with such things as you have."

We read, the other day, that of 1,000 unemployed men who applied for relief in Cincinnati, only 100 were willing to accept remunerative employment when it was offered to them. Such men deserve nothing; but great sympathy must be felt by every Christian for the suffering wives and children who have to bear the curse of the idleness of their natural protectors.

Many men, too, who would be glad to work for the support of their wives and families are debarred of the privilege, because the labor organizations to which they have surrendered their personal liberty will not permit them to accept work at any wages below the regulation price. Talk of the "protection" of the trades-unions! Thousands have found it but a phantom, luring them on to idleness, poverty and suffering.

Nor is this tyranny of the trades-unions confined to their own members. They repel and persecute the hungry men who would gladly take up the work which the strikers have so injudiciously abandoned; and they extend their animosity, also, to those who offer to give them work, but will not submit to dictation and rapacity. Let the responsibility of strikes and idleness fall where it belongs.

THE LAW OF FREE SPEECH.

The case of Sims, the Wisconsin State Lecturer of the A. P. A., who was threatened with mob violence should he attempt to publicly speak in opposition to Romanism at Kaukauna, and that of the ex-priest McNamara, who was arrested for lecturing upon the same subject in another State, indicated a disposition on the part of their opponents to persecute both by personal violence for exercising the right of free speech. This was clearly in violation of the Constitution and laws of the United States.

Common law provides legal remedies for libels, slanders, etc., and the laws of the several States support the common law in this respect. Common law also forbids a man to exercise personal violence against any man who abuses him, no matter how vehemently, merely by word of mouth, and will punish the man who resents verbal abuse by blows or other physical assault. No words of any man can justify another for striking him. This is the established code. Sims had said unpleasant things in the presence of certain Roman Catholics. So had McNamara. Both had been arrested under process of law, and were entitled to all the privileges of citizens under the law, although they had been placed under bonds to answer to charges of libel or slander. Until they were tried and found guilty, the law could do no more to them. Hence, when these men were threatened by angry mobs, they were entitled to respectful protection by the officers of the law, and the mobs became guilty disturbers of the public peace. Under their bail-bonds Sims and McNamara had a right to go about the streets and highways unmolested—free citizens, and entitled to all immunity from harm. The mobs were clearly the law-breakers.

The experience of agents of the National Christian Association, while lecturing in opposition to secret societies, and distributing anti-secrecy literature in past years, is a parallel case. Their efforts were watched and they were hindered and obstructed by members of lodges to a degree that was no less reprehensible than the treatment accorded to Sims and McNamara, and for a similar cause—exercising the right of free speech, under the United States Constitution, in denunciation of the great evils of the lodge system. Masons and other secret society men resented their expressions with malevolence and even violence.

Yet these agents were reputable men, good citizens and Christian workers. Their opponents, blinded by rage, would not admit this, but abused them as interlopers and liars. The lecturers did not resist unto blood, or make any effort to do so. They merely strove to escape the violence that threatened them. The assaulting parties were the law-breakers.

From what we learn of Sims and McNamara they were reputable men, good citizens, but haters of evil in the concrete or in the abstract, and did not hesitate to say so. If their language was personal to a slanderous degree, they were amenable under the law to punishment after due trial and conviction; but not to the howling mobs by whom they were beset.

OPPOSITION TO THE A. P. A.

The present activity of the American Protective Association, which claims to embrace in its secret lodges and among non-affiliates who endorse its principles and intend to vote as it votes, more than two million voters in the United States, is arousing a vigorous opposition among the Roman Catholics and their friends.

On Thursday evening last (Washington's birthday) 3,000 citizens of Milwaukee, Wis., assembled in a mass meeting, in which great interest was manifested by those present, inasmuch as it was designed to denounce the A. P. A., its principles and methods, and the evil influence which, it was claimed, it is having upon the religious liberty of the republic. The speakers were John T. Kelly and Edward P., a brother of Senator Vilas.

Among other things said by Mr. Kelly, after the enthusiastic adoption of resolutions condemning the character and practices of the A. P. A., were the following:

"There has grown up among us a powerful secret proscriptive organization, having its ramifications in every State of the Union, carrying on a propaganda of slander, disseminating falsehood, disturbing the peace and the harmony of every community into which it has insinuated its presence, sundering the ties of friendship and destroying the sentiments of peace and good will that heretofore bound all classes and all creeds in a bond of common union for their common good. This organization is known as the American Protective Association. It has numerous affiliated branches or orders, some of them open and some of them secret, all of them built upon the same plan, all of them having for their basic principle the proscription of a class of their fellow-citizens on account of their religious belief. This association, it is claimed, numbers at the present time in this country 2,000,000 of voters, each one by a solemn oath sworn to proscribe Catholics in politics, in business and in society. Without the ranks of these various orders, all of which for the purpose of convenience may be grouped under the common appellation of the American Protective Association, there are thousands of sympathizers who, while they deprecate the methods of a sworn secret organization, yet countenance and excuse it by assuming that the causes for its existence are real and not imaginary, and that while it pursues an unpopular method, the object at which it aims is a thoroughly laudable one.

"The alleged grounds for this movement and for the existing sympathy with it against us as Catholic citizens are mainly two. One, that we are aggressively in favor of a division of the public school funds, and of applying them for the purposes of maintaining private and sectarian schools; and the other, that we owe our first allegiance, temporal and spiritual, to a foreign potentate, to-wit, the Pope of Rome, and that, therefore, we cannot be safely permitted to enjoy full rights of citizenship with our fellows.

"At the State Convention of the American Protective Association, held last week in this city, the second plank of the platform adopted by that body, as reported in the public press, reads:

'We shall not oppose any man on account of his religious belief, or his relations to any denomination, so long as he does not make said church relations a factor in politics.

"And the fourth proposition reads:

'We accord to all the right of parental control in matters of education, but are in favor of maintaining the principle of one general unsectarian free school organization.

"And the fifth proposition reads:

'We oppose all efforts on the part of any ecclesiastical or other power, either local or national, to use the public funds for any sectarian purpose.'"

Mr. Kelly also read the published obligation taken by members of the A. P. A.; and then proceeded to make a wholesale denial of all the charges which he had quoted as made by the association against the Roman Catholics. In closing he said:

"In this contest there is, properly speaking, no room for the discussion of doctrinal questions of religious beliefs. It is simply a question of our rights under the Constitution;" and it is remarkable that his defense of the Catholics contained so little argument and so much of assertion. In this respect he differed but slightly from those whom he opposed.

Mr. Vilas, speaking as a non-Catholic and an American citizen, said he understood the object of the American Protective Association to be the social and political ostracism of members of a designated religion. It met in secret and secretly proscribed citizens of a certain faith. If these were the objects and means of the association it could not be too early condemned and in unmistaken language.

GUNS FOR THE A. P. A.

The development incidentally made at Toledo, last week, that one of the A. P. A. councils in that city had secured possession, through a purchasing committee, of 3,000 Winchester rifles, caused an intense excitement. The facts in the case were made public by the treasurer of the committee. A suit brought against the local council by the dealer from whom the guns were bought, led to the exposure of the transaction. The treasurer exhibited a list of persons to whom the rifles had been delivered. Among them he named Mayor Guy G. Major, an acknowledged leader of the order and the one selected at the recent State Convention at Cincinnati as its candidate for governor of Ohio, to succeed William McKinley. Another person was Police Commissioner Egbert Doville, and many others of prominence in Toledo were on the list. Mr. Doville testified that the committee that called upon the dealer for the guns was appointed at a mass meeting of which he was chairman. The A. P. A. society, as an organization, was not responsible for the bill and the committee was not authorized to buy guns, but only to select them.

The members of the American Protective Association testified that the reason they armed themselves was because a general uprising of Catholics all over the United States was expected to start in Chicago on Labor day, last September. It had been reported in the American Protective Association councils that the Catholics were preparing to rise up and kill off all Protestants at one fell swoop. It was to prevent this that the preparations for a religious war were made.

THE LUTHERANS OPPOSE LABOR UNIONS.

A dispatch from Oshkosh, Wis., dated Feb. 3, 1894, announces a new ruling against secret societies by the Lutheran ministers of that city. It is that no one can be a member of the Lutheran church and affiliate with a labor union. Quite recently, members of trades-unions who attempted to unite with the Lutheran church were refused admission.

In explanation of the position taken by the church, Rev. Mr. Dowidat, of that communion, thus describes the attitude of the church towards the unions: "We Lutherans are against labor and trades-unions, because their principles, endeavors and proceedings are against God's commandment.

"The demand and pledge of unconditional submittance to the decision of the majority at all times is against the first commandment and is

idolatry. Only God can ask unconditional obedience. God alone is the one whom we should obey unconditionally; whatever God asks of us is right and good. Any man who pledges unconditional obedience to any man, society or union puts God aside for man, makes man to be his master instead of God, and gives man the right to rule over his conscience. Even in case a union has never asked anything wrong of its members, they renounce God by the pledge that they will abide by the decision of the majority at all times.

"The members of a union have to pledge themselves not to divulge the proceedings of a union to any person not a member of the same. The Bible says: 'Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say: Who seeth us and who knoweth us?' Furthermore: 'For every one that doeth evil hateth the light, lest his deeds should be reproved.'

"This is why we Lutherans are against the unions; because their principles, endeavors and proceedings are against the commandments of God."

ANTI-SECRECY LECTURES AT "MOODY'S CHURCH."

In accordance with an invitation from the official board of the Chicago Avenue church, in this city, Pres. Chas. A. Blanchard has consented to give several addresses on oath-bound secrecy in that church. The series, we understand, embrace in this order the following topics: Answering Objections. The History of Initiations. The Oaths of Secret Societies. The Religions of Secret Societies. The Relation of the Lesser Secret Orders to the Greater. Included in this series will be discussions of the effect of secret societies on churches, courts, families and individual character.

The first of these addresses was delivered on the evening of February 19, in the lecture-room of the church, which was well-filled, several hundred persons being present. There were many men in the audience—some from the Moody Institute, with quite a number from the different divisions of the city. Bibles had been distributed among the audience, and, on call, passages of Scripture were read by different persons to show how the spirit of the church, the generosity and benevolence of the Gospel, and the exaltation of Jesus our Lord in the Scriptures contrasted with the spirit and teachings of secret societies.

Mr. J. M. Hitchcock, for more than twenty years superintendent of the Sunday-school connected with the church, in calling the meeting to order, said that all were welcome; that he was glad to tell them that God had been favoring them spiritually with showers of blessings; that although some might fear that the introduction of such a series of topics as were to be presented by Pres. Blanchard on the system of secret societies would interrupt the blessed work in progress in the church, he was confident that these meetings would be found in harmony with the other services of the church.

After prayer by Rev. D. A. Norton, President Blanchard was introduced. He said that nearly twenty-five years had elapsed since he began to lecture upon this subject, and that, in his estimation, its importance in its relation to the best interests of mankind grew with the passing of each year. He spoke without notes, but with great freedom and eloquence in his endeavors to clear away from the minds of the audience such objections to anti-secrecy as they may have been wont to entertain. In general, he showed that every man ought to have an opinion relating to this subject and be ready to bear a true testimony concerning it. Those who heard him were greatly pleased with his presentation of the evils of oath-bound secrecy.

The second lecture of the course was delivered on Monday evening last at the same place. The third—"The Oaths of Secret Societies"—will be given on Monday evening, March 5.

IN MEMORIAM—MRS. CHAS. A. BLANCHARD.

RESOLUTIONS ADOPTED BY THE FACULTY OF WHEATON COLLEGE.

Since it has been our Father's will to take home to himself the wife of our valued President—one who was in other days our co-laborer in the work of this institution—as she has been our friend and helper always, thinking and planning with us and for us in her hours of pain and weakness, even to the end; therefore be it

Resolved, That in all the affliction of this bereaved and beloved family we are afflicted, sorrowing with our President in his sorrow, yet unspeakably glad and gratified in the remembrance that from the "happy home, where God is loved the best," even such a light does not go out to leave it desolate, but bright with the memories of a beautiful past, and radiant with faith in the blessedness of the great future where she has even now exchanged forever earth's weariness for heaven's rest.

RESOLUTIONS ADOPTED BY THE STUDENTS OF WHEATON COLLEGE.

He, who is our Father and our God, has, in his infinite wisdom, seen best to call from the activities of earth to the rewards of heaven our counselor and loved one, Mrs. Jennie Blanchard. Once more are we called to mourn the loss of one who was dear to us.

Our friend, who has fallen asleep, watched over us and prayed for us as students with all the tenderness and love which only a true heart possesses. Her sympathy toward us was always warm and true; her teachings were pure and clear; her example as a Christian was humble and elevating. As students pursuing the active duties of life, the knowledge that *she*, in the retirement of her home, was interested in us, that *she* rejoiced in our successes and grieved over our failures, has been an inspiration to us to press forward and to be more faithful in every duty. The assurance that she ever sought to follow Christ, to take him as her guide and portion in all things, has aided us, and will aid us in our Christian life.

Our hearts go out in love for those whom her motherly counsels cheered and her loving advice helped over the thorny paths of childhood and up the rugged ways of life. Her gentle ministrations have ceased. Their influence will live to all eternity.

While we, as students, lament the removal of the dear companion of our honored President, while we sympathize with him in his deep affliction, yet we are glad that he does not sorrow as one who has no hope. Surely that life of pain was not permitted to be among us so long without a purpose. That soul cannot end with death. We know that no words of ours can comfort him in this sad hour, and yet we feel assured that the divine Comforter has visited him with his solace and proclaimed to the sorrowing heart, "Peace, be still."

RESOLUTIONS ADOPTED BY THE LADIES' ADVISORY BOARD OF WHEATON COLLEGE, FEB. 23, 1894.

WHEREAS, God, in mysterious, yet wise and loving Providence, has taken from us the President of the Ladies' Advisory Board of Wheaton College, Mrs. Jennie C. Blanchard; therefore,

We hereby express to her husband and childred, also to all those who are bereaved by her departure, our tender sympathy with them in their great loss, and our deep appreciation of her ability and efficiency in her supervision of the interests of the students.

That in her death the Ladies' Board has lost a loving, earnest leader, whose enthusiasm kindled ours to do all in our power for the best Christian culture of the young people connected with the college.

—As we go to press on Tuesday morning, the Pennsylvania State Anti-secrecy Convention is in session in the First United Presbyterian church of Philadelphia. The official call, program and the earnest appeals of Rev. W. B. Stoddard have given this convention due prominence in past issues of the *Cynosure*, and we are looking for a most encouraging report of its proceedings.

REFORM NEWS (*Continued from 5th page.*)

wrote to Mr. S., who replied: "I am not at liberty to offer you our church. We have no pastor at present. We had a board of trustees elected, but they did not accept. Mr. A. owns a hall here; I don't believe you can get it for that purpose."

By this time I was determined to speak to the people of Shedd's if I must wait till warm weather and then stand on a dry-goods box.

I wrote to Mr. A., stating the facts. After amother delay, which I learned later was caused by his waiting to consult some of his lodge customers, he answered: "You can have my hall for $1.50—just enough to cover expenses. I will do all I can to secure you a good audience." I had but four days left; so I wired him to announce me for the ninth.

When I arrived there on that date, quite a number were at the depot wondering if I would come. I could hear them say: "I guess that's him," and "that must be him." I learned from Mr. A. that the lodgemen had urged him to have me come. In the evening, before the lecture, quite a number were in a store, discussing the event. An old gentleman took occasion to suggest to them that "they might possibly hear more than they were expecting." I had the hall full, nearly all men, a large number of them lodgemen; and of all the interesting crowds I have ever addressed on the subject this excelled.

At one stage of the address the audience clapped their hands and stamped their feet, so that it was impossible for me to proceed for quite a while. The demonstration was commenced by the few ladies present. It was taken up by the men who were not members of the lodges, much to the mortification of the *hoodwinked* portion. The only friend I had in the audience, with whom I was acquainted, was Bro. Newman, of Plainview, who kindly came and conveyed me to P. This is the brother who, in October, left the three-link brotherhood and united with the church. During the lecture he sat beside an Odd-fellow, who said to him: "I tell you, Jim, he's giving it to us pretty hard. I am glad I'm too poor to own a pin of these links." My friend replied: "Come up, K.; I've a nice one which I've no earthly use for any more. I'll give it to you." To say that the lodgemen were surprised and discomfited does not express it. The audience responded with quite enough to meet all the expenses.

At the beginning, and also at the close, we kindly challenged them to bring on a man to discuss the subject with us. While we were getting our team, we could hear them saying: "Who *can* we get? we *must* get some one."

Anything that can be so stirred up by one weak human effort must be dangerous to society.

We are requested to come to California and help organize an anti-secrecy movement there.

P. B. WILLIAMS.

TRUTH MAKES FREE MEN IN WHEATON.

Revival services have been continued for several weeks in the Methodist Episcopal church at Wheaton, Ill., under the charge of the pastor, Rev. O. F. Matteson. Last week he had the assistance of Rev. N. W. Deveneau, of the French M. E. church, Halsted St., Chicago. Mr. Deveneau is a converted Catholic, and is an able defender of Protestantism in the Chicago M. E. Ministers' Association. Last Thursday evening, in a powerful appeal to the unconverted, based on the record of Noah and the Deluge, he fearlessly classed the "societies and fraternities" that draw away so many to-day from the house of God with the gambling-table, the theater, the minstrel shows, and other vanities of the world to which men give themselves who forget God as did the people who scoffed at Noah in the days when "the ark was a-preparing." Later in the discourse, he denounced infidelity in the person of Ingersoll, who tickles the witless vanity of the crowd about the "mistakes" of Moses, denying God and defying his power, when he has knelt in a Freemason lodge in Peoria and sworn an oath to the God whom he blasphemes. The speaker boldly admonished all who would strike hands in such a society and claim brotherhood with such men. Next evening he spoke quite as fearlessly about the petty despotism that demands that a man shall join our lodge, or our club, or our set, if he wants to get on. A prominent member of the church followed in bolder language—even that we must bring these lodge affiliations up to the bar of God and of conscience and cut them off as we must the right hand or pluck out the right eye, when they come between the soul and God. "Amen," came from the crowded church. The altar space was filled with young converts and inquirers. Thank the Lord for the freedom of the Spirit.

HENRY L. KELLOGG.

The Home.

"IF GOD SHALL GUIDE."

Tired and worn a mother sat
At the close of a weary day,
Rocking her babe, which she clasped to her breast
And soothed in a mother's way.
And ever and oft this song she sang—
Her voice on the clear air tenderly rang—
"God, guide my boy with his strong, sure arm,
Then he's forever secure from harm!"

I thought as I heard her singing there,
There in the soft twilight—
"How strong her faith that the One above
Will keep her boy aright!"
"No matter what trouble the years may bear—
No matter what colors the sky may wear,
If God shall guide with his strong, sure arm,
My boy is forever secure from harm!"

Truer words have never been sung
Than the words of this mother's song:
The child she has given in faith to God
Can never entirely go wrong.
For she knows, tho' his feet may sometimes stray,
They will surely return some day, some day—
If God shall guide with his strong, sure arm,
Her boy is forever secure from harm!

—*Anonymous.*

HOME FLIES THE DOVE.

BY MRS. VICTORIA ALEXANDRA STONE.

Only three or four men were left at the card-table. The clock had struck twelve, and the landlord had notified the men that time was up. The men rose slowly, put on their hats and started for the door. "A nasty night," said the landlord; "the sooner you get home, the better." One man sat cowering in the corner, his arms folded, and his soft felt hat pulled over his eyes "Come," said the landlord, "time to go home." He rose slowly, and you saw that he had a fine, intelligent face and a graceful figure, while a mass of reddish-brown hair fell upon his shoulders. He stepped to the open door and passed out, and the landlord said, as he closed it after him: 'That man is no common rough or rowdy; he is a gentleman; pity such a fine young man should sink to the level of a common scoundrel."

Meanwhile, the gentleman alluded to was hastening along the sidewalk, his arms still folded, and his hat pulled over his eyes. A drizzling rain was falling, but he heeded it not. He walked slowly, like one in deep thought, and scarcely heeded where he was going, until he was suddenly wakened by a heavy hand laid upon his shoulder. "Hallo, Dove," cried a hearty voice, "in the dumps? You have acted like one in a dream all day. What is the matter, old fellow?"

Young Dove stopped suddenly in his walk, removed his hat, and turning to his friend, said: "I am tired of this life, Jack Sims; I am as unhappy as a condemned criminal. Now don't laugh; hear what I have to say. I have a father and mother somewhere among the mountains of Vermont. Five years ago I ran away. I had a good bringing up, for my parents were Christians, but I became dissatisfied with farm-life and pined for the wild West, and, as I said, I ran away. I have led a wild life; have been a horse-thief, a gambler, a drunkard, and twice have the myrmidons of the law been at my heels, and once I had the end of a rope round my neck, with the other end over a tree, and escaped by the skin of my teeth. Well, as I said, I am tired of this life. Last night, as I was wandering disconsolately about the village, I happened to pass a church. I heard singing, and went in. I sat down in a corner and paid little attention to the services until the closing hymn, and two lines of that hymn have just fastened themselves in my mind. I cannot get them out of my head. They were:

"'Tis not the whole of life to live,
Nor all of death to die."

"'Not the whole of life to live.' Very true. 'Nor all of death to die.' I tell you, Jack, I can't stand this life, and I am going home." "That's right, Dove; I admire your spirit. This life is very unsatisfactory at best, but I am too far gone to reform." "I am going to-night," said Dove, "by the 3 o'clock express, and now I must go if I am to have any sleep to-night." "You are a noble fellow," said Jack, with tears in his eyes; "and I am sorry to part with you." "Are you?" said Dove; "thank you; good bye." They shook hands and parted.

Three days afterward "train twelve" stopped at the little depot of a mountain village in Vermont. Only a few passengers alighted, among whom was a tall, graceful young man with a dark, swarthy face and reddish-brown hair falling upon his shoulders. It was a lovely evening in June; the air was full of sweet scents, and the crescent moon hung low in the western sky. Young Dove, for it was he, walked abstractedly about the village that night until a late hour. Twice he stopped beside a low stone wall, beyond which was a deep ravine; beyond that ravine was a green slope; beyond that slope was a grove of maples, and just beyond that maple grove was his home. "I cannot go there to-night," he said; "I will wait till morning."

The morning dawned, and the soft summer air was all aquiver with the music of church-bells. The Congregational church at the corner was rapidly filling with worshipers, when suddenly a tall young man with reddish-brown hair falling upon his shoulders stole into a seat near the left-hand corner of the pulpit. A window was open at his right hand and two little children sat in front of him. The sermon went on, but he sat with arms folded and head bowed upon his breast and heard not a word. "I am a coward," he said to himself; "I cannot go home; I dare not go. What account can I give of myself? One look from my mother's pure eyes would kill me. I shall start for the West again to-morrow."

One of the children, a little girl, got down from her seat and stood in front of him. She looked at him attentively, and he watched her in a dreamy way. A robin commenced singing in the beech-tree by the window. The sermon had ceased, and, after a brief prelude on the organ, the choir commenced singing. They had scarcely sung three strains when young Dove straightened up in his seat; his eyes flashed; he turned as pale as death; his hands clutched the railing in front of him; his form swayed until he seemed about to fall. And why? Because of what they were singing:

"From the transient and the fading,
Home flies the dove;
To the sky no cloud is shading,
Home flies the dove.
To the land for happy meeting,
To the well-beloved greeting,
From the vain and false and fleeting,
Home flies the dove."

The young man's head dropped on the railing; the robin sang on, but somehow its song and the singing of the choir sounded far away, and yet, how distinctly sounded the words!

"Where it never more is weary,
Home flies the dove;
Where the day is never dreary,
Home flies the dove.
To the rest that is forever,
To the love that changes never,
From its own no more to sever,
Home flies the dove."

The young man saw the child, although his head was bowed upon the railing, but she seemed to expand and grow tall, and behind her shoulders he could see the flutter of fleecy white wings, while the song of the robin drowned the singing of the choir. The meeting was over, the worshipers had gone home, and the sexton was closing the shut ers preparatory to locking up the church. "A good sermon," said Deacon Smith. "Very good," said the sexton. "It is going to rain," said the deacon. "Glad of it," said the sexton, "we need it." "Why," said the deacon, "who is that young man there in the corner?"

They went to him, and the sexton shook him roughly by the shoulder. "Wake up, young man," he said, "we are going home." The young man did not stir. "What is the matter with him?" said the deacon.

The sexton lifted him to a sitting posture. His eyes were closed, and his head fell back, limp and lifeless, upon his shoulder. "Why, mercy on us," cried the deacon. "Who is he?" said the sexton, "do you know him?" "Know him? guess I do; it is Squire Dove's son, that ran away five years ago—Lamartine Dove." "But what is the matter with him? Is he sick, or drunk?" "He is dead," said the deacon.

It was even so. The Dove wandered no more across the earth's wild waste of waters, but had found peace and safety in the Ark which abideth forever underneath the overshadowing wings of God.

Steamburgh, N. Y.

A REMINISCENCE OF LUCY STONE.

BY MRS. C. M. CANDEE.

It was in the summer of eighteen hundred forty-four. We were both students in Oberlin, and boarded in the "Ladies' Hall," which, doubtless, would accommodate more persons than any other in the village. The house was managed by Mr. and Mrs. Fairchild, the exemplary parents of the venerable ex-President of Oberlin College.

At that time the institute was, to some extent, a "Manual Labor School," the students keeping their own time, and settling at the close of every month, paying the balance with money.

Oberlin, being early right on the slavery question, had attracted quite a sprinkling of colored families as settlers. These resolved to celebrate the first of August as the anniversary of Emancipation in the West Indies. Accordingly, a committee solicited the use of the ladies' hall for supper for two hundred on the evening of that day, inviting the faculty and a few other friends to partake with them.

A day or two beforehand, while extra arrangements were being made for the supper for the two hundred, in addition to the one hundred and twenty boarders, it fell to the lot of your correspondent to prepare sweetmeats for the occasion, the base of which was dried apples. In the bake-room Mrs. Fairchild herself superintended, with great patience and cheerfulness, the work being mostly done by students. The weather was very warm, and the well-heated bake-room afforded little relief.

About this time Lucy Stone appeared upon the scene. In stature, she was rather below the medium, and very pleasant and witty. She was returning from a recitation, with her books on her arm, and her simple bonnet caught up in her other hand as if to get a better view of surroundings, and finally, when apparently satisfied, she exclaimed: "Oh, dear, Mrs. Fairchild, the fuss of Angus;" and then passed quietly to her own apartment.

Whiteford, Mich., Feb. 12, 1894.

FIGHTING THE MINISTER.

"Don't you think things are rather quiet at our church?"

"I hadn't thought of it," was the good-natured reply of the young business man, arranging himself in the car-seat beside one of the "older brethren."

It was Saturday night, and one of the last trains out of the great city, filled with tired business men, was just departing from the station. These two men, neighbors and members of the same church, it appeared, sat just in front of me. I could not avoid hearing what they said.

"I think we are dull," said the first speaker. He was a little, wiry, gray bunch of nerves, restless as a weather-cock. "We need stirring up. Why, we have not had a genuine interest in our church for three years!"

"Are we not at peace?" answered the young man, folding up his paper. "Are we not out of debt? Have we not a fine property, a number of useful, benevolent enterprises? Do you not look forward to the morrow with a sunny anticipation of the bright walk with your family to the beautiful temple, to the greetings of quiet and well-bred people in the thronged vestibule, and the sense of fraternal interest in each other's welfare? Do you not enjoy the music? And to sit down restfully in one's pew, with the beloved household at one's side, in the house of God; to listen to the wholesome words of our pastor—all this is to me very sweet, and I anticipate it now."

"Yes?" was the sinister response. "But it is very quiet round there."

"Quiet, my dear sir. You keep harping on that," exclaimed the young man with a slight touch of impatience. "You would not have a racket in a church, would you? A church is different from a circus. What else would you have in a church but gentle, loving peace, and the dignity of worship?"

"Well, young man, you are not so old a member as I. I like to see a church active and inter-

ested. Now, the trouble with us is we have no debts, no burdens; have lots of nice people who enjoy worshiping together, and go sliding along to heaven on flowery beds of ease. I propose to break this lethargy. I do."

"How, if I may ask?" questioned the young man.

"Well, let's stir up the pastor."

"How stir him up? His kind hands and heart are pretty busy now, I take it."

"No; he needs stirring up. He is getting too comfortable; needs shaking. A good way to employ a lethargic church, in my experience, is to begin to fight the minister. You will observe that those churches which make the most noise in the world every now and then have a savage fight with the pastor. We need one. We do not do very much fighting with sin and Satan nowadays. For my part, I can't; I'm too busy. Besides, it is very hard work to fight sin and Satan, and it's dangerous, too. But it's very safe fighting a poor minister; he can't hit back very hard if he tries. Then, too, you can't fight Satan secretly; you have to come right out and face the devil; for, being a spirit, he knows just who you are, and where you are, and what you are doing. But a simple-hearted pastor, like that young fellow we have now, for instance, would be as blind as a bat in a fight. You could work all in the dark, poke his ribs and pitfall his feet, and then stand off at a safe distance and see him squirm. Oh, it's fun! I tell you," and the old man rubbed his hands at the thought; "for real sport, hunting and fishing are nowhere in comparison with stirring up trouble with a minister and seeing him squirm."

"You have had some experience, I judge," said the young merchant, calmly, yet white with indignation.

"Yes; I've seen and helped to make trouble with the pastor in every church I ever belonged to. You see it is so easy—much easier than attacking the liquor traffic, or public immorality, or any of the crying evils of the day. Let the pastor do all that, and while he is at it begin to assail him in the rear. Censure him on the way he does it. Say you could preach better than that yourself; say you think he is a lover of his own ease; say that he preaches false doctrine. Oh, there are ten thousand ways, for a pastor lives in a glass house. You can't throw a stone amiss at a minister any more than at a woman. Even a whisper is enough. That's why I like it—because it is so easy. I could never go to war, nor fight a duel, because I might get hit in return. I don't like that kind of fighting. Ministers are my game. For a really jolly show I'd prefer a church fight with the pastor to the opera, which I never attend."

"You certainly are not serious in what you are saying?" exclaimed the young merchant, clapping his hand on the old man's shoulder.

"Indeed, I am, though," was the reply. "I hold the preacher responsible for everything that goes wrong in the church, He is paid for it, and paid well—that is, paid as well as most bookkeepers and salesmen. If the pews do not rent, I blame the preacher. If the pews rent too high, and the poor are crowded out, blame the preacher. If the meetings are dull, find fault with him. If the brethren misbehave, lay it all on the preacher's shoulders. Why, we had one preacher who actually found fault with me, because I was not exactly up to the whole law when I went through bankruptcy! I told that man plainly that he was to preach the Gospel, and not business affairs. I don't pay pew-rent to hear about business on Sunday. It's wicked to bring business into the house of the Lord. I hear enough about business all the week. On Sunday I want to hear about heaven. What do I want to hear about giving three feet to the yard, and sixteen ounces to the pound? Nothing. Tell me about heaven. It is that which I want. I don't pretend to keep the whole law. I rely strongly on the Gospel.

"So I struck that fellow. I charged that he was not spiritual. You see that was easy. It took like wild fire. There were lots of our people who did not hanker after such preaching as touched everyday life. They wanted to hear of heaven. So they stood by me, and we made it hot for him, with his yards and ounces. He left. That was before you came. It was great sport to see him move. Had a little house on Franklin street, right alongside of my son's, and took great pride in it, fixing it up better than my boy could afford. Of course he had to sell it at a sacrifice. His children were at school; had to leave. His wife hated to budge. Ah, ha! but they had it fixed so nice, as if to stay forever. But that is not for ministers; they have here no continuing city, but should be seeking one above. I reminded him of it. It costs ministers nothing to move. Home is nothing to them. Their wives are the possession of the church. Their children belong to everybody to train. Bundle them about and see them trot. That's my doctrine. I can't move and so hear different ministers. I have made my home here in Roxbury. Why, the peach-trees in my garden cost me a thousand dollars. I'm a fixture. So let the preachers move, and that gives us variety. Home's home to me."

The young man arose at the next station, saying:

"My dear father in Israel, my dear Aaron, dear Hur, blessed peacemaker, most sweet angel of comfort, thou precious and most lovely Judas, I must bid you farewell. I am not worthy to ride into Roxbury town by your side. For I love the Prince of Peace, and all his sincere preachers. I will be in the next car when this one goes off the track. Adieu, happy old man."—*New York Weekly.*

"ONE BY ONE."

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

—*Adelaide A. Procter*

TEMPERANCE.

A FINAL SOLUTION OF THE LIQUOR QUESTION.

"The Ohio Wine and Liquor Association held a meeting in this city last week, in the interests of the trade and in opposition to two measures now before the Ohio Legislature, one proposing to increase the Dow tax, the other, to give effective local option. They passed a series of resolutions in which they express themselves in favor of reform in politics and regret that the whisky question should again be injected into politics as an issue, thus causing a large class of citizens to vote in utter disregard of their former party affiliations, and of issues, which their association regards of more general interest," "to the detriment of good government." But the most remarkable declaration is the following:

"All good and wise citizens of the State who value purity in politics and honest and good government higher than temporary party success, have congratulated themselves upon the fact that the saloon and liquor question has not been a factor in State politics since the Owen law of 1886 became the issue, which practically decided the State election of 1889. They have felicitated themselves in the belief that our tax-law and our system of local option, which of all systems is the only efficient one, has taken the saloon out of politics. The laws now in force have been accepted by the people of this State as a final solution of the liquor question, and they are proud of the recognition which our sister-State accorded our system as the wisest solution of the troublous question."

That the saloon, in Ohio, is not in politics, that we have the only efficient system of dealing with the whisky question, and that "the laws now in force have been accepted by the people of this State as a final solution of the liquor question," we confess is *news* to us, and we are really amused at the ludicrousness of our position. Nearly five years ago we moved into Ohio, and we have been under the impression all this time that Ohio, as well as other States, was seeking a solution of the whisky question, and we have been praying, preaching and voting with that end in view. We have been also worrying ourselves over the evils of the whisky traffic as we *seemed* to see it carried on in our *own* city; and now, to think that the whole question was finally settled for the State before we came here, and that there has been in operation all this time, even in our own city, the '*only efficient*" system of dealing with the liquor question, and that we did not know it, is positively ludicrous.

But we have this to say in defense of our simple ignorance: If the question is finally settled in Ohio and we have now in operation the '*only efficient*" system of dealing with it, then let us move to some other State where the question is not yet finally settled, and where they have no '*efficient*" system of dealing with it, for Ohio is the *worst* whisky-cursed State of the four in which we have hitherto lived.

Talk about the liquor question being settled in Ohio, when we have nearly 50,000 saloons in active operation in the State, whose blasting, blighting, damning influence is felt not only in politics, but in every line of business and trade, in all the ramifications of social life, even in our churches and in our homes, bathing nearly every hearth-stone in this fair land of ours in tears! The association that says so should be branded as a nuisance in civilization, and each of its members as a vampire in society, and all good people should need no other reason for using their influence in favor of the passage of the measures now before the legislature than the fact that such an association opposes them.—*Christian Conservator.*

THE LAW OF SALOON NUISANCES.

In pronouncing judgment against the liquor dealers on the question of their responsibility for all damages to property caused by the existence of saloons, the Supreme Court of Indiana cited the following extract from "Wood on Nuisances," Sec. 38:

> A place where liquor is sold in excessive quantities, whereby persons become intoxicated, and where frequent brawls result therefrom, is a disorderly house and indictable as a nuisance; for no person has a right to carry on, upon his own premises or elsewhere, for his own gain or amusement, any public business clearly calculated to injure and destroy public morals, or to disturb the public peace.

And the same section shows where the baneful effects of granting licenses come in:

> And while a license to sell liquors will *protect* a person from prosecution for such sales, it will not protect him from prosecution for an abuse of the authority given him whereby he creates a nuisance.

If the above is good law (which I do not doubt) would it not be better *not* to grant licenses, and thus to save people the trouble of proving abuse of authority. That is a difficult thing to do, yet everybody knows that saloon-keepers habitually abuse the authority conveyed to them by their licenses.—*Geo. R. Scott, in N. Y. Weekly Witness.*

NUGGETS.

Last year New York paid for its school bill $4,000,000, and for its drink bill $60,000,000.

The Supreme Court refused to pass on the constitutionality of the South Carolina dispensary law.

Connecticut has now ninety-two no-license to seventy license towns, having made a gain of five this last year.

Twenty-five temperance bills have been introduced in the British Parliament during its sessions since 1892.

The W. C. T. U. of California is circulating petitions requesting the Commissioners of the Midwinter Fair to have exhibits closed on Sunday.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON X.—First Quarter, 1894.—March 11.

SUBJECT.—Jacob at Bethel.—Genesis 28: 10-22.

GOLDEN TEXT.—Behold, I am with thee, and will keep thee.—Gen. 28: 15.

[Open the Bible and read the lesson.]

Daily Readings.—M.—Gen. 28: 10-22. T.—Gen. 27: 41 to 28: 5; W.—Gen. 35: 6-15. Th.—Isa. 12: 8-14; F.—Psalm 91; S.—Psalm 121; S.—Psalm 116: 7-19.

COMMENTS BY E. E. FLAGG.

1. *A hard resting-place.*—vs. 10, 11. Jacob, when obliged to flee from the anger of his brother, Esau, went towards Haran, his mother's old home. This was in obedience to the wishes of his parents, to whom, save as regarded the cruel deception practiced on his aged father, he seems to have always yielded filial duty. Rebekah, alarmed at the consequences of her evil counsel, begged him to seek an asylum with her brother Laban "for a few days," little thinking that she was never to see the face of her favorite son again, or of the long years that he would be doomed to spend in a condition little better than servitude. We know not what may be the result when we unwarrantably take matters into our own hands, and do evil that good may come. He hurried his flight, fearing, perhaps, that Esau would follow him, and journeyed about forty miles the first day till he came to Luz, "the place of almond trees." Here, with the stones for a pillow, he passed the night. It was a hard resting-place, yet he seems to have accepted the situation without murmur or complaint. We conquer the hardships of life, not by fretting over them, but by patient acquiescence therein as the will of God.

2. *Jacob's dream.*—vs. 12–15. Henry makes the quaint remark that "any Israelite, indeed, would be willing to take up with Jacob's pillow, provided he might but have Jacob's dream." No such vision of heavenly glory and beauty ever shone over the downy couch of a king's palace. It was the first time that Jacob had received any manifestation of God's presence. He had not before, when everything went well with him, been prepared to receive or profit by such revelations. This is one of the prime uses of trouble:—to lead men to be dissatisfied with present good and seek something higher. Jacob alone, unprotected, perhaps in danger from wild beasts, his heart sore with parting from home and friends for an indefinite time, felt his weakness, his needs,—felt, in short, that he wanted God. Our mental frame, when we fall asleep, often determines the character of our dreams. They will be much more apt to be pleasant if only holy, tranquil thoughts possess our minds than if we lie down on a prayerless couch, with our last waking thoughts full of the world. Jacob's dream may be considered a beautiful allegory. Our daily blessings, of which we think so little, are a ladder reaching unto heaven; so of all our daily duties performed in the spirit of true service. Nor can we fail to be reminded of Christ, the living Way, through whom alone, as the divine Mediator, we can communicate with heaven. A ladder is composed of many separate steps, one rising above another. We must be willing to place our feet on the lowest round and take one step at a time if we would reach the top. We cannot mount at once to perfection. The steps in Christian attainment are slow and gradual, and taken one by one. And behold, the angels of God ascending and descending on it. Here we have a picture of angelic ministry, ever going and coming, active and tireless. "And behold, the Lord stood above it." Above all our providences stands Providence; above all our good and perfect gifts, the Giver. The covenant with Abraham is again renewed with his weak and faulty descendant; and to this is supplemented an individual blessing, a promise of God's continual presence in all places of his exile, and of final restoration to the land of his fathers. So God has promised to be with every one who trusts him in childlike faith through all his earthly exile, and finally to restore him to the forfeited Paradise lost by Adam's sin.

3. *Jacob's awakening.*—vs. 16–19. There is a holy fear and dread which every manifestation of God's presence cannot fail to produce in a devout heart. This was the feeling of Jacob when he awoke and said: "Surely the Lord is in this place and I knew it not." So the Lord may be very near to us and we know it not. Let us live in constant remembrance of this truth, thinking and doing and saying nothing that we should fear to have him know. "And Jacob rose up early in the morning"—weary as he was, he could not sleep late after such an experience—and set up the stone for a memorial, pouring oil upon it as the only offering within his reach. He had no lamb out of the flock to offer, and God accepted him according to what he had and not according to what he had not. In after-years Jeroboam set up his golden calf worship at Bethel, and the name was again changed to Bethavan, or the house of iniquity. The most holy places may become shrines of idolatry.

4. *Jacob's vow.*—vs. 20–22. Jacob's vow has been criticized as a kind of bargaining with the Almighty. This is what it may seem on the face of it; but if we look deeper we may see that Jacob was only solemnly confirming his part of the covenant. On God's side there was the promise to be with him wherever he went, which involved on Jacob's side acceptance of the Lord as his God, with the addition of a free-will offering, the tenth of all he should have. Christians would prosper more, even in temporal things, by a more generous ratio of giving.

LITERATURE.

CURRENT PERIODICALS.

The February issue of *Christian Thought*, founded and for ten years edited by Rev. Charles F. Deems, is a memorial number in honor of its late founder and pastor of the "Church of the Strangers." A fine portrait of Dr. Deems is given, and the magazine is filled with tributes to his life and works from many sources. Published by Wilbur B. Ketcham, 2 Cooper Union, New York. Price, 40 cents.

Our Animal Friends for February contains the able address of President Haines at the annual meeting of the American Society for the Prevention of Cruelty to Animals, and a choice variety of miscellanies in advocacy of the sublime law of kindness to all—both man and beast, together with much valuable information relating to the care and treatment of domestic animals. This magazine, which costs but 10 cents a month, should be read in every family. Published at No. 10 East 22nd street, New York.

PAMPHLETS.

We are indebted to a thoughtful subscriber for a copy of the "Proceedings of the Forty-first Session of the Rock River Conference of the Church of the United Brethren in Christ, held at Kent, Stephenson Co., Ill.," last September, Bishop Floyd presiding. *Cynosure* readers will find the testimony of the Conference in opposition to secret societies strongly in harmony with their own. We hope to find room for reprinting it in an early issue.

"An American" has written and printed a pamphlet, which gives no sign of its place of publication, entitled "A. P. A. An Inquiry into the Objects and Purposes of the So called 'American Protective Association.'" It is a strong argument against the existence and operations of this modern "dark-lantern" party. Its "silence and secrecy" as to its origin, however, are calculated to create suspicion as to its veracity.

NOTES.

Miss Anna L. Bicknell, an American lady, who was instructor of the children of one of the ladies of the Imperial household, contributes an article to the March *Century* on "The Tuileries under the Second Empire." Miss Bicknell was an inmate of the palace at the time of the downfall of the Emperor.

The March *St. Nicholas* will contain the first act of the new operetta by Palmer Cox, "The Brownies in Fairy-land."

RELIGIOUS NEWS.

BAPTIST.

—The American Baptist Home Mission Society has not reported a debt for seven years, but this year it has already been compelled to borrow $100,000, and will probably report a debt of $120,000 at the close of the ecclesiastical year in April.

—Rev. Dr. George Dana Boardman, of the First Baptist church of Philadelphia, distinguished far beyond his own denomination, has formally announced his intended resignation on May 15. His retirement will be greatly regretted.

—Spurgeon preaches from his tomb to enormous congregations. The thirty-ninth volume of his sermons has just been issued and there are to be thirteen more.

CONGREGATIONALIST.

—Something a little unusual among Protestants was the holding lately of a "retreat" in Westfield, N. J., by the ministers connected with the New Jersey Congregational Conference. Some twenty ministers were in attendance, and there was one public evening meeting, and private meetings for spiritual instruction.

METHODIST EPISCOPAL.

—According to the latest Year-book, Methodism has 28,392 schools, 326,050 officers and teachers, and 2,411,000 scholars.

—Bishop Vincent abolished the color line in the Oklahoma Conference, and distributed the colored charges and people under the superintendence of the three presiding elders.

—Methodists of Lawrenceville, Ohio, have been locked out of the church built for the use of all Christian sects, three of the trustees objecting to their using the church to carry on a revival.

—The London Wesleyan (Methodist Episcopal) council has unanimously committed itself to the principle of undenominational religion in board-schools, and called upon Methodist electors to use their vote and influence in favor of candidates pledged to resist "all attempts either to sectarianize the instruction or to rob it of its Christian character."

PRESBYTERIAN.

—Rev. G. W. Rich, of Payson, Utah, reports a unique ingathering of people at Benjamin, a village near Payson. Some time since almost the whole village left the Mormon church in a body, and now about fifty of them have united with the Presbyterian church in Payson.

—Union Theological Seminary, New York, is to receive the valuable library of the late Dr. Schaff, with the exception of such books as his family may wish to keep. The manuscripts and papers are to go to his son, the Rev. Schley Schaff, who is to be his literary executor.

Y. M. C. A.

—A call has been issued by the World's Central Committee of the Young Men's Christian Associations for the thirteenth International Conference of the Young Men's Christian Associations of all lands, to meet in London, June 1 to 6. This Conference will celebrate the fiftieth anniversary of the organization of the first Young Men's Christian Association by a jubilee meeting in St. Paul's Cathedral on the evening of June 5, to be presided over by the Right Reverend the Lord Bishop of Ripon, D. D., and on the evening of June 6 by a great jubilee celebration in Royal Albert Hall, South Kensington, at which Mr. George Williams, the founder of the Association, will speak. It is also proposed that the fiftieth anniversary of the organization be celebrated by associations in all parts of the world by the observance of June 6 and the following Sunday as a jubilee anniversary. Full arrangements for the observance by the American associations will be made in good season by the American International Committee.

MISCELLANEOUS.

—China proper is divided into nineteen provinces. Most Chinese are Buddhists and Confucianists at the same time; many of them are also Taoists. There are about 30,000,000 Mohammedans in China, chiefly found in the northeast and southwest. Roman Catholics number about 1,000,000. Most of the aboriginal hill tribes are still nature-worshipers. Protestant adherents number 60,000. According to Vahl's estimates, there are 66 societies at work in China. There are 12 tract and educational societies, and 6 ladies' societies support workers. Of the other 48 societies, 18 are British, 13 are continental, and 17 American. These societies support about 1,500 missionaries including wives. There are over 100 medical missionaries, and 105 hospitals and dispensaries. Native helpers number over 20,000 and native churches 525. There were over half a million copies of the Bible, in whole or in part, distributed in 1893.—*Statesman's Year Book.*

—The religious awakening now in progress in Brooklyn has its counterpart in various sections of the West and South. A St. Louis newspaper, which has been collecting statistics of the revival lately in Illinois, Missouri, Kansas, Arkansas and Texas, estimates that nearly 60,000 conversions have been made in those States, and declares that about 50,000 new members have been added to evangelical churches. The average number of ascertained conversions is 300 for each county. The same newspaper asserts that these statistics cover only about half the results of the revival, none of the larger cities being included. The effect of such work morally and socially cannot be other than wholesome.—*Press.*

—The two branches of the Mormon church are engaged in a great law-suit in the United States Circuit Court at Kansas City. The suit is a contest between two factions of the Mormon church for the possession of the tract of ground in the city of Independence, familiarly known as Temple Lot. On this property the Mormons expect to some day erect a temple which shall be the most magnificent ever constructed by the hand of man. The suit has been on the dockets of the Federal Court for three years, and during that time both sides have been assiduously gathering testimony and taking depositions of Mormon elders and bishops all over the country.

—Major D. W. Whittle, the evangelist, who has been conducting a series of special religious services at Newport, R. I., which have been largely attended and very successful, slipped on the ice, Jan. 29, striking the back of his head with such force as to cause severe injury, and his physician has forbidden him to continue his work, even advising that the patient do no reading, writing, or similar work for the present.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

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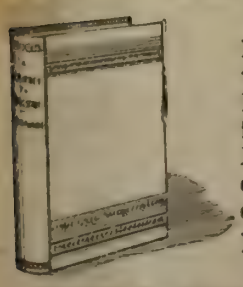

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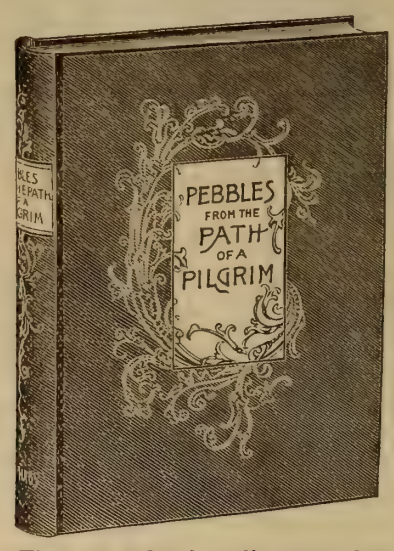
—BY—

MRS. H. L. HASTINGS.



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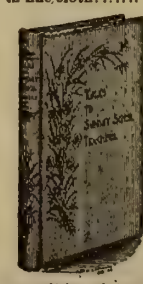

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NEWS OF THE WEEK.

CHICAGO.

An indication of returning prosperity is given by the blowing in of one of the big furnaces of the Illinois Steel Company.

Exercises appropriate to the 161st commemoration of Washington's birthday were held in the schools.

Mayor Hopkins says the city's financial condition is even worse than has been reported and retrenchment is imperative.

The First Presbyterian Church at Evanston was consumed by fire. The loss is $25,000; insurance, $22,700.

It has been decided to move the model battle ship at the World's Fair to the Van Buren street pier.

All trades under the Building Trades Council will join the striking carpenters of the Stock Exchange Building.

Non-union carpenters work, eat and sleep in the Stock Exchange Building. Union carpenters are picketed outside.

Five hundred mothers are earning daily bread in the Women's Club sewing-rooms. More funds are needed.

Another fire of incendiary origin damaged the beautiful Agricultural Building at the World's Fair grounds.

It is intended to organize a stock company with $600,000 capital to move Manufactures Building to the lake front.

Business in Chicago is reported in better shape than most of the other large cities of the country.

COUNTRY.

Bank clearings for last week at American cities show a decrease of 43.2 per cent in comparison with last year.

A company has been organized to secure a large tract of California railroad land soon to be placed on the market.

Martin's mulct tax bill will be favorably reported to the Iowa House by the committee on intemperance.

Indictments against ten persons have been found by the grand jury investigating the Michigan salaries amendment frauds.

Rev. Marsena Stone died at his son's residence in Omaha, Neb. He was a prominent abolitionist in ante-bellum days.

Flames are raging in the mine of the Springfield Junction (Ill.) Coal Company.

A more liberal interpretation of the law regarding fraternal beneficiary organizations is asked by Illinois societies.

Publicity given to the purchase of arms by Toledo members of the A. P. A. may lead to disruption of the order.

President Yetzer and Cashier Dickerson, of the Cass County Bank, of Atlantic, Iowa, have been indicted for fraud.

Illinois dairymen condemned the State Board of Agriculture for giving official recognition to makings of imitation butter.

Ten men from ice-bound steamers made a perilous trip of five miles across the ice in Lake Michigan to St. Joseph, Mich.

Secretary Morton has written a letter saying the government has no business appropriating money for thistle extermination.

Mrs. Freda Rothschild, Omaha, was badly disfigured by a tramp pouring coal oil upon her and setting her on fire.

A bronze tablet was erected in Baltimore to mark the spot where the continental congress met in 1776.

Mexico has sold 200,000 acres of land in Chiapas, on which a colony of the Salvation Army will be established.

The river and harbor bill this year will carry not more than $7,300,000. Ordinarily it is at least $20,000,000.

Many settlers will be dispossessed by a decision establishing Nebraska's claim to 25,000 acres in Boyd county.

Gotham's millionaires are subscribing liberally to the fund for relief of the unemployed. W. W. Astor gave $10,000.

In order to freeze out certain Chicago dealers the Indiana block coal syndicate has announced another cut in prices.

Frank C. McKean, of Sioux College, was awarded first prize in the oratorical contest at Fairfield, Iowa.

Lecturing tours have been arranged by members of the K. of L. executive board, with the hope of revivifying the order.

Executive board of the Knights of Labor declared a general boycott on St. Louis' English syndicate beer.

Presiding elders of the Rock River Methodist Conference have selected Galena, Ill., for the annual October meeting.

Farmers fear Congress will not make appropriations for continuing work of the agricultural experiment stations.

Lincoln, Neb., is interested in a social purity crusade, instigated by the mayor, to close every disreputable resort.

Master Workman Sovereign, of the Knights of Labor, declared in a speech that he would ignore Judge Jenkins' injunction.

Growth of the A. P. A. in Indiana has made that an uncertain State in calculating results.

It is probable that the Indian supply depot will be transferred from New York to Chicago.

Senor Guzman, Nicaraguan minister, received news that his country's war with Honduras is at an end.

Taught by experience that wheat is no longer profitable, Illiness farmers are finally turning to diversified farming.

Drouth has transformed the once fertile and prosperous Rio Grande Valley into a vale of desolation.

Knights of Labor have a scheme for deporting the Negro to some point on the dark continent.

President Cleveland denounces the recent stories sent out that he has cancer as wholly without truth.

FOREIGN.

Trouble is said to be brewing in Samoa. A son of Tamasese is leading a revolt against Malietoa.

London police suppressed all attempts at a demonstration at the funeral of Anarchist Bourdin. Two red flags were captured.

Six of the anarchists accused of conspiring to kill the emperor of Germany were sentenced at Vienna to various terms of imprisonment.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 19 to 24.

I H Morris, J T Cullor, A Gray, E D Tillson, Mrs W C Walston, A Eastman. J McBride, Judge J Smith, A Knox, J M Johnson, A C Bundy, J Duncan, Mrs S Williams, W H Stratton, S C Kimball, Mrs M Carnes.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	57	@	58
Winter No. 2	56	@	57½
Corn—No. 2	34⅝		34⅜
Oats—No. 2	28¾		31¾
Rye—No. 2	46½		48
Bran per ton	13 25	@13	50
Hay—Timothy	8 50	@10	50
Butter, medium to best	13	@	25½
Cheese	09	@	13
Beans	1 10	@ 1	60
Eggs, fresh	16½		17
Seeds—Timothy (100 lbs)	3 00	4	15
Flax	1 39½		
Clover (100 lbs.)	8 00	9	25
Broom corn (per ton)	35 00	@75	00
Potatoes, (new, bu.)	45	@	55
Hides—Green to dry flint	03½	@	05¾
Lumber—Common		@15	50
Wool (unwashed)	12		26
Cattle—Choice to extra	3 90	@ 4	70
Common to good	3 00	@ 3	55
Hogs	4 80	@ 5	20
Sheep	3 25	@ 3	35

NEW YORK.

Wheat No. 2	61¼	@	64¼
Corn No 2	42⅛	@	43⅛
Oats	38	@	39
Rye	48	@	57
Eggs, Western fresh	19		
Butter	13	@	26½
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Cattle	1 35	@ 4	80
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As was to have been expected, the recent decisions of Federal judges against the malevolence of trades-unions towards employers and their property, during strikes, has created great indignation among the unions, and denunciations and threats of vengeance are rife. The general opinion among the lodgemen seems to be that they are snubbed in the exercise of some of their most precious privileges—principally that of not having their own way.

The situation in Germany indicates that while the government refuses to admit the Jesuits to the empire, notwithstanding the vote in the reichstag for their admission stood 173 to 136, the Roman Catholics will use the bill and the vote as a club for future emergencies. If at any time the empire is driven to the necessity of asking the support of the Catholic party for some vital measure, it is intimated that such support will be withheld until the Jesuits are legally admitted. "The fine hand of the Jesuit" is not easily disabled.

We give place, to-day, to a very intelligent and full report of the proceedings of the recent convention, at Philadelphia, of the Pennsylvania State Christian Association, opposed to secret societies, February 26 and 27. Some other interesting matters relating to the convention were received so late as to be unavoidably deferred until next week. Among these was a letter from Rev. W. B. Stoddard, in which, among other things, he writes: "The convention turned out just as I expected—'all right.' There seemed to be but one opinion among friends, who, so far as I know, unanimously pronounce it a grand success. Lodgemen, of course, felt that we had come to torment them before their time."

A writer in the New York *Catholic Review* furnishes the following contrast between Nihilism and Anarchy: "Nihilism was said....to be an effort to destroy the government of Russia, because it was too bad for reformation; but the nihilists asserted that it was their intention to build up a new form of government on the ruins of the old one. The anarchists avow their intention to destroy all governments, and then to maintain a condition of society from which all trace of government or coercion will be absent." If, therefore, nihilism is bad, anarchy is worse—none the less wicked because of its absurdity. In the opposition of the labor unions to the recent decisions of the Federal judges to restrain strikers, we see the outcroppings of nihilism in this country, and we all know what abominable exhibitions have been made here by anarchists. Both are out of place in a republic like ours.

In the thirty-fourth ward of Pittsburgh, Pa., several nuns were recently employed as teachers in the public schools, and, as might have been expected, a great amount of dissatisfaction has been expressed by anti-Catholics in the ward. This week a meeting of the National Board of the National Council of the Daughters of Liberty, a secret "patriotic" order, is to be held in Brooklyn, by whom the action of the Pittsburgh school board will be considered. Concerning this movement, G. E. Kepple, National Councillor, thus expressed his views: "With other officers of the National Board of the Daughters of Liberty I shall hold a consultation to secure assistance and act in concert with the Junior Order of American Mechanics. We believe that the condition of affairs in the thirty-fourth ward is in direct opposition to the spirit of the Constitution, which provides for a complete separation of state and church." State Councillor Kerr, of the Junior O. U. A. M., says the contemplated legal action will be taken in a few days. The outcome of this investigation involves important principles and will be of national interest.

Whenever Christian men capable of grasping important truths are sufficiently free from prejudice to investigate the evils of the lodge system, they are almost certain to give our reform a hearty indorsement. Not only has the *Cynosure* printed abundance of testimony to this effect during the past twenty years, over the signatures of many of the greatest and best of Americans, but it has also certain testimony that the Christian press of the country is gradually falling into line with it upon this subject. Among notable instances of this kind is the *Advance*, the well-known advocate of Congregationalism, which, in a recent issue, printed an editorial on the lodge question, described by one of our lecturers as "temperate and Christian in tone, and clear and decisive and correct in its condemnation of secret combinations." The education of the churches and the press in this direction is effective wherever the Holy Spirit is allowed to touch the heart and enlighten the mind. It is his mission to lead men into the light; and unless they reject the light because their deeds are evil, the wickedness of the secret lodge is surely made manifest. In this is our hope and the basis of our prayers.

A few days ago the management of the Erie Railroad issued to each of its division superintendents the following order: "Beginning next Sunday" (March 4), "please arrange not to start common freight trains from division terminals from 12 o'clock Saturday night until 12 o'clock Sunday night, running only fast freight, perishable freight and stock trains, laying off as many switching crews and men in the roundhouses as possible for the day." This means that 4,000 railroad men who have been working seven days a week for years, had a full day's Sabbath rest last Sunday. The passenger service is also being so reduced that the station agents and telegraph operators may obtain a few hours' rest. Altogether the new policy of the management affects nearly 8,000 men, half of whom have twenty-four hours' Sunday relief, and the others a greatly reduced term of labor on that day. The Erie deserves the thanks not only of those by whom its order is directly benefited, but also of all Christians everywhere, since it gives promise of a general Sunday emancipation of railroad employes throughout the country. If the Erie can afford to make this wholesale concession to its employes, other roads can certainly be as liberal to theirs.

On Saturday last, in a privy council held at Windsor Castle, Rt. Hon. William E. Gladstone formally tendered his resignation as Prime Minister of Great Britain. This movement is due largely to the failure of his eyesight, which, it is stated, can only be relieved by a painless surgical operation. Other causes, attendant upon his great age and the growing cares of his position, undoubtedly led to his resignation. Upon his recommendation the Queen appointed Lord Rosebery to succeed Mr. Gladstone. The result of this recommendation and nomination has created unusual commotion among Mr. Gladstone's recent supporters, the Liberals, inasmuch as his successor belongs to the peerage, which is just now the object of their maledictions. The effect of the change in the administration will be to indefinitely postpone a further early consideration of Irish Home Rule in Parliament.

Judge Smith, presiding in the Circuit Court at Galesburgh, Knox county, Ill., on Monday week created a profound sensation in addressing a newly empanneled jury. We quote from the Galesburgh *Republican-Register* of that date: "The judge wanted them to leave church and secret society out of the jury box, and remarked that a man that would take either of these into a jury box was not a fit man to be a juror. He had recently seen things to make him believe that the influence of these societies or churches had been used in the jury to influence jurors. If a man cannot render a verdict in favor of his worst enemy and against his best friend, he, too, is not fit for a juror. The juror should be absolutely impartial, and divorce himself from all outside influence such as would constitute a bias against a man on trial." The reporter adds that while the attorneys present were stirred by the judge's remarks, so far as could be ascertained, they gave them cordial approval. One of the lawyers said that he had reason to believe that he himself had been defeated in a recent case by influences such as the judge described. Judge Smith is to be commended for his forceful candor.

DOCTRINE AND PRACTICE.

BY REV. J. M. FOSTER.

On a recent day the House of the Massachusetts Legislature abolished the annual State Fast-day, on the ground that it was no longer observed and had become a meaningless farce. After the war the Fourteenth and Fifteenth Amendments to the United States Constitution were adopted, making the black man forever free and conferring the rights of citizenship. But these amendments have been inoperative. Caste and race prejudice in the South have deprived our colored citizens of their constitutional rights. The question now is, Shall these amendments be repealed, or enforced? Utah is knocking at the gates of our capital for admission to Statehood. It is known that twenty-one out of twenty-six counties are polygamous and priest-ridden. Shall we withdraw the hand of the national government from these iniquities, and allow them to practice these abominations without let or hindrance? Shall our Christian civilization be maintained, or shall we become patiently tolerant of barbarism?

1. *There is a connection between doctrine and practice.* Paul, in his letter to Titus, says: "Speak thou the things which become sound doctrine." Aged men are to "be sober, grave, temperate, sound in faith, in charity, in patience." Aged women are to "be in behaviour as becometh holiness, not false accusers, not given to much

wine, teachers of good things." They are to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." Young men are to "be sober-minded." The preacher is to be "a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Servants are to be "obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." And all this is confirmed by the fact that this divine revelation, which bringeth salvation, teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." These truths have a striking exemplification in the life of Rev. John G. Paton, missionary to the New Hebrides. He was raised in a Scotch Covenanter home. Family worship was observed regularly morning and evening. The worship of God's house was enjoyed regularly every Sabbath. The Sabbath evening was spent in the home, reciting the catechism, reading the Scriptures, memorizing the Psalms and reviewing the sermons of the day. Thus he was well-grounded. These stern principles fitted him for the heroic struggle in putting himself through academy, college, and theological seminary. By his pluck, energy and skill he conquered the rowdies and built up a prosperous school in a village. Then the directors discharged him, to employ a more advanced scholar. He bowed to their decision without a word. And God opened up a field for him as city missionary in Glasgow. In spite of the opposition of Romanists, he built up a great and flourishing mission. Three months after landing on the island of Tanna his wife and child died. He said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The Tannese were cannibals. In 1839, Rev. Messrs. Williams and Harris were sent there by the London Missionary Society. Ere they landed on Erromanga, they were slain and eaten. In 1842, Messrs. Turner and Nesbit were sent by the same society. But in less than seven months they had to flee for their lives. When Dr. Paton landed, in 1858, they sought his life. Again and again his house was surrounded by a blood-thirsty mob. But he trusted in God. His prayer always was, "Lord Jesus, protect me, if it be thy will, or take me to thy glory." He went into their midst and kindly but firmly protested against their wickedness. He rushed from village to village to save the lives of newly-made widows, who were strangled, according to their custom, and buried with their husbands. For three years he was the only white man on the island, and then his house was burned and he was driven out, he protesting, "I love the Tannese and desire to lead them to Christ." Bishop Selwyn and Commodore Seymore unite in this testimony of the late A. Clark: "Talk of bravery! Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him, who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such dangers. We read of the soldier, found after the lapse of ages among the ruins of Herculaneum, who stood firm at his post amid the fiery rain destroying all around him, thus manifesting the rigidity of the discipline amongst those armies of ancient Rome which conquered the world. Mr. Paton was subjected to no such iron law. He might, with honor, when offered to him, have sought a temporary asylum in Auckland, where he would have been heartily received. But he was moved by higher considerations. He chose to remain, and God knows whether at this moment he is in the land of the living." "And I like him better for so doing," was the Admiral's comment.

II. *Doctrines are to be judged by the lives of those who profess them.* The crucial test of a doctrine is: "Does it work well?" "By their fruits ye shall know them." The doctrine of state-rights produced the late war. Joseph Cook said: "I believe in the doctrine of state-rights; but I do not believe in going over Niagara. It is said, the general government had no right to interfere in the New Orleans mob that slew the Italians. But our government had to pay Italy an indemnity. If our government was under obligations to pay an indemnity for the crime, she ought to be able to punish the criminals. So our government ought to have the power to punish these outrages against the colored people of the South. There is a missing link in the United States Constitution. We need a sixteenth amendment to make the last two operative. There are no Christian governments on earth. Christianity is the only solution for caste and race prejudice. This we must have." The Hindoo religion was represented at the World's Parliament of Religions. But that religion teaches impure doctrines. They say, "The cow is a holy animal; woman is a wicked animal." The Naught girls in their temples are nominal priestesses, but real strumpets. They are arrayed gorgeously. When consecrated they place their hand in the hand of an idol and are married to the deity. But their calling is understood; and they bring in great revenues by their unholy commerce. Judged by the lives of their devotees, Brahminism, Buddhism, Confucianism, Mohammedanism, are fit only for destruction.

In the Religious Parliament a Brahmin said: "The vice and immorality which prevail in your large cities prove Christianity to be a failure." But it should be remembered that all who live in Christian lands are not Christians. Dr. Paton said that the greatest evil he had to contend with in the New Hebrides was, the traders from Christian countries coming there, and robbing, debauching and murdering the natives. The islanders always judged Christianity by them. "What manner of persons ought we to be in all holy conversation!" These traders ruthlessly brought the measles to the islands—a deadly disease in that climate, and fully half the people died. The natives attributed this to the missionaries and went about to kill them. They said: "We hate the worship. It condemns us for following the customs of our fathers. It says we have no right to have many wives. We must kill it and the missionaries." Here we have an explanation for the alienation of the masses from our churches. "They hated me without a cause." "The carnal mind is enmity against God." "Ye have loved darkness rather than light, because your deeds were evil." The people avoid the church because they hate its worship, its teachings, and its God.

III. *The doctrines of Christianity are elevating in their nature.* Dr. Paton relates that Namuri, one of his Anityumese teachers, at the nearest village to the mission-house, was beaten by a mob and driven away. Seeing the Doctor, he cried: "Missi, Missi, quick! and escape for your life! They are coming to kill you; they say they must kill us all to-day, and they have begun with me; for they hate Jehovah and the worship!" After three weeks' nursing the teacher recovered. He desired to return to the village. Dr. Paton pleaded with him not to go. He said: "Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island. I desired to murder him, as they now desire to kill me. Had he stayed away for such danger, I would have remained a heathen; but he came, and continued coming to teach us, till, by the grace of God, I was changed to what I am. Now the same God that changed me to this, can change these poor Tannese to love and serve him. I cannot stay away from them." Through the instrumentality of Dr. Paton, the island of Aniva was lifted from idolatry to Christian worship. On Rev. William Geddes' tomb-stone, the Anityumese converts wrote: "When he came, there were no Christians. When he went, there were no heathen." To-day the white-winged missionship, the "Day-spring," and the new missionary steam-auxiliary fly back and forth between the stations, and more than half the people of the islands of New Hebrides have been changed from cannibals to noble Christians.

IV. *Doctrines are adorned when embodied in consistent Christian lives.* In Psalm 110 the doctrine of Christ's universal mediatorial dominion is stated. By this authority he subdues his foes. By this authority he sends his Spirit. By this Spirit the people are made his devoted followers. They consecrate themselves as a free-will offering. The inward life is manifested in outward obedience. This obedience adorns their persons as the beautiful garments worn by the high priest. Their beauty of character and life is like the dew-drop glistening in the morning sun-light. The true obedience of the Christian adorns the doctrine of Christ's kingship.

A Mason becomes convinced that the lodge is a part of Satan's kingdom. The time and money given there are taken from Christ to help his enemy. He severs his connection with the lodge and lifts up his testimony against it. That is adorning the doctrine of anti-secretism.

A believer is convinced that there is no justification for the Sunday train, the Sunday newspaper, or the Sunday mail. They are a breach of the Sabbath-day. They are neither works of necessity nor mercy. They rob thousands of workmen of their Sabbath-rest and inflict untold evils upon society. He resolves never to use the Sabbath-mail service, nor to be a stockholder or Sabbath patron of a Sabbath-breaking railroad, nor to buy and read the Sunday newspaper. That is adorning the doctrine of holy Sabbath-keeping.

In the Evangelical Alliance at Washington, D. C., it was stated that a manufacturer was involved and had to sell. He went to another and offered his plant for $15,000, adding that it is worth $20,000. This man asked time. When he stated the case to his wife she said: "You ought to give him $20,000 if it is worth that." The next day, he went to his embarrassed friend and said: "I will take your plant and give you $20,000 for it." That is doing unto others as you would have others do unto you. The sons and daughters of the living God are still here. Let us seek and find them.

Phillips Brooks was a famous preacher and a lovely character. But he did not adorn the doctrine of temperance by his habit of social wine-drinking (a habit which he gave up before he died for the sake of helping others); and his smoking habit did not adorn the doctrine of social purity. "Keep thyself pure." "Avoid the appearance of evil." Nip it in the bud. Do not let it show its head. Cut it off in the beginning. "Take heed unto thyself and to the doctrine."

A good Scotch woman went one Sabbath to church to attend a communion. She heard the eloquent Dr. Erskine, and was greatly pleased. So she went back the next Sabbath to hear him again. This time she was greatly disappointed. Going to the doctor, she frankly told him, that last Sabbath she was greatly blessed by his preaching, but to-day she was disappointed. "Well, my good lady," said he, "you came to church last Sabbath to commune with God and he blessed you. To-day you came to hear me and you were disappointed." David said, in Psalm 33, that "praising God" adorns the upright man. A consistent Christian adorns the doctrine of Christ. Paul said to the Corinthians: "Ye are our epistles, known and read of all men." The world lives the lives of God's people. The Lord hath chosen the godly man for himself. His godliness adorns the doctrines of his holy Word.

Boston.

SECRET SOCIETIES.

Are secret societies wrong? No, certainly not. To be sure some people think it is a sin to join them, but then, you know, there are people who think it is a sin to dance, to drink whisky, or to play cards.

Some people object to the oath,—swearing to obey all rules, conceal all secrets, and do anything that may be required of them, without even knowing what these things are; but has not a person a right to swear to do so if he chooses? Did not Herod have a right to swear to give his niece whatever she might wish, even to the half of his kingdom? The result of *that* oath was not very agreeable to everyone connected with the fulfillment of it, but was Herod to blame for that?

Again, they object to this, that those having reached a certain degree swear to "assist a companion when engaged in any difficulty, and to espouse his cause so as to extricate him from the same, if in their power, whether he be right or wrong; that if the secrets of one having reached this degree be given to them in charge, as such, they shall remain as inviolable in their breasts as in his own, murder and treason not excepted." I should think this would be the most commenda-

ble of all the rules. Think how uncomfortable it would make the poor murderer or traitor to be dealt with according to the law of the land! It seems a very fortunate thing for them, and I am sure if I had any friends who were intending to enter either of these professions I should advise them to become Freemasons.

Some object to the terrible penalties that result from the breaking of the oath. One of these is "to have one's throat cut across from ear to ear, his tongue torn out by the roots, and his body buried in the rough sands of the sea where the tide ebbs and flows every twenty-four hours." Another is "to have one's body severed in two, and his bowels torn out and burnt to ashes, and the ashes scattered to the four winds of heaven, his body quartered and dispersed to the four cardinal points of the universe." These do sound a little severe, but then the laws of Freemasonry must be obeyed, and its secrets must be concealed; and if the laws are broken or the secrets revealed, what punishment can be too great for such a terrible offence against truth and right?

What can be too severe where a man deliberately and intentionally tells the truth against one of his brother Masons in a court of justice? But, in order to satisfy those who are opposed to capital punishment, it is stated that there is not positive proof of more than seven persons having met their death in this way.

Then there must be something very romantic and fascinating in being initiated, either blindfolded, with a rope around one's neck, or tied in a bag and immersed in cold water, or in any other way that may be devised. Of course it would not be very enjoyable just at the time, but the remembrance of it and the fun of seeing others initiated would be sufficient compensation for all disadvantages.

But, setting aside the enjoyment connected with the societies, especially to a man who works hard either with body or mind, we can point to a great deal of good being done by them.

Some complain that so much time is taken by them, but in reality a great deal of time is saved. No one wishes for more than one religion; and although the Bible says that "there is but one name under heaven given among men whereby we must be saved," still Freemasonry, which does not even allow that name to be mentioned in its public devotions, promises its members that at death they will be at once taken from the lodge below to the Grand Lodge above. Anyone attending lodge one evening in the week will not need to go to church or prayer-meeting and will thus save all Sabbath for rest. Some, of course, belong to more than one society, but that is only for worldly advancement. In some respects secret societies are not so exclusive as the church, for men of nearly all classes and religions are admitted. Ministers, doctors, lawyers, thieves and murderers meet on a common level; and Christians, Jews, Mohammedans and pagans call each other brothers. The Bible, Koran, or the religious book of any people will do for the "book of the law." We have evidence of the purity of the orders from many good men. Some say the church would be a great deal better if it were conducted as the lodge is. Others say the lodge does more good than the church. A minister once said that the question used to be whether one could be a Christian and be a member of a secret society; now the question is whether he can be a Christian and not belong to some secret order.

It is generally admitted that the lodge is a great promoter of happiness in families. When the husband is at his society, the wife has an opportunity to arrange pleasant surprises for him. She also has the privilege of enjoying her own company, while if she had to talk with her husband every evening, what an old story it would get to be, and she would soon fail to appreciate him. Then respect is a very important element in happiness, and every woman respects a man more when he knows more than she does; so of course she will be happier when he has possession of some secrets which he will not tell her. It is a very wise thing, too, that women are not admitted. The societies would soon die if they were, for who ever knew a woman who could keep a secret? A few of the societies have a sort of side show which the women are allowed to enter. This is done in order to quiet the poor, deluded creatures who imagine that they are being wronged and slighted, when, in reality, their liege lords are spending all their time and are striving with their utmost endeavors to promote their happiness.

But even these minor branches are of great importance in advancing the interests of the country. One lady, who has been a church member and a Sister of Rebekah for thirty years, said that if she were compelled to give up either the lodge or the church, she would not hesitate to leave the church. And no one ventures to deny that the church is doing good.

Again, the little organizations that exist in the colleges all over the land may be taken into account. Of course they are of still less importance, yet they are a step in the right direction and should be encouraged. They occasion such good feeling among the students, and by the innocent rivalry they cause, they induce the students to study better, to pay more attention to their literary societies, and in many ways to improve themselves, where, if this rivalry did not exist, there would be no incentive to exertion except, perhaps, some little desire to amount to something in the world; and this we all know is a very unworthy motive.

Then the lodge is a great stepping-stone to fortune and honor. If a young man wishes to enter business, the first and most important thing for him to do is—to learn the principal points of business? No!—but to join a secret society. Then if he has a moderate amount of brains he will be given a situation where one better informed and a Christian will be set aside with scarcely any notice.

A young man about to go West joined the Odd-fellows. He said he would not have become a member of the order only it would give him such an advantage over his companions who were not members. If work was scarce, he would get it in preference to them. He would get a better position, receive better pay, and in many ways be benefited by his membership. He could not explain just how he had a right to these favors more than others; and although I cannot understand it, still others have said it is all right, and it must be so.

If a member dies his family will receive a large amount of money. One lady remarked that she was so glad that her husband had joined another society, because whatever money they received from it could not be taken for debt. He may have borrowed money from his brothers and sisters, from friends and neighbors, and even from girls who worked in other people's kitchens for what they had, but when he dies his family receive a sum which cannot be touched by his creditors. They may swallow their disappointment as best they can while his family ride by in their fine carriage and live in splendor. Surely secret societies are a benefit to that family.

Another man, living in one of the Middle States, was a member of one or more secret orders. His family were accustomed to live well and moved in the so-called higher circles. After a while the gentleman died. He was very deeply in debt. His creditors were nearly all hard-working people. Now, if it had not been for the money which his wife received from the societies, and which could not be touched for debt, she would have had nothing with which to educate her children and would have been obliged to work for a living. True, it may have seemed very necessary for the poor people to have their pay in order to educate their children or to procure some of the comforts of life, but then they belonged to the lower classes and were used to hard work. Besides, if they had received the money they would probably have "forgotten their place" and put on more airs than belonged to their "station," and would have been tempted to "get out of their element." Such a state of affairs would be very liable to break up the Union!

Again, a position of honor can hardly be attained without the aid of the societies. I heard a member of the Methodist church say that he was confident there was not in this country a presiding elder in that church who was not a Freemason. And a large part of the civil offices are filled by members of that order.

A doctor of divinity once said that secret organizations were a great benefit to humanity, for, when a contagious disease broke out in the West and the laws forbade any person or any body having been afflicted with the terrible plague to be carried over the railroads, the doctor's son, in a distant Western city, became a victim to the dread disease. His loving parents were denied the consolation of gazing once more on the features of their son and of having his body interred in the family burial place at home? But no! Freemasonry came to their assistance, and, when the father gave the sign of distress, the railroad employes, held by a stronger bond than that which makes man his brother's keeper, gave room at once for their brother Mason and his precious though dangerous charge. Think of the comfort to the mother's heart to know that her darling son is resting in the quiet cemetery where friends may gather round and keep his grave bright and beautiful with flowers, and not sleeping his last sleep in some dreary and unfrequented spot in the Western wilds! True, this home-coming may be the cause of the death of many other idolized sons and brothers, and of untold misery to many other loving hearts, but what of that? Are not individuals greater than communities? If you are tempted to think of the other desolate homes and broken hearts, put away these thoughts as unworthy of your higher nature. Don't let your sympathy run away with your judgment, but consider again the terrible misfortune it would be to have a grave in the Western prairies.

Another instance: A few years ago, in one of Pennsylvania's towns, a large building was nearly completed. In a sudden storm the entire building fell, burying in its ruins not only workmen but others who had come for shelter from the storm. Some were killed and others more or less injured. Afterwards, in a public meeting where the question of secret societies was being debated, one of those who recovered, relating his experience at that time, said that when he found himself under the fallen building and was expecting death every moment, the thought that he was a member of four secret societies gave him so much pleasure. He knew that his wife would receive thousands of dollars, and that the four societies dressed in uniform and riding in fine carriages would follow the hearse to Greendale cemetery, while if he had not been a member there would probably have been four pall-bearers on foot. After this who can say that secret societies are wrong? Who is heartless enough to wish to deprive a dying man of such comfort as this?

A few of the Christian churches are opposed to secret societies. Among these are the Seventh-day Adventists, branches of the Baptists, Congregationalists, Disciples, Lutherans and Methodists, and the Friends, Dunkers, Mennonites, Moravians, and the Associate, Reformed, and United Presbyterians. Still this should not be taken as proof that they are wrong. Whenever a great reform has been attempted persecution has been sure to follow, and it is quite natural to suppose that these churches are jealous of the vast amount of good done by the lodge. This seems a very reasonable way to explain their opposition, and must surely be the correct one.

Again, there are a few passages in the Bible that have been referred to as forbidding secret societies. In Matt. 5:14–16, Christ says, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Then in John 3:19–21: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." And in Eph. 5:11, 12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." And we have the example of Christ, for he said to the high priest, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whether the Jews always resort; and in secret have I said nothing."

But then these passages do not refer at all to secret organizations, for—for—well, there are a great many reasons why they are not to be connected with the societies, but, like Josh Billings, "I can't think what they are.—*C. G. Jordan, in the Holcad.*

NEW ENGLAND LETTER.

Two interesting questions.—Massachusetts votes against the "color"-line. Masonry in the Rhode Island Legislature. —Free coal for New England.—A pretty incident.—The Salvation Army.

Two questions of practical and absorbing interest which the Hub will have to immediately solve are, "What shall be done for our unemployed?" and, "Shall the old State House go?" To take the most important one first. It is hardly creditable to Boston that her relief fund is almost exhausted, and the Citizens' Relief Committee, who served without pay, is in a quandary what to do unless the wealthy come forward with liberal contributions which will allow of giving employment three days in a week to the men with families, who must starve or become paupers if this pittance is withdrawn. Surely Boston, the fame of whose generosity wherever the sufferers from fire, flood or famine in outside communities have appealed to her for aid is world-wide, will not fail to care for her own poor. Better give them work at any cost than to permit them to become dependents on charity. Her duty to feed the hungry within her borders is not more incumbent upon her than that of preserving their self-respect; and this, in its turn, is much more important than even preserving the State House, though something beyond a mere sentimental interest attaches to the latter question. It was this self-respecting spirit, inherent in a true-born American, which caused so few of the latter to be represented in the crowd which surged into her legislative halls the other day, two thousand strong, threatening to "clean them out" if an immediate answer was not given to their demand for aid. They were chiefly foreigners, with a preponderance of the Italian element, though led by a college-bred American. Gov. Greenhalge proved himself the man for the hour, making a firm, courageous stand for law and order, yet showing sympathy with all that was reasonable and just in their demands. One is a little inclined to wonder how a Democratic governor would have met the exigency. Greenhalge, by the way, though English by birth, is, like ex-Gov. Banks, an example of what Massachusetts can do for her poor boys who are ambitious and bound to succeed, as he has fought his way from obscure poverty to the highest office she can bestow.

But to come back to the State House. The thought of demolishing it ought to cause a pang to every one Massachusetts-born, especially to dwellers in the immediate vicinity of the Hub, to whom it has been a landmark and a beacon so long, unless utterly given over to those Philistine tendencies which would have so remorselessly sacrificed the Old South if Boston's better sentiment had not been aroused in time. Who would wish to see it, with its historic memories, replaced by any such affair as the one at Albany, which, in spite of its vast cost, is only an architectural disgrace? "For indeed," says Ruskin, "the greatest glory of a building is not in its stones or in its gold. Its glory is in its age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy; nay, even of approval or condemnation which we feel in walls that have long been washed by the passing waves of humanity." Other cities may boast of grand parks and boulevards, and twenty-storied piles of brick and granite, but her old historic Common, King's Chapel, Fanueil Hall, and the Old Granary Burying Ground, are Boston's own sole and unique possession—her birthright, which heaven keep her from ever selling, Esau-like, for a mess of pottage!

I notice that in the late meeting of the League of American Wheelmen in Louisville, Ky., the "color"-line was sharply drawn, and also that Massachusetts, true to her early history and principles, voted solidly against it. No wonder it was by secret ballot.

We sometimes hear of the use of Masonic symbolism in the pulpit, but it is rather a new thing to be introduced into a legislative speech. During a debate on the nine-hour law in the Rhode Island Legislature, last week, Colonel Honey of Newport, speaking ostensibly in the interests of labor, quoted, somewhat to the surprise of his hearers, the language that he used when master of a Masonic lodge, in explaining to the candidate the use of the twenty-four inch gauge. "Divided into twenty-four equal parts, it is emblematic of the twenty-four hours of the day which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep." Having read these words from a slip of paper, Col. Honey called upon every Masonic member of the Legislature to remember them and their oath, and to act according to their obligation by passing this bill to ameliorate the condition of oppressed wage-earners. This was putting the Masonic symbolism to a more generous and less restricted use than is commonly done; but, at the same time, an appeal to oaths extra-judicial, and obligations which conflict with the laws of our country, because they are made paramount to them, was decidedly out of place. The "oppressed wage-earners" of Connecticut, be it said in passing, have lost, it is estimated, more than a million dollars in wages during the fourteen months that the Stony Creek strike has lasted. There was great rejoicing in Branford when the Granite Cutters' Union declared it ended, and several of the saloon-keepers celebrated the occasion by giving out free beer. The strike broken only means for them more money paid into their till, for "that which is not bread;" which means for the poor workingman's family only rags and penury. When will Labor awake and organize for the destruction of a foe ten thousand times worse than the most oppressive of the corporations and monopolies against which it rails?

Free coal for New England, from the Provinces, is now much talked of, Nova Scotia, as is well known, having mines of bituminous coal which only need to be worked to give us a large supply. It is said, however, to be more wet because of the greater depth of the underground veins, and to have a larger per centage of sulphur than coal mined in the United States, which would somewhat reduce its value. It is rather interesting to note in this connection that Rev. Thomas Prince, of the Old South, preached a Thanksgiving sermon in that church after the capture of Louisburg (which it will be remembered was by volunteers from Massachusetts, Connecticut and New Hampshire, assisted by an English squadron), in which, though he doubtless tried to improve the occasion to the spiritual good of his hearers, he devoted considerable space to the practical side, and the benefit the island would be to New England, enumerating among other advantages, that "it abounds in the best of pit-coal known in America," and so near the surface as to be easily mined. This was in 1744, when peace principles had made small progress. Therefore we can forgive the good doctor much more easily than we could a divine of the present day for thinking it "worth the while to engage in a war with France, if it were for nothing else but to recover the most important island, with its advantages of woods, sea coal, fishery and free-gift land to the British Empire." But we have learned some valuable truths since this good old Puritan divine fell asleep in 1758, undreaming of the Stamp Act and the Boston Tea Party, and the revolution that was to make us not only no longer a part of the British Empire, but first among the independent nations of the world;—and one is that peaceful reciprocity as a means of national enrichment is much cheaper and more satisfactory than war. Certainly the world "do move." Apropos to this, a *Transcript* correspondent mentions an incident pretty enough for any artist who wishes to paint a picture illustrative of the golden age when nations shall beat their swords into ploughshares;—rabbits in their timid and innocent play running in and out of the grim mouths of the cannon in the old Boston Arsenal.

However, the Hub has been regularly invested and attacked by the forces of the Salvation Army. Their recent grand parade through the streets was a striking scene, with its "timbrel band" of women-warriors, led by Mrs. Brewer, like another Miriam, and "Joe, the Turk," clad in a bright red suit, but fighting under the cross instead of the crescent. Success to these brave champions in their fearless attack on the strongholds of sin. May they give no rest to the enemy, and victory perch at last on their "red-cross banner!"

Elizabeth E. Flagg.

The facts show that the liquor traffic has prospered under the administration of Republicans as well as Democrats. This fact is conclusive that a vote for either means a vote for the continued prosperity of the liquor traffic.

OUR WASHINGTON LETTER.

Washington, Feb. 28, 1894.

The Postoffice authorities, a short time ago, made a rule concerning the issuing of money-orders and the delivery of registered letters, intended to head off the attempt made by the Honduras Lottery Company, understood to be the old Louisiana concern masquerading under a new name, to use the mails in conducting its demoralizing business; and yesterday Vice-President Stevenson laid before the Senate a memorial, signed by a number of prominent residents of Washington, asking for legislation to prevent the continued existence of the Louisiana lottery in Honduras. The matter is receiving the attention of many public men. Of course Congress has no authority to prevent a lottery being run in Honduras, but has ample authority to prevent that or any other lottery doing business in the United States; and if the present laws do not prove stringent enough, there is little doubt that others will be enacted. Congress is fully in line with public sentiment on the lottery question, if not upon all other questions.

The four reports from the Senate Committee on Foreign Relations, summing up the several conclusions arrived at by members of that committee on the evidence taken concerning Hawaii, made this week, have not received much attention from Senators up to this time. Whether this is because the diverse nature of the reports have destroyed their value, or because the Senators on the majority side have been all the week engaged in the seemingly herculean task of agreeing upon what changes shall be made in the tariff bill, is more than your correspondent cares to say.

The House of Representatives continues, as it has been for more than two weeks, in what is practically a dead-lock, on account of the absence of a voting quorum, caused by the refusal of the opponents of the bill for the coinage of the seignorage of the silver in the Treasury to vote to make a quorum. The silver men say that the House will not be allowed to transact any other business until this bill is disposed of. This situation is productive of much ill-feeling, and already several more or less disgraceful scenes have taken place on the floor. [The deadlock has since been broken.]

"The Moody and Sankey meetings," said a minister who for obvious reasons must be nameless, "have been in one respect a great success—they have stirred up the church-members of Washington and made them better and more active Christians, and I have no doubt that the good effects will be seen for a long time in nearly all of our churches. But in another respect the three weeks of big meetings have most lamentably failed—the lost sheep has not been found; the shepherds have been devoting themselves to the flock already under shelter." It may seem odd that it should be desired to keep Christians away from religious meetings, but that is just what the managers of the Moody and Sankey meetings would like to do for the remainder of the time these meetings are to continue, if it can be done without offending anybody. It is estimated that more than 90 per cent of the attendance for the three weeks ending last night have been church members. This has defeated the real object of the meetings—the reaching of non-church-goers. These people would attend the meetings if they could get in; but many of them are so situated that they cannot reach the hall early enough to get in, so they don't go at all. Mrs. Cleveland, Mrs. Gresham, Mrs. Carlisle and Mrs. Bissell were among the attendants last night.

Mr. Miner W. Bruce is in charge of a party of Alaskan Esquimaux, brought to Washington for the purpose of reminding Congress that the nation has wards in far-away Alaska who have claims upon us. The last Congress made a small appropriation to stock a portion of Alaska with reindeer to take the place of the seal, walrus and other food and fur-bearing animals which have been destroyed since Alaska came into the possession of the United States, in order that the natives might be able to procure food and clothing. Mr. Bruce says the reindeer taken there with that appropriation have thrived and increased, but that there are not enough of them. Mr. Bruce, with his unique delegation, believed to be the first of its kind to visit the national capital, will appear before the House and Senate Agricultural Committees, to ask that more money

be appropriated to increase the supply of reindeer. There are five men, two women and four children in the delegation. They are living here, from choice, just as they do at home—all in one large room, sleeping on the floor in their furs, and having their food served to them in common, upon one platter. They appear to be contented and to be pleased with what they see, but their greasy, stolid-looking faces give little indication of intelligence. Mr. Bruce, who has spent considerable time in Alaska, says they are frugal, industrious and honest, but not inclined to adopt civilized customs. *

THE PENNSYLVANIA ANTI-SECRECY CONVENTION.

HELD AT PHILADELPHIA FEBRUARY 26 AND 27, 1894.

SUMMARY OF PROCEEDINGS.

Pursuant to the published call, the anti-secrecy convention held under the auspices of the Pennsylvania Christian Association assembled in the First United Presbyterian church, Broad and Lombard streets, at 2 P. M., on Monday, Feb. 26.

Rev. W. B. Stoddard called the meeting to order, and introduced Rev. J. P. Stoddard, who opened the devotional exercises by reading Psalm 97.

Rev. Stephen Merritt offered prayer.

In the absence of the President and Secretary of the association, Rev. W. B. Stoddard and Rev. L. G. Jordan were elected President and Secretary *pro tem*, respectively.

The following committees were appointed:

Committee on Resolutions—Rev. J. H. Leeper, Ezra T. McIntire, and Rev. J. P. Stoddard.

Committee on Finance—Rev. R. C. Wylie, Rev. W. B. Stoddard, and Henry B. Wismer; afterwards supplemented by the addition of T. T. Myers, Philadelphia, and James Parker, of New Jersey.

Committee on Correspondence—Rev. W. G. Martin, Mrs. A. E. Stoddard, J. H. Gordon, and T. T. Myers.

Committee on Enrollment—Rev. James Parker, Rev. Frank L. Haws, Rev. Brunner and T. S. Steel.

Committee on State Work—Rev. T. P. Stevenson, D.D., Rev. Mr. Fidler, and Rev. D. McAllister, D.D.

Rev. J. P. Stoddard then gave a chart-talk on the subject of Masonry, in which an intense interest was manifested by the audience.

Rev. Stephen Merritt, of New York, spoke on his deliverance from the bondage of the lodge. He was followed by E. T. McIntire, of Boston, Mass., and G. Anderson, of Rescue Mission, Camden, N. J.

In the meantime the State President, Rev. S. Collins, of Allegheny, Pa., had come in and was introduced to the audience.

Despite the inclement weather and almost impassable streets, the sympathizers in this movement had gathered in very encouraging numbers, and the enthusiasm manifested was a prophecy of a successful convention throughout.

Miss Ella Carter, of the Boston Conservatory of Music, was present and favored the convention with a song entitled, "If God be for us, who can be against us?"

EVENING SESSION.—The meeting was called to order promptly at 7:30 o'clock. After a short season of prayer, the address of welcome was spoken by Rev. Wm. B. Edgar, pastor of the church in which the convention was held; to which the President, Rev. S. Collins, responded.

The Jordan Quartette sang, "Have Courage, my Boy, to say No!" and then Rev. L. G. Jordan addressed the meeting on "The Minor Secret Societies." He spoke particularly of the numerous little societies which sprung up among his own race, the Negroes in the South, after the war. He characterized these lodges as often nothing more than a secret saloon where young men are led into vice. He also spoke of his successful stand against the secret lodges among his people in Philadelphia during his pastorate here.

After another song by the quartette, Rev. J. P. Stoddard addressed the meeting on the Major Secret Societies, confining himself principally to the Masonic order. He explained the different degrees of Masonry and gave a detailed description of the ridiculous form and symbolic meaning of the initiation in several degrees, together with the horrible oaths required of the candidate. The address made a profound impression upon the hearers.

TUESDAY MORNING.—The chairman called the meeting to order at 9 o'clock. The prayer and conference meeting was led by Rev. A. B. Shelly. The Secretary, L. G. Jordan, being absent, Rev. A. S. Shelly was on motion called to act in his place.

At this point several names were added to the Finance Committee, as above stated. On motion all committees were empowered to fill vacancies in their bodies.

The Committee on Correspondence read letters from the following persons not present: Rev. A. B. Grubb, Philadelphia; Daniel and Hattie Powers, Washington, D. C.; Rev. S. G. Reading, Williamsport; Samuel Jamison, Muddy Creek, Pa.; D. M. Pfantz, Germantown; John G. Stauffer, Quakertown; Jessie Ziegler, Royersford, Pa.; L. Evans, Custer City, Pa.; Nathan Callender, Montdale, Pa.; W. S. Schenck, May's Landing, Pa.

A letter was also read from the Treasurer, Rev. R. C. Wylie, who was detained from attending the convention by the death of his son.

On motion a committee was appointed to draft resolutions of sympathy with Bro. Wylie. The committee reported the following:

WHEREAS, God in his all wise-providence has seen fit to take to himself Cameron Sloan, only son of our brother and sister, Rev. R. C. Wylie and wife,

Resolved, That we express our heartfelt sympathy with them in this deep affliction and pray that the consolation of divine grace may be theirs.

W. B. STODDARD, D. MCALLISTER, } Committee.

The resolution was unanimously adopted.

The report of the Treasurer showed a balance in hand of $65. The report was referred to the Committee on Finance.

The Committee on State Work presented the following report:

PITTSBURGH, Pa., May 24, 1893.

The Committee on State Work met in the office of Mr. Corey at 2 P. M. Members present—D. C. Martin and R. C. Wylie. Rev. W. B. Stoddard was also present. R. C. Wylie led in prayer. The chairman appointed R. C. Wylie clerk. The clerk was authorized to procure a book in which to record the minutes and also the treasurer's account. Mr. Stoddard gave a report of his work and the outlook. It was agreed that we pay W. B. Stoddard $50 per month and expenses, less the amount allowed him by the National Christian Association, while engaged in the work in Pennsylvania; and that any agent employed by this committee shall make a monthly report of the work done and give an itemized account of moneys collected and of expenses. It was agreed to send out an appeal for aid in the work and Mr. Martin, with Rev. S. Collins, was appointed to prepare such an appeal. R. C. WYLIE, Clerk.

The above report was on motion received and approved.

Rev. David McAllister's name was added to the Committee on State Work; after which the committee, thus constituted, retired to make nominations for State officers.

During the absence of the committee the attention of the convention was occupied by short addresses, in which J. P. Stoddard, J. H. Leeper, Mrs. Ella Reidy, and others participated.

The committee reported as follows: President, Rev. Samuel Collins, D. D., Allegheny; Vice President, Rev. Allen M. Fretz, Souderton; Treasurer, Edwin P. Sellew, Philadelphia; Cor. Secretary, Rev. J S. T. Milligan, Beaver, Pa. State Committee, Samuel Collins, D. C. Martin, Edwin P. Sellew, Rev. M. Schuh, Allegheny, and John T. Morton.

The report was accepted and adopted *seriatim*.

A paper entitled, "Where Two Ways Meet in the City of Brotherly Love," written by Josiah W. Leeds, was read in the absence of Bro. Leeds, by W. B. Stoddard. The paper gave a vivid illustration of how vice seeks concealment.

There were some spirited general remarks on the paper, followed by short addresses by Rev. Thos. J. J. Wright, Reading, Rev. J. T. Cameron, Allentown, and others.

The Committee on Correspondence gave in their full report, which was accepted and adopted, as follows:

"Your committee would respectfully report that communications from a great variety of sources have been put in their hands, expressing interest in and desiring success for the work of the convention. Of these expressions some extracts are given below.

"We would recommend the following: 1. That the thanks of the convention are hereby returned to the kind friends and various associations that have manifested an interest in its proceedings and have contributed to its success.

"2. That we do hereby most cordially greet all, whether individuals or organizations, who are testifying and laboring against the evils of the oath-bound secret lodge, bidding them God-speed in their good work, and desiring their continued co-operation and prayers.

"Extracts from letters: From A. B. Grubb, Phila:—'Let me assure you, brethren, that my sympathies are with you and my prayers for the success of the cause. The stand taken by our church is well known. A series of nine reasons adopted by our conference and approved by the General Conference of North America, setting forth why a Mennonite cannot belong to oath-bound secret societies, has received high commendation from good and noble men.'

"Rev. Thos. J. J. Wright:—'Connected with a church thoroughly opposed to the secret society evil, we can impossibly be faithful Christians and be connected with an institution that distinctly ignores Christ. Only one member of my mission is a member of a lodge and he is on the fence, and I hope ere long to be able to get him off.'

"Rev. J. T. Cameron:—'The religion of the lodge makes no distinction between the immoral man and the faithful Christian. It ignores Christ, and makes other religions as on an equality with the Christian religion. My church not only not allows any of its ministers to be lodge members, but also does not admit any lodge members into the church.'

"From S. G. Reading, Williamsport:—'The Christian conscience of this country and the world needs to be aroused in reference to the perils of the lodge. I find many ministers who begin to realize something of the evil of the lodge, but they are too cowardly to speak out.'

"From J. C. Young, Custer City.—(Quoting from resolution of conference, U. B.:) 'The church of Christ is still antagonized by secret societies, one of the arms of the kingdom of darkness. As a branch of the church, we have since our organization been opposed to secret societies as one of the most insidious forms of darkness.'

"From Samuel Jackson, Muddy Creek Forks: 'I hope your convention will be a perfect success. I am most heartily interested in the object had in view.'

"From Daniel and Hattie Powers, Washington, D. C.:—'It has cost us something to be detained from this or any other meeting of anti-secrecy reformers; for we look upon them as the truest, the noblest, and the most zealous and heroic assembly of Christians on the face of the earth. God bless them! Children of God, take courage; put the whole armor on, fasten each piece with prayer, and take the Christian's watchword, Victory!'

"From Jesse Ziegler, Royersford:—'Our church will not receive into fellowship any connected with

(*Continued on 9th page.*)

CORRESPONDENCE.

WORDS OF KIND APPRECIATION.

COLFAX, Whitman Co., Wash., Feb. 22, 1894.

DEAR CYNOSURE:—I have a moment's leisure from the busy cares and arduous work of superintending the Palouse district of the Church of the United Brethren in Christ (Old Constitution), and wish to note a few items that may be of interest to the many readers of your excellent paper.

First—No minister of Christ, with open eyes and tender heart, can fail to see the importance of the work of reformation led by the National Christian Association, especially on the secrecy question. In our county organized secret orders stand up, as so many icebergs, to chill and deaden every beating pulse toward Christ and heaven. Second—The Pacific slope is favored with a grand man in the person of Rev. P. B. Williams, of Oregon, whose very appearance is a refutation to sin. He is a portly man of pleasing address, and a profound, systematic thinker. His lectures are received by the public with marked and telling effect. While he wins the love and esteem of all, he probes to the very bottom, and shows the corruption of the lodge system. As an agent for the *Christian Cynosure*, he is a living success. Mr. Williams spent the month of November last in the

Columbia Basin, or inland empire, the country embraced by the Walla Walla conference of our church. His visit was hailed with gladness by most of the ministers and members of this denomination, as it was also by devout Christians of various other churches, and would have been rewarded with even greater success but for the heavy rains and exceedingly muddy roads, which made it impracticable to throng the lecture-room. The financial pressure of our country, which was intensified by the loss of the wheat-crop, made it impossible to compensate him with money, so his statistical report will not serve to show the estimate placed on his labors. Bro. Williams, as a Gospel preacher, is seldom surpassed. His Sabbath ministrations are worth more than his expenses to any church. Under divine providence may this reformer live long to bless the world, and may many doors open wide before him. Then may kind heaven reward and crown him. I note, last but not least, that all who are receiving your paper, with whom I am acquainted, are highly pleased with it. J. A. Kenoyer, P. E.

TACTICS OF THE A. P. A.

February 16, 1894.

Editor Cynosure:—I wish to inform you of an incident which will tend to show the methods practiced by the A. P. A.

In the little town of Waterford, N. Y., a manufacturing center of some importance, the Roman Catholic priest last year succeeded in securing the abolition of Bible-reading from the public schools. Though his objections were met by the teachers with an ingenious plan by which the Bible was read immediately before school-hours, the opposition of the blind partisans of Rome served only to provoke the Protestant portion of the community to greater activity. So far all was well and good. The A. P. A., however, dropped in and organized a lodge, which has succeeded in obtaining control of the school-board. Their first act of open opposition to the Church of Rome was such a remarkable example of chivalry and of that love for our neighbors which the Christ, the incarnate Love, enjoined upon us, that I must present it for your readers' enlightenment as to the way of this organization.

In one of the schools the janitor has, for some years past, been an old Irish lady, who has no other means of support for herself and her sister. Just recently, however, the board of trustees turned her out, on the charge that she was not properly heating the building, although, as a matter of fact, the building is better heated than the one in the village, where the janitor is a man. In order to have the building properly warmed, they appointed, then, as janitor, an A. P. A. man, whose only qualifications were that he was a Protestant and too constitutionally lazy to work anywhere else. Since the auspicious change, the heat in the building has been mostly of the sort known as latent, but all are happy because Rome is out and the A. P. A. is in.

You have full liberty to cut down or change this in any way that you please. I have tried to give facts only, that you might have an opportunity to show up this enemy to true Christianity in its proper colors.

I beg of you not to print my real name with this article, as my father and myself are "under the ban" because, as true Christians should, we strive to love our neighbors, though we abhor the chains of the Scarlet Woman by which they are bound. A Friend of the Cynosure.

THE LIGHT HAS COME.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

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OBITUARY.

MRS. JENNIE CAROTHERS BLANCHARD

was born in York Center, Du Page Co., Ill., Jan. 23, 1854. Here she lived with her parents, brothers and sisters until 1870, when the family removed to Guthrie Center, Guthrie Co., Iowa. During the year which followed this latter date she spent her summers at home, but was during the larger part of the time at Wheaton College, in which she began work as a student in 1869 and as a teacher in 1879. In this institution she spent about fourteen years, six as a pupil, one as Instructor in English and seven as Principal of the Ladies' Department. In 1886 she was married at her home in Iowa to Pres. Chas. A. Blanchard, and returned to Wheaton. She was the mother of three children, one of whom, Marie, passed into the better land before her.

In 1891, symptoms of cancer appeared, but it was hoped that the disease might not so prove. Toward the latter part of this year it seemed that hopes were disappointed and she began treatment for this trouble. In January, 1892, she went to Chicago, and remained for some months, but received no benefit. Returning to her home in June, she had from that time alternations of improved and failing health. During the last two months of her life she was weaker and suffered much from a cough. On the night of Friday, February 10th, she had a hard time, breathing with great difficulty. In the morning she seemed better, but was wearied and longed for sleep and rest. About six o'clock she repeated five or six times the words: "God is good." "God is good." "Who healeth all my diseases." "Why may I not say that and believe it until I know that it is not God's plan for me?" After this she slept for a few minutes, a number of times. About eight o'clock she became more quiet and soon after passed without a struggle into the presence of the Saviour whom she has loved and served so faithfully.

Even as a child she was remarkable for the strength and beauty of her character, and deeply impressed the most thoughtful persons who knew her. Becoming a student, she was kind, genial, patient and persevering, doing thoroughly all that was committed to her. The same characteristics marked her as a teacher. The work was hard and the compensation small, yet she labored on with perfect cheerfulness, "glad," as she said a few days before her death, "to do the work." She united with the College church in 1874, though she had made a profession of faith in Jesus some time before. In 1883 a meeting was held for some months in Wheaton by several brethren who were then or thereafter members of the Free Methodist church. She attended these meetings and greatly desired a higher state of grace, a closer walk with God. After long struggle and prayer, in her own room, meditating on the words "purifying their hearts by faith," she entered into the rest of faith. Her outward life was little if at all changed by this experience, but the serene and quiet depths of her being were ever thereafter undisturbed. She was not anxious or troubled about anything, not even the approach of death.

As a Christian, both before and after 1883, she exhibited all the traits which distinguished her as a student and teacher. She was blameless and faithful. Nothing that seemed duty daunted her. During the latter part of her work as a teacher she attended regularly five meetings every Lord's day, and labored steadily at other times for the spiritual uplifting of the young people committed to her care. A number since her illness have said that she was the one who led them to Jesus. There are many others who will say the same.

Her life as wife and mother was a continuation of the loving, faithful, self-denying service to which she had become accustomed. She formed the character of the four motherless girls to whom she became a mother and cared for her own little ones without a thought of anything but what was right and pleasing to God. She sympathized with the work of her husband in the college, the opposition to secret societies, the labor for the prohibition of the sale of liquor, and the preservation of the Sabbath. She bore with perfect cheerfulness more than her share of any crosses that were associated with these testimonies.

Over and again during her illness she gave utterance to the language of triumphant faith. She earnestly desired to live and labor, but had never the least insubmission to the will of God. It had seemed to us that God purposed to raise her up, and the times when death was just at hand but passed us by strengthened this hope and expectation. It has not been as we desired, yet we know that God is good and in mercy he afflicts us.

The tireless kindness of our dear neighbors and friends has been a comfort and blessing. During all these months the flowers that she loved have been abundantly supplied and other continual tokens of love have made more smooth the path in which she has walked. Over and again she has said: "What good neighbors we have. How thankful we should be for them." Some may say that her life is ended. This is far from the truth. It is not ended nor can it ever end. The forces of good which she has set in motion are all at work, never more forcefully than to-day. They will continue to operate until time shall be no more and will then go on in ever widening circles throughout the ages of eternity.—*Wheaton College Record.*

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, MARCH 8, 1894.

LABOR AND ANARCHY.

The workingmen of the United States have evidently made a serious mistake in electing Mr. James Sovereign successor to Master-Workman Powderly, if certain expressions of his in the secular newspapers are indicative of his opinions and policy. His maledictions against society as the enemy of labor and labor organizations extended to the Church of Christ and its Founder. In this, however, he differs but little from the generality of labor orators and "bosses." He denounced the courts because, at his dictation, they declined to assume the legislative and judicial functions of the Federal government. He advocated the cause of a convict, now in the penitentiary serving time, who led a conspiracy to poison non-union workingmen that resulted in the death of many. He heaped upon the industrial system the responsibility for all the reckless, idle tramps that infest the land. He failed to note the close connection existing between the liquor traffic and the vice, degradation and destitution that everywhere prevail. He also, in the name of his subordinates, assumed the responsibility of saying that if ever they come into power, and certain conditions should prevail, they will not hesitate to repudiate the obligations of the national government and rob its creditors. In conclusion he predicted a social revolution, sooner or later, to be caused by the uprising of 3,000,000 unemployed persons, that will "carry death and destruction to every class of American society." This man, be it remembered, is at the head of the most powerful labor federation in the United States, and his principles are those of an anarchist and the outgrowth of a tyrannical and ungodly secretism.

A BIT OF NATIONAL FINANCIERING.

Within the past few weeks the phrase "coining the seigniorages," forming the basis of a bill introduced in Congress by Mr. Bland, has frequently appeared in the public prints. To many, no doubt, it has been a meaningless phrase, inasmuch as very few papers have given it a comprehensive definition. The following explanation of it, from the New York *Tribune*, may not, therefore, be amiss:

> Under the Act of 1890 the Treasury has purchased certain silver bullion which, by express provision of that law, it is required to hold against the new treasury-notes issued in its purchase. The amount of notes issued exactly represented the market-value of the bullion when purchased, which was less by about $55,000,000 than the number of standard silver dollars which could be coined from the same bullion, if that metal, now selling for about 65 cents per ounce, should be reckoned worth $1.29¼ per ounce.

Mr. Bland's bill is based upon the allegation (right or wrong) that this bullion has a value greater by $55,000,000, than the sum paid for it. On this ground Mr. Bland's bill proposes to have the government issue more paper certificates, to the value of $55,000,000, for general circulation, redeemable in silver dollars only.

On Thursday last Mr. Bland's bill was passed in the lower house of Congress by a vote of 167 to 130. It now goes to the Senate for approval or rejection.

SHE FAVORS THE LODGE SYSTEM.

Mrs. Mary Elizabeth Lease, who is still President of the State Board of Charities in Kansas, in spite of all the efforts of Gov. Lewelling to unseat her, lectured in Chicago last week, on "Am I My Brother's Keeper?" under the auspices of one of the women's clubs. In her discourse she discussed the more prominent features of the present social distress and its causes, showing that there is no reason for its existence, and that the true remedy for it lies in the application of the basic principles of Christianity.

To a reporter who questioned her as to her aspirations to become a Mason, Mrs. Lease replied, with a hearty laugh: "Of course, I am not a Mason and never said I was, although I wear an emblem of the order. The report originated in my assertion that the time had come when women should bind themselves together for mutual aid and protection in an oath-bound organization in line with Masonry. And I don't see why women shouldn't be eligible to become Masons. The discrimination against the sex in this as in other instances is but an old prejudice which is fast passing away. Equal suffrage is the keynote of human progress."

Although she had heard of two Duluth ladies being "adopted" into Masonry by a Duluth lodge, Mrs. Lease said she had no aspirations in that direction. She is not even a member of the Eastern Star, to which wives, sisters, and daughters of Masons are eligible, and which she alluded to as a mere sop thrown to the gentler sex.

"The cause of woman suffrage," she said, "is forging ahead. Several State legislatures are discussing equal rights bills. Next year in Kansas we vote to strike the word 'male' from the constitution."

We think Mrs. Lease is too good a woman to unite with Freemasons, especially after she learns to know them as well as do those who have made them a study.

MASONRY IN SOUTH AFRICA.

An estimable lady, employed as a missionary in the Congregational mission in South Africa, finding her work much hindered by the influence of Freemasonry upon the natives, has been distributing anti-secrecy literature in her district, with more or less effect. Finding that the power of the lodge is very strong, she appealed, by letters, to the New York *Independent* and other leading papers of her denomination, to combat secret societies as a positive duty to God and those who are engaged in his work.

We are informed that her appeal to the *Independent* was unheeded, and it is manifest that Congregational papers are averse to discussing the subject of lodge-evils. On one or two occasions, however, the *Advance* has proved itself an honorable exception, for it has spoken both plainly and judiciously against the detrimental influences which the lodges are wielding upon Christianity and its professed followers.

As an evidence that the missionary has not written unintelligently concerning the things of which she complains, we have before us a clipping from the Natal (South Africa) *Mercury* of December 4, 1893, in which occurs an account, covering one and a half columns of fine type, of the laying of the foundation stone of a new Masonic hall in that city, "with imposing ceremonies, and attended with all the ritualistic pomp of which the craft is capable." Large space is given to the dimensions and splendor of the edifice, the list of magnates in attendance, and the addresses made on this occasion.

One of these Masonic orators, among other characteristic sentiments, gave utterance to the following: "Know all of you that we be lawful Masons, true to the laws of our country, and established of old with peace and honor in most countries to do good to our brethren, to build great buildings, and to fear God, who is the great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed and which no man has discovered; but these secrets are lawful and honorable, to be known by Masons, who only have the keeping of them, to the end of time. Unless our craft were good and our calling honorable we should not have lasted so many centuries, nor should we have had so many illustrious brothers in our order ready to promote our laws and further our interests. To-day we are here assembled in the presence of you all, to build a house which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds and promote harmony and brotherly love so long as it shall endure. So mote it be!"

This harangue is exclusively Masonic, and full of claptrap for catching the unwary by impressing them with its pseudo-religious sentiments. There is in it nothing of Christ or his kingdom—only the vagueness of deism, which may extend to all heathen gods, with many of which the native religion of Africa abounds.

As another speaker expressed it, at a later period in the ceremonies: "He and all who loved their ancient craft felt there was something more in Freemasonry than appeared to the casual observer." The orator (a District Grand Master of the order) was right. For twenty years and more the N. C. A. has been trying to impress this truth upon the world, and has so far succeeded (thank God!) that all the nooks and corners of Masonic secrecy have been laid open to those who care to know the vileness that it covers. Then he went on: "They" (all who loved their ancient craft and craftiness, as aforesaid) "felt and knew it to be a religious institution, free from the narrow limits and domination of particular sects"—and from Christianity, too, he might have added, for it is the truth. "It was a benevolent institution, from which no member hoped or expected to receive any pecuniary aid."

If this is true, then Freemasonry is not as benevolent as a common insurance company. Both the fraternity and the insurance company require dues and premiums to be paid in cash at the outset and in installments. The insurance company contracts therefor to pay certain liberal sums of money to the beneficiary, dependent upon certain contingencies. The Mason pays his dues and installments into the lodge with the certainity that he will, in no contingency, be able to demand a single cent for his relief. The benefits *he* is to receive for his money are of a social sort—a fabulous benevolence that reminds one of the Apostle James' description. James 2: 15, 16. It includes showy parades and luxurious banquets, open only to "brethren of the mystic tie." Yes, they have "charity balls" for the benefit of Masonic (exclusively Masonic) institutions; but the records of the lodges show that but a third (at most) of the annual receipts are assigned to even these objects of donations.

Reverting to the lady's complaint and the coolness with which it has been received, we ask, with a desire to obtain an intelligent answer: Whoever heard of a donation from a Freemasons' lodge to a Christian missionary fund? When that question is answered correctly, we shall have more to ask. For the present this will suffice.

THE CORNELL OUTRAGE.

Cornell University, at Ithaca, N. Y., is under the ban of public opinion for the disgraceful event which occurred there on the evening of February 21. It is claimed by the students that the occurrence has been exaggerated in its publication, yet they acknowledge that the truth is a disgrace to the institution. The details, as we gather them from the press reports, were as follows. We quote from a dispatch dated Rochester, N. Y., Feb. 22:

> At Cornell University, last night, the sophomores, in attempting to break up the freshmen banquet, generated chlorine gas. Several students were overcome by the fumes and carried out unconscious, and a Negro woman employed as cook died from the fumes of the gas.
>
> The poisoning was the result of the annual class riot following the freshmen banquet at the old Masonic hall on Tioga street. For a week previous the under-classmen had been at swords' points. Numerous hazings had occurred and more than once had the class spirit outreached its proper bounds. On one occasion a sophomore, who was attacked by a crowd of freshmen, drew a revolver and snapped away at the trigger, but found to his disappointment that the weapon was empty.
>
> Last night, however, the spirit reached its height. The city officials tripled the regular police force and added a large number of specials. The freshmen congregated on the campus and started down the hill to have their feast. When they reached the hall where they were to hold their banquet they were met by 400 or 500 sophomores, "townies" and seniors, who proceeded to prevent their entrance to the building. Potatoes, eggs, stones and what-not flew thick and fast.
>
> In the melee two of the rushers were seized by the policemen and quickly dragged to the station, where they were locked up. While the multitude was following the officers, trying to effect the escape of the prisoners, the freshmen quietly stole up the stairs and held their spread; after which they indulged in toasts and college songs.
>
> Later the sophomores filled the hall with noxious gases and soon several freshmen were carried out insensible.
>
> A corps of physicians were summoned. Prompt efforts were made to resuscitate the asphyxiated students by the application of ammonia and stimulants. The hall was placed in the possession of the police, who ransacked the corridors and side rooms to find the source of the gas.
>
> Miss Jackson a colored woman who acted as a cook for the students, died this morning. She was taken from the hall insensible to the residence of Dr. Lockery. The doctors say that she had been subject to heart trouble and weak lungs.
>
> This morning Thomas McNeil, a freshman from Pittsburg, died from the effects of the poison.
>
> A vigorous investigation as to the cause of the trouble showed that some one had entered the room underneath the kitchen and bored two holes in the ceiling above. On the table stood a large jar uncorked. Through the cork were two rubber tubes which ran up to the ceiling, where they were connected with two glass tubes. These ran through the holes in the floor, thus liberating in the room above the gas generated from the jug, which was found to be chlorine, a mixture of salt and sulphuric acid.
>
> There was, however, no clew to the party who had been guilty of this dastardly act.

A few days after the banquet more than 1,000 of the students of the university gathered to take action regarding the tragedy. None of the faculty or trustees of the institution was present. It

was entirely a students' meeting; and the following declaration was adopted:

"We, the students of Cornell University, in mass-meeting assembled, formally express our regret at the deplorable occurrences connected with the recent freshmen banquet, which, allowing for falsified and highly-colored statements, have, nevertheless, disgraced the university in the eyes of the public. We disavow the acts as the acts of individuals unauthorized by any class or body of students in the university. We assure the civil authorities of our sympathy and co-operation in their efforts to bring the offenders to justice."

The good name of Cornell is at stake until the perpetrators of this foul deed are properly punished. Let the blame rest where it belongs.

Since the foregoing was written four of the students have been placed under arrest for refusing to answer questions asked during the legal investigation of the outrage.

—With regard to Hawaii, the *Christian Instructor* has only this to say: "That when the government, which is one in all different administrations, recognizes another government as established in fact, and then joins with its enemies to overthrow it, it makes itself a transgressor."

—The present winter has witnessed some of the most effective religious revivals that have been recorded for years, especially in the Western and Southwestern States. In 177 counties of Missouri, Illinois, Kansas, Arkansas and Texas 54,000 converts are reported, of whom 49,000 have been received into evangelical churches. This is cheering news.

—At the meeting of the State convention of the A. P. A. in Michigan, recently, at which 75,000 members were represented, a desire was manifested to make the order less secret in its work. This, however, was strongly opposed by others, who desire that nothing about their order should by made public, especially the number of its membership. The lodge element won.

—Hon. Theodore Roosevelt, of the Civil Service Commission, writes to the *American Citizen* that "True Americanism is as absolutely alien to Know-nothingism, on the one hand, as it is to every form of foreignism on the other." That is, that every American citizen of foreign birth should leave his old prejudices, racial and political, in the old country and be an American citizen in theory and practice all the time. It is good advice.

—The editor of the *Cynosure* is compelled to ask his numerous correspondents to exercise the Christian virtue of patience towards him. His desk is overflowing with a mass of excellent communications on various topics connected with our reform, that would fill the columns of several papers. As fast as possible they will be given to the public in the glory of print; but it may be that in the consequent concatenation of events, the first be last and *vice versa*.

—A bill which was recently passed in the New York Legislature, and is now a law, provides for the submission to the people, at next fall's election, of a proposition to annex fourteen distinct cities, villages and townships to the city of New York. If the proposition is adopted, the population of our greatest metropolis will be increased, probably, between one or two millions. Envy of Chicago's rapid growth, it is alleged, has been the basis of this movement.

—In answer to a deputation which waited upon him to protest against the violent character of the anti-semitic movement, and especially against the boycotting of Jewish shopkeepers in Vienna, the Austrian premier has declared the resolution of the government to extend the full protection of the law to the members of every recognized church and religious society, including the Jews. This declaration of religious freedom in Germany, which admits Jesuits, indicates a very low estimate of Christianity and a liberalism that embraces all forms of false religions.

—The course of three lectures on secret societies delivered at Chicago Avenue church, in this city, by Pres. C. A. Blanchard, of Wheaton College, has been well attended on each Monday evening, and received with deep attention. The last of the lectures was given on Monday of this week. It was devoted to the obligations and religious character of the oath-bound fraternities, which were ably presented. During the course encouraging letters were read from Rev. Dr. E. P. Goodwin, of the First Congregational church, Rev. A. R. Wallace, of the Eighth Presbyterian, and Rev. Geo. C. Needham, the evangelist, all staunch supporters of our reform. Mr. Needham, formerly its pastor, congratulated the Chicago Avenue Church members upon the spirit of aggressiveness shown in inviting the champion of anti-secrecy to occupy their platform with this important but unpopular topic.

—The bogus "papal encyclical," advocating the wholesale massacre of Protestants at the time of the Roman Catholic Congress here last September, which created so much general alarm, is given by the treasurer of the A. P. A. at Toledo, Ohio, as his excuse for his purchase of Winchester rifles for the use of the order. If, as alleged, the A. P. A. originated and endorsed that forged document, his excuse is very lame. As a member, he should have been better informed, and less of a laughing-stock than he is now.

—The "drawings" of the notorious Louisiana State Lottery are made in Honduras, but a Jacksonville (Fla.) paper reports that the principal offices and manufactory are at a little village in Florida, near Tampa, on the Gulf coast. There the tickets are made and from there they are sent by express to all parts of our country and the world. The only part of the business done in Honduras is the turning of the wheel. Only one man is kept at that place, whereas all the officers and operators are to be found in Florida. It is an ingenious evasion of United States law. A line of steamers runs between Tampa and Honduras.

—Rev. Kenelm Vaughan has arrived in New York City to establish a branch of the Archeon Fraternity of the Divine Expiation, a religious society which he founded in London six years ago and of which he is the head. In 1893 it was raised by the Pope to the rank of an archeon fraternity (whatever that is), and has for its protector Mario Cardinal Mocenni. It has a membership of over 100,000. *Cui bono?* Surely any *Christian* church should be a sufficient "fraternity" in itself, without these puzzling side-shows. One rightly grows suspicious of them and their influence in communities where their objects are either not known or known too well.

—The *Independent* fails to understand why Robert G. Ingersoll can go about the country lecturing against Christianity in the most obnoxious manner without molestation, while other itinerants who lecture against the holy "infallible" church of the seven hills are in danger of being mobbed almost anywhere. The *Christian Conservator* gives the reason thus:

The same reason exists here as for similar violence to the men who go about the country lecturing against the secret lodge system. They have something covered up which they don't want exposed and proclaimed from the housetop. Any institution in this country which cannot bear open investigation on the public rostrum is dangerous, and good citizens should be on their guard against it and heroically resist all its encroachments and its elevation to positions of power and influence.

—The Knights of Labor have given public notice that they intend to investigate the record of Chief Arthur of the Brotherhood of Locomotive Engineers. He is charged by them with the responsibility of the failure of all the strikes in which the Brotherhood was interested since 1884, or since their successful contest with the Union Pacific Railroad. As Mr. Arthur, according to their claim, is the possessor of property valued at $171,000 in Cleveland, Ohio, and has, besides, a quantity of railroad stocks, they are anxious to learn by what methods he has succeeded in making this accumulation of capital. Mr. Arthur was in Chicago last week, but refused to be interviewed as to his relations with the Knights.

THE PENNSYLVANIA CONVENTION (*Continued from 5th page*).

secret orders. We want to know how more successfully to meet them.'

From J. G. Stauffer, Quakertown:—'God be with you and your work! The Lord cannot work with lodge-ridden ministers. I think the most dangerous secret society is the Jesuit order. They are very dangerous to the free institutions of our country.'

From Joel Swartz, Gettysburg:—'I wish and pray for a strong and successful convention and good work in behalf of our cause.'"

Tuesday Afternoon.—Devotional exercises, at 1:30, led by Rev. A. S. Shelly. Earnest prayer by several members for God's guidance and blessing.

The Committee on Resolutions reported. After some modifications and additions, the convention adopted the resolutions as follows:

THE RESOLUTIONS.

Whereas, We believe Freemasonry, so-called, the Society of Jesuits, and all societies which impose on their members an oath or other obligation to keep secret and obey a code of unknown laws and regulations, are unscriptural, un-American, and necessarily and essentially unfriendly to the church of Christ, and a threatening danger to free republican government; and

Whereas, We believe that membership in such societies implies the surrender of the elements of our nature which are essential to true manhood, and to that liberty of thought, action and conscience with which God has endowed and ennobled mankind; and

Whereas, Active membership in such societies breaks in upon the unity, sanctity, and sometimes the peace and harmony of the home; therefore,

Resolved, That we call upon the authorities of all Christian churches seriously to consider whether members of secret societies can be received into the membership of the church consistently with their allegiance to Christ; and that we call upon all members of the church of Christ who are members of secret societies, to "come out from among them and be separate," and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Resolved, further, That in view of their unrepublican character and their tendency to class and aristocracy, we call upon every true American to sever his or her connection with all such associations; and we appeal to the youth of this country, as they prize the real independence of their citizenship, and would cultivate and foster that patriotism which is the glory of the true American, not to have any connection with such societies.

Resolved, third, That in the light of recent events, in which is seen the possible power of secret societies to defeat justice and put in jeopardy the very government itself of the country, we implore the law-making powers of the States and the nation to revoke the charters of all such societies and grant no more such charters; and that all such societies be declared outlawed in this free republic.

Resolved, fourth, That we ask our legislative bodies, State and national, to declare, by enactment, that the transactions of all associations of whatever name shall be subject to investigation by the legally constituted authorities of the land.

Resolved, fifth, That the secretary of this convention be instructed to prepare a circular containing these resolutions, and send them to all religious newspapers of this country, with the request that they publish the same with comments. Signed by the Committee.

Miss Ella Carter gave a vocal selection, entitled, "The Model Church."

The next order was an open parliament, followed by short addresses, in which the defenders, as well as the opponents of secret societies, were given opportunity to speak. Several lodge people embraced the opportunity, and sought to defend the societies, conspicuous among these being George W. Marter, Esq., of the Philadelphia bar. On the other side, the contest was upheld by Dr. McAllister, Rev. J. P. Stoddard and others. Time ran short and several of those who had been asked to speak could not be heard from. On motion, Mr. Marter and Rev. T. S. Bennett, Eldred, Pa., were requested to write out their remarks, and that the *Cynosure* be requested to publish them as a part of the report of this meeting.

Tuesday Evening.—The spacious audience room of the church was filled by a large and attentive congregation. After an open service of prayer and a song by Miss Carter, these stirring addresses were delivered as follows:

1. The Lodge and the Liquor Traffic, by Mrs. A. E. Stoddard, Boston, Mass.; 2. The Incompatibility of an Intelligent Experimental Christianity, and an Active, Intelligent Membership of Freemasonry, by Rev. Dr. H. H. George, Washington, D. C.; 3. False Religion the Basis of all Evil, by Rev. David McAllister, D. D., Pittsburgh, Pa.

On motion, it was decided to request the publication of these three addresses and also of the paper by Josiah W. Leeds. The following closing resolutions were passed:

Resolved, That we extend a vote of thanks to the pastor and trustees of this church for the welcome and kind hospitality extended to us.

Resolved, second, That we express our gratitude to those city papers who fairly reported our proceedings, and to the lodge friends, who have courteously given us their views.

Resolved, third, That we thank the speakers and singers who, at personal sacrifice, have encouraged us by their presence and service.

The convention closed with prayer led by Rev. N. L. Heidger, and the benediction by the President.

Anthony S. Shelly,
Sec. pro tem.

The Home.

WRITTEN FOR ME.

I was tired and weary of living,
So heavy had grown my load;
Rebellious, too, in my grieving,
No beauty around me glowed.

My heart ached nigh to breaking,
I chafed beneath the rod;
While doubt and grief were slowly taking
My faith away from God.

I was busy cleaning the pantry,
Too heavy laden to pray;
Not one ray of light could I see,
As I placed the dishes away.

When I picked up an old torn paper,
Yellow and dim with age,
I halted a moment from labor
To glance at the corner page.

And there I found a few verses
That touched my stubborn heart,
About trouble and life's reverses:
I felt the tear-drops start.

The writer had known earth's losses,
Had felt the touch of woe;
But she sang in the midst of crosses,
"Suffering makes me grow."

I read it over and over,
My load began to lift,
While a light that was like no other
Fell on me like a rift.

And I smiled serene at the baby
As she stood beside my knee,
Mentally thanking the lady
Who had written those words for me.

—*Charlotte N. Cummins, in the San Francisco Pacific.*

THE FARMER'S WIFE—A TOO COMMON STORY.

I can see her, a faded, haggard, sallow woman, tired from the weary rising in the dark winter mornings, to the crawling from the unfinished pile of mending to the cold room upstairs, at night. Her husband is kind to her; but he has his own work; and her back aches, she is dizzy and faint, and life grows a heavier load on her shoulders every day. She does not consider that her health is part of the home's capital; and she is sure that they cannot afford to hire help, behindhand as they are; they can't afford a doctor (who would ride ten miles and charge five dollars); but she remembers that the last time she was at church she heard one of the society speak of a patent medicine that helped her last spring, and she will send for the medicine. Or else she writes to the household paper (price 50 cents a year) which she takes, asking the editor's advice. What pathetic and suggestive things are the Correspondence columns in these humble journals! How the ineradicable womanly longing to be attractive comes out in queer prescriptions to prevent the hair falling out, to remove freckles, or to make over old gowns with small sleeves into the flamboyant style of the day; how the woman's heart peeps through its thin disguise in those pitiful letters describing lonely lives and love that the strong years conquer, and the daily jar and fret of disillusioned toil, and all the rest of the dismal story. I seem to see the broken woman, who was a joyous and ambitious girl, tugging ever more wearily at her Sisyphus stone of duties, growing more irritable, more complaining as strength and heart fail, until the day shall come when the tired mother will not creep downstairs. Then the neighbors will watch and nurse by turns, and the doctor, who might have helped years ago, will be called in to witness properly the end that he cannot avert.—*From "The Farmer in the North," in the March Scribner's.*

LET SELF ALONE.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling himself there for you and ask yourself, as you gaze fixedly on him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe who receive honor one of another and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

BE CONTENT.

Be content with such things as ye have. Some people have better things; others have worse. You, perhaps, cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, and you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But where once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of him who hath done all things well. "Let your conversation be without covetousness: and be content with such things as ye have; for he has said: I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper and I will not fear what man shall do unto me."—*The Christian.*

WHERE IS YOUR BOY?

Every few months an epidemic of startling occurrences sweep from one ocean to the other. Suicides, murders, robberies, and brutal assaults seem to form the greater part of newspaper items, and to a person of refinement the daily paper becomes an almost disagreeable vistor instead of the bright, pleasant medium it is intended to be.

Trace these terrible happenings to their source, and invariably you will discover that the idea was first engendered by reading some of the cheap, trashy novels, where murders are considered an act of heroism and the murderer a hero. Brute force, rather than culture, is depicted as worthy of emulation, and the imaginatlon is excited, and the attention so centered upon the actors in the drama, the young reader is not given a chance to discriminate between the right and wrong features of the story.

Their sympathy is gained and the first strong fetter of parental love and home influence is lost. It is easier after this; they are not so easily shocked, and a book to be considered interesting must contain a murder or two, and have any number of strange ruffians handled by the hero of the novel with a dexterity not to be found in real life.

It is a sad sight to those who have followed up the cause and effect of the five-cent novel, to see them on sale in news-rooms, and attracting crowds of boys at the window.

A perverted taste is as easily cultivated as any other, and its effect is easily detected by the watchful eye.

Trashy books are always followed by a like companionship.

Insist upon your boy or your girl bringing their associates home. See with whom the hours are spent of whose import you can only guess.

Help protect the heart and mind from the influence of evil, by good literature and good companions.

No more true saying exists than that of "As the twig is bent, the tree inclines." Keep the little ones from the street; keep their minds filled with pure thoughts and high aspirations. Teach them to honor good and abhor evil, and the next generation will have less need for reformatories and prisons than this.

What we read wields a powerful influence over our minds—over our lives.

Find out what your children are reading. Find out what path they are treading, and in whose company.

Keep the sensational and coarse literature from them until they are old enough to judge it knowingly, and they will discard it of their own accord.

As long as we have faith to help us; as long as we are inspired with a reverence for what is good and noble, hope will not desert us and make suicide easy, or a murder anything but crime.

Brave, upright characters are always appreciated; nobleness and gentleness are inseparable; teach your children this fact early, and their youth will be a blessing, their man and womanhood a crown of glory to you into whose hands the innocent soul was given.—*The Humane Journal.*

THE SOFT ANSWER.

"What a blessed thing it would be if more people understood the true significance of the expression, 'a soft answer turneth away wrath,'" said an elderly woman of wide experience, as she left a house noted for its disagreements, bickerings and continual family jars. "How I wish that I had the power to impress upon those people the advantage, the actual physical and mental benefit, to say nothing of the moral phase, of that passage of Holy Writ. I have been five days in that house, and I do not think it is the least exaggeration to say I have heard five times five pert responses, insolent contradictions, unfeeling criticisms on what was done with good intentions, and disagreeable, almost brutal nagging about things that no one could help. It is truly a weariness to the flesh, and the worst of it all is, those people do not seem to understand that there is any other way to do or that they are in the least at fault themselves; each one lays the whole of the blame to the other, and feels personally aggrieved that all this wrangling is continually going on. The father and mother rarely agree on any subject, the brothers quarrel with the sisters as a regular thing and on general principles, while the girls are constantly nagging and contending among themselves. How the boys act when they are out of the house I am sure I can't imagine, but when they are at home they rarely address each other, except to say something annoying. I get so tired of it that I seem sometimes scarcely able to bear it, but they are very dear friends of mine, and I put up with it the best I can. If I say a word, there is such deep regret expressed at the situation and such total blindness is evident on the part of the one I am addressing, that I give up in despair.

"The other day, I said something to one of the boys about teasing his younger sister, which he had been doing in a most aggravating way, but he set out with such a series of arguments to prove that he was right and she was wrong, that I was glad to quit the subject and introduce some topic more profitable as well as more agreeable.

"Truly a soft answer turneth away wrath, and it would be well if all families appreciated the fact, but this text should be taught in connection with the one about the beam in one's own eye. To expect somebody else always to do the soft answering, is to demand of human nature that which is almost an impossibility."—*N. Y. Ledger.*

DAN—A TRUE STORY.

The faithful few were in their accustomed places, and had sung a Psalm at the opening of the Wednesday night prayer-meeting in a small Western town.

A mother and son entered. A weary schoolteacher who, week after week, left her care for the hour's refreshment, became interested in this pair. On inquiring she learned that they were very poor and were from the lowest class in

town. The husband and father drank and so abused the children that they had separated, and the wife, while taking in washing and trying to support four children, was very ignorant and harsh to them. This son of sixteen did not know all of the letters of the alphabet.

For twenty weeks this teacher and her friend embraced an opportunity of teaching this boy Dan.

They met him in the church an hour before service on Wednesdays, and taught him to read and write; then in Sabbath-school she taught him the plan of salvation, had him read in the New Testament and commit the Ten Commandments. Rather slow at grasping a thought, he might be called a dull pupil, but he never seemed to forget what he had once learned; so the days went by till Dan wandered off to look for work. Summer had come, and his teacher was enjoying a rest at her father's farm when, one evening, Dan walked in, looking for work. Dan had recited the Ninth Commandment and would say, "I don't steal nor swear any more, but I do lie." He had committed all the Bible verses relating to this sin, but at the end of reciting them he still said, "I can't help lying." He had both smoked and chewed tobacco when he first began to study, and his teacher told him good reasons for giving up the habit, but Dan said: "No use trying." The next Sabbath, however, he appeared elated and said: "Well, I've stopped tobacco; I had bought some yesterday and was walking home when I stopped and said, 'There, she's taking her time for nothing to teach me, and this is all she asks of me; so I'll quit.' I threw it into the river, but it's awful hard." "Pray, Dan, and do it for Christ's sake; then you will succeed," was the reply; and many prayers were offered that Dan might gain the victory.

Two weeks later his mother, coming out of church, said: "Pray for me, for Dan is so cross since he gave up tobacco;" but Dan was victorious, and his mother was repaid by getting his tobacco money in flour.

The farmer engaged him to work for a month, as Dan claimed to be familiar with all kinds of farm work; but he was a sore trial to his industrious, truthful employer. He told the most unreal stories, and, when reasoned with about them, he always increased their size. He never was incommoded, whether he had upset a load of hay by bad building, or let a horse run off. In the evening he would bring his Bible to his teacher, read his verses (often astonishing her by his explanation of them), but his old habit of changing came over him and he was off to another job. Thus he rambled, always reporting his new places, but seldom waiting long enough to get a reply.

When Valentine day came, his teacher received a large valentine, with Dan's name in large letters on the back, and soon after a letter, stating that he was going to take her advice and stay at his work this time. He was learning to paint; but she had lost faith in him, not even praying frequently for him, but the Heavenly Shepherd was more watchful, and after two years this word reached her: Poor Dan has finished his course. He had learned his trade and was doing some work for one of our members. He had improved greatly. He took blood poison and was delirious for nearly two weeks. His pastor visited him, his mother went to him, helping to care for him; Just before he departed he became conscious and knew them. To his mother he said: "Be kind to everyone and do all you can for Jesus, who died to save you." He then knocked on the table by his bed and said: "Seek and ye shall find; knock and it shall be opened unto you." "I see heaven's gates opened and I am entering in;" then passed, we trust, from a life of wandering and weakness, pardoned and perfected by his Saviour, to one of rest.—*Christian Nation.*

A CHANCE FOR HEROISM

"Oh, dear," said Willie Gray, as he set down the saw-block and looked on the kindling which he ought to have been splitting for his mother, "I do wish I could do something for the world; some great action that everyone could admire, that would make the whole country and the whole world better and happier. I wish I could be a hero like Washington, or a famous missionary like Judson, but I can't do anything or be anything."

"Why do you want to be a hero?" asked his cousin, Mary Maynard, who, coming up just then, happened to overhear his soliloquy.

"Oh," said Willie, coloring, "every one admires a hero, and talks about him, and praises him after he is dead."

"That's the idea of it, is it?" said Polly. "You want to be a hero for the sake of being talked about."

Willie did not like this way of putting it.

"Not only that, but I want to do good to people—do something worth doing."

"That sounds better; but believe me, Willie, the greatest heroes have been men who thought least about themselves and more about their work; and, so far as I can recollect now, the great—I mean according to the Christian standard—have always begun by doing the duty nearest to them, however small."

Here he took up the axe and began to split the kindling wood; and when that was done he set to work to pick up the sticks without a word; but though he said nothing he thought the more.

"I've wasted lots of time thinking what great things I might do if I only had the chance," he thought, "and I've neglected the thing I *could* and *ought to do*, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."—*Exchange.*

SPEAK KINDLY.

Speak kindly, for our days are all too few
For any angry strife;
There is deep meaning, if we only knew,
In our brief life.
No nobler mission can be ours, if we
A pang can stay;
Or if amidst the rush of tears we see,
Wipe one away.

Speak kindly. Gracious words, God sent, God given,
Are never lost;
They come all fragrant with the breath of heaven,
Yet nothing cost.
Kind words are like kind acts: they steal along
Life's hidden springs;
Then in the darkest storms some little song
The sad heart sings.

Speak kindly, graciously, for all around
Are pains and smarts;
The very air is full of moans and sound
Of breaking hearts.
Seek, seek to bind them up as once did He,
Thy gracious Lord;
Then surely will his hand bestow on thee
A bright reward.

—*S. F. Francis.*

TEMPERANCE.

AN EVENING IN A LONDON GIN PALACE.

Several men, mostly young, and in shirt-sleeves, for it was hot within that reeking place, were serving behind the counter. It was the first time Arthur Danesbury had ever been inside of a London gin-shop, and he stood in amazement. Lustrous mirrors in glittering gilt frames dazzled his sight, their costly plate-glass reflecting back the lights as in countless numbers; massive pillars, all marble and burnished gold—at any rate to look at; showy time-pieces and rich cut-glass chandeliers. Could this be a common gin-shop where penny half-pints of porter and drams of gin were doled out? Ay, it was, indeed, and a luminous sight it was. The taps communicating with the spirit casks were of polished silver, or were silver-plated—it was impossible for the eye to tell which; farther on, a little space, were the beer-taps; and the beautiful shelves behind held bottles of various kinds and elegant ornament. They contained cordials and liquors whose very names were sufficient to tempt the unwary, as they gazed at them, ranged there before the plate-glass. No lack of good cheer was sold there, or what the infatuated crowd deemed such. Barclay, Perkins & Co.'s entire, prime double-stout, mild ale, best cordial gin, cream of the valley, "Old Tom," pineapple rum, genuine Scotch whisky, best French brandy, sherbet, rum-shrub, were some of the names that, amidst many others, stared in Arthur's eyes. A little recovering from his astonishment, he approached a portly man who appeared to be the master. The latter gazed at him with surprise. His lofty form, his better than lofty countenance, his high breeding and affable tones were such as had not often been seen at the Golden Eagle.

Arthur courteously raised his hat (yes, even to a tavern-keeper, for he was a thorough gentleman at heart) and spoke in a low tone as he bent over the counter.

"Will you allow me the privilege of waiting here for half an hour? I wish to see a friend who occasionally comes here; perhaps he may do so to-night."

"Sir, with pleasure," respectfully answered the landlord. "Will you please walk into our private parlor, sir?"

"Thank you, no. This gentleman may be in and gone in a minute, and I might miss him. I will stand aside and wait here."

The landlord bustled forward with a chair, and placed it at the corner of the counter. Arthur moved it back into the shade (if that term may be applied to any place so brilliant with light), somewhat out of the reach, and somewhat out of the gaze of the crowd. The landlord handed him a weekly newspaper, and he opened it, but his attention was much taken up by what was passing around him.

They were coming in, thick and three-fold, men, women, boys, girls—some old, some young; some "respectable," some the very dregs of the street. If ever Arthur Danesbury felt pre-eminently thankful for being a water-drinker, he felt so then. Repelling jokes met his ear, coarse conversation, profane swearing. Some were haggard with famine; some, with long drinking; some were scarcely a day removed from their graves. One woman, pale and bloated, in a broken straw bonnet, came up to the counter carrying a moaning infant. It did not seem to have strength to cry.

"Quartern o' prime Old Tom," she cried, putting down fivepence.

No sooner said than the glass was handed to her with one hand and the money swept away with the other. She drank it, rather better than three parts, and the rest she poured down the throat of the infant, to dose it into quietness. Arthur Danesbury could not forbear an exclamation, but it was unheard in that babel of sounds. As the woman turned from the counter, a young girl, in a green-and-red plaid shawl and tidy cotton gown, pushed her way into the place. She looked scarcely seventeen, yet the plague-spot of intemperance had already set its mark upon her face. Thin and wan, and clammy in flesh and feature, she had the lack-lustre eye, and the hot red lips. She fixed those poor eyes of hers upon the landlord and spoke with a pleading accent.

"Master, you'll just trust me with a half-quartern, won't ye?"

"Not if I know it, wench," roughly replied the same tongue which had been so civil to Arthur Danesbury.

"I'm dying for it," she went on. "I hain't had a taste in my lips this day, and I'm just fainting for the want of it. He ain't come out o' quod yet; when he does, I'll pay ye. Let's have it."

"Just take yourself off," returned the landlord; "you can't come the dodge over me."

She broke out into an oath. "Hear to him!" she shrilly cried, turning to the shopful. "He won't trust for a paltry half-quartern, and we have laid out pounds with him. You avaricious old Brimstone! I know who'll get his own some day."

The landlord did not reply. He nodded to two of his men in their shirt-sleeves, who emerged from behind the counter and bundled the unhappy girl outside, she shrieking and cursing.

"We have rough customers here sometimes, sir," said the landlord, approaching Arthur, and speaking in a tone of apology; "and this is Saturday night; any other it would not be so bad."

"Poor things!" returned Arthur Danesbury.

"Can I offer you a glass of anything, sir? I'm sure I should be proud to—if you'd please to name what. I have got as good a glass of port as ever was tasted."

Arthur shook his head. "You are very kind. I never drink."

"Never, sir! Not anything!"

"Except water."

"Law, sir! that's poor stuff to keep up a man's stamina."

"I don't know," returned Arthur with an amused look. "If you contrast my stamina with that of those I now see around, I think mine would not suffer in the comparison."

"Yes, sir," said the landlord; "but you must

also contrast your position and advantages with theirs."

"It may be that some of those now present have had it in their power to attain to as good a position as mine," returned Arthur. "Two or three of them look as though they had been gentlemen once."

"Yes, I believe they have been, sir."

"Till ruined by the demon, drink," muttered Arthur to himself.

"Who is that sitting down in the bar?" demanded the smartly-attired landlady, when her husband went into their own parlor.

"I don't know who; some nob, though. He's a real gentleman, whoever he may be; a lord, I shouldn't wonder. He took off his hat to me as stylish as if I had been a duke royal, and asked leave to wait to see a friend. But, I say, what d'ye think? He's one of them teetotallers."

"How do you know?"

"Because he said so. I asked him to take something (I'd have given one of my best beeswing ports to such a man as he, for that he was not one of the beer or gin customers I could see with half an eye) and he said he never took anything but water."

"Perhaps he is one of those teetotal spies, come to show the trade up," suggested the landlady.

"No, that he is not. He has nothing of the spy about him. He carries the stamp of honor on his face. My belief is, he is a noble *incog.*"

"What made you give him that newspaper to read?"

"Because I thought he might like to amuse himself with it while he waited."

"But that's an old one."

"An old one!" cried the landlord. "Ain't it to-night's?"

"No, last week's. Here's to-night's."

"Bless me," exclaimed the man. And taking the fresh paper, damp from the press, he approached Arthur with an apology for his remissness. The latter took it, but did not at the moment resign the other, for he was interested in something he was reading from it. Just then there was a loud shout in the bar, causing Arthur to look up, and the landlord to step close to the counter. It seemed to speak of applause.

The young girl had come in again, and flinging down a shilling on the counter, demanded a half-quartern of "mountain dew." The gin was served out to her and the eightpence change. She had taken off her cotton gown in the street, and pledged it for a shilling at the opposite pawnshop.—*Danesbury House.*

BIBLE LESSON.

A STUDY OF INTEMPERANCE BY SOLOMON.

LESSON XI.—First Quarter, 1894.—March 18.

SUBJECT.—Wine is a Mocker.—Prov. 20: 1-7.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20: 1.

[Open the Bible and read the lesson.]

Daily Readings.—M.—Prov. 20: 1-7. T.—Prov. 21: 10-17. W.—Isa. 28: 1-7. Th.—Joel 1: 1-7. F.—Gal. 5: 16-26. S.—Eph. 5: 6-20. S.—Luke 21: 29-36.

COMMENTS BY E. E. FLAGG.

1. *Wine is a mocker.* V. 1. To mock another is to make him the subject of derision or ridicule, by leading him to believe what is not true, or deluding him by false promises. Wine and alcoholic liquors of every kind do exactly this. They mock the drinker. The old Greeks used to make a slave drunk, sometimes, as an object-lesson to the children to deter them from the vice. Alcohol is a brain-poison. It acts on other parts of the body, but its most deadly mischief is wrought on that organ which thinks and reasons. It mocks its victims in many ways: 1. By distorting their mental vision, so that they see themselves and every one else in a false light. They sing maudlin songs, and try to make witty remarks that are only coarse and silly; but they are unaware that they sing only discords and talk only nonsense. 2. By leading him into such ridiculous situations that he becomes the sport of boys and unthinking people who do not see the pitiableness of it. 3. By promises that it never fulfills. A passing moment of sensual gratification is all the drunkard gets to counterbalance headache and remorse. "At the last it biteth like a serpent;" he loses property, reputation, friends, and perhaps dies in the horrible agonies of delirium tremens. "Strong drink is raging." Ninety per cent of the fearful crimes recorded in every daily paper we take up are the result of alcoholism. It converts a man naturally good-tempered into an unreasoning, furious brute. "He that is deceived thereby"—who imagines that he can drink moderately and stop when he wants to—"is not wise," for he has had plenty of warning. He goes into the snare with his eyes open. Fifty years ago the evil effects of alcohol had not been scientifically demonstrated; there was little temperance literature, and therefore more excuse for contracting the drink-habit. One of the saddest results of alcoholism is that it takes from a man his mental and moral sovereignty, so that he can no longer control his own actions. He "is not wise" who goes into places or among associates who will tempt him to drink. This is one of the many reasons why young men should keep out of the lodges, which are so often only secret smoking and drinking clubs, the allies and bulwark of the saloon.

2. *Two characteristics of folly.* Vs. 3, 4. "It is an honor for a man to cease from strife." This is in distinct opposition to the duelist's "code of honor." The folly of dueling is now very generally acknowledged in most civilized communities, but much of the old feeling from which it sprang still lingers. To withdraw from a quarrel and give a rival all the advantage, as Abraham did Lot, is apt to brand a man as a "milk-sop" and a "coward;" when to do so is in reality to exercise the greatest heroism, the truest bravery. We have here the word of the wisest of men and monarchs that it is a mark of honor, a sign of true nobility of character, to "cease from strife." "The sluggard will not plow by reason of the cold." Yet the plowing-time in Palestine was in the most comfortable season of the year, just on the borders of winter. A lazy person is always ready to offer the smallest excuse as a reason for shirking. He that will not plow cannot expect to reap, and in time of harvest he must beg of his more industrious neighbors. So of him who neglects his soul's salvation; or, being a nominal Christian, refuses through indolence to do any work in his Lord's vineyard. They who "come with rejoicing, bearing their sheaves with them," are they who have "sowed in tears," who have allowed no considerations of personal ease or comfort to stand in the way when duty called them. The spiritual sluggard may try to excuse his sloth, but when he stands before his Judge empty-handed such excuses will avail little.

3. *Characteristics of true wisdom.* Vs. 5–7. There is a familiar proverb, that "truth is found at the bottom of a well." So the profoundest wisdom never lies on the surface. The men who know the most about the deep things of life and religion are not the ones most anxious to display their knowledge; and therefore "a man of understanding will draw it out." This does not apply entirely to men of great learning. We can learn something from every one—even those engaged in the most humble occupations, by drawing them out to tell us what they know most about. Most of all should we be eager to learn from Christians who have had a long and varied experience, and have solved many problems in their individual lives which perplex the young disciple. In the lowliest situations in life we shall find those who have drank so deeply of divine wisdom that they could teach many learned college professors or even popular ministers. But as a rule they are not conscious of their own spiritual measure. A man of faith and prayer will not "proclaim his own goodness." People who count themselves perfect seldom bear that reputation among their neighbors. "A just man walketh in his integrity." His life is consistent, and the blessing of his example extends to his children after him.

LITERATURE.

From the Ball-room to Hell. By T. A. Faulkner, Ex-Dancing-master; Formerly Proprietor of the Los Angeles Dancing Academy and Ex-President of the Dancing Masters' Association of the Pacific Coast. Pages 72. Chicago: The Henry Publishing Co., 57 Washington street, Room 46. Price, in paper, 25 cents.

The author of this pamphlet is an expert—a professional and observant master of the "art" of dancing. Converted to God, and seeing the sin of his profession in the light of Gospel truth, he cast it from him as an unholy, loathsome thing. To repair in some degree, if possible, the wickedness into which he had been himself led, and into which he had led others by his instructions, he has given to parents, in plain, unmistakable language, these words of solemn warning. On every page he condemns with Christian earnestness and pathos, and with a burdened sense of duty, the evils of the social dance. Nor does he speak in vain. Ten leading clergymen of Los Angeles—Methodist, Baptist, United Presbyterian, Lutheran, Disciple, Congregationalist, Universalist and Roman Catholic—give his testimony their unqualified approval. B. Fay Mills, the evangelist, writes to the author: "I believe what you say is true. I know of such cases as you have described. It should be read by all Christians." It is a terrible picture of civilized depravity, and one, we believe, that is not overdrawn.

The Higher Criticism. By H. L. Hastings. Part I. Boston: H. L. Hastings, 47 Cornhill. Pages 36. Paper, 10 cents.

This is the introduction to an extended treatise on a subject which is attracting all the attention that it deserves, and one that places its advocates on the verge of infidelity.

The basis of the Christian religion is faith. The promoter of faith is revelation. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10: 17.) Whatever, therefore, tends to destroy faith in the Word of God is in opposition to him. Hence, it is plainly wickedness and rebellion to attempt to cast doubts upon its truth and power; for Paul tells us that "it is the power of God unto salvation!" Mr. Hastings proceeds to review some of the many attempts of infidels and skeptics to disparage the Scriptures, and to justly hold up to obloquy the weakness and narrowness of these self-reliant critics. It seems to us that any man who in his heart desires to honor God and obey him will soonest find out the truth of the Bible by earnestly asking the Holy Spirit to help him believe all that he ought to believe, and to cast all else aside. The man who prays in that spirit will have no quarrel with the Bible as it is. This is our personal experience.

CURRENT PERIODICALS.

The March issue of *St. Nicholas* deals quite extensively and intelligently with topics of interest in the real world as well as the usual fanciful creations of pen and pencil which insure its popularity among the children. The principal of these are: Owner of the Mail-bags, by M. I. Ingersoll; Joseph Boruwlaski, the famous dwarf, by Mary S. Roberts; The Cat Family in our Country, by W. T. Hornaday; A Man-of-War's Menagerie, by Don C. Seitz; A Kansas Cyclone, by Jno. M. Steele (finely illustrated); A Boy-Whaler, by Gustave Kobbe; A Lesson in Electricity, by Philip Atkinson, and The Needle in the Hay Stack, by Lee Carter. Tom Sawyer Abroad, by Mark Twain; Toinette's Philip, by Mrs. Jamieson, and Recollections of the Wild Life, by Dr. Chas. A. Eastman, are each continued. These and the several editorial departments, with numerous sketches, jingles, many fine engravings, etc., make up a varied and attractive number. New York: The Century Co., Union Square. Price, 25 cents.

Distinctive features of special interest in *Scribner's Magazine* for March are found in The Sea-Island Hurricanes (second paper)—The Relief—by Joel Chandler Harris, copiously illustrated; The High Building and its Art, by Barr Ferree, illustrated; Milton Visiting Galileo—A Painting by Tito Lessi, by Philip G. Hamerton, with full-page illustration and portrait of Lessi; The Farmer in the North (sketches of American Types, illustrated), by Octave Thanet; On Piratical Seas—A Merchant's Voyage to the West Indies in 1805, by Peter A. Grotjan; Sub-Tropical Florida, by Chas. R. Dodge, illustrated, and The Cable Street Railway—How it is Built, by Philip G. Hubert, Jr. Other papers include the beginning of A Pound of Cure, A Story of Monte Carlo, by Wm. H. Bishop; Life and Love, by Melville Upton; The Summer Intimacy, by Geo. A. Hibbard, and new chapters of John March, Southerner, by Geo. W. Cable, with editorial notes, etc. New York: Chas. Scribner's sons. Price, 25 cents.

Historia for 1894—an illustrated monthly magazine of historical stories—begins the year with marked improvements and new inducements for subscribers. In its contents it has always maintained unique interest, and loses nothing in this respect, if the January and February issues are any criterion for judging of future numbers. *Real* adventures occurring in the histories of all countries form its staple material, and in these the wildest dreams of romance are frequently surpassed. In a family of youths it will be found an incentive to read larger histories and an excellent substitute for "yellow-covered novels." Published by the Historia Company, 20 Times Building, Chicago. Price, 10 cents.

The Humane Journal, edited and published by Albert W. Landon, 560 Wabash avenue, Chicago, at $1.00 a year, is one of the best periodicals that can be taken and read in any family of growing children. Bright and attractive in its contents and illustrations, it teaches grand lessons of humanity that are everywhere demanded by the brutal usages that pervade all classes of society.

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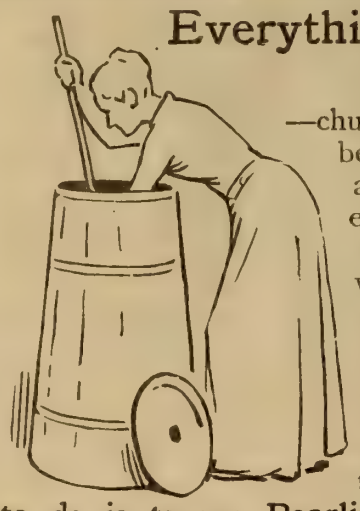

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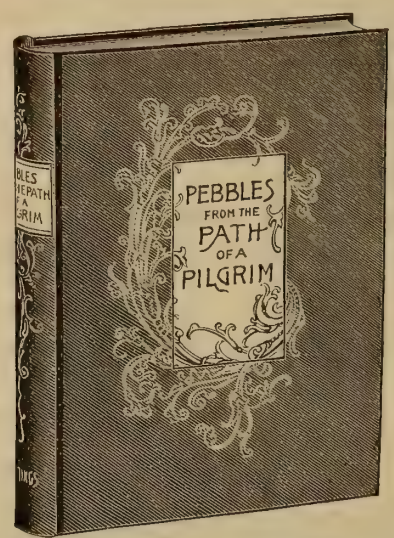

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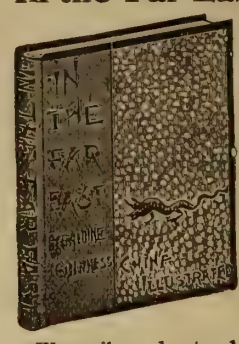

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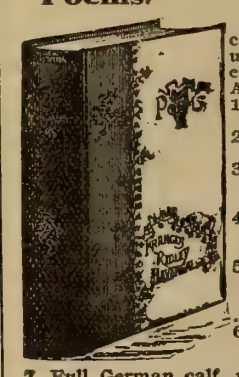

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' said 'How d'ye?' Now go on wid dat prayer'"

Inter Ocean: "A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. .... The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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NEWS OF THE WEEK.

CHICAGO.

Rev. Dr. R. W. Patterson, one of the patriarchs of the Presbyterian church, died at his home in Evanston.

Progressive colored women have organized a club to aid in the advancement of their race, particularly the feminine portion.

Engineer Randolph estimates cost of finishing the drainage canal between controlling works and the Desplaines at $1,229,641.85.

William Hale Thompson is sued for damages for causing the death of his coachman by a blow of the fist.

The money situation in Chicago shows no material change, call rates being about four per cent on first-class collateral.

James M. Chapin was fined $50 and sentenced to ten days' imprisonment for tampering with jurors in Judge Hanecey's court.

Nearly all the remaining World's Fair employes were discharged, a total of about 600. Work is nearly finished.

Editor Stead has prepared a series of leaflets, which he proposes to issue during the aldermanic campaign in the spring.

Plans have been approved for the new manual training school which is to be built at the bridewell.

Feeling among Chicago bankers is that the tide has turned and improvements in business may be expected from now on.

Bank clearings at Chicago were $15,183,024; for the week, $84,089,072; decrease, compared with same week last year, 21.4.

Proceedings have been instituted by the attorney general against the Columbia Land Association for alleged irregularities.

COUNTRY.

Dexter, Mich., savings bank was robbed by two masked men, who forced the assistant cashier to open the safe.

A decided improvement in the country demand for money is reported by some of the Chicago national banks.

The Commercial Bank of Milwaukee resumed business after having been in the hands of an assignee for seven months.

Two Turks who attempted to go to work in the East Chicago steel works were badly beaten by strikers.

Striking miners at Eagle, W. Va., were quieted by the appearance of State troops, but further trouble is feared.

Z. T. White was fined $500 for aiding in the hanging in effigy of Secretary Morton at Nebraska City.

Four barrels of honey were taken from a bee tree by Guy Marr, near Baroda, Mich. As much more was wasted.

Judge J. W. McDill, of the interstate commerce commission, died at his home in Creston, Iowa.

Treasury statements will show an excess of expenditures over receipts in February of about $4,000,000.

A verdict of $5,000 against the defendant was given at Indianapolis in the first case tried under the co-employes' liability law.

A. M. Pullman, the American whose incarceration without a hearing in a Mexican jail drew out a protest, has been released.

A letter threatening his life was received by Rev. Mr. Hamp, of Terre Haute, who in a sermon accused Catholics of conspiracy.

Six thousand miners have quit work in Jackson county, Ohio. The operators wished to reduce wages to fifty cents a ton.

Jacob C. Horn, present at Fort Dearborn massacre, and in the Black Hawk, Mexican and Civil wars, died at Winneconne, Wis.

Burglars killed Township Treasurer Henry Geierman's wife, seriously wounded him and secured $700, near Exeter, Mich.

Oklahoma Populists will send delegates to Coxey's unemployed army, which is to march upon Washington May 1.

Resolution for woman suffrage amendment to the Iowa constitution was defeated in the senate by 26 to 20.

Organizers will try to awaken interest and reinstate the 90,000 delinquent members of the Farmers' Alliance in Kansas.

Joseph Donjan, who threatened Vice-President Stevenson by mail, was sentenced to eighteen months' imprisonment.

Members of the W. C. T. U. of Rockford, Ill., denounced the playing of progressive cinch and whist for prizes.

Eighteen lives were lost in the Eastern coast storm, members of the crews of the Henrietta and Resolute.

The antipass agreement of the western railway lines has been dissolved by an unanimous vote of the parties thereto.

Rockford, Ill., is alarmed over an anonymous letter to Father McMahon threatening to blow up or burn his church.

Catholics of St. Louis are making preparations to organize an anti-American Protective Association league.

The World's W. C. T. U. is preparing a temperance petition to be presented to all the rulers on earth.

General Jubal A. Early died at Lynchburg, Va., the result of a fall. He was born Nov. 3, 1816.

Mrs. Margaret Galloway, ex-slave, 115 years old, died at Alton, Ill., where her youngest son, 62 years old, lives.

Lon Tye, a Harlan county, Kentucky, Negro, is known to have been skinned alive, and then roasted, for killing a girl.

Failures throughout the country continue to show a decrease in number and relative importance, according to agency reports.

FOREIGN.

A gale of unprecedented severity swept over Queenstown, Ireland. The steamer Britannic encountered its full force.

Brazilian elections resulted in the choice of Senor Prudente de Moraes as President Peixoto's successor. There was no trouble.

A political intrigue associated with the Franco-Russian alliance, involving persons of prominence, is a Paris sensation.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 26 to March 3.

P Beck, S Miller, G M Wildin, M Orton, Mrs R Fry, A S J Phelps, L C Speer, O W Watkins, L Powers, Rev J R Wylie, S E Rose, Miss M Hulburt, H W Bourne, P R Sutherland, Rev J C Chavers, J Morrow, J T Hobson, J Shigley.

Elderly people remember their spring bitters with a shudder. The present generation have much to be thankful for, not the least of their blessings being such a pleasant and thoroughly effective spring medicine as Ayer's Sarsaparilla. It is a health restorer and a health maintainer.

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The following addresses form part of the contents of this booklet:
THE MARTYR'S OWN MONUMENT, by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association.
CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*
THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.
This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address
NATIONAL CHRISTIAN ASS'N.,
221 W. Madison St., Chicago.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	57¼	@	58
Winter No. 2	57¼	@	58
Corn—No. 2	34½		35
Oats—No. 2	29	@	31¾
Rye—No. 2	46	@	47
Bran per ton	13 25	@	13 50
Hay—Timothy	8 75	@	10 50
Butter, medium to best	16	@	23
Cheese	09	@	12½
Beans	1 10	@	1 60
Eggs, fresh	13½		14
Seeds—Timothy (100 lbs)	3 25		4 25
Flax	1 36	@	1 37
Clover (100 lbs.)	7 50		9 00
Broom corn (per ton)	35 00	@	75 00
Potatoes, (new, bu.)	45	@	55
Hides—Green to dry flint	03½	@	05¾
Lumber—Common		@	15 50
Wool (unwashed)	12		26
Cattle—Choice to extra	4 15	@	4 85
Common to good	3 10	@	3 80
Hogs	4 50	@	5 05
Sheep	2 80	@	3 60

NEW YORK.

Wheat No. 2	61½	@	63¾
Corn No 2	42½	@	43½
Oats	37	@	38
Rye	48	@	57
Eggs, Western fresh	15½		
Butter	11	@	24½
Wool	16	@	25

KANSAS CITY.

Cattle	2 10	@	4 90
Hogs	4 70	@	4 80
Sheep	steady		

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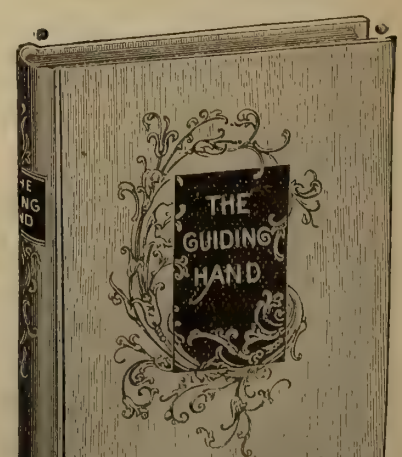

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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WISCONSIN STATE CONVENTION.

The Wisconsin Christian Association, opposed to secret societies, will convene in Oshkosh, on the C. and N. W. R R, on the 27th and 28th inst.

There will be four sessions, beginning on Tuesday evening (27th), and continuing through the following day.

Ths official call was not received in time for this issue, but will be found in the *Cynosure* of next week.

Write to your State officers for their encouragement and for the best interests of the cause. Your State treasurer will need your co-operation. His address is Mr. J. W. Wood, Baraboo, Wis. The address of the president is Rev. J. B. Galloway, Poynette, Wis. Write to them.

The crowded state of our columns obliges us to leave over several interesting items.

The closing lecture of Pres. Chas. A. Blanchard's course on secret societies, delivered at Chicago avenue (Moody's) church, on the evening of March 5, was well-attended, notwithstanding the severe rainstorm which prevailed, and the evening was one of enjoyment. Rev. Edgar B. Wylie, pastor of Summerdale Congregational church, presided. Many of the members of the church were present, and one who heard the President give his explanation of the obligations and religious character of the oath-bound fraternities with his usual earnestness and eloquence was led to remark: "It seems to me as if the people listen to these truths with a keener relish than I have previously observed."

Members of a newly organized "Christian Citizenship Committee," composed of residents, last week held numerous meetings at churches in this city, with able speakers, urging voters to do their duty as citizens, to take an active part in politics, to attend primaries, to go to the polls and work industriously, endeavoring to see that public offices are filled with honest, competent men, regardless of party affiliations. This movement was originated by Francis E. Clarke, the founder of the Christian Endeavor societies, and is not confined to Chicago. Kansas City, Omaha and Trenton, N. J., already have organizations, but not in such pretentious form as Chicago. Edwin D. Wheelock has been the active leader in pushing the work in Chicago.

On the 8th inst., at Dallas, Texas, L. W. Hile, editor of the *American Eagle*, the organ of the A. P. A., printed at Kansas City, and organizer of A. P. A. lodges, attempted to lecture in the City Hall. To the 400 persons present he was explaining the tactics of the Jesuits and the Roman Catholic church, when he was attacked by a drunken saloon keeper, who drew his revolver with a yell and fired four shots. Hile was not hit, but two men in the audience were severely wounded. After being disarmed, the saloonkeeper contrived to escape. Hile resumed his lecture, after the fracas was over, and afterwards organized three lodges of the A. P. A. The press dispatch reports strong partisan feeling on both sides in the community. These attacks on free speech will tend to strengthen the A. P. A., since they are instigated only by the Roman Catholics.

The Attorney General of Illinois recently asked for the appointment of a receiver for the Masonic Benevolent Association of Central Illinois, which is virtually insolvent. It began business in Mattoon in 1874. In 1885 and 1886 its membership was more than five thousand. In its entire existence somewhat over two millions of dollars has been paid out in death losses, in policies ranging from $1,000 to $7,500. Within the last twelve months and more its star has been steadily on the decline. At the annual meeting of the board of directors held January 10, 1894, the report of Secretary Hooper showed there was $8,438.66 in the treasury, and death losses unpaid to the amount of $107,000. The receiver will have only this amount and whatever their building is worth, something over $6,000, to pay pro rata the death losses. No dereliction is charged against the officers, except that of not making the assessments sufficiently large to pay losses. The attorney general says it simply met the fate that must sooner or later overtake all such associations. The time must come to all of them when the losses will exceed the ability of the membership to pay.

One of the churches at Tabor, Iowa, has started an "endowment" scheme of its own. Each member of the church is invited to contribute fifty cents per month to a "Benefit Fund," and those who comply are entitled to the following benefits: (1) Regular sanitary inspection of their homes. (2) Free medical and surgical attendance in case of sickness or accident. (3) Three dollars a week while disabled. (4) A traveling certificate equivalent to a letter of credit, in case of need. (5) Free burial in case of death. Provision is made for extension of these benefits to the other members of a family if one of them is a member of the church, and for the care of young children and orphans. Members six months in arrears lose all claim on the fund, as well as the right to vote on any question regarding it. Free medical attendance and the disability allowance are made conditional upon compliance with the advice of the sanitary inspector. The fund is in the hands of the church treasurer, and is subject to the order of the "benefit committee," of which the pastor is chairman, ex-officio, without a vote. All questions regarding benefits are decided by this committee without appeal, but the committee itself is responsible to the church, to which it must report in full, quarterly. In the earliest Christian church they had a better plan than this. Read Acts 2: 43–47, and Acts 4: 31–37. Chapter 6: 1–4, also, has some reference to the "endowment plan" of the apostles. But then there was more spirituality and Christian love, and less "business," in the apostolic church. Times have changed.

The Chicago *Times*, with much good sense, is sarcastic over the Coughlin acquittal. By its verdict of "not guilty," (says the *Times*), "know all men that Daniel Coughlin was in no way concerned in the murder of Patrick Cronin five years ago next May; that he has for nearly the same period been deprived of his liberty, unjustly held up to public obloquy as a murderer without cause, and wantonly forced to spend of his own and his friends' substance a small fortune; that the array of witnesses summoned by the State, at even greater cost, are perjurers or fools, or both; that the jury who sat in the former trial were no better, and that the State's attorney's office of Cook county is an engine for persecuting an innocent man. . . . . He did not entice Dr. Cronin to his death or join the orgy of assassination in the Carlson cottage. Who says assassination and death? Was Dr. Cronin ever killed? Did he not, rather, as the experts declared, perish of a destroying kidney complaint and then crawl into the Lake View manhole, pulling the cover down over his body? Was there ever such a man as Dr. Cronin, anyway? And does the night of May 4, 1889, show on the calendar? The Clan-na-Gael, Camp 20, the triangle—are these realities or only the floating phantasmagoria of a dream?" What a farce is our boasted jury system becoming!

INTELLIGENT FREEMASONS ARE NOT TRUE CHRISTIANS.

[An address by Rev. H. H. George, D.D., of Washington, D. C., at the Pennsylvania State Anti-secrecy Convention, Philadelphia, February 27, 1894, under the title of "Incompatibility of an Intelligent, Experimental Christianity and an Active, Intelligent Membership of Freemasonry." It was ordered printed in the *Cynosure*.]

No man can be at the same time an intelligent, experimental Christian, and an active, intelligent Mason. The two experiences are in two worlds, and their distance apart is infinity. In the case that any one tries such an experiment, it can only be either that his intelligence is limited, or his conscience is weak, and the more charitable conclusion in the most of cases is, that he knows not what he is doing. Let us look a little at his predicament.

1. He is philosophically at war with himself. In the one system he reaches out his arms wide enough to embrace the distant Chinese, the wild Arab, and American savage, in fellowship; in the other system he holds communion with God and Christ, and Christ-loving people. Jesus Christ, with mercy infinite to lost men, cannot take into his bosom Arab and savage while they remain Arab and savage. He says: "Let the wicked forsake his way, and the unrighteous man his thoughts; then he will abundantly pardon."

The philosophy of Masonry antagonizes the philosophy of Christianity; it builds on a different basis. It fellowships what Christ cannot fellowship. Who is the wild Arab, or what sort of a character is the American savage? He may be a murderer, a thief, a robber, an idolater. He may be steeped in all the filth and crime of beastly existence. Can Jesus Christ have fellowship with him while he is such an Arab or savage? And if he cannot, can he have any part with any system that does fellowship such? "What concord hath Christ with Belial?" And if Christ has no fellowship with them, how can the Rev. Dr. Jones who preaches Christ have it?

Dr. Jones at once replies: "Masonry is not a religion; it was not designed to be a religion; it is a society for benevolence, to cultivate good fellowship, etc." And here he discovers his lack of intelligence. Masonry *is* a religion, *was* intended

to be, expressly *said* to be by its ablest expositors; e. g., Albert Mackey says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God?" Can religion do anything more than show our dependence on, and our faith and trust in God? But it makes constant use of the Bible, or rather *a* Bible; it prays at the opening and close of meeting; it even has a ceremony in imitation of the solemn service of the Lord's Supper.

Nothing but a religious institution would dare to do such things. To attempt it would be a mockery—an insult to God, a glaring profanity. Besides these services, Masonry invests all the gross and material instruments it employs with such a sacredness as that they are used as religious symbols. The square, for example; a tool for mechanics to work by is, in Masonic parlance, a significant emblem of morality; it is to square our actions. Each action of life is to be approved or condemned as it coincides with, or deviates from, those eternal principles symbolized by the square. Dr. Jones, are the eternal principles of your faith symbolized by a piece of iron wrought into an angle of 90 degrees? It must be a pretty cold, hard, flat symbol.

Again, of the common gavel. Daniel Sickles says: "This is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." What, Dr. Jones, is a common stone-hammer the symbol of fitting your mind for heaven?" Is a piece of iron, with a handle in it, an instrument to ripen you and your parishioners for glory? Why the stone-hammer alone? Why not the meat-ax, the pick and the grubbing-hoe? What more sacred about a stone-hammer than about a hatchet, or a sledge-hammer? Such symbols of heaven, Dr. Jones, you know very well, God never made; and when you preach to your people about heaven, you don't dare to symbolize its glories by stone-hammers. You wouldn't be allowed to carry your stone-hammer religion into the pulpit; much less to the bedside of some old man of God just about going to heaven.

Again, the 24-inch gauge, that the mechanic uses to lay out his work, teaches the Mason to divide his time into three equal parts: eight hours for the service of God; the one-third part of an iron or wooden stick to point out the sacred hours for God's worship and a distressed worthy brother, eight for his usual vocations; and eight for refreshment and sleep.

Again, the six jewels—three immovable: The square, the level, and the plumb. The square inculcates morality; the level equality, and the plumb rectitude of character. The three movable: The rough ashlar, the perfect ashlar and the trestle-board; the rough ashlar, to remind us of our nude and imperfect state by nature; the perfect ashlar, of that state of perfection at which we hope to arrive by our own endeavors and the blessing of God, and by the trestle-board we are taught to endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation which is our spiritual, moral and Masonic trestle-board. Only one more of your sacred religious symbols, Dr. Jones, and that is the *lambskin*. And of this the authority says: "The lamb has in all ages been deemed an emblem of innocence; the lambskin is, therefore, to remind the Mason of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides.

Do you still say, Doctor, that Masonry is not a religion, when every piece of iron, block of wood, and patch of leather found in it point us to heaven—fit us as living stones for the house not made with hands, eternal in the heavens, and prepare us for the grand lodge above? What more can religion do? What is the use for any other religion than one to secure such ends? If Masonry can teach such morality, lead to such purity, so fit men for heaven, and free them from sin, that is all that Jesus Christ can do, or aimed to do by dying on the cross. It is all that his blood proposes to do—to free from all sin.

Now, Dr. Jones, what is your predicament? You are in a system that you admit has no Christ in it, and yet it proposes to save men; to free them from sin and take them to heaven—a Christless system taking men to heaven; while on the Sabbath-day you teach your people that the blood of Jesus Christ alone cleanses from all sin. You are living in a Christ-denying system, through the week, that proposes to take men to heaven without Christ; and on Sabbath you preach that there is no other name by which men can be saved but by the name of Jesus. What a stupendous antagonism you are to yourself! What an inexpressible inconsistency! In charity I say, you do not see it. "Father, forgive them for they *know* not what they do." But others see it. Many in the world see it. God sees it; and it is to be devoutly hoped that ere long you will get your eyes open to see it.

But if the fact had only a negative force it would not make so much difference. It might be left to work out its negative harm; but a theory of a religion that has no Christ in it is a false theory; it is a deception; it allures men into it, holding out a promise of salvation when it cannot give it; it gilds its entrance-way by promises of freeing from sin and fitting men as stones for a heavenly temple, while it never fulfilled a single promise of the kind. Into its glittering trap-way millions have entered, saying: "It is a religion, and all the religion that I want, and more and better religion than is found in the church." They have been lulled to sleep by vain, heartless, Christless prayers, and Bible-readings, and soul-destroying ceremonies, and many have gone down to their graves, soul-deceived, thinking it was well when it was not; hoping in it when there was nothing to hope in, and the souls were lost forever through its deception.

Dr. Jones, when those souls went out of this world believing that Masonry would save them, and it did not, where was your responsibility? How much had your membership in the lodge to do with their eternal delusion? You may preach yourself blind saying that no man can be saved only through the blood of Christ, but if your life says that men can be saved by a system that has no Christ in it, oh, beware lest your life may drag many, many more into the downward path than your words can send in the upward course.

Bear with me while I read you a solemn statement in Jeremiah's prophecy, chap. 11: 33, 34: "Therefore hast thou also taught the wicked ones thy ways; also in thy skirts is found the blood of the souls of the poor innocents."

God cannot hear a Masonic prayer, offered by Masonic ritual; it is Christless; a Masonic Bible-reading cannot be accepted of God. Infinitely better were every prayer, Bible-reading and every allusion to God blotted out of the Masonic ritual, and the institution stood out as one that made no pretence to know God; it might then be freed from the awful stains of deceived and ruined and lost souls.

But, Dr. Jones, Masonry acknowledges that it had its source in heathenism. It claims to be of heathen kinship. On the 35th page of Mackey's Lexicon, reference is made to ancient customs of the heathen that the author calls Dionysian mysteries, in which the peculiar legend was the murder of Bacchus by the Titans, and his subsequent restoration to life. These he names. Those *truly Masonic institutions*, on the 313th page of the same book, alluding to several of the most important of these mysteries, such as that of Osiris and Isis in Egypt, of Eleusis in Greece, and the Druidical and Scandinavian rites confined to the Gothic and Celtic tribes. The author says of the connection between these mysteries and speculative Masonry: "They both emanated from the *same source;*" and, once more yet, the same writer, after an account of the rite of perambulation as used by the Hindoos, Greeks, Romans and Druids, a purely pagan custom, says: "We find in the universal prevalence of this ceremony, and the invariable mode of passing from the east to the west by way of the south, a pregnant evidence of the *common source* of all these rites, to which Freemasonry is also indebted for its existence."

Dr. Jones, what do you say? Can you be in membership with a system that admits its own birth to be of heathen ceremonies? When you were passing from the east to the west by way of the south, did you know that you were going through the rite of perambulation observed by the Hindoos, Greeks, Romans and Druids?

Doctor, I said, at first, I thought that you did not know these things, and I think so still; but you cannot say that any more, for I am telling them to you.

Can one side of your heart warm to the Lord Jesus, and the other side to heathenism? Can you step about in your pulpit on Sabbath, pressing the claims of Jesus on dying men, and walk around the lodge-room on a week night, following the Hindoos and the Druids? If Christ cannot get the whole of your heart and mine, he will not have any of it. He will not share with heathenism. He will bear no compromise. Satan is quite satisfied with a half-hearted service, for well he knows that when he gets the first half, he is sure to get the other, for Christ will not have it.

We may not wonder that an unbeliever can be satisfied with a religion that emanated from heathenism. He does not care for religion, and a heathen kind will serve him as well as any other; but for a Christian, and especially a Christian minister, to take part one day in a pagan ceremony, and another day in a Christian service; to spend one night in the week where Christ is not known, cannot be legally talked about, nor prayed to, and another night, the same week, where no other name can be mentioned but his; one day drinking wine from a human skull—a heathen travesty on the sacred service of the Lord's Supper, and another day of the week taking into hand and lips those solemn symbols of bread and wine which the Lord of glory appointed. Dr. Jones, it is an unspeakable mystery. Have you any way to explain the appalling inconsistency? Don't you know that a Christless prayer is a mockery? Don't you know that to cut the name of Christ out of the Bible, as Masonry does, is profanity, Christ-rejecting, and God-defying? If you are reading the Bible for your own edification, do you first cut the name of Christ out of it? Why do you do it as a Mason?

When you use a Bible to preach from, you don't cut the name of Christ out of it. When you come to talk to a dying man, you don't take the name of Christ out of the text. Why do you do it in Masonry? Surely you did not know that a Bible was not fit to be a Masonic Bible until you cut the name of Jesus out of it. (2 Thess. 3: 6.) Well, now you know it, and if your conscience is tender you will not be able to stay all night in a system that is compelled to cut the name of Jesus out of its constitution. I assert it, right here, to be an absolute impossibility that an intelligent Christian, who knows who Christ is—the only way of approach to God—can conscientiously join in a service that actually puts Christ out of it and is built upon a foundation that necessitates that he shall be put out of it. Every man ought to study this matter for himself. He ought to procure for himself a Masonic standard authority, and there are plenty of them; and if he finds, after informing himself on the subject, that when he was initiated it was into a Christless service, with Christless prayers, and Christless Scriptures, and a symbolic salvation that had no Christ in it, let him on his knees ask God if he can be true to his vows as a Christian and at the same time be in sworn league with a lodge that has no Christ in it. If in your childhood, when you were ignorant of mathematics, some one had taught you that two and two make six, you would not continue in that ignorance when you grew into manhood. You could not live as a man in the ignorance of what every child of 3 years old ought to know. This is incomparably more important in the sphere of morals. If in some day of your ignorance some party or parties taught you that it was right to swear profanely, to do something you had no knowledge of, to worship God in a profane or Christless way, to mutilate the Scriptures, or to play a farce scene imitating the solemnity of death and the resurrection, ought you to continue such false things as these when you have opportunity to know better?

Dr. Jones, will you not at least put away childish things when you have grown to be a man? I pity the man who says he cannot see the sunlight because he is stone-blind, but we account it unworthy the man who says, in the noon-day light, that it is night and he cannot see, only because he refuses to open his eyes.

Dr. Jones, no man has a right to be ignorant

of what he ought to know, and has the means to know if he would use them; and no man has a right to do a wicked thing under that sham cloak of ignorance.

So we conclude this thought by saying: Dr. Jones, if you are a member of one of these Christless lodges, you ought to leave it; for no one can be an active lover of Christ and a sworn member of a Christless lodge, provided he knows its true character; and (2), that no man can be innocent in going with such a fraternity without knowing its true character, especially when it is so remarkably easy to find it out. So this line of thought and fact leaves every man, and especially every Christian man, and very especially every Christian minister, wholly without excuse.

CHRISTIAN AMENDMENT TO THE UNITED STATES CONSTITUTION.

BY REV. J. M. FOSTER.

At a mass-meeting held in the Second Reformed Presbyterian church, Chambers street, Boston, Tuesday evening, February 27, the pastor thus stated the object of the gathering:

On the 25th of January, 1894, the following resolution was introduced in the United States Senate, by Senator Frye, of Maine, and on the same day in the House, by Representative Morse, of Massachusetts.

Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, two thirds of each house concurring therein, That the following amended form of Preamble of the Constitution of the United States be proposed for ratification in conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:

PREAMBLE.

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurance of his Word to invoke his guidance, as a Christian nation, according to his appointed ways through Jesus Christ.....do ordain," etc.

The resolution was referred to the Judiciary Committee of each house. A hearing was given on Thursday, February 1st, by a sub-committee of the Judiciary Committee of the House of Representatives, for arguments in support of the resolution. Rev. D McAllister, D. D., LL. D., of Pittsburgh, made an able plea. Another hearing is to be had before the full committee on March 5th.

The object of this meeting is to let this country hear Boston's voice in favor of the proposed amendment. During the anti-slavery controversy, Boston gave tone to Abolition sentiment throughout the North. And in this movement to recognize the crown-rights and royal prerogatives of King Jesus, Boston must not be second. Wendell Phillips, Charles Sumner, and the Garrisonians brought the "irrepressible conflict" to an issue. Joseph Cook, Dr. A. J. Gordon, and Dr. A. A. Miner will bring this war upon secularism in civil and political affairs to final issue.

On February 9, 1864, a large committee of representatives waited on President Lincoln and read an address on behalf of an amendment such as this. He replied: "The general aspect of your movement I cordially approve. In regard to particulars, I must ask time to deliberate, as the work of amending the Constitution should not be done hastily. I will carefully examine your paper, in order more fully to comprehend its contents than is possible from merely hearing it read, and will take such action upon it as my responsibility to our Maker and our country demands." Later, Lincoln said to one of the members of this committee: "You got the abolition of slavery in my first administration, and I hope you will get a constitutional recognition of the King of kings in my second administration."

1. This amendment would bring our written Constitution into harmony with the vital constitution of the nation. This country was settled by Christian men. The constitutions of the thirteen original States recognized God and his law, and a similar acknowledgment is found in forty-two out of forty-four States to-day. In 1824 the Supreme Court of Pennsylvania declared that Christianity is the common law of our land. In February, 1892, the Supreme Court of the United States declared that "this is a Christian nation." The written Constitution is the translation into legal language of the vital forces of the nation. Christianity is, and always has been, a vital force in our national life. This fact should be incorporated in our supreme law.

2. It would be a suitable recognition of the nation's responsibility to Christ the King. In the hour of the nation's trial, March 2, 1863, the Senate of the United States petitioned President Lincoln to proclaim a day of fasting and humiliation and confession, "encouraged," as they expressed it, "by the assurances of His Word, to seek him for succor according to his appointed way, through Jesus Christ." The President appointed April 30, 1863. If the nation depends upon the mediation of Christ for forgiveness and acceptance, his authority and law should be formally recognized.

3. It would conserve public rights. The nation that does not recognize the divine rights will soon disregard human. In our Gulf States, the 14th and 15th amendments are not recognized. There is a missing link in the Constitution. This Christian amendment would make these operative. Joseph Cook says: "I believe in States' rights, but not in going over Niagara." It is said the general government has no power to interfere and protect the colored people against lynching. If it has not the power, it ought to. It was said the government had no power to interfere in the riot of New Orleans, in which the Italians were slain. But the government had to pay an indemnity to Italy. If the government must pay an indemnity, it ought to have the power to punish the crime. This amendment will secure it. Utah is knocking for admission to Statehood. Both parties are willing. As twenty-one out of twenty-six counties are priest-ridden and polygamous, the State would elect polygamists to Congress. This amendment would forestall that national disgrace. Both houses of Congress voted to close the gates of the World's Fair on Sabbath. But the courts kept them open. This amendment would save all such moral legislation from inglorious defeat.

4. The influence of the Constitution upon the nation would then be for good and not for evil. The call for the Philadelphia convention, Jan. 18, 1871, emphasizes this: "There is no political document so all-important to the American statesman and the American citizen as the Constitution of the United States. All laws, all customs, all forms of administration are shaped by it. Everything in any State, corporation, or business that affects a citizen in the remotest degree as to "life, liberty and the pursuit of happiness" is tested by it, and stands and works only as it agrees with it. Year by year its moulding power is felt. The President, the Congress and the courts are coming more and more into evident agreement with what is there written. Our statesmen and our whole people are learning their Americanism, as to its letter and spirit, from that great instrument. This is as it should be. This was intended from the beginning.

But, at the same time, it is a serious matter if that Constitution should be found wanting in any principle or any matter of fact. The deficiency will in due time work mischief. Error in the Constitution will work as powerfully as truth, and what is left of it may one day be formally declared un-American. And one such serious matter there is; one unnecessary and most unfortunate omission. God and Christianity are not once alluded to; although the Constitution is itself the product of a Christian civilization, and although it purports to represent the mind of a Christian people, who, in all their State constitutions, had made explicit reference to both God and religion. Hence it is that all the laws of this country in favor of Christian morality are enacted and enforced outside the Constitution. They rest only upon the basis of what is called common law. We have, strictly, no oath, no law against blasphemy, Sabbath-breaking or polygamy, that has any better foundation. And, as matters seem to be going, it will soon be discovered and decreed that common law is only another name for custom, which has no binding force. And then where are we? In atheism, corruption and anarchy.

Let our Constitution be Christianized and the tide is changed. Instead of making for evil, it makes for good. A new force will be introduced into our Republic. A new life will be infused in the veins of our nation. Our nation will be incorporated as a moral subject of the mediatorial government of King Jesus. "Blessed is the nation whose God is the Lord."

Boston, Mass.

ROMAN CATHOLIC POLITICS.

From a minister in Denver, Colorado: "The temporary power or civil authority is not supreme and independent, but in the nature of things subordinate to the spiritual, the church." He also says: "The Pope is the proper authority to decide for me whether the Constitution of this country is, or is not, repugnant to God's law." The encyclical and syllabus of Pius IX says: "All advocates of free speech, all who obtain the liberty of the press, all who assert the liberty of conscience and of religious worship, let them be anathema." In the unum sanctum Bull of Boniface, in the thirteenth century, it was declared, determined and decreed that "it was absolutely necessary to salvation that every human being should be subject to the Roman pontiff."—*New York Catholic Review.*

"I acknowledge no civil power, I am the subject of no prince, and I claim more than this—I claim to be a supreme judge and director of the consciences of men, of the peasant that tills the ground, of the prince that sits on the throne, of the household that lives in the shade of privacy, and of the legislature that makes the laws of the kingdom. I am the sole, last and supreme judge of what is right and wrong. Moreover, we declare it to be necessary to salvation for every human creature to be subject to the Roman pontiff."—*Cardinal Manning.*

A dispatch from San Jose, Costa Rica, Feb. 23, via New York, March 6, announces that "Bernardo A. Thiel, bishop of Costa Rica, and several other prominent Catholics, clerical and lay, have been arrested here, charged with plotting revolution. The authorities are in hourly expectation of an attack. The police have been armed with rifles and the militia are under arms, prepared to turn out at a moment's notice. Bishop Thiel's purpose is said to be the establishment of a government of Catholics under his direction. For a similar attempt in 1885 he was expelled by President Fernandez."

THE NEW NORTHFIELD AUDITORIUM.

The place of meeting of the summer conferences at Northfield, Mass., has hitherto been Recitation Hall, which was built in 1885. It is one of the seminary buildings. The basement is occupied by lavatories, the first floor by school-rooms, and the second floor by a large hall, which, with its wings, is capable of seating about 900 persons, and which is used as the principal chapel and concert, lecture and assembly room for the school. The conferences have outgrown the accommodation this hall affords, and for several years it has been felt that something larger and more suitable was required. At the close of the last August conference Mr. Moody and some friends projected a new auditorium, which will be ready for use next June, and which will be built upon a prominent eminence overlooking the other Northfield seminary buildings, and commanding a charming view of the Connecticut Valley.

The auditorium is after the Romanesque order of architecture, of red brick, 122x136 feet. The ground floor is capable of seating about 1,500 people and the gallery 800. There is a spacious platform, behind which is a choir gallery for 300 voices. The floor rises in a gentle incline. There are means of ingress and egress in every wall. The hall is constructed with an eye to utility, but its gracefulness of structure will make it one of the most attractive buildings in the valley. It is one of the largest auditoriums in the State, outside of Boston. Messrs. Fuller and Wheeler, of Albany, N. Y., are the architects. It is to cost when complete about $60,000. Toward this amount, Mrs. Julia Billings, of Woodstock, has pledged $5,000; H. M. Mood, of Boston, has promised to raise $10,000; D. L. Moody is to raise $10,000; and Chas. R. Otis, of Yonkers, N. Y., and O. H. Greenleaf, of Springfield, will contribute generously toward the building.

With increased facilities the coming conventions are sure to be of greater interest than ever. The August conference will deal this year with

a connected presentation of the Christian doctrines: Man's innate sin; his need of salvation; redemption in Christ; regeneration under the power of the Holy Spirit; justification by faith; the doctrine of free grace; the baptism of the Holy Spirit for service; the resurrection and the second coming of Christ. Some of the ablest living Bible teachers will attend. Mr. Moody will preside, and the Rev. F. B. Meyer, of London, and Dr. A. J. Gordon, of Boston, are invited to take a prominent share in the proceedings.

NEW ENGLAND LETTER.

The liquor traffic.—Woman Suffrage.—The Lodges.—Religious News.—An Incongruity.

Two branches of business seem never to be affected by hard times:—the theatres and the liquor-saloons. In fact, as regards the former, the craze for amusement was never more general, and never were larger sums paid to hear and see a famous actress or prima-donna. With poverty and suffering on every hand, and the murmurs of the unemployed rising in threatening menace, the ranks of worldly and thoughtless ones who live only in and for the present, show no depletion.

To come back to the rum-shops. Out of 115 cases of distress investigated in Boston, 114 were caused, directly or indirectly, by the liquor traffic, and only one was traceable to pure misfortune! There is a bill now before the Legislature to establish public agencies to sell at cost, thus doing away with all legalized dram-shops, and that fruitful source of mischief in every prohibition town, the druggists' license. Such a law would certainly strike a death-blow at rum as a political factor, reduce temptation, and be better, in many respects, than the present one. As a stepping-tone to complete prohibition, many will favor it; but there are objectionable features, the worst being that it gives the traffic into the hands of the State, and thus invests it with a mantle of respectability. The enormous profits made in this iniquitous business do not always compensate for the risks run; and doubtless John O'Neil, the Vermont liquor-seller, whose case has gone on from court to court for twelve years, now thinks so. His offence was the sending of 457 jugs of liquor to Rutland, and, there being a separate penalty on each jug, the whole sentence amounted to 79 years in prison. O'Neil, like Cain of old, feeling that his punishment was greater than he could bear, appealed to the Supreme Court, which adjudged it to be "excessive and unusual," and let him off with two months' imprisonment, and a fine of $6,160. It would be interesting to know just what the bills amount to which the State has had to pay for the paupers and criminals made by his saloon. I am of opinion that it might, if reckoned up, amount to a much larger sum than his fine, large as it is. The Foxboro Hospital for Inebriates has cost Massachusetts nearly two hundred thousand dollars during the short time it has been in operation, and now it is asking for additional appropriations to undo the mischief which the State licenses. Serious charges of extravagance, and no cures to show for it, have been brought against the institution.

Eleven dollars per week for each patient is a rather high rate, considering that the highest figure reached by any other public institution is $4.43, and the average per week only $3.20. The question arises why Massachusetts should treat her dipsomaniacs so much better than any other of her sick, insane and pauper classes.

Tax-payers who do not themselves use the weed, would also like to know why she should pay $87.50 for cigars for her legislative committees to smoke. The Committee on Prisons consumed $35 worth, and the one on Charitable Institutions an equal amount. Perhaps they needed to have their understandings assisted in some way, but one feels inclined to be doubtful of conclusions reached through a medium of tobacco-smoke.

The Superior Court has decided that "it is not constitutional" to submit woman suffrage to popular vote, taking the ground that the people have vested the legislative power in their representatives, and cannot constitutionally exercise it themselves. Whether they have really divested themselves of what should be an inherent right, or not, it is certain that they have many times exercised it, and this is pointed out in the report of the dissenting minority. The judges who have decided in the negative try to make out that a popular vote on the rum question or the Australian ballot is not a parallel case; but there is a great deal of the distinction between tweedle-dee and tweedle-dum in their argument. However, the woman-suffragists are not at all cast down. They remember that their opponents last year tacked an amendment to the bill providing that the measure should not go into effect until ratified by popular vote, and then nine-tenths of the members who had voted for it showed their true colors by turning round and defeating the amendment to the bill. But the issue cannot again be dodged in this way. It must be met fairly, once for all.

The secret societies of Bar Harbor, Me., according to a Maine paper, have initiated an unusual number of applicants lately. Times may be hard, but there will always be fools enough to pay initiation fees for the privilege of putting their necks under the lodge yoke. Portland claims the unenviable distinction of containing more Odd-fellows in proportion to the population than any other town in the world, the proportion being three to one; but Walla Walla, in Washington, now claims to be ahead, with an Odd-fellow for every two voters. Mrs. Mary Elizabeth Lease, the Populist woman-leader of Kansas, is in Boston, but I have not yet heard that she has been interviewed by any deputation from the Masonic Temple to learn "how she was made a Mason." A Masonic relative kindly allowed her to conceal herself where she could hear and see all the initiation ceremonies. So the name of this new Joan of Arc can be added to Elizabeth St. Leger's. Mrs. Lease was sixteen at the time, and the light which is now being poured on the lodge had scarcely dawned. To-day, thanks to the work of the N. C. A., women can become "bright Masons," by paying fifty cents for one of its *exposes*, without resorting to such humiliating expedients as playing eaves-dropper, or donning masculine disguise. When there are such multitudes of women all over the land who have availed themselves of this privilege, and can give the Masonic grip as well as Mrs. Lease, it is strange that the fraternity is so stirred up over her undeniable assertion that she "is qualified to be made a Mason."

Dr. P. S. Maxam is soon to leave Boston for the South Church at Springfield—somebody has said that there is an old Old South in almost every New England town—where he will succeed the venerable Dr. G. S. Buckingham, who has been its pastor for nearly fifty years. His defection from the Baptist to the Congregationalist faith does not involve any material change of views, as he has not been for a long time a believer in their distinguishing doctrine of close communion. "The duty of the ministry," as he said to a reporter, "is not to preach denominationalism, but to advance Christianity by whatever creed it is called." His chief reason, however, is that he is an author as well as preacher, and desires to follow his literary bent, for which the exacting life of a popular city pastor, always between the millstones of his pastoral or social duties, leaves no time. Meanwhile the Immanuel church of Roxbury has given a call to Rev. C. H. Beale, of Lansing, Mich., a native, however, of Rhode Island. New England, in calling Western pastors to fill her pulpits, only takes back her own, but broadened and enriched through their Western training and education.

A Middleboro pastor has lately raised quite a tempest in a teaspoon by a recent article in the *Forum*, entitled, "A Religious Analysis of a New England Town," in which he refers to the Protestant churches in that place as "religious clubs," and the trend of church activities as too much in the direction of "Boys' Brigades," dramatic entertainments, suppers, sociables, and things of a like nature. It is truth that cuts most deeply, and the presumption is that there is enough truth in the article to account for so much fluttering on the part of the wounded ones. The article was meant by Mr. Hale as a vigorous plea for church union, as it is the existence of so many poor, struggling, debt-laden churches in a place where half the number would suffice that seems to render such questionable ways of raising money a necessity.

Senator Hoar, of Massachusetts, has found that his engagements will not allow him to speak in Tammany Hall on St. Patrick's Day. There is something incongruous in a speech in such a place, and in glorification of such a day, from one whose ancestors were Puritans of the Puritans, away back in the times of Winthrop and Endicott; and perhaps the honorable Senator is himself dimly conscious that "it wouldn't be just the thing."

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, March 7, 1894.

A delegation of ministers of the Reformed Presbyterian church appeared before the Judiciary Committee of the House of Representatives yesterday and presented some unanswerable arguments in favor of the resolution recently offered by Representative Morse, and referred to that committee, providing for an amendment to the Constitution of the United States, recognizing God and Jesus Christ. A number of ministers of other churches were present. The main obstacle which confronts this resolution is that which delays other great moral reforms—indifference. If a poll of the Senate and House of Representatives were taken upon this question, I have not the slightest doubt that nine out of every ten of them would say that it was right and proper that God and Jesus Christ should be formally recognized in the Constitution of the leading Christian nation of the world. Yet, the indifference of Senators and Representatives may defer action upon this resolution, just as it has upon similar ones which have been offered in preceding Congresses, none of which were ever voted upon. How to overcome this indifference is a question that should interest the brightest Christian intellects in America. In my humble opinion these Presbyterian ministers have set an example worthy of being followed by all other denominations. Let the Christians make known their wishesin this matter and Congressional indifference will disappear, just as it did when the Christians of the land demanded Congressional legislation for the closing of the World's Fair on Sunday. Nobody on earth is more susceptible to influence than Congress, and no influence is more powerful in this country, when exercised in concert, than that of the churches. That the members of all churches favor the adoption of this resolution is, I believe, generally conceded. It only remains then for the churches to make their wishes known to their Senators and Representatives in Congress, in order to get it adopted.

The long-to-be-remembered series of Moody and Sankey meetings closed to-night, and thousands of the people of Washington who desired to attend them were unable to do so. This may be considered a strong statement, but it is strictly true. Many of our people who are fortunate enough to have had the time to go and wait for the opening of the doors, boast of having attended all or nearly all of the meetings; but many more, not so fortunate, have gone night after night as early as they could get there, only to find the doors closed and the great hall filled. Mr. Moody endeavored to remedy this state of affairs to some extent during the closing nights by refusing to admit ladies until after 7:30 o'clock, his idea being to give the men who had been unable to attend a chance to do so. At the special request of Mr. Moody, a number of the churches will at once begin revival meetings, so as to take advantage of the religious interest aroused by the big meetings.

Bishop Hurst is presiding over the thirty-first session of the Washington Conference of the M. E. Church, which met here this morning. This conference, which embraces the States of Maryland, Virginia, West Virginia, the District of Columbia and a part of Western Pennsylvania, is the most influential and representative colored conference in the M. E. church, numbering 147 ministers, representing a membership of more than 27,000.

Mrs. Clark, who, with her husband, has been in charge of the mission work carried on in India by the American Baptist Missionary Union for some years, delivered an address on her work at Calvary Baptist church yesterday afternoon. Mr. and Mrs. Clark went among the savages of the hills, called the "head cutters," because of their ferocity, and have reduced their language to a written and printed form, a portion of the Bible, a collection of hymns, a few school books and a Naga-English dictionary being now nearly ready for distribution. Schools and churches have been established in eight villages, and the church in the village in which Mr. and Mrs. Clark reside has a membership of sixty. This gives a fair idea of

what may be accomplished by two determined people, as it was not until last year that assistance was sent to Mr. and Mrs. Clark.

The House of Representatives, since passing the bill for the coinage of the seigniorage of the silver in the Treasury, has devoted the most of its time to the regular annual appropriation bills, but the coinage bill threatens to make even more trouble in the Senate, already in trouble enough on account of the failure of the majority to agree on the tariff bill, than it did in the House, if the attempt to have it considered to the exclusion of the tariff bill, now being made, succeeds; for that would mean nothing more nor less than a revival of the scenes which accompanied the long silver contest at the extra session. *

ECHOES OF THE PENNSYLVANIA CONVENTION.

FROM THE NEW ENGLAND SECRETARY.

BOSTON, Mass., Feb. 5, 1894.

Want of opportunity is my only reason for not writing earlier of the Philadelphia convention. Others have ere this given details, and I need only say that the meeting was well planned, carefully worked up, and enthusiastically carried out. The welcome by Pastor Edgar and his session was most cordial, and I cannot speak too highly in commendation of Bro. Edwin Sellew and his devoted wife and Christian household for their ever-expanding and inexhaustible hospitality to the pilgrims. May the Lord reward them a hundred fold.

Arriving a few days in advance, I had an opportunity to call on a goodly number of pastors, and nothing for a long time has cheered me more than the responses which I met. It needs no prophet's ken to discern the attitude of *Christian* ministers and *regenerated* members in the church of *Christ* in the near future on the lodge issue.

"The world will love its own," and those who are of the world will "love the things of the world;" but those who are "not of the world" reject the "cup of devils" and heed the "voice from heaven," "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Bros. Merritt and McIntire renewed and re-affirmed their former testimonies, and Bro. Anderson bore a faithful testimony as far as he had descended into the pit, which he thanked God was not as far as some others had gone.

Returning, I stopped over in New York to address the students in the "Missionary Training College." Reaching the chapel three minutes late, I found my audience waiting, and was introduced by Bro. Professor and Vice-President Farr, who explained the object of my lecture to be a description of the pagan worships with which they would meet in all parts of the world where they should go to preach the Gospel. After an hour spent on my charts, Bro. McIntire confirmed what I had said about the ceremonies, oaths, and the "fifth libation" of the Knight Templar, and added some very instructive and helpful facts from his own experience. Dr. Peck, of Boston, was present and gave some statements that he heard Mr. Finney make at Oberlin, years ago. How far the intelligence received may be carried by those who listened, no one can foretell; how long it will endure, God only knows; but it was bread cast upon the waters, which, like the testimony of the sainted Pres. Finney, "shall return after many days."

After a hearty dinner, and social Christian conference at the "Faith Home," I had just time to look in upon good Sister Prindall and her work of mercy at the Florence Mission, 21 Bleecker street, and Bro. James Mathews, 22 State street, before taking the boat for Boston. Reaching home on the early morning of the 2nd, I was reassured that it is safe to trust in the Lord in the words: "There shall no evil befall thee; neither shall any plague come nigh thy dwelling."

J. P. STODDARD.

FROM THE EASTERN SECRETARY.

(*Crowded out of last week's issue.*)

WASHINGTON, D. C., March 10, 1894.

DEAR CYNOSURE:—The Philadelphia Convention turned out just as I expected—"all right." There seemed to be but one opinion among friends. So far as I know they unanimously pronounce it a grand success. Lodgemen, of course, felt that we had come to torment them before their time.

Probably the severest storm of the season was in progress when the hour arrived for commencement. The streets were sloppy; the falling sleet was pelted, by the wind, upon those who ventured out. All the previous night and morning snow and rain had been descending. In short, it was not such a day as we should have recommended for the opening of an important convention, but God sent it, and we said: "It is all right; he knows best; perhaps this is to be a test of our faith."

We found, as delegation after delegation of the friends marched in, that they had planned to be there, and they *were* there. Among the first to appear was Bro. Stephen Merritt, his face smiling as if it were a June morning, and he had not a care on earth. His ringing testimony was given with his accustomed fervor, and prepared the way for Bros. McIntire and Anderson, who held the undivided attention of the audience.

Owing to the inclement weather, I requested that the lower part of the church might be prepared for the opening session. This spacious room proved none too large for our accommodation. All the other sessions were held in the main audience room.

I have attended conventions where the numbers present have been more, but, I think, never have I seen an anti-secrecy convention where those of so many different religious views have been drawn together. There were present white and black, Jew and Gentile, Presbyterian and Quaker, Methodist and Baptist, Mennonite and Congregationalist, infidel and lodge advocates. Also, the D. D. and the man who said that he had joined, among others, the H. F. lodge. He did not know what the H. F. stood for. One of the D. D.'s suggested that it might stand for Hell-Fire, as its tendency was in that direction. There were those who believed in singing Psalms, those who believed in singing hymns, and those who did not believe in singing at all. Some stood during prayer, some kneeled, some reclined and some sat erect, each acting according to either his or her training and convictions of right.

The weather of the second day proved more favorable, and as the sun broke through the clouds the friends came in larger numbers. The entertainment provided was all accepted, and no friend wishing the privilege of entertaining was refused.

The open parliament found the enthusiasm growing, and carried it almost beyond the president's control. A cunning, crafty lawyer appeared in defence of the Masonic lodge. His manifest misleading design was so apparent that many, full of indignation, were anxious to show up his fallacies. The young man belonging to many lodges, among them the H. F., said he had little knowledge, and no one questioned his statement. He showed his spirit in demanding more time, when granted twice what belonged to him.

Drs. H. H. George and D. McAllister fittingly gave the concluding addresses, in what has proved, in many ways, to be among the most successful of anti-secrecy conventions.

God has given us another signal victory. Let us pray that the divine leaven at work in this gathering may more and more permeate that community until all shall walk in the light.

W. B. STODDARD.

LETTERS RECEIVED BY REV. W. B STODDARD.

SOUDERTON, Pa., Feb. 28, 1894.

MY DEAR BROTHER:—I arrived home from the convention at 11 last night. I was very sorry that I could not stay to the close and hear all of that very interesting and earnest address by Bro. McAllister; but I had to leave at 9:30, to make the train and meet my promises. I also felt desirous, since the convention honored me—a stranger to most present, and a quiet spectator—with the vice-presidency of the State organization, to say a few words in encouragement of this noble movement, and concerning the position of our church on this question; but, as the discussion was lively and time precious, so that even speakers who came many miles were cut short, I felt perfectly satisfied. I, however, wish to express my thanks to the organization, through you, for the recognition and honor—unexpected and unsolicited—conferred upon my church (Mennonite), and myself, in electing me to this office. I would be pleased, as a vice-president, to be kept informed of all movements of the State organization, so that I may perform the duties devolving upon me as such officer faithfully, according to the ability God gives me. To this end I desire to keep up communication with the workers. Any duties devolving on me, or any work required of me, shall receive my attention to my best ability.

Is it the intention to hold annual conventions? As regards having a meeting here, at Souderton, I desire to have a little time to consider how and when. I think we are not quite prepared yet. We are at present quietly leading young men out of the lodge, which may, under our circumstances, be the better for the immediate present. I hope, however, that the time will speedily come when we can have here a public meeting, and then have some seceders to stand by us as helpers.

I send you herewith a copy of our paper, the *Mennonite*. The next issue will contain references to the convention. Your brother in Christ,

ALLEN M. FRETZ.

FROM JAMES LEARMOUTH, EAST SOMERVILLE, MASS.

"I enjoy your paper (the *Cynosure*) much. It has given me light on a great many things about secret societies. We have, in Somerville, a branch of the A. P. A., and I find that it is a hindrance to Christian work. They have their weekly meetings on Friday nights, the same time as our church prayer-meetings. Every other night there are other lodges to attend, and Friday night is *only* prayer-meeting night. The result is that men who were in the habit of going to (prayer) meeting go to the A. P. A. Anything that will draw men away from Christ and his worship is *wrong*."

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

CORRESPONDENCE.

MRS. LEASE'S FREEMASONRY.

SEWARD, Kan., Feb. 22, 1894.

EDITOR CYNOSURE:—I clip the following from the Kansas City *Star* of February 17, concerning Mrs. Lease and her presidency of the State Board of Charities:

Asked if she would resign, Mrs. Lease said: "I don't know what I shall do. My lecture engagements may compel me to, and besides it takes up too much of my time. I have other plans than either politics or lectures. You won't believe it when I tell you that I am a Mason. Well, I am. I have as perfect a right to wear this cross of a Knight Templar," she said, pointing to a charm she always wears upon her bosom, "as any man who belongs to the order. I am a member of Hugh de Payne Commandery of Fort Scott. I know you will not believe it, but I can prove myself to any Knight Templar. Here, if you are a Mason, I can give you the Blue Lodge grip, and I can tell you all about the Templar degrees. Before long I am going to institute a lodge of Masons among women. They have as much right to belong to the order as men. The old requirement that a candidate for the Masonic degrees must be able to wield the trowel and lay stones is played out. If Masonry is of benefit to men, it could be of more benefit to women. It is a noble order. Nothing has been of greater value or a greater help to me than my Masonry, and I propose to give other women the same advantages. I employed Masonic signs once to save me from personal violence. Why should not other women enjoy the protection the order affords? So look out for it. Within two years I will have instituted a lodge of women Masons. I know the work thoroughly, and I can institute a lodge without the help of any man."

I consider it of general interest, because reported from a public character prominent in the politics of this State. It may serve to explain the prominence enjoyed by the lady named, in connection with a party hatched by means of the Farmers' Alliance as an incubator; and to show whither tends the influence of secret-lodge-originated political parties generally, and what class of people (or politicians) are generally to be found incubating and nursing such monstrosities into existence.

Mrs. Lease says: "If Masonry is of benefit to men, it could be of more benefit to women. (How?) It is a noble order. (Why?) *Nothing* has been of greater value, or a greater help to me, than my Masonry, and I propose to give other women the same advantages."

I suppose the following is a case in point, showing why all women should enjoy the advantages of this noble (?) order, and wherein the greater help was found to be of such comforting worth.

"I employed *Masonic signs* once to save me from personal violence. Why should not other women enjoy the *protection* the order affords." Now in regard to this personal-violence proposition, the following conclusions may be drawn: To have been saved from assault by Masonic signs,

those signs must have been seen by Freemasons whose gallantry, as such, brought them to her rescue. This proves one of two things to be true; that she was assaulted by a Freemason, who desisted only on seeing those signs; or she was assaulted in the presence of Freemasons, who were moved to rescue her only on seeing the signs, but otherwise would have allowed the assault to proceed.

If either or both these positions are fallacious, it must be so because other influences aside from the interest in her aroused by those mystic signs prompted the rescue; and in case this is the correct view of the matter, the claim Mrs. L. makes for the wonderful protective advantages of that noble (?) order, whose noble membership will not put themselves to any trouble to protect an assaulted female upon the true grounds of all manly gallantry, that all virtuous women deserve the protection of all men at all times, and in all places, and under all circumstances whatever, because men are men, and women are women, falls to the ground, bursts like a bubble, and loses all its wind. Yours truly, SUNFLOWER.

WHAT STANDARDS OF MORALS?

PHILOMATH, Ore., Feb. 22, 1894.

It was my privilege to attend the Benton County Teachers' Institute, held at this place the first of the present month. Mr. Ed. Bryan, of Philomath, is the superintendent. The meeting, in the main, was both pleasant and profitable. Mr. Bryan is a very pleasant gentleman. An item connected with the convention deserves special mention.

A very able paper was presented by one of the teachers on manners and morals of the school which was freely and ably discussed. President Bloss, of the Oregon Agricultural College, at Corvallis, sought to impress the teachers with the idea that no standard of morals should be taught in the public schools, but take morals from whenever you find them—from Zoroaster or Confucius.

In reply, we took the position that a standard should be held up. Jesus Christ should be the ideal, as his morality differed from all other systems in the world. The leading agnostic of America says: "We should love our friends and the friends of our friends." Jesus Christ went far beyond this and said: "Love your enemies, do good to them that persecute you and say all manner of evil against you." This cuts right through and across all other systems of morals. To teach according to President Bryan's idea would be to induce a regular Babel of confusion of morals. To teach Christ's morality you have love and harmony.

He further said that, like a preacher, the teacher should never teach *at* the child, but *for* the child. In other words, in correcting wrongs, the teacher and preacher should be general and not specific.

We showed that Christ was specific as a minister, and that a hunter does not shoot in the abstract, but aims at his game. A physician is expected to be specific and tell the peculiar ailment and the true remedy.

Our little speech brought the president to his feet again. He put in at least thirty minutes trying to explain, but left the matter, I think, in a worse shape than ever.

It is but an illustration of the present tendency to palliate matters and keep in line with the worldly spirit. We need specific preaching. We want faithful teaching. Man is morally diseased. His pollution is deadly. He needs a thorough, specific remedy; and yet many, very many moral teachers are saying: "All you need is a little panada, gruel, or catnip tea." "Healing the hurt of my people slightly."

I once saw a minister holding a series of meetings, and he seemed very anxious to count members. He requested all in the house to kneel down with him while they prayed just once. Out of respect to him, they all got down; then he said: "Now, as fast as you will accept Christ as your personal Saviour, you may arise." Of course, they could not stay on their knees all night; so they soon began to get up, and he began to thank God for their conversion. There is vastly too much of that and similar work done today, causing many to think they are saved when they are not.

May God give us pastors, evangelists and teachers who are true. A READER.

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OBITUARY.

JONATHAN LANTZ,

aged 81 years, 7 months and 21 days, died at the residence of his daughter, Mrs. A. E. Davis, 420 South Sixth street, Goshen, Ind., about the middle of February, 1894.

About three months before his death he was prostrated by sickness, and during the last six weeks of his life he was a great sufferer.

He was born in Northumberland county, Penn., June 18, 1812; removed to Ohio in early life, and to Michigan in 1855. There he resided until about eight years ago, when he became a resident of Goshen, living after the death of his wife, with his daughter, in whose home he died.

While large and robust physically, his nature was affectionate and loving as a child, unobtrusive and generous to a fault. From early life a devoted Christian, he was a consistent member of the Presbyterian church, whose familiar figure was rarely absent from his seat. His Bible was his key to the profoundest works of God, the glass through which he looked from nature to nature's God, and its daily use led him from youth to old age in an abiding faith in God and resigned him to his Master's call to his eternal home.

In sending us the notice of his death, Mrs. Davis adds: "Father was a faithful reader and subscriber of the *Cynosure* for eighteen years, and thought no other paper equalled it."

Eight children survive him and cherish the memory of a beloved and devoted father. His funeral was held on Saturday afternoon, February 17.

Spring Medicine,

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, MARCH 15, 1894.

WHAT CONSTITUTES A "STRIKE?"

Week before last, at Milwaukee, Wis., was devoted to an examination of the recent order issued by Judge Jenkins, of the United States Court, forbidding employes of the Northern Pacific Railroad to strike or to interfere with the property and other interests of the company. The investigation was brought by chiefs of railway labor unions, who asked for a modification of the judge's order because they deemed it too sweeping and illegal in its requirements.

Some of the discussions between the lawyers and Judge Jenkins were sharply accented. The case, as stated by the judge, is thus defined: He does not object to men quitting work if they do so with a view of severing their connections with their employers, but he is opposed to men ceasing work temporarily to gain a certain object and when they have no intention of permanently retiring from the service of their employers. In other words, the celebrated injunctional orders of Judge Jenkins do not restrain the employes of the Northern Pacific Railroad from quitting the service of the receivers, but they do forbid the men from stopping work with a view of compelling the receivers to restore the wages they received under the old schedule, and with the intention of gaining re-employment by the Northern Pacific at a higher rate of pay than they now receive.

Attorney Harper, for the chiefs, in the course of his argument, remarked that the liberties of the people must be carefully guarded. The English law, which the American courts follow, was very careful about guarding such rights. Here it was the right of the men to loaf or to work, as they pleased, and the court could not interfere with it. If they had not lived up to a contract it would be different. But the receivers had not asked to have them compelled to live up to a contract; they had simply asked to have them restrained from striking.

"What do you mean by striking?" demanded the court.

"Striking?"

"Yes."

"It is simply a quitting of work."

"No, sir. It is a quitting for the purpose of enforcing certain conditions," replied Judge Jenkins. "And it is in that respect like a lockout, where an employer locks out his men, not to keep them from working, but to compel them to work for certain wages."

A heated discussion followed.

Mr. Quarles, also for the chiefs, at one point in his plea insisted that the men had the right to combine to force a concession and to use their only weapon against oppression, which was their right to quit work.

"The right of the men to quit work has never been denied by this court," exclaimed Judge Jenkins, with great warmth. "If the men want to quit work and go to Texas, they may quit individually or collectively, or as they please."

"That is all we want," said one of the labor leaders in the back of the room.

"But that is not what they want to do," continued the court. "They do not really want to quit, that is the trouble."

"But you have enjoined us from quitting if we embarrass the receivers by so doing," said Mr. Quarles.

"If they want to go to Texas they may all quit," said the court, "because there are any number of men who will be glad to take their places."

Later Mr. Quarles read the following definition of a strike, furnished by Grand Chief Clark, of the Order of Railroad Conductors, and concurred in by the other chiefs:

> A strike is a concerted cessation of or refusal to work until or unless certain conditions which obtain or are incident to the terms of employment are changed. The employe declines to longer work, knowing full well that the employer may immediately employ another to fill his place, also knowing that he may or may not be re-employed or returned to service. The employer has the option of acceding to the demand and returning the old employes to service, of employing new men, or offering conditions under which the old men are glad to return to service under the old conditions.

Colonel John H. McNaught opened the argument for the receivers. He said that the writs were not intended to limit the right of the men to quit. Mr. McNaught said he knew the orders did not prevent the men from quitting at any time they should choose, because he wanted that provision put into the injunction, but Judge Jenkins would not go as far as he (McNaught) had wanted. There were about 12,000 employes, on the Northern Pacific, and of this number about 9,000 belonged to labor organizations. In the United States there were 821,000 railway employes, and seventy-five per cent of them belonged to the organizations. It could thus be seen that the railways were at the mercy of these unions. Not only the railways, but the peace and prosperity of the country were held in the hands of these men, who could delay and impede traffic according to their whims and caprices.

Further on he said that RAILROAD MEN HAD A GREAT DREAD OF EXPULSION FROM THEIR LODGE. THEY WERE MORE LOYAL TO THE RAILWAY LABOR CHIEFS THAN THEY WERE TO THE RECEIVERS.

And this is the solid truth about every man who belongs to one of these iron-clad, oath-bound secret societies.

The court took the case under advisement.

If the views of Judge Jenkins are sustained by the higher courts, it is thought that no more strikes can occur in the United States.

MAYOR HOPKINS AND THE MASONS.

On Wednesday of last week the *Inter Ocean* made this positive statement:

> In his zeal to fill all places in the City Hall with "suitable Democratic substitutes," Mayor Hopkins has caused to be discharged a number of Masons of high degree. The well-known enmity of the papists towards this society gives color to the statement made yesterday by a prominent Mason, that all who belong to that or any other Protestant order are doomed.

In proof of its statement the *Inter Ocean* of March 7 prints the names of two Knights Templar and six 32 degree Masons whom the Mayor had discharged. These men held important positions in the city service. Some of them had been employed by the city for more than twenty years.

It is well-known that Mayor Hopkins is a Roman Catholic, and a member of several secret societies especially fostered by the Church of Rome, among which, it is alleged, is the murderous Clan-na-Gael.

The *Inter Ocean*, in the same issue, says: "There is a well-organized protest being formed among the Masons, who naturally feel considerably aggrieved at the turn affairs are taking at the City Hall. One of them said: 'Beyond the shadow of a doubt Mayor Hopkins intends to cut out every member of my society now in the city's employ. Nothing has been done openly, but the quiet tip has gone around that every Mason may expect his discharge.... The Mayor has no reason for discharging members of any secret society, except that they are of necessity Protestants. I think.... the public ought to know why they are being discriminated against; and I am prepared to prove the wholesale slaughter of that order to which I have referred.'"

In its issue of last Thursday the *Inter Ocean* recorded the discharge of two other city employes —both Masons. "They have been discharged from positions long held by them, in pursuance, it is said, with the anti-secret society policy of Mayor Hopkins."

The issue of the *Inter Ocean* for March 9 quotes the expression of a prominent alderman from a West Side ward, a member of Oriental Consistory (32d degree), and also of St. Bernard Commandery, K. T., who, about a month ago, pointing to his signet-ring, bearing Masonic emblems, said: "All who wear this ring must go!" The result has justified the prediction. "Quietly, but effectually, the ax has been applied through all the departments of the city's government. The snicker-snee has fallen upon Democrats and Republicans alike, and in the harvest of garnered heads the number of them owned by Masons has caused a genuine outburst of righteous indignation among the members of that non-sectarian, non-political body." Thus quoth the *Inter Ocean.*

An afternoon paper prints an interview, in which Mayor Hopkins is made to say that the Masons removed were ousted for "political reasons," and that he had appointed four Masons to office. Masons deny any knowledge that the Mayor's appointees are Masons. "They certainly are not members of the order known to prominent men in the fraternity, and their appointments are not considered by us as a compliment to the order." So said Recorder Ward of the St. Bernard Commandery. Masons generally understand that their "brethren" in public offices must "go."

Taking the statements printed in the *Inter Ocean* as the expressions of genuine Freemasons, the situation in the case is this: Mayor Hopkins belongs to a church which professes to oppose secret societies, but limits its opposition to that class whose members, or a majority of them, are not subject to its control; who do not worship with it, or confess their transgressions to its ministry. Nearly all other secret societies are recognized as in affiliation with the church. The Freemasons stand almost alone in its maledictions. Hence it is not so remarkable that in a city which embraces in its municipal government the following members of the Roman Catholic church should seek to oust Freemasons, however capable and faithful to the public interests, to make room for more Catholic office-holders: The Mayor, Chief of Police, Chief of the Fire Department, State's Attorney, clerks of the Circuit, Probate and Superior Courts, a number of the judges, forty-five of the sixty-eight aldermen, ninety-five per cent of the police force, and sixty-seven per cent of the school teachers.

It is noticeable, also, that one of the prominent Masons who were interviewed by representatives of the *Inter Ocean* concerning the action of the Mayor, thus expressed himself: "It is foreign to Masonry to pay attention to attacks either from within or without. Masonry is in no sense a political institution.....It is but natural, however, that members of any fraternity will seek the cause of an overt attack upon any of its members."

Yet it seems to be well understood, from the various obligations of Freemasonry, and the practices of Freemasons, that whenever a Mason is a candidate for public office, and his opponent is not a Mason, that the Masons will give the preference, so far as their votes and influence are concerned, to their affiliate; to this extent, at least, Masonry is "a political institution," and partisan, although its members may, or may not belong, ostensibly, to any of the current political factions. They are not allowed to discuss political questions in the lodge-room, but it is an easy matter for them to "button-hole" each other in the ante-room in favor of their particular preferences.

THE ACQUITTAL OF COUGHLIN.

On Thursday evening of last week the jury in the second trial of Dan Coughlin for participation in the murder of Dr. P. H. Cronin, in 1889, returned a verdict of "not guilty."

The trial has occupied the attention of Judge Tuthill and the jury for about four months, at a cost to the taxpayers of Cook county of probably not less than $100,000. Over 100 witnesses were called for and against the prosecution, and the most searching sifting of the evidence on both sides was made. Especial features of the trial will force themselves upon the public mind. The case grew out of an overt act by the secret society of the Clan-na-Gael. That actwas the murder of Dr. Cronin for an offence committed against the Clan-na-Gael, and sufficient evidence was gathered at the first trial to implicate the men convicted for his murder as the instruments of that society.

Those who were convicted were sentenced to the penitentiary for life, leaving the impression upon the public that they were guilty and deserving, at the very least, of the punishment meted out to them. Two died in prison. Coughlin was remanded for a new trial by the Supreme Court of the State, after having served his time as a convict for several years.

When the new trial began, counsel agreed that it should be that of a man accused of murder, and not an inquisition of the Clan-na-Gael. This understanding was mutually adhered to during the trial; and, once or twice, when the testimony of witnesses tended to implicate the Clan or other members of it, such reference was barred out of the record.

The jury was chosen with great caution by both the prosecution and the defense; and it was believed that they would faithfully and impartially try the case according to the evidence and the law presented. The public had no reason to doubt their integrity as jurors. The Judge,

throughout, apparently maintained a dignified, wise and impartial bearing.

Very much of the evidence brought before the court was direct, the testimony of persons who had been more or less conversant with the details of the murder, and their intelligence manifestly impressed the jury with a sense of its importance. But there was this fault in the evidence—a peculiarity that must have struck the judge, the jury and the auditors with its incongruity. That was its contradictory character. In very many instances the testimony of witnesses was widely divergent, indicating the crime of perjury. This indication was not inferential; it was positive, as the reported statements and the court record will show. Probable incidents related by one witness and corroborated by others, were met, point-blank, by denials from later witnesses. Every effort was made on both sides to confuse and destroy the evidence presented by each. This was the grand distinguishing feature of the entire trial, but one to be expected under the maneuvering of a malignant secret organization.

The press and the public generally were evidently in the belief that a bribery of the jurors was not attempted by friends of either the prosecution or the defense, and a general confidence in their integrity was apparently cherished.

As for the attorneys on both sides, with the exception of one who was summarily dismissed from the prosecution by the court for overstepping the prerogatives of his profession, they seemed to be devoted to the cause for which they were severally engaged. There was, perhaps, more stringency of interference at times than courtesy could warrant; but on the whole the amenities of the court room were observed by all. The closing arguments in the case were masterpieces of forensic analysis, and were probably marked by no more acerbity than the exigencies of the case required.

The charge of Judge Tuthill to the jury was a calm, deliberate and intelligent series of instructions, which to those who heard it carried the impress of candor and impartiality.

The jury were out about six hours. Their verdict was received with applause by the prisoner and his friends; but to many it was a positive surprise, since evidence of at least partial guilt was not wanting, notwithstanding the attempts of counsel to dissipate it.

Two theories as to the causes of the verdict have been advanced. One is the contradictory character of the evidence introduced. Another is the jurors' fear of trouble from the Clan-na-Gael, if they found the prisoner guilty. It is not unreasonable to believe that either or both theories may be right. In other words, if they were afraid of arousing the ire of the Clan-na-Gael, the contradictions of witnesses gave them a loop-hole through which they could escape the vengeance that might pursue them.

Coughlin is free. The "twilight judgments of this world" have saved him from doom. But is he less guilty in the eyes of God or the people at large? Painter was hanged for murder, here, in February, on evidence not one-fourth as strong as that on which Coughlin was liberated, and died protesting his innocence with a fearful imprecation on his lips. Coughlin lives to wrestle with his conscience and the God of heaven, until the latter shall lay judgment to the line, and righteousness to the plummet, until the hail shall sweep away every refuge of lies.

—Rev. Dr. Parkhurst, by his vigorous attacks upon the municipal mismanagement of New York City, has accomplished wonders in the way of social and political reform, and the downfall of Tammany and misrule is confidently anticipated. At the outset, Tammany, believing itself to be invincible, threw down its challenge: "How can you help yourself?" Dr. Parkhurst has answered the sneer with an energy that makes that unholy alliance tremble, and crime stands aghast at his power.

—On Sunday evening, the 5th instant, in St. Mary's (Roman Catholic) Hall, at Winfield, L. I., New York, a representation of the passion, crucifixion, death, burial and resurrection of Christ was performed in pantomime. About three hundred spectators were present, and the front seats were occupied by Catholic priests. The exhibition was designed to raise money for the decoration of a church, whose priest is absent, and the parsonage attached. It is not so very long since public opinion denounced and prevented a similar shameful and blasphemous exhibition of the "passion play" in New York City; but the city and county were not then, as now, under Roman Catholic domination.

REFORM NEWS.

COLLEGE AGENT IN UTAH AND NEBRASKA.

Omaha, Neb., March 7, 1894.

Dear Cynosure:—On my arrival at Ogden I was interested to find the church formerly served so long and successfully by Rev. and Mrs. Amos Bailey. The present pastor, Rev. F. S. Forbes, invited me to assist in the worship of the next day. I talked a little while in the afternoon, on the temperance question, in the Young People's meeting.

The New West Academy is not an advanced institution, but is a high school for the older children, and without any special library. It was commenced, and has always been, under the control of the "Gentiles," or anti-Mormons.

At Salt Lake City I saw the great Mormon Temple and Tabernacle, which are enclosed within thick stone walls, ten or fifteen feet high, like a penitentiary, and covered with cement and plaster. None but the initiated are allowed to enter the Endowment House, which is the Mormon lodge, contrived by Pres. Joseph Smith under the inspiration of Masonry. Here I visited the University of Utah, formerly Deseret, which is a large and well-endowed State institution. It is under the control of a board of nine Regents, appointed by the Governor of the Territory; and three of these are at this time Mormons. I found the *Cynosure* in the reading-room; and Pres. J. T. Kingsbury very cordially received our reform literature.

The Mormons have an institution in the city called "the Latter-day Saints' College." As yet it is little more than a Normal, preparing teachers for the children of the "saints." But they are striving to build up a church university, in connection with this college, to teach their system of theology and ethics. The truth is, the "saints" have no other way to retain their young people, who have been attending the excellent schools of the New West Education Society, and so have had their eyes opened to the puerile fancies of Mormondom. It is a common remark here, that the "saints" themselves have changed in their attitude towards the "Gentiles:" they have become more modest and deferential. And I think the prevailing opinion among the people is that, with proper precaution, it would be safe to admit Utah into the Union as a State. But there are some who doubt it.

In Nebraska, which was my next field of labor, Lincoln, the capital city of the State, is the great educational center. At the head of a principal street, and near the business part of the city, stands the University of Nebraska, with its fine lawn and museum, and its large halls. It is doing a notable work, and is an honor to the State. Their motto is "Equal privileges for all." So our anti-secrecy books found a ready place on the shelves of their great library.

Wesleyan University, which is a Methodist Episcopal institution, is located in a suburb, three miles out of the city; but it is reached by the electric cars. It is large, and apparently well-endowed. But they had too many Masons among the trustees, and among the faculty, to allow our reform literature any place in the library. It might inform the students of the selfish combinations and the heathenish oaths which their teachers had taken in pushing their way along in the world. So they politely refused the books.

Cotner University was founded and is sustained by the Disciple church. It is about four miles from the central part of the city, and is connected with it by electric street cars. The dormitory and halls are large and well-arranged; and there appeared to be a crowd of students of both sexes coming and going in the recitation rooms. I had a cordial reception here; and Professor J. A. Beattie, the librarian, assured me that he would be responsible for the books deposited there.

There is yet another great educational light here, said to be five miles out in the suburbs and reached by the electric cars. It is called Union College, and is sustained by the Seventh-day Adventists. The President, Mr. Loughhead, told me, that on the subject of secretism they were fully in accord with us, and would make good use of the reform literature sent to them.

In addition to all this, there are three normal schools, said to be in full operation, in the educational suburbs of Lincoln.

While here, I visited, also, Doane College, at Crete, twenty miles or so from they city, which is a Congregational institution. Prof. Jillson and Prof. Fairchild are earnest reformers, and gave me a hearty God-speed in my work. Our books, and other reform literature, sent them wil be faithfully utilized.

Creighton College is located at Omaha and has, in another part of the city, a medical annex; but both are under the control of the Jesuits, with a nunnery and other fixtures of the Italian church.

Very respectfully, S. F. Porter.

THE PACIFIC COAST.

WHAT THE PEOPLE SAY ABOUT US

It is pleasant to know that our weak efforts are appreciated. If any one needs encouragement i is the reformer.

Some think it will puff us up if anything favor able is said. Not so; an the other hand, it strengthens us and causes us to take courage.

For the good of our cause, and not for myself, I append a few commendations of friends.

Bishop Dillon, D.D , of Salem, Oregon, says Feb. 8, 1894:

"This certifies that Rev. P. B. Williams is a regularly ordained minister in good standing in the church of the United Brethren in Christ. I have known him personally for a number of years, and can recommend him to the good treatment of Christians everywhere. He is able, also, in advocating the reforms of the church."

"Mount Tabor, Oregon, Feb. 8, 1894.—I hereby take pleasure in introducing and recommending the bearer, Elder P. B. Williams, to the public generally. Having known him personally for over four years, I can say that his character is above reproach. As a minister of the Gospel he is clean, straight, pure and loving. He assisted me in a two-weeks' revival last winter, in our church at this place, giving the very best satisfaction to the whole church, as well as myself. He also delivered three lectures in our church, last summer; subjects: Worldly Conformity, and Prohibition and Secrecy, all of which we heartily endorse. May God prosper him, and raise up others also who will prosecute this line of work until the sin and *blighting curse* of worldly conformity, intemperance and lodgeism of every kind and character be driven from the church, at least.

"T. H Organ,
"Alwilda Organ.
"Pastors Wesleyan Methodist church."

"To Whom it may Concern:—This is to certify that Rev. P. B. Williams, of Philomath, Oregon, is lecturing under the auspices of the National Christian Association. He lectured twice at the United Brethren church of this city to fair audiences who listened with *marked attention*. His first address was on Intemperance; his last on Secret Societies. "M. B. Bridgeman,
"Dayton, Wash., Feb. 14. 1894, pastor."

"Colfax, Wash., Feb. 16, 1894.—I hereby certify that Rev. P. B. Williams, of Oregon Conference, is personally known by me. His Christian deportment is untrammeled. His efforts as a preacher and reform lecturer are worthy the patronage of all. Any person will be well pleased if they hear him on the subject of moral reform. "M. C. Pearson, Pastor.

[Here follows the letter of Rev. J. A. Kenoyer. P. E. of Palouse District, Walla Walla Conference, U. B. in Christ, which was printed in the *Cynosure* of March 8.—Editor Cynosure]

"Editor *Conservator*, Dayton, Ohio:—Last Monday night, Rev. P. B. Williams, pastor of Philomath circuit, Oregon Conference, delivered one of his famous anti-secrecy lectures here, to a large audience. Many of the devotees of the lodge were present, and the lecturer showed, in a masterly way, the shameful failure of the lodges' boasted benevolence. It was a crushing blow upon all the lodges of which I have any knowledge, especially upon the F. & A. M., the I. O. O F. and A. O. U. W. He showed, in a logical manner, that the lodge system of this country is diametrically against the family, the state, and the church. The conclusion of all present (without bias) is that the lecture was a grand success, and that such a plan of work will result in great good to the cause of human liberty. God bless and keep these reformers, as well as the reforms, moving on. Let all who read these few lines pray that righteousness and equity may be brought forth, so that the people may come to see the benefits of the Christian system of salvation, as wrought out in the life and death of the Son of God. "Henry L. Barkley, P.E.
"Salem District, Oregon Conf."

More anon, P. B. Williams.

The Home.

ONLY.

Only a word for the Master,
Lovingly, quietly said,
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep,
Only a look,
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done.
"Surely 'twas naught!"
(So the proud world thought),
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given,
Yet seed was sown
In that hour alone
Which will bring forth fruit for heaven!

"Only." But Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please;
And their love he loves to crown.

—*Anonymous.*

A HIGHLAND COMMUNION.

In these days when the adaptation of art and invention to the needs of Christian worship sometimes robs it of its simplicity and purity, Mr. A. Fraser Robertson's account of "A Highland Communion" reads like a story of the old Covenanters. It was when tramping across the moors of Scotland last summer on a Sabbath morning that Mr. Robertson came upon an impressive sight.

He was first attracted toward a brown ridge of moor, purple with heather in early bloom, by the sound of singing faintly floating through the air. There, beneath him, on reaching the summit of the hillock, he saw an open-air Highland communion. On a green plateau, somewhat beneath the level of the moor, they had spread the simple feast. Nothing more absolutely solitary than the spot chosen could well have been imagined. Save for the whitewashed church, standing at the junction of the cross-roads, distant about a stone's throw, there was hardly a human dwelling in sight. Sloping brown hillocks, forming a sort of natural amphitheater, rose from the green flat. On the sides of these, and clustering densely about the table, was gathered a congregation, numbering something like a thousand souls. Some sat on wooden forms. Here and there appeared a camp stool, but for the most part they simply squatted on the green grass. It was a picture dear to the Scottish heart, such as has been preserved to us in paintings, which yet strive feebly to convey the original. Just so might our fearless covenanting forefathers have met in fugitive conventicle two hundred years ago, on moor or plain—in dens and caves of the earth—liable at any moment to the rude interruption of their persecutors.

The central feature of the picture was a long white-covered table, with wooden forms running down each side. At one end of this, placed at right angles to it, stood a rough wooden cupboard, on which were placed two pewter cups and a plate holding the sacred elements. A rude covered box, open at one side, did duty as a shelter for the various speakers. Such were all the simple preparations. Round about the table, in a dense semi-circle, sat the people. There were old and young, hale and feeble. But for the most part they were old—old women with black shawls and black bonnets and neat white lappets, shading wrinkled, weather-beaten faces, and dark, earnest eyes; old men with bare heads and floating, white hair, bent shoulders and uncertain step. Some of the frailest had literally to be helped to the table, and tottered as they walked. But, to them, their very feebleness was the strongest plea for their being there. The nearer they found themselves to the end of life's appointed span, the more urgent seemed to them the call to the Sacrament. Not a few of these old bodies had been jolted in carts over rough roads for distances of ten and fifteen miles. One shuddered to think how the feeble frames must have suffered had it been cold or inclement weather. But the day was mercifully fine, neither too powerful sunshine nor wind. There were patches of brilliant color made here and there by tartan plaids and shawls and colored wrappings, and on every face was an expression of profound reverence.

About fifty sat down to the table at a time. Then the elders moved down each side collecting the "tokens." The minister came out of the extemporized pulpit and said a few words in Gaelic, placing the elements on the table, and these were passed slowly down from top to bottom.

During the actual communion the minister stood forward, and, with uncovered head, addressed the people. He had abundant gesture and a sing-song, rather monotonous voice, but he spoke well out. His attitude seemed to me, perhaps, denunciatory rather than conciliatory. It may have been that, in his opening remarks, he was following the ancient Scottish custom of "fencing the tables." But looking round on the upturned, earnest faces, one was fain to hope that he was imparting to these poor souls—many of them evidently weary and heavy-laden—something of the love of the Gospel rather than of the rigor of the law. When the minister had spoken for about fifteen minutes, he gave out the Psalm. An old precentor, with gray, uncovered head, stepped forward and chanted the first line, after which the people took it up, and repeated it. It is almost impossible to convey the effect produced. No one who has not heard it for himself can hope to realize it—the inexpressible thrill that ran through one as the wild, plaintive melody rose and fell on the air. There was the thin, pathetic quaver of age, dragging behind here and there. Then a man's deep, mellow bass, and mingling with these the clear, carolling note of some young girl rising easily on the still air. Again, a line by the precentor alone, and again the united voice of the congregation in the old Scottish tunes dear to the Scottish heart. The effect was a little short of overpowering.—*Literary Digest.*

EXQUISITE HAPPINESS.

Since Monday I have been excluding myself almost entirely from my prayers, and filling them with the wants of others. I never had such views of Christ's love for his people, and his intense willingness to heal their backslidings and crown them with loving-kindness; nor have I ever been more conscious of sympathy with him than in thus giving myself up to their concerns. "Look not every man on his own things, but every man also on the things of others." I have asked God to answer upon others all the prayers I have been offering up for myself hereto. What is sanctification? What but love? Surely, this is the way to make progress in holiness—to be forgetting self and remembering others. Paul seems to have had little to do with prayer for himself, but was ever entreating the churches to pray for him that his mouth might be opened. While he prays that the Ephesians may know the love of Christ, he adds, with all saints, directing their desires to the interests of others. There is exquisite happiness in praying for saints, when we realize the love of Christ for them.—*Rev. Geo. Bowen.*

FRANKLIN AND THE SKEPTICS.

We are told that during Dr. Benjamin Franklin's residence in Paris he was invited to a company embracing many of the courtiers, and of the distinguished men who signalized the age in which they lived by their learning and their skepticism. According to their custom, in a free and promiscuous conversation, Christianity was the great topic, and the Bible was treated with unsparing severity. Growing warmer, and more profane in their comments, one of the company attracted universal attention by asserting, with great confidence, that the Bible was not only a piece of gross deception, but totally devoid of literary merit. With the exception of Franklin, the entire company seemed to give a hearty consent to the sentiment. Being at the time a general favorite, his companions were disquieted by even a tacit reproof from a man of his might and influence. They all appealed to him for his opinion. He replied, in his own peculiar manner, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a book which he thought of rare excellence, and which he had happened to find in one of the Paris book-stores; and as they had made allusion to the literary character of the Bible, perhaps it might interest them to compare the merits of his own prize with that old volume. If so, he would read them a few sentences. All were eager to have him proceed, and give them something from his rare book. He then opened it, and with much gravity of manner, and with propriety of utterance, read to them the words: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light. He had horns coming out of his hands, and there was the hiding of his power. He stood and measured the earth; he beheld and drove asunder the nations. The everlasting mountains were scattered; the perpetual hills did bow. His ways are everlasting." These few sentences made a deep impression. The admiring listeners pronounced them superior to anything they had heard or read; and that nothing could surpass them in grandeur and sublimity. They all wished to know what was the name of this new work, the name of its author, and whether this was a specimen of its merits? "Certainly, gentlemen," said Dr. Franklin, smiling at his triumph, "my book is full of such passages; it is your good-for-nothing Bible. I have read you a short paragraph from the prayer of the prophet Habakkuk."—*The Christian Steward.*

THE FULLNESS OF LOVE.

God is waiting to give to all souls the fullness of that love which is in Christ. We are to ask; we have the ability to do this, though the disposition may not be as yet intense. But we should not wait for this. Let us ask *now*, as we are, and with what measure of desire that we may now have.

For what shall we ask? Let us ask for a complete victory over our personal weaknesses, for the uplifting of our souls to a new plane of peace and power, for a faith that will be equal to all our circumstances of trial, and for the ability to discern the truth as God would have us know it.

This asking depends not so much upon our words as upon the spirit of obedience to him ruling our hearts. When we lie low at our Master's feet, willing to part with all for him, ready to do whatever he commands, saying continually: "Lord, here am I," then there will come upon our souls the spirit of true prayer for the divine fullness.

It is the office of the Holy Spirit to maintain in our souls the prayer for fullness of love. This is a great office. This is a wondrous gift for the soul in the midst of life's struggles and temptations. We need not doubt the ability and willingness of the Comforter to do all this. He will give us irrepressible longings for the full knowledge of Jesus, first by showing us the turpitude of sin, and then by revealing the saving efficacy of Jesus' merit.

What will follow when this great blessing rests upon the universal church? The church will then grow in power as the one leading agency to influence the unbelieving world. God calls Zion to occupy this place in every community. It is not right that she should exist anywhere as the feeblest of all organizations. Rather, it is for the church to be the most influential of all instruments in society—supporting schools of learning; enshrining herself in the hearts of all; arresting social evils; encouraging the spirit of liberty, justice, equality and benevolence everywhere.

"Come, Holy Spirit, heavenly-dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

—*Indian Witness.*

NECESSITY OF OBEDIENCE.

"When we refuse to obey a command we refuse to do what the Lord himself commands. We are to act rightly because Jesus commands us, and we love to do his pleasure; there can be no friendship without this. Oh, for grace to serve the Lord with gladness. To close this first point, it appears that our Lord would have us obey him out of a friendly spirit. Obedience to Christ as if we were forced to do it under pains and penalties would be of no value as a proof of friendship; every one can see that. He speaks not of slaves, but of friends; he would not have us perform duties from fear of punishment or love of reward;

that which he can accept of his friends must be the fruit of love. His will must be our law because his person is our delight. Some professors need to be whipped to their duties; they must hear stirring sermons, and attend exciting meetings, and live under pressure; but those who are Christ's friends need no spur but love. The love of Christ constraineth us. When duty becomes delight and precepts are as sweet as promises, then are we Christ's friends, and not till then."—*Rev. Chas. Spurgeon.*

THE DEPTHS OF THE BIBLE.

I am glad there is a depth in the Bible I know nothing about, says Mr. Moody; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and said, "Mr. Moody, how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things I believe that I do not understand. In the third chapter of John, Jesus says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things?' There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?" But men ask, "How can you prove the book is inspired?" I answer, Because it inspires me. That is one of the best proofs. It does inspire us.—*Bible Reader.*

A SILENCER.

When Whitelock was about to embark as Cromwell's envoy to Sweden, in the year of 1655, he was very much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. A confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said:

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you are in it?"

To this question Whitelock had nothing to reply, and, turning about, soon fell asleep.—*Anonymous.*

THINK BEFORE YOU STRIKE.

I remember reading in my boyhood about a merchant traveling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, the merchant did not. The dog barked to stop him, and, as he rode farther, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his holster and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dog dying there guarding the treasure.

The following little story, told by a friend of mine, is not as painful, but adds force to the thought, "Think before you strike any creature that cannot speak."

"When I was a boy and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down on the furrow. The farmer was provoked, and told me to sit on the colt's head to keep him from rising, while he whipped him 'to break him of that notion,' as he said.

"But just then a neighbor came by. He said: 'There is something wrong here; let him get up and let us examine.' He patted the colt, looked at his harness, and then said: 'Look at this collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbor we should have whipped as kind a creature as we had on the farm, because he laid down when he could not breathe."

It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry or thirsty, or cold, or faint, or sick, or bruised, or wounded and cannot tell you. Think before you strike any creature that cannot speak.—*Geo. T. Angell.*

GEMS.

"GIVE US THIS DAY OUR DAILY BREAD."

Behind the bread the snowy flour,
Behind the flour the mill;
Behind the mill the growing wheat
Nods on the breezy hill;
Over the wheat is the glowing sun
Ripening the heart of the grain;
Above the sun is the gracious God,
Sending the sunlight and the rain.

—*E. H. G., in the Sabbath Outlook.*

A LITTLE BOY'S LOVE.

With shouts of laughter
That followed after,
This forfeit made its stern behest;
"Kneel to the prettiest,
Bow to the wittiest,
And kiss the one you love the best."

"Come, choose her boldly,"
They cry, but coldly
He turns from all the maidens there,
To bow—and lingers
To kiss her fingers,
While kneeling at his mother's chair.

—*Ruth Hall, in Wide Awake.*

TEMPERANCE.

TIPPLING AMONG YOUNG MEN.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram shops. While the lower classes of drunkards are victims of saloons, the more respectable sort began with the social glass. It was at the social party, or in the billiard room, or the club, or at the wedding that the fatal habit was formed. Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered them by somebody, and from want of moral courage or from a desire to appear "gentlemanly," they consent to drink.

I was once at a wedding in a "genteel" circle of society where the popping of champagne corks was like the rattle of musketry. Within a few years I met the oldest son in that family a confirmed drunkard. His parents had tempted other people's sons and had ruined their own! The man who sets a decanter on his table sets a trap for his boys that may land them in perdition. The young lady who offers any intoxicant to her young gentleman friends deserves to become that wretched object, a drunkard's wife.

The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs and even in the fashionable shopping resorts for ladies! While the chief discussion is about prohibiting saloons Satan is stealing a march on us by tempting young men to be tipplers. The only safeguard for any young man—even though he be a professing Christian—is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder. A young man of my acquaintance (a church member) found, before he was aware, that he was becoming a slave to the habit. He said to me: "My young friends invite me to drink and are ruining me. After this when they ask me to drink I shall knock them down!" He was terribly in earnest; and no wonder—he had been playing with vipers at the mouth of hell!

For two reasons every conscientious young man ought to pledge to total abstinence. First, for his own sake, for he don't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example. Let Dr. Keeley, or any other man who is making money by "cures for drunkenness," say what they will, the reform of inebriates is difficult and rare. The one time to stop drinking treacherous intoxicants is to stop before you begin.—*T. L. Cuyler, D.D.*

PLAIN FACTS,

Christian dollars built and now own 139,832 churches.

Christian ballots built and now control 40,000 saloons.

Church vows license 163,787 ministers.

Church votes license 500,000 owners and tenders of saloons.

Dollars annually paid the American pulpit, $20,000,000.

Dollars annually paid the American saloon, $1,200,000,000.

Christian ballots permit the saloon to earn sixty times more money than the ministers earn.

For every dollar that Christians put into the hands of Christ to save men, the church ballot puts sixty dollars in the hands of the devils to damn them.—*Issue.*

PLENTY OF MONEY FOR LIQUOR.

The times are hard. Many people are out of work, because manufacturers have been obliged to discharge numerous hands or have closed their establishments altogether. The consequence is great suffering to many families. All lines of business are affected. Business men generally complain of diminished sales and small profits. Yet there is one class of business men who appear to be but little affected by the hard times—those engaged in the liquor traffic. Investigations in different cities show that the quantity of liquor consumed right along is enormous. The city of Worcester, Mass., contains a population of 85,000 people. In that city are found eighty saloons, which pay a total sum of $118,000 for licenses and $64,000 for rents, and during the past year sold liquor to the enormous amount of $1,200,000; that is, each saloon received on an average $50 a day. Where did this money come from? Largely from the laboring class, and this is the class that is suffering mostly from the hard times.

In our city of Reading, we have nearly 200 places where intoxicating liquors are sold. The license fee is $500, which makes a total of about $100,000 for fees alone. Not only have applications been made for all the present stands, but also for some new ones. No failures have occurred among this class of business men, and the business appears to be prosperous. Here, as elsewhere, the saloons are supported mainly by the working classes. Thank God, not all workingmen are drinkers! Thousands of them are among the most exemplary citizens. Yet it is easy to see what a drain are the saloons upon the community. It has been stated that in this city more money is spent for liquor than for bread, and the statement is no doubt correct. This state of things will go far to explain the cause of the existing destitution in very many cases.—*Reformed Church Record.*

FROM A LABOR PAPER.

Wherever prohibition has been given a trial, sustained by public sentiment and enforced by honest officials, there has been a marked improvement in the condition of the people. Newspapers controlled by liquor interests are ever ready to proclaim that there is more drunkenness in Kansas under the prohibitory law than there ever was under license. The testimony of two governors and one of the leading papers of that State (published elsewhere) would seem to tell a very different story. A decrease in the number of arrests for drunkenness and crime during the past year of over eighty per cent is the very best refutation of the slander. Prohibition in Kansas has become a fixture, and no political party there has the nerve to even agitate the question of re-

submission to the people. This is in part accounted for by the fact that in Kansas those who are the greatest sufferers from the curse of intemperance—the women—are permitted to vote, and nine-tenths of them vote one way on the issue between the home and the saloon.—*Journal of United Labor.*

BIBLE LESSON.

FIRST QUARTER—QUARTERLY REVIEW.

LESSON XII.—Studies in the Old Testament.—March 25.

GOLDEN TEXT.—I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—Matt. 22: 32.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Gen. 3: 1-15. T.—Gen. 4: 3-13. W.—Gen. 9: 8-17. Th.—Gen. 12: 1-9. F.—Gen. 18: 20-23. S.—Gen. 22: 1-13. S.—Gen. 28: 10-22.

LESSON I.—The First Adam.—Gen. 1: 26–31; 2: 1–3 Golden Text.—So God created man in his own image.—Gen. 1: 27. Points of Interest.—Divine power in creation; the divine provision; the Sabbath instituted. Central Truth.—Man is the crowning work of God.

LESSON II.—Adam's Sin and God's Grace.—Gen. 3: 1–15. Golden Text.—For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15: 22 Points of Interest.—The serpent beguiles Eve; Eve persuades Adam; the arraignment; the promised seed. Central Truth.—To disobey is to rebel.

LESSON III.—Cain and Abel.—Gen. 4: 3–13. Golden Text.—By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. 11: 4. Points of Interest.—Cain's offering; Abel's offering; Cain's sacrifice rejected; the offered dominion; the interview; the first murder; Cain arraigned and sentenced; his great punishment. Central Truth.—The self-sufficient hate those who depend on Christ.

LESSON IV.—God's Covenant with Noah.—Gen. 9: 8–17. Golden Text.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9: 13 Points of Interest.—God speaking to Noah; the covenant that there shall be no more a flood; the token, a rainbow. Central Truth.—God will never again drown the world.

LESSON V.—Beginning of the Hebrew Nation.—Gen. 12: 1–9. Golden Text.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12: 2. Points of Interest.—God's command to Abram to leave home; the promised blessing; departure of Abram; the promise confirmed; two altars built; prayers; the journey southward. Central Truth.—There will always be a people whose God is the Lord.

LESSON VI.—God's Covenant with Abram.—Gen. 17: 1–9. Golden Text.—He believed in the Lord; and he counted it to him for righteousness.—Gen. 15: 6. Points of Interest.—The command to be perfect; the covenant renewed; the covenant established; the promised land; the covenant to be kept. Central Truth.—The spiritual Canaan is the everlasting possession of God's people.

LESSON VII.—God's Judgment on Sodom.—Gen. 18: 22–33. Golden Text.—Shall not the Judge of all the earth do right?—Gen. 18: 25. Points of Interest.—Angels going toward Sodom; Abraham's five intercessions for Sodom; the Lord and Abraham go their ways. Central Truth.—The godly are the salt of the earth.

LESSON VIII.—Trial of Abraham's Faith.—Gen. 22: 1–13. Golden Text.—By faith Abraham, when he was tried, offered up Isaac.—Heb. 11: 17. Points of Interest.—God commands Abraham to sacrifice Isaac; the journey to Mt. Moriah; the sacrifice prepared; God interferes to save Isaac, and provides another sacrifice. Central Truth.—It is always safe to obey God.

LESSON IX.—Selling the Birthright.—Gen. 25: 27–34. Golden Text.—The life is more than meat, and the body is more than raiment.—Luke 12: 23. Points of Interest.—Different characters of Jacob's two sons; how each was esteemed by their parents; Jacob's artifice; the birthright sold for a mess of pottage. Central Truth.—Our title to heaven should not be bartered for earthly things.

LESSON X.—Jacob at Bethel.—Gen. 28: 10–22. Golden Text.—Behold I am with thee, and will keep thee.—Gen. 28: 15. Points of Interest.—Jacob's journey from Beer-sheba toward Haran; he sleeps at Bethel; his dream of the ladder and angels; awakes awe-stricken; anoints a memorial pillar, and consecrates himself to the service of God. Central Truth.—There is nothing so sweet and so helpful as communion with God and consecration to his service.

LESSON XI.—Wine is a Mocker.—Prov. 20: 1–7. Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20: 1. Points of Interest.—Solomon, the wisest of monarchs, warns us against intemperance. Central Truth.—Total abstinence is the only sure deliverance from the drunkard's doom.

LITERATURE.

CURRENT PERIODICALS.

The *Review of Reviews* for March lacks neither its usual variety or interest, either in art-specimens or letter-press. The original papers include Childs, the Giver, a character-sketch, with portraits and other illustrations, of the late Geo. W. Childs; A New Constitution for the State of New York, with portraits of delegates-at-large; Emergency Relief at Washington; Dr. Theodore Billroth, Germany's famous surgeon, with a portrait and other illustrations; The Story of the World's Parliament of Religions, by Rev. F. Herbert Stead, with portraits; Miss Clara Barton and the Red Cross, with a portrait. The Progress of the World, a most interesting department, embraces thirty-five topics, with portraits, etc. The Record of Current Events is a valuable summary of the month's doings. Current History in Caricature, as usual, abounds in humor and suggestion. Leading Articles of the Month cover forty-nine social, industrial, scientific, political and miscellaneous papers of an attractive character. These and the usual literary notes complete this "illustrated history of the times." Published at 13 Astor place, New York City. Price, 25 cents.

The *Century* presents the following papers in its March issue: The Tuileries under the Second Empire, with a portrait of the Empress Eugenie and others; The Great Sympathetic Strike; Gerrard Dou, the Old Dutch Painter; The Fortunate One; A Pilgrimage to Lourdes, illustrated; The Timber Cruiser; Drowsy Kent; Major Andre's Story of the "Mischianza," with portraits, etc.; Isam and the Major; We Camped with Burns; Edvard Greig; The City Tramp, illustrated; The Imagination, by J. Russell Lowell; The Flower of Sorrow; Cœur d'Alene, continued; A Dialogue; The Madison Square Garden, illustrated; A Tribute to Philip Kearny; Earthquakes, and How to Measure Them, with diagrams; The Courting of Jufrow Van Loo, illustrated; Nature and Man; Spring—copy of a fine painting; Pudd'nhead Wilson, by Mark Twain, continued; The Suppression of Bribery in England; the Anti-Catholic Crusade; How Bribery at Elections may be Prevented; The Only Literary Success Worth Having, and the Open Letters and Lighter Vein departments. It is, altogether, an average number. Published by the Century Co., 33 East 17th street, New York.

The Preacher's Magazine for March is the third number of the fourth volume. The leading sermons are entitled The Fellowship of His Sufferings, by Rev. Mark Pearse, and the Resurrection of Jesus, by Rev. Joseph Berry. Rev. F. L. Wiseman writes on Mission Preaching: Its Matter and Methods, and Rev. C. O. Eldridge on Grasping a Thought: Being Pages for Young Preachers. Among the other articles we notice The Blood of Sprinkling, by Rev. Thomas Stephens; The Healthfulness of Religions, by Thain Davidson, D D.; How a Commentator was Made, Being an Interview with Dr. J. Agar Beet; The Senior Editor, Rev. Mark Guy Pearse, continues his article on Moses, writing this month on the Serpent in the Wilderness. The Homiletical Department is complete, several outlines of Easter Sermons being given by distinguished clergymen, Notes on the International Sunday-school Lessons, Outline Addresses on the Golden Texts, and About Books are among various subject headings. The magazine is published monthly at $1.50 per year, single copies 15c. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

Our Day (issue for January-February) present photogravure portraits of Rev. John H. Barrows and Rev. Geo. F. Pentecost. The World's Parliament of Religions is largely treated in Mr. Cook's Boston Monday Lecture, in a review of Rev. Dr. Barrows' "The World's Parliament of Religions," and Rev. Geo. Dana Boardman's Address on the same subject. Papers of general interest on other topics are: Neal Dow's Ninetieth Birthday, by Frances E. Willard; Tropical Africa as a Factor in Civilization, by Cyrus C. Adams; Machine-made Millenniums—a fitting review of the phantasies of Bellamy and George; The New Ship Canals in Europe; Dr. Paton on the Kanaka Labor Trade; Albert Shaw on the Need of an Expert Foreign Service; Dr. McNiece on the Situation in Utah; with editorial notes on current events. Boston and Chicago. Price, 25 cents.

The March number of *Worthington's Magazine* presents many pleasing features. Mrs. Livermore continues her story of One of the "Forty-niners," and there are new, finely illustrated chapters of Peasant Life in Picardy and of A bolt From a Clear Sky. Other contributions include: A picturesque account of Scenes in the Snake River Valley, by Prof. G. Fred Wright; Are Intellectual Women Lovable? by Junius Henri Browne; Effect of Musical Sounds on the Lower Animals, by Dr. James Weir, Jr.; The Fate of Aaron Burr's Daughter, by Bettie T. Pool; A Good Match, by Dr. F. Blanchard, and The Romance of Finger-Rings, by Jean Shirley. These, with new poetry and the ten well-filled domestic departments, give interest and variety to the current issue. Published by A. D. Worthington & Co., Hartford, Conn. Price, 25 cents.

The *Cosmopolitan* for March abounds in fine engravings illustrative of the following captivating table of contents: The Son of the Carpenter, by Lyman Abbott; The Hemlock; Quadrilles at the Court of Napoleon I.; The Navajo, a poem; The Origin of Thought, a novel; Letters of an Altrurian Traveller, by W. D. Howells; "Bend Low and Hark," a poem; "Buzz;" In the Convent Garden, a poem; The Teachers' College; The Disappearance Syndicate; God's Will and Human Happiness; Transcendance, a poem; The Passing of Spring; In the World of Letters, and The Progress of Science. New York; Price, 15 cents.

RELIGIOUS NEWS.

CHRISTIAN ENDEAVOR.

—The Presbyterian church has 6,000 societies. The Congregationalists are not very far behind with 5,602; the Baptists are next with 3,474; then the Christians and Disciples of Christ with 2,340; the Methodist Episcopal, 1,625; Canadian Presbyterian, 796; Methodist Protestant, 765; Lutheran, 729; Methodist of Canada, 706; Cumberland Presbyterian, 636; Reformed (Dutch) Church in America, 626; Friends, 454; Wesleyan Methodist, 303; United Presbyterian, 302; Evangelical Association, 283; United Brethren, 253; Reformed Church in the United States, 191; Free Baptists, 183; African Methodist Episcopal, 118; Methodist Episcopal, South, 116; Reformed Presbyterian, 79; Church of England in the United States and Canada, 68; Church of God, 63; Reformed Episcopal, 54; Moravian, 54; Seventh-day Baptist, 52; Primitive Methodist, 42; Mennonite, 11, Scotch Presbyterian, 6.

DISSENTERS IN ENGLAND.

—This is the centenary year of the Liberation Society, and it is hoped that it will be a year of legislative fruit grown from the seed sown by the society. A circular has been sent to Nonconformist ministers by the secretaries, calling attention to the centenary, to the rapid spread of sacerdotalism in the Establishment; its steady and often unscrupulous attempts to crush rural Nonconformity, the misrepresentation of the Christian religion by a state Establishment, and the coming introduction of Welsh and Scottish Disestablishment bills. It is suggested that Sunday, May 27, be set apart for especial reference to the fundamental principles of Voluntaryism and Free Churchism. About forty ministers and laymen of different denominations have signed a formal expression of general concurrence in the views set forth in the circular. They think such a simultaneous advocacy of their principles could not fail to impress the public mind, and lead to important practical results.

METHODIST EPISCOPAL.

—Rev. Dr. James M. King, in an article on New York City Methodism in *Zion's Herald*, says that denomination has 15,959 members in that city, with church property worth $3,921,124; the Protestant Episcopal churches have 37,597 members, and property worth $16,293,000; the Presbyterians, 23,873 members, and property estimated at $8,628,000. The latter denominations he confesses are far in the lead of the Methodists in resources, courage, aggressiveness, and popular efficiency.

—The presiding elders of the Rock River conference held a meeting in Chicago and, after considering invitations from several places, voted unanimously in favor of holding the next session of the conference at Galena.

WORK OF THE SALVATION ARMY.

—The Salvation Army has been bombarding Boston. One night they packed Music Hall with the biggest rally of lads and lassies that New England has ever seen, and in their most enthusiastic way they "fired" successive "vollies." Commander Ballington Booth addressed the crimsoned warriors. He claimed that the Salvation Army had its entrenchments in thirty-seven different nations and countries; that 11,500 commanding officers held 55,000 meetings every week. He allowed that it had some noise about it. He said, "I had much rather see a band of Salvationists than that very much-to-be-pitied procession of Lazaruses going up to the State House to ask for work," and claimed that the Salvation Army could help them. H asserted that the Salvation Army had brought back 56,000 women who were social outcasts. Mrs. Booth spoke and called attention to four women workers in the slums. The "slum lassies" stood up when requested, and Mrs. Booth paid a deserved tribute to their labors, and eulogized woman's work in general. Commander Booth, in an outside-talk, referred to the shelter-brigades established in New York, Buffalo, Chicago, San Francisco and Seattle; that at those headquarters, to the deserving, food, clothing and employment are furnished, He said in the last twelve months 275,000 people had been relieved that way. A shelter brigade for Boston is advised. New England is now taking kindly to the Salvation Army and its noisy peculiarities.

REPORT OF TREASURER

OF THE PENNSYLVANIA STATE CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

RECEIPTS.

Balance from R. C, Wylie, former treasurer, $65. Subscriptions paid; A Friend, 50 cents; A Friend, $5; A. S. Metheny and wife, $15; W. J. and M. Ferguson, $5; E. S. Lowry, $3; Wm. Marshall, $2; W. B. Margerum, $2 50; David Heston, $2; John J. Stuart, $2; Cash, $2, and $3; J, H. Leeper, $1; J. C. McFeeters, $2; Wm. Steel, $2; Wm. Finley, $2; Thos. Boggs, $2; Alex Caldwell, $2; Thos. W. Latimer, $2; Robert T. Taylor, $2; Mary A. Backenstoe, $2; 2d U. P. Congregation, Jersey City, N. J., $10; Dollie Ewing, $1; R. Ingram $1; David McAllister, $5; M. J. Leeper, $1; G. M. Robb, 50 cents; Josiah W. Leeds, $2; A. J. Ferguson, $5; three loose convention collections, $39.47. Total, $188,97.

EXPENDITURES.

Convention expenses: Advertising, $53.30; Traveling Expenses of Speakers, $38; Entertainment of Delegates, $5.70; Janitor, $15; Expenses of Agent for Feb., $23.71. Total, $135.71, leaving a balance in treasury, Feb. 1, 1894, of $53.26.

Expenses of agent for Jan., 1894, paid by former treasurer, and contributed as follows: C. Collins, $3.50; I. Gable, $1; D. Molyneux, $2; Agnes W. Schoenhut, $2; C. Virginia Sellew, $2; C. O. Lindroth, $2.50. Total, $13.

NOTE.

The Finance Committee, in their report to the convention, included some pledges not yet paid. Those who gave these pledges should remit the amount to

EDWIN P. SELLEW, Treas.,
207 Walnut Place, Phila., Pa.

February 2, 1894.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 5 to 10.

Rev J J Rendahl, R A Waldo, A H Leach, H D Jennings, W Meredith. C D Day, W Parson, J W Pierson, W T Warnock, Rev R Mays, C Reynolds, Rev E L Arndt, A O Howell, H M Woodford, Mrs S S Hamilton, J B Turner, Rev L Hillery, Rev C C Potter, Rev J B Galloway, Alfred Millet, A A Johnson, P Guthrie.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	57¼	@	57⅝
Winter No. 2	57⅜	@	59
Corn—No. 2	35	@	37⅛
Oats—No. 2	30½	@	33⅜
Rye—No. 2	45⅜	@	47
Bran per ton	12 75	@	13 50
Hay—Timothy	8 50	@	10 00
Butter, medium to best	12	@	21
Cheese	09	@	12⅛
Beans	1 10	@	1 60
Eggs, fresh	14		15
Seeds—Timothy (100 lbs)	3 00		4 15
Flax	1 30⅛		
Clover (100 lbs.)	8 00		8 80
Broom corn (per ton)	30 00	@	70 00
Potatoes, (new, bu.)	48	@	57
Hides—Green to dry flint	03½	@	05¾
Lumber—Common		@	15 50
Wool (unwashed)	12		26
Cattle—Choice to extra	4 10	@	4 70
Common to good	3 10	@	3 65
Hogs	4 50	@	5 05
Sheep	2 50	@	3 90

NEW YORK.

Wheat No. 2	61¾	@	63⅝
Corn No 2	44	@	45¼
Oats	38	@	38½
Rye	48	@	57
Eggs, Western fresh	17¾		
Butter	12	@	22½
Wool	15	@	26

KANSAS CITY.

Cattle	1 50	@	4 25
Hogs	4 70	@	4 80
Sheep	steady		

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth $1 00.

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ON FREEMASONRY.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church. 5 cents each.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Odd-fellowship: Its History and its Work. By President J. Blanchard. A new pamphlet with cover. Postpaid. 5 cts

OTHER RITUALS.

Revised Knights of Pythias Illustrated. An exact copy of the new Official Ritual Adopted by the Supreme Lodge of the World, with the Secret work added and fully Illustrated. In cloth 50 cts. Paper cover 25 cts.

Knights of the Orient Illustrated. The full Illustrated Ritual of Ancient Order of the Orient, or the Oriental degree. This is a side degree conferred mostly in Knights of Pythias lodges. 15 cts each.

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Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Knights of Labor Illustrated. ("Adelphon Kruptos.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

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Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths 15 cents each.

A Booklet of 107 pages, which includes "The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure;* "The Mysterious Machine: Was it Lawn-mower, Town-pump, Balloon, Wheel-barrow—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government. Postpaid 25 cts.

Jonathan Blanchard's Sermons and Addresses. Select discourses of the first editor of the *Cynosure.* Lectures, sermons and speeches given from 1834 to 1892 in leading cities of the United States, discussing topics of living reform, Secret Societies, The Sabbath, Temperance, National Reform, Christian Education, Christian Socialism, The Bible, etc. A book everybody should read. 12mo. Fine photogravure portrait. Price, 75 cents.

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College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

Sermon on Secretism. By Rev. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

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Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Between Two Opinions: or the Question of the Hour. By Miss E. E. Flagg author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages; cloth, postpaid, $1.00.

Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

Home and Health.

Clean piano keys with a soft rag dipped in alcohol.

Warm milk used as a wash at night makes hard, coarse, or rough skin soft.

Oranges and lemons will keep well if hung in a wire net in a cool and airy place.

Ripe tomatoes will remove ink and other stains from white cloth; also from the hands.

A drop of oil and a feather will do away with the creaking in a door or a creaking chair.

Take egg stains from silver by rubbing with a wet rag which has been dipped in common table salt.

A little flour dredged over a cake before icing it will keep the icing from spreading and running off.

Ammonia applied two or three times on a fresh cold sore will kill it. It will drive it away if used when the cold sore is first felt.

Beat an egg thoroughly in a bowl and add one teacup of cold water to it. Use enough of this to thoroughly moisten coffee when making it. Keep in a cold place, and waste no more eggs by drying.

Granulated sugar is the purest brand, consequently the cheapest. Do not use quite as much as of other kinds—one-half inch less for a cupfull. Cake batter made with granulated sugar requires longer beating than usual, as the sugar is longer in dissolving.

Belting cloth is a most charming material for table mats, runners and doilies. They will not be durable, but, with proper care, they will last a reasonable period, and embroidered in white floss they are a thing of beauty and a joy—not, indeed, forever, but as long as they do endure.

"March to search" is the old adage. It searches out any weakness of the system, resulting from impure blood. Those who use Ayer's Sarsaparilla find March no more searching or even disagreeable than any other month. This medicine is a wonderful invigorator.

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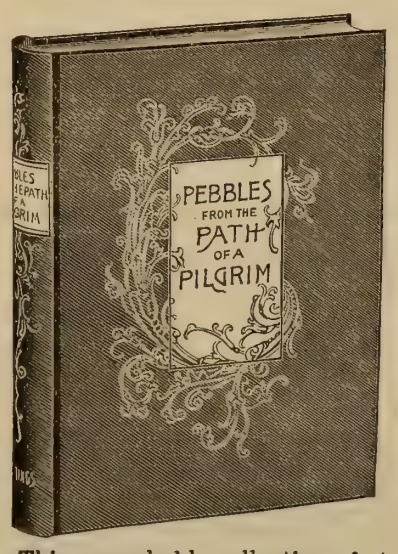

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NEWS OF THE WEEK.

CHICAGO.

The Homœpathetic Medical Society indorsed Dr. Duncan's theory that epidemics and magnetic disturbances are coincident.

David Hallinan was arrested for robbing his own saloon to defraud a concern that insures against burglars.

The jurymen who sat in the Coughlin case were paid from $200 to $242 for their services.

Men in the wholesale grocers' trade contributed $6,665 toward the Central Relief Association work of aiding the poor.

After deliberating two hours the jury found Dr. Robert Wickham not guilty of murder in shooting William E. Clapper.

Frederick Law Olmstead, landscape architect, was engaged by the South Park commissioners to improve Jackson Park.

John Geyer was swindled out of $550 by W. F. Ohlran, who represented he had counterfeit money for sale.

Judge Scales ordered an election April 3 upon the petition of Morgan Park for annexation to the city.

Dr. Cuthbertson was held to the Grand Jury for taking Mabel Dwight, nee Blood, from her husband on her wedding day.

The situation of the Chicago banks is reported steadily improving. Call rates, however, remain unchanged at 4 per cent. The demand for money is gradually increasing.

Pipeman Grant fell five stories down an elevator shaft. Carried unconscious to a drug store, he revived and walked away.

The necessity for stamping out small pox is insisted upon by both the health commissioner and mayor.

Official figures show that there are eighty-two lodges of Odd-fellows in the city, with a membership of 9,484. In the suburbs there are eighteen more lodges, having 907 members, making a total of 100 lodges and 10,391 Odd-fellows in Cook county. In addition to this, it might be stated there are enough transient Odd-fellows in Chicago to bring the total up to 12,000 or more. This is not counting the Rebekahs, who number at least a thousand more.

Bids for the purchase of World's Fair buildings were opened by the South Park Commissioners at their offices in the Rookery building. A bid of $10,000 was received for the Manufactures' Building.

COUNTRY.

Governor Altgeld has declared a quarantine, by proclamation, against sections where Texas fever exists among cattle.

The government land office decided that nearly 69,000 Michigan acres were wrongfully given the Portage Canal Company.

The trial of Louis and Frank Floyd, charged with grand larceny in the first degree by aiding and abetting in the robbery of the Bank of Minneapolis, of which Philip M. Shieg, recently convicted and sentenced to State's prison for seven years, was principal, ended after two weeks' hearing with a verdict of guilty.

Charles P. Chateau's title to 100,000 acres of land in Dunklin county, Missouri, has been affirmed after thirty years' litigation.

Minnesota's new gold field is said to be no place for men with pick and shovel, owing to the quartz formation.

The Columbian League, organized at Milwaukee to fight the A. P. A., has raised $50,000 to carry out its object.

Local option in Iowa is sure of defeat by the Legislature, the Prohibitionists having demonstrated their strength.

The Prohibitionists of Wisconsin intend to make a vigorous State campaign this year.

Milwaukee has a municipal ticket made up of Socialists, Populists and members of the Federated Trades Council.

For using offensive language Father Nolan, Sioux Falls, S. D., has been ordered to publicly retract by Mgr. Satolli.

President Cleveland is preparing for a vigorous assertion of the rights of the United States in Central America.

Rev. R. MacNeill, Emporium, Pa., has received a fortune by the will of an old woman, a perfect stranger, whose spectacles he picked up.

On the 1st inst. the Pope issued another encyclical, calling on the church, among other duties, to "denounce the designs of Freemasonry."

After five days of debate, the pension bill, carrying $150,000,000, passed the House without division.

Believing they tend to discredit the business, Ohio liquor-dealers decided against allowing slot-machines in their saloons.

Information of steps taken toward a new government for Hawaii was sent to Congress by Mr. Cleveland.

Fifty-one members of the German Presbyterian church, Dubuque, threaten to secede on account of a presbytery decision.

The Illinois Democratic State convention is called to meet at Springfield, June 27, to nominate a State Treasurer, a State Superintendent of Public Instruction, and three trustees of the State University at Champaign. The convention will number about 1,000 delegates.

It is reported that Senator David B. Hill, of New York, is engaged to marry Miss Letty Scott, of Louisville, a niece of Vice-president Stevenson.

It is claimed in San Francisco that Actor M. B. Curtis has confessed to the murder of Policeman Grant.

New York objects to the removal of the Indian supply warehouse to Chicago.

Rev. B. P. Hepp, the Waterford (Wis.) minister arrested on the charge of having caused the death of Effie Brownell, a servant girl, was acquitted.

Recent assays prove that the great sand hills in the vicinity of Duval Colo., contain from one to twenty dollars' worth of gold per ton.

FOREIGN.

Portuguese and British forces fought in Africa. The conflict was over the construction of a telegraph line.

The Spanish cabinet has resigned. Senor Sagasta has been charged with the work of forming a new one.

Eight persons were wounded by the explosion of a bomb near the Italian chamber of deputies.

Dispatches received at Calcutta say the British have met serious disaster at the hands of Abor tribesmen, in India.

The German reichstag has adopted the first article of the Russo-German treaty by a vote of 200 to 145. Kosciol Koscialski, leader of the Polish party in the reichstag, has resigned his seat owing to the fact that the Poles decided to support the Russo-German treaty. Caprivi has asked the Minister of Justice to draft a bill providing for the punishment of Germans abroad who engage in the slave trade.

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BY REV. B. CARRADINE, D. D.

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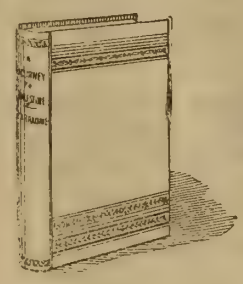

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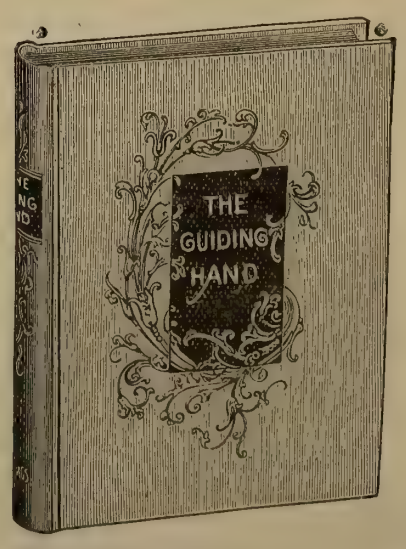

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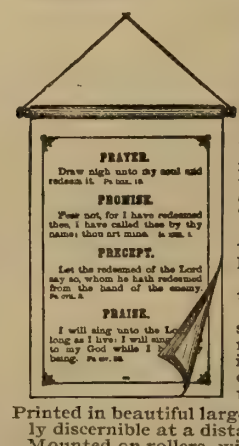

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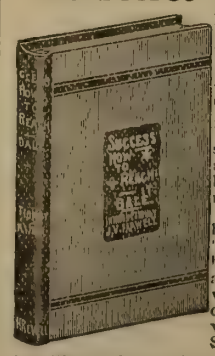

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WISCONSIN STATE ANTI-SECRECY CONVENTION.

The annual convention of the Wisconsin State Christian Association, opposed to secret societies, will (D. V.) assemble in the Second Free Methodist church, at the corner of Elm and New streets, Oshkosh, on Tuesday evening, March 27, and continue through the next day, March 28. A general invitation is hereby given to all friends of the anti-secrecy reform, in city and country, to be present and earnestly to participate in the proceedings of the convention. Especially let the *witnesses* for the truth against the lodge system and its evils be in attendance, without fail. The darkness deepens. Let the children of light trim their lamps and come up to the help of the Lord against the mighty. J. B. GALLOWAY, Pres.
ISAIAH FARIS, Sec'y.

WISCONSIN CONVENTION—SPECIAL NOTICE.

Rev. C. V. Hughes, pastor of the church at Oshkosh in which the coming convention is to be held, writes: "Let parties who expect to attend the convention, March 27 and 28, please inform me, at their earliest convenience, so that places can be secured for their entertainment." Pastor Hughes' address is 118 Lincoln avenue, Oshkosh, Wis. The A. P. A. will probably be placed under fire.

New interest is given to our reform work in Pennsylvania by the accession to our ranks of Rev. Anthony S. Shelly, pastor of the Mennonite congregations of Hereford and Upper Milford, who was acting secretary of the recent State convention in Philadelphia. Following the instructions of the convention, he issued the resolutions adopted in circular form, and sent copies to the editors of various religious papers for publication in their columns. Pastor Shelly's address is Bally, Berks county. In addition to sending out these circulars, he and Brother W. B. Stoddard have arranged for holding a series of anti-secrecy meetings at his home, and in that vicinity, from April 5 to 10, and we are expecting encouraging reports of their work.

Bradstreet's latest report shows an increased movement in nearly all staple branches of business, especially in the northern and eastern portions of the country. A larger demand for purchases is felt at the principal distributive centres. The improvement is also felt in the iron trade, and furnaces that have been out of blast for some time past are resuming active operations. The prospect for general business, devoid of speculation, appears to be hopeful.

The *Western Catholic News* has for two or three weeks past been publishing a list of a thousand or so converts to Rome from the Protestant ranks of the United States. Its records include the work of proselyting for many years. To offset this, we have the word of Bishop Perry, of the Episcopal church, that within his eighteen years' episcopate he has received into the communion of his church 700 adult Roman Catholics. Other Protestant prelates could probably make quite as satisfactory reports. Rome never reports its defections.

Pres. Chas. A. Blanchard's course of lectures against secret societies, recently delivered at Chicago Avenue church, furnished Rev. T. D. Wallace, pastor of the Eighth Presbyterian church of this city, another opportunity to place himself squarely on record in harmony with the anti-secrecy reform in the following letter: "Ironclad, oath-bound secret organizations, with pains and penalties for revealing secret mysteries, I count disloyal to Christ, to home and to the state—a standing perpetual menace to our free institutions, like the infamous power and impious practices of Mormonism, rooted in its secret oaths. The satanic power and shameless, blood-stained record of Jesuitism are the upas-growth out of the same poisoned soil of secret oaths. The treacherous, malign and murderous power of Clan-na-Gaelism is in its secret oaths, against which Cronin's unavenged blood cries even now out of the sewers of our city. God's sunlight in the Gospel of Jesus Christ—the celestial air in the cleansing, transforming, redeeming power of the Holy Ghost—alone can renovate the foulest prison or person. God is light, and in him is no darkness at all. Walk in the light as he is in the light. Read, as a message, Ephesians 5:8–13. Yours till the day dawn, T. D. WALLACE, 205 Warren Avenue." The *Cynosure* is glad to have so able a coadjutor.

Rev. Dr. Peters, of the Bloomingdale Reformed church, New York City, on a recent Sunday evening, created some stir by his advocacy of the taxation of church property. He introduced statistics showing that the census of 1890 reported in the United States the value of church edifices, the lots on which they stand, and their furnishings, as $680,687,106. This does not include the value of parsonages, colleges, orphanages, land, etc., of which the various churches hold probably $700,000,000 more. The census of 1890 shows that the Catholic estimate of the value of their church edifices alone is $118,342,366. This does not include schools, convents, real estate, or mercantile property, so-called church property. A very careful student of the Catholic church in this country says she has now $250,000,000 worth of property. General Grant, in his famous message to Congress in 1875, was probably not far from right when he said: "In 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000." "Let Americans," said the speaker, "take warning by the fact that corporated religious wealth became at one time so great in England, and in France, Italy, Spain, and South Germany, that it crippled their resources, paralyzed industries, and produced ambitions which were only alleviated by wholesale confiscation."

One evening last week, in the eleventh ward of Milwaukee, Wis., at a Republican meeting, a Lutheran clergyman, Rev. Mr. Jacobson, of the Norwegian branch of that church, undertook to make a few remarks in English with reference to the United States Constitution. Mr. Rudolph, president of the ward club, and a member of the A. P. A., requested him to speak from the platform. He did so, and referred to the broad spirit of the Constitution, and then said that any man who was a member of the A. P. A. could not be a good citizen. He got no further, for Mr. Rudolph, enraged at the criticism of his organization, jumped to his feet and told the clergyman he could not talk in that manner. John Kurtz, the Republican candidate for alderman in the eleventh ward, moved that the speaker be removed from the platform, and the motion was carried with great applause. After Mr. Jacobson and his friends left, the crowd gave three cheers for Rudolph and Kurtz for the part they had taken in choking off the man who had dared to attack the A. P. A. movement. The Lutherans are naturally indignant at the treatment accorded one of their ministers, and will resent the insult at the polls.

WHERE TWO WAYS MEET IN THE CITY OF BROTHERLY LOVE.

[A paper by Josiah W. Leeds, of Rocouncey, Pa., read at the Pennsylvania Convention opposed to secret societies, Feb. 27, 1894.]

Pleasantly associated with the years of my boyhood—my home being then in that part of the city of Philadelphia which, previous to consolidation, was known as the "Northern Liberties"—was the locality of Franklin Square. Diagonally across from its northwest corner was the old Moravian burying-ground, the surface of the small plat being a few feet above the level of the pave. Here my Aunt Ruth (unremembered by me, except by report as being a sweet Christian woman), was interred, and from thence her crumbling bones were removed, about a dozen years ago, when the plat of ground was sold, and a much-frequented but morally dangerous resort, called "The Carousel," was built on its site. To the merry-go-round came troops of young men and young women, and some of both sexes not so young, and along with the innocent seekers for a little fun and entertaining exercise, thronged the reckless, the designing and the artful, the corrupt and the corrupting. What presently followed? The raid upon the place, the wholesale capture of disorderly characters of both sexes, arraignment and trial, and the closing of the debasing resort, forms a part of the police history of the city. There was quiet again over the ground where not a few faithful ones of generations past had been laid to rest.

A few steps west of the site of the Carousel (the latter, since its suppression, having been succeeded by a large, brick business structure) brings us to the corner of Vine and Eighth streets. Standing where these two ways meet, we see on one of the four corners a very prosperous-appearing high-license liquor-saloon. Row upon row of bottled liquors are invitingly displayed in the three or four show-windows, but there is no view of the interior afforded. The two entrance doors at the corner, however, swing open a great many times in the course of the day and night, and a glimpse of a long bar and glittering fixtures may then be obtained. Judging by the number of young men

who throng the place, this is undoubtedly a most excellent stand for business. Just below it, on Vine street, there is a variety theater, the displayed posters of which sufficiently show its debasing character. It was, and probably still is, owned by a wealthy brewer. Below the saloon, on Eighth street, there are three amusement places quite similar to the one of which I have just spoken. All these are great feeders of the well-appointed liquor-saloon on the corner.

The keepers of liquor-saloons, as we know, are not concerned to allow the general public to scan too closely the succession of customers who drop the dimes into their tills, while the customers themselves, in many cases, decidedly prefer to be screened from observation. There was a saloon in Germantown, of this closely-shut kind, that I daily passed in going from my home to the railway station. As I approached it, one day, I noticed a large crowd of excited people in the street and on the sidewalk. A young man, it appeared, having been turned out of the place, had directed a brick at the window, which it fractured, breaking also the screen blinds which were back of it, and tumbling, I believe, upon the bar within. The police were promptly on this desperado's track. The poor mother of the lad, however, told me afterward that her son (he was her only son) had been a frequenter of the place; but, having parted with all his money, the liquor-dispenser had refused to trust him, and hence the incident just referred to. Such occurrences were common enough in the days of unlimited license, but the solicitude of selfish prudence, and not mercy, has made them of late years infrequent. The dimes and the dollars go the same way as before, seeing that the liquor bill of this good State attains greater proportions each succeeding year.

On a second of the corners where the two streets of which I was speaking intersect, there is a block of stores, the floor above them, as we may see by a large, lettered sign, being the "Salvation Army Headquarters." The citadels of wickedness are numerous here around, and it is very apparent that a multitude is constantly pressing into them, while but few are found to enter within the walls of salvation. Having sought the attendant of the "barracks" one day last year, I asked him for information respecting the third of the street corners, upon which we looked as we stood by an upper window. It had formerly been a drinking-place, he said, and was owned by the proprietor of the prosperous saloon just opposite. The advent of high-license in Philadelphia shut up this other tavern; yet it was evident that the concentration of business in the one place met all the demands of the thirsty public, and handsomely supplied the exchequer of lessee and owner. The suppressed tavern was now used as a mission station. Expressing to the barracks attendant my regret that the walls of the mission station should be over-covered with the vulgar posters of the neighboring variety theaters, he told me that the occupants of the place had some time ago undertaken to remove the offensive pictures, but they were brusquely informed that if they did not put the bills up again their tenure of the building would terminate very quickly. Verily, the liquor business is solicitous to *conceal* how it pauperizes the bread-winners, and starves the neglected little ones, and strikes down the only son and support of the widow, yet it dreads not to *reveal* the abounding evidences of its impurity and licentiousness, hanging them on the walls within, and flaunting them on the walls without, and in the windows thereof, according to what is declared by Jeremiah, the prophet (9: 21): "For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets."

A few steps west from the intersection of the two streets is a sidewalk newsstand, and a little farther away in the opposite direction is a second of the same—both of them loaded down with sensational, brutalizing and immoral reading matter. A sample publication (printed in Chicago) from one of the stands was submitted by me to the police authorities last year, and the case was given by them into the hands of a special officer. He discovered the Philadelphia agent for the sale of the publication, the said agent giving him a list of the names of booksellers to whom he had supplied it. The newsvender, who was not prosecuted, expressed his thanks to the authorities that he had been leniently dealt with, and would do better; nevertheless the vile book and all the other prints of like sort were seen to be exposed for sale, all the same, when I passed there a little while afterward. Now I feel very sure that not one of the booksellers who had been thus willing to take orders for the book I have specially alluded to, but would have gladly given his cheque for a considerable sum, rather than have been obliged to publicly read in open court some sample pages of the noisome production.

Representations were made to the agent, to the owner and to the lessee of the property on which the other stand is located, as to the damaging character of the stock of reading-matter there, but without avail. I would be sorry to have it supposed that all property owners and lessees are thus callous in regard to their accountability and duty in the premises. One of this other sort, the occupant of a large, centrally-located building replied by return mail to my representation and recommendation: "I would state that I acted very promptly in the matter, and requested an immediate removal." The publishers of two daily papers were written to during the past winter, and had offensive papers that were exposed on their premises similarly banished. Indeed, every self-respecting citizen ought to be able to echo the personal sentiment expressed in a letter which came to me from one of the judges of our Orphans' Court, that "there ought to be but one opinion on this subject."

It will be by this time apparent that the locality where the two ways meet, of which I have been chiefly speaking, is of a kind that would not attract the religiously-concerned parent to pitch his tent there. Near at hand is the building put up by a brewer, about seven years ago, to which was given the name of the Hotel Victoria. The architects announced plans providing for a music and dance-room, with bars for the sale of liquors, on the first floor, and fifty lodging-rooms above. Remonstrance was made to the clerk of the Orphans' Court against granting a license to such a place. The complaint was unheeded; but within a year of its opening, the place had become so vicious a resort that there was a wholesale arrest of the frequenters, the lessees were tried and put in prison, and for a long while thereafter the place stood unoccupied. Close by this "hotel" of ill-repute were numerous dives and sparring-dens on Race street and on Ridge Avenue. I regret to say that the advertisements of quite a number of these were given place in the daily papers. Looking over one of my letter-books (that of 1885), some days ago, I read the draft of a private letter of appeal which had been made to the publisher of an influential daily paper, showing him that in a single advertisement were to be found three palpable violations of the law, towit: A tavern and place of amusement kept by a disreputable character, pugilistic encounters therein, and liquor sold in a place of amusement. The justice and worth of this appeal were fully vindicated, when, under the prohibitory features of the Brooks' law, licenses were a little later refused to every one of these debasing resorts; yet the advertising of them, the invitations to their notorious perils, did not cease until the law had done its work. What a healthy moral effect it would have in any civic community if its newspapers would refuse the advertisements of at least those operatic and theatrical entertainments which by common report are admitted to be vicious, even in the sight of the defenders of stage entertainments!

I believe it was on the day of last month upon which I was requested to prepare a paper for this conference, that I read in my daily paper that the inmates of upwards of thirty disreputable houses, within a few minutes' walk of the intersection of which I am speaking, were arrested for carrying on the nefarious calling of corrupting boys, under the disguise of keeping cigar-shops. Truly an easy and fitting kind of decoy: for what has been the whole business of advertising and furnishing cigarettes to the boys during the past dozen years but a vile traffic of the most corrupting sort? So repulsive have been, and still continue to be, the *pictorial accessories* of the business, that it would seem as though it must require an effort on the part of any decent purchaser of the weed to go within the circle of such defilement.

When, several years ago, I made an endeavor to bring the base business under the law of the State, which plainly condemns it, and went into the room of the grand jury to lay the matter before them, the atmosphere of the place was so charged with tobacco smoke that the jurymen, unable to discern their manifest duty, could only ignore the bill of indictment and lay the charges upon myself. Happily the judge upon the bench sent back to them the bill, with the remark that he was "not willing to see a citizen punished for doing his duty," while the district attorney, going himself before the grand jury, had the costs taken off the complainant, but had no success in having the previous finding, that defended indecency, reversed. No breach of propriety, I believe, in thus revealing this business of the court. And now we see the pitiful spectacle of the keepers and the inmates of thirty tobacco decoy-shops haled before the magistrate, and all the concealed vice of their degradation made public. Appalling has been the sowing of the evil seeds of impurity on the part of the manufacturers of, and dealers in, cigarettes, so that it seems indeed like a consistent consequent of the trade to find it thus used in direct association with the practice of the most gross immorality. And though these same dealers may say to themselves that the evil of their doings has been concealed, it, too, will surely be brought to the light, and to the true judgment that no man can either pervert or turn aside.

When the King of the Sandwich Islands was in the United States, in 1874, the following telegram was received in this city from New York concerning his movements: "In the evening he was taken to see the 'Black Crook.' To-day he is to attend the services at St. Thomas' church." So, with much assumption of virtue, it is said by a good many of our people that the Hawaiian Queen is naught but a dissolute woman, and on that ground, if no other, she ought to be deposed. Well, what have we to say right here to-day of the good morals and the Christianity observed in this City of Brotherly Love, when that notorious spectacle, the 'Black Crook' is given at the Academy of Music (only a few minutes' walk from here on Broad street), thousands of the vile posters that advertise it being displayed about the city and in all the surrounding towns and villages within reach by its railroads! Our people seem to have no strength to say anything against this polluting spectacle. "Thou makest us a byword among the heathen," said the Psalmist, "a scorn and a derision to them that are round about us," said the Psalmist, "a scorn and a derision did a late heathen paper of Madras, in India, say: "The governors and viceroys, with their drunken balls and bouts, and free social institutions, may frown upon the nautch-girls and do without them so long as they have their ballet girls, opera dancers, and stage actors."

As I look upon the great bronze statue of the beneficent founder of our commonwealth, standing in the open, unpaved area of the City Hall where the two wide central ways of this great city intersect, it has seemed to me that rather than raise it to its intended pinnacle upon the lofty watch-tower, still uncompleted, we had better by far bury it deep in the ground where it stands; unrevealed until that better and purer day shall appear when we shall have ceased licensing the traffic in liquor, in printed poison and in cigarettes, and when we shall have the moral strength to say of such a debauching spectacle as the "Black Crook," that it is a scandal, a hissing and a reproach.

MAH-HAH-BONE.

"Is there no help for the widow's son?" The tragedy of Hiram Abiff enacted upon the public stage would lose prestige with men and be lost to the world.

The "hidden mysteries of the "ancient order" serve as the guardian preserver of this relic of Oriental mythology, and the ever-present desire to know the strange and unrevealed, ever furnishes a new supply of victimized votaries. The "we-know-something-he-don't" spirit of conceit seems a sufficient barrier to study and reliance upon the revealed; so that the devotees of oath-bound secret orders will even stultify themselves in denying that the most secret things of such orders are now revealed to the world. Social order under a democratic government can never be regulated by secret obligations, rites and ceremonies without detriment to society and the government; and the prevalence of such orders during the most questionable period of our government's ad-

vancement is not without significance. However great demands there be for the multifarious brotherhoods (and these demands cannot be questioned as secondary effects from deeper causes), their very existence emphasizes the greater demand for the restoration of the one patriotic order of American or national brotherhood. This as to country. And the same is true as to preservation of true religious and social brotherhood.

Secretism as applied to religion can but prove too narrow and clannish to allow the exercise of the liberty so essentially requisite to the broader development of the soul most akin to the divine. The bigotry of open sectarianism is not without its contempt and destructive influence—a source of regret to all true worshipers; but, adding to the fraudulent deception of conniving secrecy, lodgeism becomes so many embryos of disintegrating forces stealing away the vitality of social life. "Bossism" and "rings" are the most undemocratic, non-republican breeders of anarchy possible in partisan politics in a free government; secretism in the social and religious world is greater only as the subject is more causal, fundamental and sacred. It is the hidden death sting concealed beneath the beauty and subtlety of a transformed angel of light. Naught of secrecy beyond the threshold of the family home can ever prove other than destructive to the purest and best social and religious life. One Lord, one faith, one baptism, one wife, one home, one lodge.—*J. R. Hodges, in the Wesleyan Methodist.*

THE "ADVANCE" AND SECRET SOCIETIES.

"T" writes to the *Advance*: "Many thanks for the editorial in the *Advance* of the 15th inst, on 'Secret Societies.' In our little place of 500 inhabitants we have thirteen secret societies. An ex-presiding elder in an installation address lifted the lodge far above the church. The writer and a friend are informed that unless we keep our mouths shut we will have them shut for us. The West is fast becoming overridden, and law, justice and freedom are fast passing into a memory."

The *Advance* says: "Although Christ, entering upon his public ministry, went forth as one not having a home—not even a 'place whereon to lay his head,' yet his whole previous life had been spent in a home; and in that last hour on the cross he, so to speak, 'insured' the life of his mother, committing her to the home of the beloved disciple. Our Lord's words, which sometimes if taken too literally seem impossible, always assume common sense on the part of the hearer. The 'unthinkableness' of Christ's joining in the oath-bound secret conclave with a lot of flummadiddle ceremonies, and going about his work in the furtive dark-lantern methods, is the utter moral incongruousness of all that with the spirit of Him whose sympathies knew no artificial boundaries, and who never wearied of bidding men 'walk in the light.'"

UNION OF PRAYER FOR THE LORD'S DAY.

The first week of April has been for several years observed in many parts of the world as a season of united prayer for the Lord's day.

In behalf of a large number of Christian people interested therein, the undersigned beg leave to commend this subject to the attention of ministers and churches, and respectfully to suggest that, on the first day of April next, the observance of the Lord's day be made the topic of special instruction and prayer, and, as far as practicable, the remaining days of the week.

The remarkable awakening of public sentiment, during the past year, in defense of the national recognition of the Day of Rest, gives special occasion for gratitude to God, and encouragement to continued efforts for the maintenance of his holy day.

Yet, never was there greater need of prayer for the Divine help in view of the growing tendency on the part of many who profess and call themselves Christians, to spend the hours of the Lord's day in secular pleasures and pursuits.

And never was there more pressing need of prayer that the selfish competitions of trade and greed of gain may not be permitted to rob those who earn their daily bread by their daily labor of their sacred right to rest and worship. T. A. Fernley, Philadelphia Sabbath Association; W. W. Atterbury, New York Sabbath Committee; George S. Mott, New Jersey Sabbath Union; J. B. Helwig, Ohio Sabbath Association; L. S. Coffin, Iowa Sabbath Association; M. D. Kneeland, Massachusetts Sunday Pro. League; Mrs. J. C. Bateman, Sabbath Observer Dept. W. C. T. U.; J. H. Knowles, the American Sabbath Union.

Address, Rev. J. H. Knowles, D. D., 203 Broadway, New York, in reference to Sabbath literature suitable for distribution at these services.

REV. GEORGE C. NEEDHAM ON THE LODGE.

Mr. Needham was formerly pastor of the Chicago Avenue (Moody's) church in this city, and when he learned that Pres. Chas. A. Blanchard was to deliver his recent course of lectures against secret societies from its platform, he was moved to write to a prominent member of the church as follows:

"As to secret and oath-bound societies, I know nothing of their inner working by personal experience. By my reading, observation, and hearsay, I do not understand how any Christian man can be connected with them.

"If they are purely business affairs for unregenerate men, there is no legislation that I know of, for them, on the part of the church. If Christian business men affiliate with them, they go contrary to our Lord's teaching, and become unequally yoked with unbelievers. But, if they claim to be a religion, then our place should be that of protest. A society which claims to be of divine origin should be open as day, clear as light, free from incantations and initiations as the primitive church. The Gospel exalts Jesus Christ: it is God's purpose that his Name should be honored, exalted, and proclaimed. The mere recognition of the Bible, and the mere acknowledgment of God, is not enough; and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of belief in God become *presumptuous and blasphemous.*

"I am glad there are fearless and honorable men like Pres. Blanchard, who have investigated the *modus operandi* of these synagogues of Satan, and who expose their shams with righteous denunciation. From all false religions, spiritual humbuggery, ecclesiastical juggling, and secret Babylonian sleight-of-hand-ism, good Lord deliver us."

"MRS. LEASE'S MASONRY."

In addition to what is said on this subject in the letter of our correspondent, "Sunflower," in another part of this issue, perhaps it is proper to give more particulars relating to Mrs. Lease's Masonry, as told by herself, together with the comments of "Sir" Gil. A. Barnard, of this city, Secretary of the Grand Lodge of Illinois. Her statements were made to interviewers during her recent visit here:

She had been asked if it was true, as had been stated, that she was a Mason, and she replied: "When I was a girl of 16 I was living in Lockport, N. Y. A friend of mine, who was a prominent Mason, put it in my way to witness a Masonic initiation, and I saw the three degrees administered to a candidate."

"Were you admitted to the lodge room?"

"No; I was behind a door that had a sliding wicket in it, and I saw the whole proceeding through that wicket. That is the way I became a Mason. For to be in possession of the secrets of the craft is to be a Mason."

"How did you come to make the announcement after so many years of silence?"

"Under rather peculiar circumstances. It was while the decision of my suit with Gov. Lewelling was pending before the Supreme Court. A gentleman said to me: 'You will lose your case; the Governor is a Mason.' 'So am I,' I retorted, and knowing him to be a Mason, I gave him the grip. He looked astonished and remarked that I certainly knew something about Masonry. I then told him I was going to organize a woman's branch of the order, and so the story got out."

It is reported, in this connection, that Secretary Barnard was asked: "How do you account for Mrs. Lease's possession of the Masonic grip and also for her claim to know the ritual and secret works of the order?" He answered: "That is the simplest thing in the world. You or anybody else can acquire the same knowledge if you will spend a dollar or two on books that are *exposes* of the order. There are several publications, and they are quite accurate. Morgan's exposure was published fifty years ago and was almost perfect; so much so that after it appeared the Grand Lodge of the State of New York changed its ritual." This is a very frank concession to the anti-secrecy reform, if Secretary Barnard is correctly reported. The *Cynosure* has always made the claim, so candidly acknowledged, that its expositions of Masonry were genuine, and his indorsement puts the seal of the lodge upon their truthfulness.

As for Mrs. Lease, she is a Mason, and a "bright" one, in theory, and, judging from her expressions on the subject, we are inclined to believe that she has been duly and truly prepared for one in her heart. We advise her to read Finney on Masonry.

THE ANARCHISTS.

The London police, assisted by French detectives, are exercising at the railway stations a sharp surveillance over all persons coming from the Continent or going abroad. The London police believe it is best to allow the Anarchists all their wonted freedom, as it is easier to watch their doings in this case than it would be if they were expelled from England and compelled to hide in Continental cities. The French police have again been actively engaged in hunting up Anarchists. Several Anarchists of note have been arrested, among whom was Gaspard Espeonto, a man wanted by the Spanish authorities on account of his connection with the Barcelona outrages.

But all of this proved ineffectual in preventing further outrages. On February 20 a bomb was found in a small hotel in the Rue St. Jacques, in Paris. It exploded ere the police could remove it, injuring five people. Another bomb was discovered at a hotel in the Fauberg St. Martin. It was exploded by order of the authorities, and the explosion did considerable damage to the building.

In the Austrian Reichsrath extraordinary precautions have been taken to prevent the escape of Anarchists in case of an attempt upon the lives of the deputies. An apparatus has been introduced which will enable the president to close all the doors of the House in the event of an outrage.

At Berlin every one regards the Paris explosions as of little interest to Germany. The Socialists, who are in Germany a powerful party, refuse to give even moral support to the Anarchists, and the police organization is deemed sufficiently thorough to bring all offenders to justice, especially as all ranks of society condemn the Anarchistic propaganda.

Bourdin, the man who was killed by his own bomb in London, was buried on February 23. An Anarchist demonstration had been planned for the occasion, but an anti-Anarchistic one took place, the crowd attempting to pull the coffin from the hearse. Quinn, the Anarchist leader, attempted to make a speech at the grave, but as soon as he began: "We have come to bury a martyr——" the police hustled him away. He was, however, released outside the churchyard.—*Literary Digest.*

AN OPINION.

We do not belong to the A. P. A., nor do we as Christians believe in its methods, but we do not see with what consistency Roman Catholics and their friends can denounce the association as a "criminal conspiracy." Its object is to maintain the government, but to oppose the Catholics. The object of the Roman Catholic church in every land is to place all governments under the control of the Vatican. Of course, it is thought by them that this is the best way to maintain and establish all government—to put it under the control of the Catholic church. The A. P. A. believes that this is the worst thing that could happen to a government, and therefore opposes that church. Has not the A. P. A. as good a right to oppose the Roman Catholic church as the Roman Catholic church has to oppose the A. P. A.? As to the truthfulness of the claims of Rome regarding her beneficent offices in the establishment of nations and governments, let history speak. It would be well to listen to its voice.—*Signs of the Times, Oakland, Cal.*

RELICS OF ANCIENT ASSYRIA.

It is a noteworthy coincidence that some of the leading illustrated magazines for January should contain cognate articles of great interest to students of archæology and history, and of special value to Bible students. The coincidence is also indicative of the great popular interest in the Bible and Biblical themes, for these magazines are neither technical, scientific nor religious, but essentially popular, and they successfully cater to the popular taste of the reading and thinking classes.

But to our readers most interesting and important is The *Century* paper of Prof. Mossis Jastrow, Jr., of the University of Pennsylvania, on "The Bible and Assyrian Monuments," in which are carefully examined in detail certain of the discoveries of Geo. Smith, Rassam, De Sarzac, Ward and Peters in the Mesopotamian mounds. These refer particularly to the remarkable clay tables forming the library of Ashurbanabel, king of Assyria in the seventh century B. C., the monuments of Shalmaneser II., the sculptures, tablets and inscriptions of Sennacherib's palace at Ninevah, and those also of Nebuchadnezzar. The first, though fragmentary, includes the Babylonian traditions of the creation and of the deluge; the others, accounts of military campaigns, including those against Jehu, king of Israel, and Hezekiah, king of Judea.

The wonderful results of the marvelous decipherment of cuneiform and hieroglyphic writing are of great and cumulative interest, but our space forbids entering this attractive field. We must content ourselves with this brief extract from Sit-napishti's account of the deluge, as illustrative both of the close correspondence and to some extent of the radical difference between the Babylonian and Hebrew traditions, evidently drawn from a common source: "During six days and seven nights, wind, flood and storm raged violently, but with the break of the seventh day the storm abated, the flood, which had waged a war like an invading army, ceased, the waters decreased, and the wind and storm ceased. I sailed over the waters, raising my voice in loud lament that the habitations of men had been turned into mud. Then I opened a window, and as the light of day fell upon my countenance I covered it, and sat down and wept. The tears rolled down my cheeks. I sailed about in all directions, until after twelve days a piece of land came into sight. It was the mountain of Nisir which the ship had reached. There the ship held fast, and did not release its hold.

At the break of the seventh day (after striking Nisir) I took out a dove and let her fly. The dove flew to and fro, but, finding no resting place, she returned. Then I sent out a swallow, but she also flew to and fro until, finding no resting place, she returned. Then I released a raven. The raven flew about, and saw that the waters had decreased, and came very near to the ship again, croaked, but did not return. Then I let out everything to the four winds, and offered up a sacrifice, making an atonement on the summit of the mountain."—*Chicago Plowshare.*

NEW ENGLAND LETTER.

A lamb-like March.—The Providence Tea Party.—Prohibition matters.—The Boys' Brigade.—Hard times and popular amusements.—An æsthetic alderman.

Bryant's familiar lines on March have been falsified so far, for it has had no "wild" or "stormy" days, but, on the contrary, has worn the lambskin right along; nor has old Boreas blown it aside even once to show us the lion within. I do not know why one's enjoyment of blue skies and springing grass and tender melody of returning birds must be always qualified by the predictions of the croakers whom warm weather, in advance of the calendar, seems to affect much as it does the frogs. But why need we listen to their ominous prophecies? Rather let us drink in, to the full, the beauty of these rare days—doubly and trebly rare in March—and pity those misguided mortals who flee to Florida, with its monotonous pine-barrens and alligator-infested shores, to escape a few rough blasts, foregoing, at the same time, the delicious trill of the first spring bird, the gleam of the first wild flower.

Among historic events which happened in this month—if we may call that historic which histories seldom or never mention—is "the Providence Tea Party" on the night of March 2, 1775. The Boston affair preceded it by two months—hence its greater name and fame. Three hundred pounds of the obnoxious British tea was then burned at the docks, and the act has been recently commemorated in Providence by the dedication of a bronze tablet of large size which has been erected near the spot.

But, talking about taxed tea, what a mere bagatelle was this measure, which our fathers thought so oppressive, compared to the taxes imposed on their long-suffering descendants by the liquor power! The papers tell us that Massachusetts tax-payers pay $5,000 to purchase tobacco for the inmates of the State's prison, and $1,200 for the House of Correction in South Boston. The W. C. T. U. has been looking into the matter, and, through its honored President, Mrs. Gordon, has sent some statistics to the city press which ought to make our legislators on Beacon Hill blush. For instance, the cost of maintaining the State's prison is over one-quarter of a million annually. The institution at Foxborough, for inebriates, has cost the State nearly that. Add other penal institutions and almshouse, the vast majority of whose inmates are there through drink, and the cost of maintaining them is seen to be simply appalling. Women tax-payers can now only protest through the papers against the monstrous injustice of making them pay the taxes resulting from a system against which they are so generally opposed. May they soon be given the chance to record their protest at the polls. Two towns in Massachusetts (Georgetown and Monterey) cast a tie vote on the question of license this spring. A tie vote, according to the construction put upon it by the Prohibitionists, is a negative vote. This is in accordance with Cushing's Manual; but the license men, setting parliamentary authorities at naught, insist on a recount. Revere had also an exciting town-meeting, lasting all day and all night, the burning question at issue being liquor or no liquor. The vote of 90 majority against license was announced at 4 o'clock in the morning to the crowd in the town hall, which had waited till then to know the result. Had the question on the ballots been put the other way:—"Shall the issue of licenses be prohibited?" the license party, in a tie vote, would have had the advantage.

The old town of Dedham held its 258th town meeting this spring, and very wisely and appropriately elected Mrs. Anna E. Ely, wife of Judge Ely, on its Board of Overseers of the Poor. The best citizens, including some who are bitterly opposed to woman-suffrage, were a unit in her favor. In conservative Old England women have long held this office, and the ends of justice, philanthropy and economy have been found to be much better served. Many are the almshouses, in our back districts especially, that need and should have womanly supervision.

Fast Day is gone, never to return, and in its place we are to have the 19th of April. It would have been well had the Solons on Beacon Hill seen fit to abolish along with it some of the many reasons that so imperatively call for fasting on the part of every patriotic Christian citizen. The House had a disgraceful wrangle on the question whether to sustain the Senate's amendment that the law requiring saloons to close on Fast Day should also apply to this new holiday. One member—Hayes, of Lowell—desired to have the bill tabled, while the representative from Chelsea thought it "unfair to pass an amendment which would deprive a large number of people from celebrating the day in the spirit in which it was intended;" in other words, to abridge their liberty to get gloriously drunk if they wanted to! I am glad to say that the speaker ruled to sustain the amendment, as a point both of order and courtesy to the Senate. If the 19th of April "goes dry," this will be an entering wedge for shutting up the saloon on the other national holidays.

The Democratic party, who govern the Hub, are clamorous for representation on the schoolboard, and stirred up quite a lively scene in the House, the other day. "Minority representation" means Romish representation—a thing against which Mrs. E. Trask Hill and other noble women have fought so valiantly.

A recent hearing before the Committee on Military Affairs, relative to a change in the laws which forbids any but the regular militia to bear arms, is important in this connection, for the principal petitioners are the officers and members of the First Regiment of Hibernian Rifles, and the officers of the Catholic Total Abstinence Society. Why it should be a help to a temperance body to have connection with it a semi-military company, as one of them stated, it is difficult to fathom. These quasi-military organizations, independent of, and sometimes bitterly opposed to, each other on religious and political grounds, are fraught with seeds of fearful danger for the future. I am glad to see that in Malden the schools have discontinued the military and calisthenic drill, the board giving the very sensible reason that the scholars would get much more benefit by devoting the time heretofore given to military exercises to their regular studies. The "Boys' Brigade," I see from the Willimantic *Journal*, had a prize drill a few nights ago, and "showed a good-sized audience what they knew about military tactics." Like an old-fashioned spelling match, each young soldier, when found deficient, had to drop out of the line, the ones who kept their places when their comrades had gone on the retired list winning the first and second prizes respectively. These consisted of silver medals "in the form of crossed guns with the cross suspended and suitably inscribed." The old crusaders saw no incongruity between the cross on their banners, and sword and battle axe in their hands; but Christians of to-day ought to realize that the fire-arms of the soldier, and the cross of the Prince of Peace, have nothing in common with each other.

It is said that Boston's charitable institutions are feeling keenly the hard times. One of the most worthy, the Perkins Institute for the Blind, has had to refuse several needy applicants, for lack of funds. And at the same time every place of amusement is doing a rushing business. The managers of the grand opera at Mechanics' Hall took in $21,000 in a single day, and in two weeks over $132,000. One reads such figures and wonders if hard times are not a myth.

One of the funny things that occasionally happen is the proposition of one of the Hub's Irish aldermen to remove Leif Ericsson's statue from the Back Bay to East Boston, because it offends his artistic taste, and as he has to pass it on the way between his home and the City Hall, is a serious annoyance. This is cooler than her east winds. But East Boston thinks, and says very decidedly through her representatives, that "a statue which is not good enough for the Back Bay is not good enough for us. "So poor Leif Ericsson will continue to occupy his old post, and Alderman Lee, if he does not like it, must look another way. It is the work of Anne Whitney, who modelled the beautiful statue of Harriet Martineau at Wellesley College, and the real animus of the objection made to it does not hinge on its art, good or bad. It is not likely that Boston's æsthetic alderman would make any wry faces at the worst executed statue of Columbus, but one to the great Swede contradicts Rome's claim that America owes its first discovery to her, and is hated accordingly.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, March 14, 1894.

Judge Bradley, who is presiding over the trial of the suit for breach of promise of marriage of Miss Madeline Pollard against Representative Breckenridge, of Kentucky, now in progress here, has set an example worthy of being followed by every judge who has to preside over similar trials, by excluding women from the court-room, excepting those connected with the case. If some way could be discovered to get the editors of the daily newspapers to exclude the details of the testimony in similar cases, a much-desired reform would be accomplished. No one will pretend to claim that any good can possibly be accomplished by the publication of such "news," and that it does much harm to young people is painfully apparent to all observing parents. Washington papers are no worse, in this respect, than other papers in large cities, but it is none the less exasperating on that account to find your afternoon and morning papers filled with column after column of testimony which an upright judge has decided to be unfit for ladies to hear, and which you would be mortified to discover your children reading. It is surprising that the average editor of a daily newspaper who is an educated and refined gentleman, often the father of young girls,

should consider that when he has published a little church and temperance news he has done his whole duty towards Christianity and moral reform and is justified, by the money it will bring in, in printing all of the sensational—too often verging on the indecent—matter he can possibly get. It is no argument to say, as some of them have said, that the sole object in publishing a newspaper is to make money. The same can be truthfully said of running rum-shops, dives, gambling houses, and of committing theft, but none of these occupations are considered on that account either excusable or honorable. All of these things have been said before, and said better, but it is only by continually saying them that public sentiment can be raised to the pitch of demanding a reform.

Bishop Hurst gave some interesting facts concerning the great American University, to be located here, in his closing address to the Washington Conference. He mentioned that a New York lady had lately contributed $100,000 and afterwards added a donation of $750; and that $61,720 had been contributed by preachers alone of the $100,000 it is proposed to spend on Asbury Hall, one of the University buildings. The conference on the spot added $1,146 to this fund and took steps that will result in increasing it. The Bishop said that the corner-stone of the University would be laid this year, and that he had the promise of a Presbyterian to subscribe $25,000 as soon as that ceremony was performed. While the University will be under the control of the Methodist church, it is not proposed to make it distinctly a denominational institution. Several other denominations will be represented upon the board which is to have direct control of the University.

The committee which had charge of the Moody and Sankey meetings has made public the results of its work. The cost of the four weeks' meetings was, in round figures, $4,000. Messrs. Moody and Sankey charged nothing for their services, but it is expected that a purse will be raised and presented to them, or to Mr. Moody's training school at Northfield, should they decline to accept it. According to the cards in the hands of the secretary of the committee there were 4,000 converts, and considerably more than half of them were men. Upon each one of these cards is the name of the denomination which the writer prefers, where there was a preference. These cards will be turned over to the ministers of the churches nearest the residences of the signers, and it is expected that the most of the signers will soon be formally enrolled as members of our churches. Another result of these meetings, by no means to be overlooked, is the largely increased attendance at our churches, larger now than ever before. Many of the converts were hard drinkers, one of them having been a drummer for a large whisky house, who, after hearing one of Mr. Moody's temperance sermons, forwarded his resignation and determined never to have anything to do with the accursed stuff again, either as a seller or as a drinker.

A very important statement concerning the reciprocity clause of the new tariff bill was this week made by Senators Voorhees and Vest. According to these gentlemen the popular impression that the repeal of the reciprocity clause of the McKinley law, as proposed in the new tariff bill, will abrogate the reciprocity agreements now in force is erroneous. They say that the repeal will not interfere with agreements now existing, but will prevent the making of any new agreements, or treaties, of a similar nature. Speaking of treaties, it is not believed that the proposed amendment to the tariff bill, which was inserted by the Finance Committee at the request of the sugar interest, abrogating the co-commercial treaty between the United States and Hawaii, can get a majority in the Senate.

The Senate has devoted this week to a discussion of the Bland bill for the coinage of the seignorage, which will be voted upon to-morrow. Its passage is regarded as assured. The House is devoting its time to the regular appropriation bills. No agreement has yet been reached by the Senate Finance Committee as to when the tariff bill shall be reported to the Senate, but the indications point to one in a few days.

Forty-five of the ninety-nine jails in Iowa are empty as a result of prohibition, and yet some of her citizens wish to repeal the law and bring back the saloon.

CORRESPONDENCE.

PROGRESS OF OUR WORK ON THE PACIFIC COAST.

PHILOMATH, Ore., March 5, 1894.

I am able to report progress. His satanic majesty is being stirred up here to no little extent.

According to previous announcement, I drove out, yesterday afternoon, and preached a discourse at Oak Ridge Presbyterian church, on the subject of secret societies. The congregation was unusually large. As customary, there were a number of lodgemen out. One Odd-fellow lost his jewel; and if we could have stayed for an after-meeting, we could have either got him out of the lodge, or got the whole lodge business out of him. He was an irritable fellow, who does not know when to quit talking, and consequently would have given the whole thing away.

The meeting, I think, accomplished good. It caused the deacons referred to in a former communication to take a decided stand in our favor. Some after-talk by lodgemen was intended to cast sand in the eyes of the uninitiated, by saying: "The first principles of the Odd-fellows require a belief in the Almighty God." We answered them by asking: "Why do they not require a belief in Jesus Christ? He is the only Saviour, and the orders does not recognize him." We made the point prominent, that they cause men to hope for salvation without the merits of the atonement of Jesus. This they dare not deny.

We distributed a number of tracts, and advertised the *Cynosure* and our work, and left them to their own reflections. P. B. WILLIAMS.

SEATTLE, Wash., March 3, 1894.

DEAR BRO. WILLIAMS:—I am glad to hear that you are still on the battlefield for right. May God wonderfully bless and sustain you, and make you as a sharp threshing instrument having teeth. You will need much divine help if you go to California. It is a very hard field of labor.

I lectured on Wednesday night at Roslyn, in Unity Hall, which is the largest building in the town. The hall was filled. They threatened to rotten-egg me and hang me before the lecture; but we had no disturbance, and a grand victory for the right. They allowed me to walk safely and peacefully out of town. I am still alive. Praise the Lord!

I lectured in Tyler last night. The weather being very unfavorable, the crowd was not so large. However, we had a fair audience and a very profitable time.

I am to lecture at Chavelah and Pine City this round. So you see I am hammering away.

J. C. SCOTT.

THE HEARING AT WASHINGTON.

WASHINGTON, D. C., March 6, 1894.

EDITOR CYNOSURE:—A hearing was given before the Judiciary Committee of the House of Representatives at Washington, D. C., on Tuesday, March 6, on behalf of the Christian amendment to the United States Constitution. Delegates were there from ten different States, and as many more would have been represented had there been time for preparation. As it was, the committee-room was filled to its utmost capacity. Letters were read from distinguished advocates of the amendment who were providentially kept from attending.

Rev. Joseph Cook, the Boston Monday-lecturer, wrote: "I favor the movement on four grounds specially. 1. The Declaration of Independence acknowledges the authority of God over nations. Charles Sumner maintained that the Declaration was the nation's promise and the Constitution its fulfillment. Slavery was sectional and freedom universal. This claim was vindicated, and the 14th and 15th amendments adopted to legalize the freedom and citizenship of our colored population. So the Declaration acknowledges God's rights in the governments of earth. Let us legalize that by adopting this amendment. 2. In more than forty State constitutions God's authority is recognized. Our national Constitution should be up to this level. 3. On our national coin we read: 'In God we trust.' 4. The Supreme Court of the United States, in February, 1892, declared that 'this is a Christian nation.'"

Dr. A. A. Minor, of Boston, wrote that although he could not be present in body, his heart was with us, and his heart's desire and prayer to God was that the proposed amendment would be carried through triumphantly.

Dr. Clark, of Boston, President of the Y. P. S. C. E., wrote that the movement had his fullest sympathies, and he regretted that other duties made it impossible for him to attend the hearing at Washington.

The President of the National Reform Association, Hon. Felix R. Brunot, of Pittsburgh, sent hearty greetings to the promoters of this amendment, and expressed the hope that it would prevail.

Ex-Justice Strong, the first President of the National Reform Association, a ripe Christian of over ninety years, sent his prayers and well-wishes for the cause.

The Presbyterian and Methodist Ministers' Associations of Cincinnati communicated their unanimous endorsement of the proposed amendment.

Petitions were received from localities reaching from Massachusetts Bay to the Golden Gate. A petition from Ohio, twenty-five feet long, was reported.

Hon. W. A. Stone, Representative from Pennsylvania, said: "Only four persons expressed opposition, and two of them were in the lunatic asylum."

Rev. H. H. George, D. D., Field Secretary of the National Reform Association, at the request of Hon. D. B. Culberson, chairman of the Judiciary Committee, introduced the speakers. He first read the form of amendment before Congress and said: "Man is individually and personally responsible to God. He is born into the family, and the marriage relation is an ordinance of God, and the family is responsible to God. Man is born into the nation. The nation is not a voluntary association that you may join or be separated from. It is of God. It is born, not made. We are born into the nation and are in our normal state in the nation, as certainly as in the family. The members of the body do not enjoy life separated from the body, but in union with it. So the people enjoy social, political, civil and national life in the national body. This amendment expresses the nation's relations and obligations to God."

The first speaker was Rev. T. P. Stevenson, D. D., of Philadelphia. He quoted Lamartine, to show that an atheistic republic could not endure. Religion is the only preservative element of a free government.

Prof. R. J. George, D. D., of the Reformed Presbyterian Seminary, Allegheny, followed. His subject was: "The kingship of the Lord Jesus Christ over the nations." He advanced three lines of proof: 1. God has appointed Christ as king. In Psalm 24 the question is asked: "Who is this king of glory?" I go to the Jordan for the answer. After the baptism of Jesus the voice from the excellent glory declared: "This is my beloved Son, in whom I am well-pleased." God gave to him a name that is above every name. All power in heaven and earth hath been given unto him. Creation, providence, and redemption are Christ's centric. The nations are under his authority. When God created man he gave him dominion. We read that the whole world lieth in the wicked one—Satan. But Christ came to destroy the works of the devil, and rob him of his power. It is the purpose of God that this world shall be ruled not by a fallen angel, but by a perfect man, the man Christ Jesus. 2. God commands the nations to honor and obey Christ. The second Psalm is an illustration: "Be wise now, therefore, O, ye kings, be instructed, ye judges of the earth; serve the Lord in fear; kiss the Son." 3. It is fitting that the nations should honor Christ. He that hath not the Son hath not the Father. All judgment (government) hath been given to the Son. When Gen. Washington had led the American armies to victory in the Revolution, it was fitting that he should be twice called to be the President of the new republic. When Gen. Grant had conquered a peace, and showed himself as magnanimous in triumph as in battle, he was properly called to twice fill the Presidential chair. So the Lord Jesus Christ has conquered our enemy, even Satan, and taken his dominion from him, and freed his captives. It is fitting that the nations of the redeemed should bring their glory and honor into His kingdom. "Honor the King."

Rev. W. H. Robinson, D. D., of Allegheny,

came next. He argued that the great powers with which the government is invested proves it to be a divine institution. There is no power but of God; the powers that be are ordained of God. He beareth not the sword in vain. He distinguished between the vital or historic constitution of the nation and the written. The first is Christian here; the second ought to be.

Rev. J. M. Foster, of Boston, followed, on "The Responsibility of Nations." A nation is a moral being. It has reason, will and conscience. It is capable of rights and obligations. It has a character for good and evil. National faith, national honor, national integrity are phrases in constant use. It has a unity and continuity running through the generations. The Scriptures speak of "ungodly nation," "hypocritical nation," "wicked nation," and "righteous nation," "holy nation," "godly nation." Milton, the English poet and statesman, said: "A nation ought to be one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body." Ours is a Christian nation. The Pilgrim Fathers, before landing on Plymouth Rock, drafted a constitution which reads: "In the name of God. Amen. For the glory of God and the maintenance of the Christian faith." All the colonial charters and compacts contained the principle embodied in the ordinance of 1787: "Religion, morality and knowledge are essential to good government." The constitutions of the thirteen original States recognized God and forty-two out of forty-four today do so.

I. A Christian nation is responsible to God for the use of its great powers. It has the power of life and death. This does not reside in the individual or the mass, yet the state every day exercises it. The only account of this is, power comes from Almighty God. Let us acknowledge the fact in our national Constitution. But the Father hath given all authority and power to the Son. We ought to acknowledge him as our Lawgiver and King.

II. A Christian nation is responsible to God for the administration of the moral law. The state is the keeper of both tables of the Decalogue. Blackstone says: "Any law that contravenes the law of God is no law at all."

Rev. R. C. Wylie next spoke. He maintained that the state is that settled order of things that is manifestly in harmony with the divine will. No question is settled until it is settled right. The law of God is the ultimate standard.

Prof. D. B. Willson, D. D., of Allegheny, then read a paper.

Rev. D. McAllister, D. D., LL. D., of Pittsburgh, editor of the *Reformer and Dissenter*, spoke last. He recalled the scene in the United States Senate in March, 1863, when that body petitioned President Lincoln to proclaim a day of confession and humiliation for national sins, "encouraged," as they continued, "by the assurances of his Word to seek him for succor according to his appointed way, through Jesus Christ,"—the words used in the submitted form of amendment. President Lincoln promptly responded and appointed April 30 as a day for national humiliation. The expression in the amendment proposed: "Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations," is also taken from this resolution of the Senate. The expression: "A Christian nation," is taken from the decision of the Supreme Court of the United States, on February 28, 1892. The phrase: "Grateful to him for our civil and religious liberty," occurs in about thirty of our State constitutions. So there is a precedent for what is asked in our national history. And now, gentlemen, permit me to say, that there is the highest legal authority for saying that it is the province of our national councils to submit this amendment; and now that it is proposed, there is an imperative duty resting upon you to submit it to the people. The people are the sovereign national power to accept or reject it. You are face to face with a most momentous question. You will soon pass away and others will come to fill your places. But your action here in this matter will live through future generations. Make your action right, and future ages will call you blessed.

Hon. Elijah P. Morse, of Massachusetts, who introduced the amendment in the House, spoke in favor of the measure. Then the committee adjourned.

F.

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In a recent discourse, Mgr. Fava, Bishop of Grenoble, stated that the lodges of the brotherhood are federated centers of political intrigue. He said: "It was the English Freemasons who pushed France to join in the Crimean war against Russia in order that she might exhaust her gold and treasure in that needless combat; it was the French Freemasons who incited France to fight Austria, a Catholic nation, in order to bring about the unity of Italy....resisting the temporal power of the Pope."

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Patriarchs Militant.—What, if any, good has resulted from the legislation of the Sovereign Grand Lodge, in reorganizing that branch of the order it is difficult to decide. Really, it does seem as though it has utterly failed in installing any new life into it. There seems to be a screw loose somewhere. The Sovereign Grand Lodge yielded every point contended for by the Patriarchs, yet that spirit of lethargy, which the cantons seem to have fallen into, does not appear to have been shaken off.

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Disloyal SECRET OATHS

ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MARCH 22, 1894.

MASONRY IN MILWAUKEE.

On Monday week, at Milwaukee, Wis., as we learn from a press dispatch of that date, "at a district meeting of Congregational clergymen at Plymouth church, the Masonic order came in incidentally for a complimentary reference. The matter was brought up in the discussion following a paper on 'The Congregational Church,' by Rev. I. L. Cory, of Pilgrim church. The Freemasons were mentioned together with other organizations which have the religious welfare of man in mind as well as his temporal interests. Portions of the application blanks for membership with the Freemasons, which require a belief in the deity as one of the requisites in candidates, were cited. It was also shown that Christianity with the Masons increased as the higher degrees were taken. One of the clergymen told a story of a lady parishioner who had come to him with a story of her husband's change from a blasphemer to a devout Christian through his becoming a Mason."

Thus runs the press version.

Instances of Masonic conversion have been related before; but as Masonry and Christianity are as widely diverse in their principles and practices as hell and heaven, it is difficult to believe that such conversions are genuine, or that they ever occurred. Such narratives are concocted for the benefit of Freemasonry, which is willing to stoop to any subterfuge that will accrue to its advantage.

Mackey's "Encyclopædia of Freemasonry," page 641 (edition of 1875), gives the lie direct to all such stories, by saying: "Freemasonry is NOT Christianity, nor a substitute for it." To say, therefore, that Freemasonry is capable of converting a soul to Christianity is absurd, since it has no object in making proselytes to a system foreign to itself.

Chase's "Digest of Masonic Law," page 206, says: "To require that a candidate professes a belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry."

Chase's "Digest," page 207, also further settles this question by saying: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. *In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry—it would be something else.*"

Quoting from the Milwaukee dispatch, we are told: "It was also shown that Christianity with the Masons increased as the higher degrees were taken." Morris' "Dictionary" (article "Christian Masonry") says on this point: "The orders Knight Templar and Knights of Malta, together with many of the degrees and orders in Scotch Masonry, are intensely Christian in their doctrines; their ceremonies also embody events in the life of Christ. Some of the side and adoptive degrees have the same reference, *i. e.*, the cross and crown. *This fact, of course, forfeits the claim of such degrees and orders to be styled universal Masonry.*"

Rev. Mr. Cory should read Ste[illegible]n Merritt's renunciation if he really believes that Freemasonry is of God and not of the devil. That ought to convince any honest seeker after the truth of Masonry.

THE OPINIONS OF A PATRIARCH.

The following opinion of the A. P. A. movement, furnished by request, comes from a New England preacher, now nearly ninety years of age. His brother-in-law, then living at Batavia, N. Y., called the first meeting to consider the abduction of William Morgan. As a minister of the Gospel and educator he has been prominent for half a century, and in former days was a personal friend and associate of Wm. H. Seward, Millard Fillmore, Thurlow Weed and other distinguished men. In facts and events relating to their careers he is considered a perfect encyclopedia, and he has been a life-long opponent of secret societies:

DEAR ———:—Your request for a review of your position on the A. P. A. organization has been so long delayed that an extended criticism would seem undesirable. That you may see about how I stand, personally, I will report to you, and, if you so choose, to your readers, a fragment of a debate in our recent town-meeting, during which it was charged that the business was being pushed under the influence of the A. P. A. My reply, in substance, was as follows:

"It is with deep regret that the conviction is forced upon me that the cities and larger towns are under the absolute control of secret organizations, founded on race or religious distinctions; where the interests of the communities are disregarded, and personal or race prejudices and ambitions are the only aims and motives which govern their action; and where the wearing on the person of a scapular is the token that the person so decorated is in sympathy with the purposes of the organization; while the password which gains admission to it is 'Pat. Rex.' ('Patrick is king.') If the time shall ever come when such organizations are to be met, and their ends and aims exposed and defeated, I shall seek out an organization where heaven's own sunshine is freely admitted through its unshuttered windows, and under whose uplifted portals I can pass with head erect and with a manly step, and be met from within by the song and the shout: *'Vive l' America!*—Long live America!—America is king!'"

"A DEFENSE OF SECRET SOCIETIES."

In two of the Galesburg (Ill.) newspapers, quite recently, appeared a paper purporting to have been read by Mrs. Lovejoy before some sort of gathering, somewhere in that city, bearing the above title. That any woman of intelligence, and possessing the ordinary characteristics of her sex, should have the hardihood to publicly defend the murder of Morgan by the Masons, and denounce him as the violator of a solemn obligation, when the fact of his murder is the crowning evidence of the wickedness of that "fraternal" obligation, would almost surpass belief, were it not that she wrote prejudicially, as we hope, through ignorance.

The boldness and apparent sincerity of her defense of secret societies, in which she omits the usual discriminations made by such writers, also indicate her ignorance. She does not except the Clan-na-Gael, the Mafia, the Mollie Maguires or the Anarchists, but includes all in her category, so far as human observation can discover. For this she is excusable, also only on the plea of ignorance.

Yet it is this very ignorance that gives the roseate hue to her essay—the very same sort as that which leads those who are NOT lodge-members to uphold secret societies as merely social and protective institutions, in which there is no guile. This error is fostered and promulgated among the uninitiated everywhere by those who belong to the lodges, and who know that they are lying in support of their obligation, which requires them to exercise secrecy, silence, or open falsehood, in the presence of non-secretists.

But let Mrs. Lovejoy speak for herself (1) in approval of the murder of Morgan, and (2) her system of lodge piety, as found in her own beloved lodge:

"When Morgan undertook to expose the secrets of the order by his Anti-masonic publications, and thereby formed a political party, his career was cut short; and when the act was investigated no jury could be found to convict for the destruction of one who could violate so solemn an obligation."

"I am more and more impressed at each initiation with the beauty of our own degree of Honor obligation. Do we all feel the solemnity of those profound words as we should, and in laying them up in our hearts practice them by speaking gently, encouraging the weak?—and when we seek admittance to that upper temple may we carry with us the true password that will gain an entrance into the assembly of the redeemed."

That is a pretty mixture of murder and religion, truly. And her article was published in her home papers by the request and recommendation of Rev. Mr. Blodgett, of the M. E. church, and others in Galesburgh.

Mrs. Lovejoy's effusion attracted the attention of an intelligent anti-secrecy reformer in Galesburgh, by whom friends of the *Cynosure* have occasionally been edified, and in a subsequent number of one of the city papers he calmly replied to her fallacies concerning the lodge.

Referring to her plea that the "great object" of secret societies is "protection," our correspondent seems to think that it is the lodges themselves that need protection against their most formidable enemy—the religion of Jesus Christ. "Beware," he says, "of Christianity. Its success is your death-warrant . . . . It will yet drive you from your opposition to the poor and the weak who cannot pay you a fixed tribute of money for charity's sake. It will yet force you to recognize *all* men as brothers"—without the use of grips, due-guards, signs and passwords. "When you have reached this stage you will, of course, have no advantage over your fellowmen in the inherent rights of life and the pursuit of happiness; and, what is better, you will desire none, but will lay aside the burdens of time and money squandered, and, what is worse, the burden of a guilty mind, and love the Lord with all your strength."

Christians in close communion with our Lord and Saviour need none of the "protection" of the lodge. They are looking higher. "My help cometh from the Lord," is their hope. They are neither afraid for the terror by night, nor the arrow that flieth by day, nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday; yea, though a thousand fall beside them, and ten thousand on their right hand; for they have the Lord's promise that these evils shall not come nigh them. Do *they* need the "protection" of the lodge? Shall the throne of iniquity have fellowship with them—those fraternities which frame mischief by a law—which gather themselves together against the soul of the righteous and condemn the innocent blood? What fellowship hath Christ with Belial?

The day has gone by when the lodge can defend itself successfully against the truths of Christianity, by which it is shown to be only a cage of unclean birds in the sight of God.

E. T. MC'INTIRE'S CORRESPONDENT.

Another champion, "moved with choler," has spoken in defence of the "mystic brotherhood" of "Jubela and Jubelo, and also Jubelum." It happened on this wise. Bro. E. T. McIntire, saved by grace, abandoned the follies of his past life. He no longer bred fast horses for the race-track, and no longer "dined and wined" the "sports" on the Sabbath, as had been his wont. He forsook his "cups" and cigars, and left off dancing, card-playing and swearing. He no longer frequented the theaters and the lodges, as in his former days. He went upon no more "pilgrimages" with the "Sir Knights," among whom distillers, and preachers, and brewers, and deacons, and rumsellers, and rumdrinkers, and Sabbath-school teachers were "hail-fellows well-met" with each other and with high-toned fast men in society. The whole trend of his existence was changed. With his family he sought the house of God on the Sabbath, and offered the morning and evening sacrifice of prayer and praise in his quiet home. He liberally sustained missions for the poor and homeless, and humbly but fearlessly told how the Lord had made him "free indeed." This new life thereupon stirred up a certain "son of Belial" to revile and berate this faithful witness for the truth in Jesus, and to write to him as follows:

JENKINTOWN, Pa., March 3, 1894. Mr. E. T. McIntire—Sir: I notice a meeting has been held in Philadelphia against secret societies, at which you were present and participated. Now I have not been so curious as you to connect myself with secret orders, which, I have no doubt, was the motive that prompted you, and being disappointed, you now rail against them. Now anyone who knows enough to go in when it rains knows that the only object of secrecy is to prevent being imposed upon by just such arrant hypocrites as you and your followers are.

The purpose of their societies, as I always understood, are (*sic*) to help each other when their necessities require help, which, if it was not for the secrecy, you would be the first to apply for assistance, representing yourself a member of the particular order. You say that you served Satan for 50 years, and I guess you are still in the same service, for hypocrites are the best servers. You say you have "found God, and have since been living in the light," which I very much doubt. Secret societies may not be the best thing for man, but the two great curses of the human race are the church and rum; the first manufactures hypocrites, and the latter destroys life. Notoriety appears to be your great object—not the good of your fellowmen. Resp'y,

C. MATHER.

Mr. Mather would have us understand that he is not a secret society man, but he does *not say so.* The "bray," the "artful dodge," and the

hoofs protruding from beneath the "lion's skin," are too familiarly apparent to lead any one astray. He is evidently a specimen brick from the gilded temple of Rimmon, and his attitude towards the church of Christ, and towards one who is a worthy member of His body, is precisely that of all pagan, Christ-excluding religions. "The world will love its own;" and when the system of false worship is exposed, the whole brotherhood cry out, "Great is Diana of the Ephesians!" As David said to Abishai concerning Shimei, so say we of the man who rails against the bride of Christ—"So let him curse." (2 Samuel 16: 10.)

THE WAR ON THE HOUSE OF LORDS.

A dispatch from London, March 13, informs the press that "The House of Commons to-day, by a vote of 147 to 145, and despite the opposition of the government, passed Henry Labouchere's amendment to the speech from the throne, demanding the abolition of the House of Lords."

Mr. John Ramsey, of Ballymony, Ireland, wrote to the *Cynosure*, October 16, 1893, as follows: "The House of Lords could be abolished only by a revolution, either bloody or bloodless, at the wish of the people." That is, as we understand it, by a radical change in the government of Great Britain—a change that might also involve the Queen on her throne—a change resembling that of Cromwell, in the centuries gone by, when the sovereign was executed and the House of Lords abolished. But is England ripe for such a disaster?

In the Commons, since the foregoing was written, the amendment to the address in reply to the Queen's speech, introduced by Mr. Labouchere, proposing that the House of Lords ought to be abolished, was adopted by a majority of two votes. Seventy-three Irish representatives were among the majority. Eighty thousand members of trades-unions in London, on Sunday, clamored for the removal of the Lords from Parliament. The situation is becoming interesting.

—The next International Convention of the Christian Endeavor Societies is to be held in San Francisco, Cal., in 1895. Rolla V. Watt, of that city, is chairman of the Committee of Arrangements. The societies in California have a stated membership of 30,000.

—The *Western Catholic News*, whose editor is a prominent member of the "Ults" (a band of 500,000—more or less—Irishmen in the United States), who propose to "go and demand Home Rule for Ireland, and, if it is refused, to go and take it," has for its latest bugbear an invasion of this country by Great Britain—an event "which," it says, "is neither impossible nor improbable." This British "invasion" story will very well match the A. P. A.'s recent forgeries of papal "bulls."

—Writing in relation to the approaching Wisconsin State Anti-secrecy Convention (the call for which appears in this issue of the *Cynosure*), Rev. J. B. Galloway expresses a wish that Rev. William Fenton, of St. Paul, Minn., may be in attendance at this gathering, truly saying that "he is a host in himself." Bro. Galloway is right. Bro. Fenton was present at the latest Wisconsin State Convention, and it is manifest that when the Spirit of God rests upon him, he is capable of doing great execution in behalf of our reform.

—Opponents of the A. P. A. held a mass-meeting at Milwaukee, last Friday evening. A large number of Roman Catholics occupied seats upon the platform. District Attorney Toohey was the principal speaker, and sharply criticised the objects and principles of the A. P. A. The burden of his address was the danger arising from the anti-Catholic character of that organization. The report of the meeting fails to show any opposition to the secret methods of the A. P. A. Its religious and partisan elements were, however, prominently arraigned.

—Rev. W. B. Stoddard writes from Pittsburgh, Pa., March 16, that he is very busy in the interest of our reform in that vicinity, soliciting subscribers for the *Cynosure*, making personal visits, etc., and adds: "I find that the interest and support increases from year to year. Our work has a stronger hold on the hearts of the people here than ever before in my knowledge. I have meetings in view, both here and near Philadelphia. I am well and happy, trusting in the Lord for victory daily." For all which we give thanks, gaining renewed courage.

—The grandson of Gov. Wise, of Virginia, under whose administration "Old John Brown of Ossawatomie" was hanged in 1859, was the spokesman of a delegation of schoolboys who waited, with a purpose, on Mayor McClellan, of New York City, the other day. That purpose was to protest against the action of the city council, which had ordered the Irish flag to be displayed on the City Hall on St. Patrick's Day. He said: "No flag but our own should be put on public buildings. We are taught to salute the American flag every morning, and we believe it is the only flag that should be recognized." The boy was right, and his sentiments are those of a patriot, notwithstanding the stand taken by his grandfather during the "late unpleasantness."

—The indiscretion of Gov. Waite came near plunging the whole city of Denver and some other portions of Colorado into mourning last week. The whole affair grew out of the governor's attempt to seat two of his favorites in the offices of Fire and Police Commissioners of the city. This attempt was forcibly resisted by the combined police force, the fire department and several hundred deputy sheriffs. The governor, meeting with this opposition, became alarmed and ordered out the aggregate force of the State National Guard—armed militia—to protect him. The city was then placed under martial law; but the governor's opponents refused to surrender. At one time, had not the prudence of the commanding officers prevented, there was serious danger of a bloody battle between the city forces and the militia. By the governor's request Federal troops were also ordered to Denver. The political question will have to be decided by the highest legal tribunal of the State before the governor's course can be fully vindicated or defeated. In the meantime the troops will keep the civic forces at bay.

—At Indianapolis it has been customary for the teachers, under a tacit requirement, to open the public schools each morning with devotional exercises, and in some districts teachers could not find employment unless they conformed to the requirement. In nearly all the schools the Bible is read each morning, but this did not meet the demands of many districts, and prayer was also required. The matter having been brought to the attention of the State Superintendent of Public Instruction, he, last week, rendered a written decision in which this conclusion is reached: "Clearly the statute and the constitution authorize the reading of the Bible and prayer in the public schools, but it should be done by choice and not by compulsion, and when done it must be done in such a discreet way as not to interfere with rights of conscience. Complete religious liberty is what the constitution guarantees to every one, and this is what should be aimed at by the school board and the teacher." This decision is either a sop thrown to the Roman Catholics, or the superintendent really believes—and truly—that Christianity is not sectarianism, and that it should not be made a cloak for religious intolerance.

THE COLLEGES AND SECRET SOCIETIES.

THE STUDENTS' BUREAU OF CORRESPONDENCE PUBLISHES A VALUABLE SUMMARY.

This organization, in promoting its object of inquiry respecting the secret orders, sent out last year a circular to American colleges requesting an answer to the following questions:

"1. Are secret fraternities prohibited in your institution?
"2. If so, when, and for what reason, was the rule adopted?
"3. If not now, were they ever forbidden?
"4. Are they controlled rather than forbidden?
"5. If organized in your institution, what is their effect on scholarship, discipline and moral character?
"6. Are they, on the whole, beneficial?
"7. Do they tend to promote other secret organizations?
"8. Will you kindly give us your private opinion on the whole secret society system?"

These circulars were sent to the presidents of 340 Protestant institutions. Replies were returned from 185; in some cases two being sent from the same institution.

A summary of these replies shows that among these 185 colleges and universities:—

1. Those having no secret societies number	113
(a) Of this 113, those that prohibit are	59
(b) Those having no societies, and which disapprove or practically forbid, are	33
(c) Same, which give no opinion	21
2. Secret societies are reported in	72
(a) Permitted, but under control, and the objects of more or less disapproval	22
(b) Permitted, under control and encouraged	6
(c) Permitted, but objectionable	22
(d) Permitted and favored	11
(e) Existing, but discouraged	6
(f) Existing, but with indifference	3
(g) Permitted under control	1
(h) Ignored and disliked	1
3. Answering "yes" to question 3	9
4. Answering "yes" to question 6	28
5. Answering "no" to same	45
6. "Doubtful", to same	12
7. Answering "yes" to question 7	20

The replies to the last request are private opinions for the use of the Bureau and not for publication, except by permission of the writer. Responses were in nearly all cases by the presidents of the institutions.

REMARKS.

This is believed to be the most complete report from our institutions on this question. Only one hundred and thirty replies were ever before secured. These were sent to President McFarland of Iowa Wesleyan University in 1890. He presented a summary of them in a paper before the National Teachers' Association, meeting at St. Paul that year; a copy of which, furnished by the author, was printed in the *Cynosure* of October 23, the same year.

This Bureau report is still incomplete. No reply was sent from at least nineteen institutions which forbid secret societies, the names of several of which do not appear in the report of the U. S. Commissioner of Education. Of the 155 colleges not replying, it is of course impossible to say at present whether they will be fairly represented in the proportions given in the above summary. It might be supposed that a reply would more promptly be given from a president opposed to the "fraternities" than otherwise. But the fact that nineteen holding such sentiments neglected to respond, proves rather that the reports give us a fair estimate of the college fraternity question. So estimating, it is found that about 11 of our colleges are not yet fastened upon by these societies to 7 that are. Of the 72 where the societies exist, either with or without permission and control, they are regarded with more or less objection by 52; while 20 approve or regard them with indifference.

Arranging the figures in another form: prohibit, 59; more harm than good, 45; neither have them, nor like them, 33; total, 137. Or, adding 7 others which find more or less objection, 144 presidents object up to the point of prohibition. Only 17 approve wholly; 11 more think the good overbalances. Setting aside the 24 which give no opinion, there are 28 which think the societies beneficial on the whole, and 133 which think otherwise: a proportion of nearly 1 to 5. This estimate is stronger against the fraternities than Dr. McFarland's.

Several of the presidents think it no use to antagonize the student lodges unless a general movement is made. On the contrary, several have proved that this can be done. There is no doubt that a firm and vigorous administration in an institution will always succeed in clearing its halls of this evil!

But more than all influences which should be working for righteousness in our colleges is the student sentiment and student conscience. This will develop strongly and righteously as the truth is given and the Spirit of the Lord blesses. The Students' Bureau of Correspondence promises to be a helpful agency in this work. It was the conception of a student in Chicago Theological Seminary. It aims to get the facts respecting the nature, aims and work of the secret societies before the young men and women in the colleges of America, assured that an honest statement of the facts will have its effect upon the conviction of students. These are soon to be our leaders in politics, business and religion. No opportunity of fixing right principles and promoting a right conscience on this grave question of the secret lodges can we afford to lose. K.

THE HOME.

THE HILLS OF THE LORD.

God ploughed one day with an earthquake,
And drove his furrows deep!
The huddling plains upstarted;
The hills were all a-leap.

But that is the mountains' secret;
Aye, hidden in their breast.
God's peace is everlasting,
Are the dream words of their rest.

He hath made them the haunt of beauty,
The home-elect of his grace.
He spreadeth his mornings on them;
His sunsets light their face.

His thunders tread in music
Of footfalls echoing long.
And carry majestic greeting
Around the silent throng.

His words bring messages to them;
Wild storm news from the main.
They sing it down to the valleys,
In the love-song of the rain.

Green tribes from afar come trooping,
And over the uplands flock.
He weaveth the zones together
In robes for his risen rock.

There are nurseries for young rivers,
Nests for his flying cloud,
Homesteads for new-born races,
Masterful, free and proud.

The people of tired cities
Come up to their shrines to pray;
God freshens again within them
As he passes by all day.

And lo! I have caught their secret—
The beauty deeper than all.
This faith—that life's hard moments,
When the jarring shadows fall,

Are but God ploughing his mountains.
And the mountains yet shall be
The source of his grace and freshness,
And his peace everlasting to me.

—*W. C. Gannett.*

AN EXPERIENCE IN THE INQUIRY ROOM.

While conducting a series of evangelistic meetings, some years since, in a certain Western city, we were obliged to use two rooms in order to accommodate the inquirers, they were so numerous; for God was wonderfully honoring the testimony, labors and faith of his people. One evening, while busily occupied in directing the personal work in one of these rooms, and dealing with inquirers, a messenger informed me that a gentleman named John Ewing, in very great distress of mind and agony of soul, was in the other room wanting to see me. As soon as I was through with the case I then had in hand, I hurried over to the other room.

I found Mr. Ewing in a corner of the room, behind the door, on his knees before a chair. His hands were laid open upon the chair, palms downward. His face was turned upward, was ashen-hued and covered with great drops of perspiration. He was the perfect picture of despair. I dropped upon my knees by his side, and the following conversation took place:

"I understand, Mr. Ewing, you wish to see me."

"Yes, sir!" he replied.

"What is your trouble?"

"Oh, sir, I am such a great sinner!"

I said: "Praise the Lord!"

I can never forget the look that he gave me as he said: "I see nothing for which to praise the Lord."

"Doubtless that is so," I responded; "but that is because 'the eyes of your understanding' are not 'enlightened that ye may know what is the hope of his calling.' There is hope for the man who believes himself to be a great sinner. Jesus came not 'to call the righteous, but sinners, to repentance.' 'They that be whole need not a physician, but they that are sick.' Do you not know, Mr. Ewing, that we have a very great and gracious Saviour?"

"Yes," he said; "but my sins are heinous and very black."

"But," I responded, "Jesus is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

"That may be all true," he replied, "but I am the vilest sinner in this city. I have sinned knowingly, and with a high hand."

I opened my Bible to Isaiah 53, and laid it upon the chair before him. I asked: "Do you believe the Bible is true?"

"I do," was the quick response.

I then said: "Will you notice carefully the three things stated in the sixth verse of this chapter? First, 'All we like sheep have gone astray.' Do you believe that?" I asked.

"Yes, I know I have wandered like a lost sheep."

"Second, 'We have turned every one to his own way.' Do you believe that?"

"Oh, yes, sir. I know I have not walked in God's way."

"Third, 'And the Lord hath laid on him (Jesus) the iniquity of us all.' Do you believe that also?"

He responded, hesitatingly and evasively, "I have been the wickedest manupon earth."

"So, then," I said, "you believe the first and second statements of that verse, but not the third?"

"Oh, sir, I believe it all."

"Are you certain of it?"

"Yes, sir, but I am such a great sinner."

"Do you really believe God laid your iniquities on Jesus? It says that, does it not?"

"Yes, it says, 'And the Lord hath laid on him the iniquity of us all.' Well, I believe it."

"With your whole heart?"

"Yes, with my whole heart."

"Well," I then asked, "where are your iniquities?"

"On me, sir; and they are very great and heavy."

"And you say, Mr. Ewing, 'I believe the Bible is true;' and yet, when God says he 'hath laid on him the iniquities of us all,' 'who his ownself bear our sins in his own body on the tree,' and thus hath 'put away sin by the sacrifice of himself,' you say, in effect: 'It is not so; my sins are yet on me.' In other words, God says he laid your sins on Jesus, and you say it is not so; and yet claim to believe the Bible."

"But, sir," he answered, "I do believe God's Word."

"Very well," I said; "let us look at it again. God says: 'And the Lord hath laid on him the iniquity of us all,' does he not?"

"Yes, that's how it reads."

"Well, then, where are your iniquities?"

With somewhat of hesitation, he said: "I suppose, sir, they must be upon Christ."

"You suppose so? don't you know so?"

"Well, but I am such a very great sinner."

"Very well, then, I'll read it your way, and we'll see how it sounds. Will you listen?"

"Certainly."

Again I read: "'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all,' excepting John Ewing."

Springing to his feet, he shouted: "That's not there, sir! It doesn't say that!"

I replied: "I know it is not. But that's the way you have been reading it all the while, in spite of my every effort to get you to see what it really does say."

"I see it! I see it!" he said, vehemently and exultingly. "He did lay my sins on Jesus! He did! He did!" and he clapped his hands again and again in the ecstacy of his joy, and shouted aloud the praises of God.—*Rev. Dr. Munhall, in the Independent.*

JUDGE COFFIN'S FIRST CASE.

The following story is told of Timothy C. Coffin, who was a long time judge of the New Bedford district: When a very young man, he was retained in a case of sufficient importance to bring out almost every resident of the town, so that the little New Bedford courthouse was packed when court was opened that morning. Coffin had been secured as counsel by the defendant. Although it was his first attempt in open court, he had made little or no preparation, thinking that he could get through somehow or other when the time came. Thus, when the counsel for the defendant came into court that morning, he was greatly surprised, and no less agitated, to see the big crowd and realize the wide public interest in the trial at hand. He saw that he had looked upon the case too lightly. The prosecution was strong, and he had made not even a slight preparation.

To lose the case meant the loss of a hoped-for reputation. Could he afford to commit this blunder by displaying his ignorance of the case? How could he get out of it? These were a few of the questions that are known to have flashed through the young lawyer's head, for afterward he himself told of the awful perplexity of the hour. Being a shrewd inventor, he devised a plan. As soon as the court had been called to order and the crier had said his little say, he arose and asked for a postponement of the trial, on the ground that he had just received a telegram announcing the sudden and fatal illness of his mother, who resided at Nantucket.

Scarcely had the words of this appeal proceeded from the lips of young Coffin, when an elderly woman quietly arose in the balcony of the court-room and gave utterance to these words, "Timothy, Timothy, how many times have I chastised thee for lying?"

Timothy recognized the sound of that voice only too well. It was that of his mother. This being Timothy's first public case, the old lady had secretly come up to New Bedford to see how well her son would do. Her presence was of course totally unknown to him. The further developments need not be recorded here. Suffice it to say that Timothy Coffin in after-years made sure that his excuses would not be thrown back at him by any member of his own family.—*Anonymous.*

A REFLECTION.

I saw a pretty bit of conjugal felicity recently. Possibly some other people may share my enjoyment of it if I reproduce it as well as may be in black and white.

An old gentleman who had long retired from a business which had fairly "feathered the nest" for old age, came from his morning walk. His wife met him at the door—her custom for more than fifty years—and soon they were seated in their respective easy chairs.

"Where do you think I went this morning, mother?"

"As far as any youth of your time, I dare say," she said proudly.

"I went up to the old neighborhood, mother."

They looked straight into each other's eyes in sympathy, and for a little while were silently thinking.

"Yes," he resumed, "I walked up and down past the house where we lived so long, where Anne was married, and where so many things happened. Then I went into Pemberton's grocery to rest."

"That was a taste of old time, to be sure," said mother.

"Pemberton was there himself. Dear, dear, how old he looks! He introduced me to a fine-looking customer, and what do you think he said about us?"

"Oh, something about the days 'when we were first acquainted,' I presume."

"He told the gentlemen that he served us with goods for forty years, and never had a chance to send us a bill."

"That was a blessed truth."

"And I told the gentleman that ever since the first week we went to housekeeping I had given you the allowance of money, much or little, as I could afford; and you had kept our expenses inside always."

"Yes, dear."

"I told him about the happy day when you surprised me with the bead purse you had knit for me—seems as if I could see you now, knitting every evening and trying to turn the beads outside, just so easy—and I did not guess that it was to hold fifty dollars in gold pieces which you had saved out of the year's house money."

"Well, you had not missed it from the table, or anywhere else?"

"No, no; always enough to eat, and the house as tasty as the housekeeper."

"Well, husband, perhaps there were not as many temptations for a housewife to spend money in those old-fashioned times."

"Perhaps not, Jane. But new-fashioned times make long faces and long bills and short lives, I notice."

Now this picture ought to be etched upon young lives—love and confidence which had

walked hand in hand through fifty-five years of married life, with a "pay as you go" principle, which walked while others rode, to the sure end of comfort in old age. They had met many riders coming back on foot, as far as the poorhouse, or some condition of homelessness and dependence upon the favor of friends.

This is a prime maxim of Bible lore: "Owe no man anything, but to love one another;" and it should be accepted as one of the keys to "good housekeeping."—*The Pacific.*

KEEPING OUR EYES OPEN.

By keeping our eyes open, and judging things upon Scriptural principles, we may often be forewarned in our dealings with certain characters. One man cannot see further into a millstone than another, and yet shrewdness sees where the ordinary observer is in the dark. A prudent man, with the fear of God before his eyes, is almost a prophet. Two or three instances are before our mind at this moment.

A gentleman went carefully into his stable where his horse was placed to bait, and he saw for himself that the proper feed of corn was in the manger. In a few minutes' time he was in the stable again, and the oats were gone. He taxed the hostler with taking them out, and remained while he saw his nag eat up his fair portion. How did he know that the hostler would steal corn? He had heard him cursing, and therefore he knew that he would steal.

A friend met the deacon of a church in the street, a man whom he much esteemed. The aforesaid deacon begged the loan of £100, and the friend would have lent it to him with pleasure; but he said: "You know me as an old pilgrim. I am, I trust, quite beyond temptation." The money was refused, for the friend said to himself: "Past temptation? Past temptation? Why, he must be quite ignorant of his own heart. He must surely be a hypocrite." And so he was. He knew that he was hopelessly involved, even when he was seeking a loan from one who could not afford to lose the money; before the day was over he had failed. "Pride goeth before destruction." "A prating fool shall fail." His Bible had made our friend wise, and he was saved from loss.

A man who stood high in the city observed with great satisfaction that he had in a single morning cleared £30,000 by speculation. A brother merchant remarked that he ought to be very grateful to Providence for such good fortune, whereupon the successful merchant snapped his finger and said: "Providence! pooh! that for Providence! I can do a great deal better for myself than Providence can do for me." He who heard the observation walked away, and resolved never to deal with such a man again except upon cash principles, for he felt sure that a crash would come sooner or later. Great was the indignation of the man who stood high in the city when he was told, "If you and I are to have dealings it must be on strictly ready-money terms." He was insulted; he would not endure it; he would go to another house. That other house welcomed his custom, and in due time it was repaid by losing many thousands.

A tradesman chose a shopman from seeing him pick up a pin; Rowland Hill would button up his coat when he heard a man swear, for he did not want his pocket picked; thus, for good or for evil, little things may be tests of character. To deal with persons who have no respect for the Sabbath is always risky; to marry a man who can repeat a lewd story is eminently perilous; to buy goods of tradesmen who are "really giving them away," is to invite deception; and to trust those who flatter you is to court delusion. Do you meet with one who tells you many of the secret faults of others? Mind that you show him none of your own which you would not wish to publish. Does he tell you what others have said of you? Then say nothing of others which you would not wish him to report; for as sure as you live he will report all that you say, with additions. All dogs that fetch, will carry.

By observing such things as these, men may be saved from deceptions. The difference between one man and another, in point of prudence, mainly arises from the fact that one man learns from his blunders and another does not. When we are once taken in by a person, we ought to take his measure so exactly that he will not be able to do it again. No mouse can be excused if it is caught twice by the same cat. Yet as long as the world stands there will remain some in it who can never see further than the end of their noses.—*C. H. Spurgeon.*

THE PLEASANT PATH.

There is a blissful path of peace,
Winding through meadows cool and green;
There care and grief forever cease;
There flowers of hope and joy are seen.

The path enclosed on either side
With evergreens of faith and prayer—
Secluded thus from tempest's tide,
A heavenly calm breathes in the air.

Bright flowers bedeck the verdant lawn,
And melody of singing bird;
Harbinger of a brighter dawn
Within the new-born soul is heard.

For weary trav'lers there is found,
Within this sacred and quiet dell,
Overflowing from out the ground
Of living water a full well.

The sky serene and blue above,
Studded with stars of Bethlehem,
Seems as a canopy of love,
Enshrouding all who enter in.

Every disorder of the soul
Is healed with magic power,
Now from sin's corruption made whole,
And sweetly kept through every hour.

Sometimes the flower of bleeding-heart
Lies drooping 'neath the grass;
Air of love divine heals the smart,
Wooing to life as it will pass.

Would'st learn the secret of the path
So delightful while here to tread?
Would you know the true life of faith,
And partake of heaven's own bread?

God's loving Son points out the way,
Turn to the promise of his Word;
The path becomes as light as day
To those who walk with Christ, the Lord.

—*Hattie Long.*

TEMPERANCE.

STUMBLING BLOCKS OR STEPPING STONES?

The following is a brief synopsis of a recent address by Miss E. P. Nichols, corresponding secretary of the Rhode Island W. C. T. U. Read it carefully and then decide for yourself the question, "Where do *I* stand?"

"Fathers, are you setting good examples for your children? Are you stumbling blocks or stepping stones in their paths? They tell us that it is useless to attempt the prohibition of the liquor traffic, and that the best we can hope for is restriction and regulation. Well, they have been restricting and regulating in New York, until they have one saloon for every 100 inhabitants.

"Think of it. At a low estimate, every rumshop there takes in $10,000 per year. Divide that amount among 100 people, and you can readily see how conditions would be improved by abolishing those saloons. And such is the wisdom of man. No wonder that, with God, it is counted as foolishness.

"God has taught us that the only effectual remedy for an evil is to prohibit it. Let us stand firmly for the right, as he has given us to see it, always remembering that it is ever the darkest just before dawn. We have no reason to be discouraged, if success has not come as speedily as we had hoped. More and more men are leaving their wicked and corrupt political parties, and coming to us. Every man, woman, or child, who stands up for principle, and speaks with no uncertain sound, is a stepping stone to help on the glorious victory, that, in God's own good time, awaits us.

"In this contest, let none of us waver. We should remember that we are being watched. Let us stand by our leaders. Have you ever thought what might happen if those leaders should fall back, or go down, before the storm of ridicule and persecution to which they are being subjected?

"This is, indeed, a testing time. Everything is undergoing the process of disintegration. God is shaking us up—house cleaning as it were. The good is being separated from the evil. Woe unto him, who, for policy's sake, or for any other reason, shall be found among the wavering, when God comes to separate his sheep from the goats.

"If the outcome of the present financial distress, in this and other countries, which is mainly attributable to the rum traffic, shall be the abolition of the saloon, our terrible chastening will not have been in vain.

"The person who stands firmly for principle is impervious to the assaults of the wicked and corrupt. Let us be steadfast ourselves, and thus help others to stand for principle and for God's righteous truth. Let us be stepping stones, not stumbling blocks.

"What inconsistency do we see among professed Christians. Think of a man, who warns others against the evil of strong drink, and prays to God to build up Sabbath-schools and hasten the coming of his kingdom on earth; and who yet is all the time, by his vote and influence, helping to build up the rum traffic! With one hand he is building, while with the other he is tearing down much faster than he builds."

A LITTLE PLAIN TALKING.

The Indianapolis *Right and Freedom*, the organ of the saloon men of Indiana, says:

"The saloon man is abused, reviled and his family ostracized from society, boycotted in business, spit upon with the saliva of contempt. By whom? The dishonest professing Christian—the duplicity acting and false living, imitator Christian Prohibitionist. If the sale of liquor is wrong, if it is injurious to drink a glass of beer, why is it that the 60,000,000 people of America do not wipe it out of existence? The majority of the people of the United States are professedly God-fearing and church-attending people.

"Is not the church then in colleague with the whisky element, or are they honest and sincere church members? Why, think of a preacher running for the governorship of the great State of Indiana and being afraid to open his mouth against liquor selling! Is he an honest and sincere Christian, or is he a hypocrite? Who knows where to find such people? The honest and sincere Christian we admire, but the hypocrite—never!"

THE DRINK EVIL.

OPINIONS OF WISE MEN ON THE QUESTION.

Stupefies and besots.—Bismarck.

The devil in solution.—Sir Wilfrid Lawson.

The beverage the mother of sins.—Southey.

The evil is in the drink.—David Lewis, J. P.

Liquid fire and distilled damnation.—Robert Hall.

I consider all spirits bad spirits.—Sir Astley Cooper.

The dynamite of modern civilization.—Hon. John D. Long.

He has paid dear, very dear, for his whistle.—Benjamin Franklin.

Grape juice has killed more than grape shot.—C. H. Spurgeon, D. D.

Drink is the fruitful source of crime and pauperism.—Father Mathew.

While you have the drink you will have the drunkard.—George W. Bain.

Drink, the only terrible enemy whom England has to fear.—Prince Leopold.

Choose rather to punish your appetites than be punished by them.—Epictetus.

Impossible to relieve poverty until we get rid of the curse of drink.—Lord Shaftsbury.

I oppose drink because it opposes me. The work I try to do it undoes.—Bishop C. D. Foss.

I expect to my dying day to fight the drink evil with every lawful weapon.—John B. Gough.

Drink is a greater destroying force than all other physical evils combined.—Henry Ward Beecher, D. D.

The real evil in our community is the drinking of intoxicating liquor.—Hon. O. H. Platt, United States Senator.

The most determined evil which afflicts the clerical force and the officers of the government is the habit of using intoxicating liquors.—Hon. L. M. Morrill in United States Senate.

Strong drink, by whatever name the demon is styled, in whatever way it presents itself—this prevents our success. Remove this obstacle and our cause will be onward and our labors will be blessed.—John Bright.

Bible Lesson.

STUDIES IN THE BOOKS OF MOSES.

LESSON I.—Second Quarter, 1894, April 1.

SUBJECT.—Jacob's Prevailing Prayer.—Gen. 32: 9-12 and 24-30.

GOLDEN TEXT.—I will not let thee go, except thou bless me.—Gen. 32: 26.

[Open the Bible and read the lesson.]

Daily Readings.—M.—Gen. 32: 9-12 and 24-30. T.—Gen. 32: 1-8. W.—Gen. 32: 13-23. Th.—Gen. 33: 1-11. F.—2 Kings 19: 14-20 and 32-35. S.—Luke 18: 1-8. S.—Psalm 34: 15-22.

COMMENTS BY E. E. FLAGG.

1. *Jacob's prayer.*—vs. 9–12. Jacob was in sore trouble. He had no reason to suppose that Esau had lost his desire for revenge. On the contrary there was more reason to think that it might have strengthened with the passing years. When he first fled from the face of his justly incensed brother, he had only his own life to think of. Now the case was vastly different. He had a numerous family, who might all be cut off at one blow; and this circumstance added greatly to his distress. Jacob's petition is, throughout, a wonderful specimen of prevailing prayer. The beginning is to be noted. "O God of my father Abraham," etc. Perhaps Jacob, with the remembrance of the wrong done to Esau, did not feel that he could as yet personally call upon the Jehovah of his fathers as his God. "Which saidst unto me, Return unto thy country," etc. Jacob was now following out God's commands. Had he remained where he was he would have been in no danger from Esau. This is one of the most powerful arguments that we can plead when seeking aid from God:—that we are in the way of duty. The strongest faith always goes with the most single-hearted obedience. We need never to be afraid to meet any danger of difficulty into which God sends us. Jacob's faith had been strengthened by the vision of angels at Mahanaim, and by remembering how faithfully God had kept his covenant with him, unworthy as he felt himself of even the least of divine mercies. This profound humility seems to be a newly-developed trait in the patriarch's character. Though the vision at Bethel filled him with dread and awe, the vow which he there made shows little trace of that sense of sin which he now shows. One characteristic of prevailing prayer is that it specializes: "Deliver me, I pray thee, from the hand of my brother . . . for I fear him." We should win more victories in prayer if we were more simple as well as more honest, asking God for just the things that we want, and not asking him for things we do not at heart care for, simply because we feel we ought to want them, though this may be true. We are very apt to crave the lowest blessings which God has to give us, instead of seeking the highest. But he "desires truth in the inward parts." If we ask honestly for what we really want, and get it, our faith and spirituality will grow, and we shall begin to reach after higher and more enduring good. "And thou saidst, I will surely do thee good." He pleads God's own word of promise for his last and strongest argument. One of the reasons why we ought to be familiar with every part of God's holy Word, is that we may know how rich and full are his "exceeding precious promises," and have more power in prayer.

2. *Jacob wrestles with an angel.*—vs. 24–26. Jacob had divided his family and servants into two companies, so that if Esau should attack one the other might escape, and sent them over the ford by night, while he himself remained alone behind, that he might agonize with God for deliverance undisturbed. That he had prayed once was not enough. His was the prayer without ceasing that wins the victory. While thus engaged he felt the presence of a celestial antagonist. Some have thought this not an actual occurrence, but a vision, like his dream at Bethel. The lameness from which he suffered, probably all his life (see verse 32), seems to contradict this theory. The angel's strength was so great that with one touch he could dislocate Jacob's thigh, yet he suffers him to prevail in the contest. "Wrestling believers," says Henry, "may obtain glorious victories, and yet come off with broken bones, for when they are weak then are they strong." "Let me go, for the day breaketh;" the time to begin the day's active duties. This could make no difference with an angel who was not restricted in his work by mortal conditions, but Jacob had his family, and his flocks and herds to look after. Still the argument does not prevail to make him loose his hold. Many hurry over family prayers or omit them altogether because they want to push their work on the farm, or in the house or shop, forgetting that it is God's blessing on their work which will make it prosperous. "I will not let thee go until thou bless me," has been the language of all who have done great things through prayer. "And he said, Thy name shall no more be called Jacob"—that is a supplanter—"but Israel," a prince of God. Note the vast difference. One name was in itself suggestive of trickery and craft, full of dishonorable and shameful associations. The other made him a prince in God's family:—one who had power with God and with men. He who has power with God, will in the best and highest sense have power with his fellowmen. Solomon says: "A brother offended is harder to be won than a strong city;" yet Esau, though breathing out vengeance against him when they parted, was transformed into a lamb when the meeting, so much dreaded, took place. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." The refusal of the angel to tell his name may be taken as a rebuke to that impertinent curiosity which seeks to pry into the hidden things of God, when the knowledge would do us no real good.

Literature.

Funk and Wagnalls' New Standard Dictionary.

The first volume of this new lexicon is one of the finest specimens of book-making yet attempted in the United States, not only in the extent of philological research involved, but also in the completeness of the results attained. As compared with similar works of equal pretension to perfection in these respects, this Dictionary stands a step in advance, since it presents nearly 75,000 more words and terms than the "Century," and more than double those in "Webster's International."

About four years have elapsed since the labor expended upon this enterprise was begun, and nearly 1,000 persons have found employment in its compilation, as editors, specialists, and professional searchers for appropriate quotations and definitions. The entire cost of preparing the work for publication will approximate a million dollars. These figures indicate the determination of the publishers to make this Dictionary as perfect as possible in all respects.

Scholars will be pleased with the many advantages that it presents, some of which are here designated: Where a word has two or more meanings, the most common has been given the preference in position. The scientific alphabet of the American Philological Association, adopted also by the American Spelling Reform Association, has been used in giving the pronunciation of words. This secures valuable aid in determining exact pronunciation. Disputed spellings and pronunciations have been referred to fifty expert philologists of various nationalities for correction and final adjustment. Particular attention has been given to obtaining the true spellings of geographical names, according to official authorities. The spelling of many words in chemistry has been simplified, in harmony with the wishes of chemical experts. Reference to the sources of quotations wherein certain words occur, indicating their meaning, has been carefully noted. The recognition of needless new literary terms has been designedly avoided. The work of preparing definitions has been thorough, introducing new distinctions; and each set of words has been defined or approved by a representative of each class to which especial words belong. Synonyms and antonyms have been judiciously treated. Class-words are grouped with great fullness and precision. Particular attention has been paid to the correct compounding of words, reducing this specialty to a scientific system. The proper divisions of words at the ends of lines, by printers, are also well defined. Particular merit also attaches to the pictorial illustrations—some of which are highly artistic in design and color—which have been made expressly for this Dictionary. These and several other marked advantages will be apparent to those who give the work a careful examination.

College professors at Yale, Harvard, Amherst, and Columbia, in this country, and Oxford in Great Britain, and also the Smithsonian Institution at Washington, D. C., have given this Dictionary a hearty approval, as have, likewise, eminent statesmen, scholars, authors, and the editors of standard periodical publications in Europe and throughout this country. Altogether, until a *better* work of this character shall appear on the market, the "Standard" is sure to maintain the superiority which it now claims by virtue of its excellence.

The "Standard" is published by the Funk & Wagnalls Company, 18-20 Astor Place, New York City, and also in London, Eng. It is sold only by subscription, and furnished in either the two-volume or the one-volume form, as follows: Two volume at $7.50, $8.50, and $11 per volume; per set at $15.00, $17.00 and $22.00; single volume at $12.00, $14.00 and $18.00; bound, respectively, in either half-russia or full-russia leather, or in full morocco. The binding establishes the difference in prices.

Current Periodicals.

There is no end to the interest that centers in Astronomy. If the subjects for literary study are innumerable, those of this science above all sciences are inexhaustible, and far better deserve careful consideration. These reflections naturally arise when we turn attention to the periodical information contained in *Astronomy and Astro-Physics*, published ten times a year at Carleton College, Northfield, Minn., and ably edited by Wm. W. Payne and Geo. E. Hale, and their associates. The March issue is replete with information that will commend itself to all who love to roam among the stars. The topics treated possess not only interest, but great variety, and are based upon professional intelligence and investigation. They treat of general astronomy, astro-physics, current celestial phenomena, and astronomical news and notes, furnished by a dozen educated contributors. The annual subscription price is $4.

The *Social Economist* for March treats of current topics that invite attention from all thinking and reading individuals. These include: The Discussion of Sound Economic Questions in Congress, under the leadership of Hon. Thos. B. Read, of Maine; The Census Distribution of Wealth; The Triumph of the Eight-Hour Labor System in England and elsewhere; the Social Ministry of Wealth; From Desert Herding to Intensive Farming—a review of agricultural advancement; The Political Crisis in Japan; State Banks of Issue; The Discussion of Social Economics in popular magazines of the day, etc. The Editor's Crucible—by far the most interesting department of this comprehensive periodical—contains a spirited summary of economic notes, and with the usual book notices completes a choice number. Published at 34 Union Square, New York City. Price, 25 cents.

The *Journal of Hygiene* for March has for its opening paper an interesting description of A Scottish (Workingman's) Palace of Industry and Health. A new serial, Hygiene of the Nose, is begun. The editor writes of Running as an Exercise; Tyndall on a Clear Brain; Keeping the Body at the Top of its Condition; Beneficial Effects of More Fruit as Food; Preaching at 92. Jennie Chandler contributes a paper on Economy in the Use of Our Strength. Topics of the Month embrace: How They Live in Paris; Food and Drink; Heating Houses; Bread Carriers; Amusements; Anarchists; A Letter from Ceylon; Music for the Poor Sick; Cost of Tobacco, etc. This magazine, edited and published by Dr. M. L. Holbrook, 46 East 21st street, New York City, at $1 a year, deserves a liberal support and a wide circulation.

McClure's Magazine for March opens with a full-page portrait of Herbert Spencer, who contributes an illustrated sketch of his fellow-philosopher, Tyndall. There is also a pictorial character study of John Ruskin at Home; a good description, illustrated, of M. Bertillon's System of Identifying Criminals; Human Documents—portraits, at different portions of their lives, of Andrew Lang, John T. Trowbridge and Renan; The Glamour of the Archie; Town Lot No. 1303, a story by Octave Thanet; The Legs of Sister Ursula, by Rudyard Kipling; The Ebb Tide, by R. L. Stevenson and L. Osbourne, continued; Prairie Children, etc. Published by S. S. McClure (Ltd), 743 Broadway, New York City. Price, 15 cents.

The *Cottage Hearth* for March has several interesting tales, sketches and poems, freely illustrated, by as many contributors, as follows: In the 'Squire's Hall; The Last Tramp; Fate, a poem; Why the Door was Never Altered; In a Pullman; Through Uncle's Telescope; Hush, a poem; An American Girl in a Chinese Theater; An Ancient Telephone; The Confession of a Maniac; The Mysterious Voyage of the Daphne; and the usual well-filled domestic departments. Published by W. A. Wilde & Co., 25 Bromfield street, Boston. Price, 15 cents.

The *Mission Field*, which with the March issue begins its seventh volume, is published monthly at 25 East 22d street, New York City, by the Mission Boards of the Reformed Church in America. Its contents embrace: Tidings from Many Lands; At Home and Abroad; Women's Work; Endeavor Notes; Little Missionaries; College and Seminary Notes, and News from the Churches. The quantity and quality of the matters presented carry a strong recommendation.

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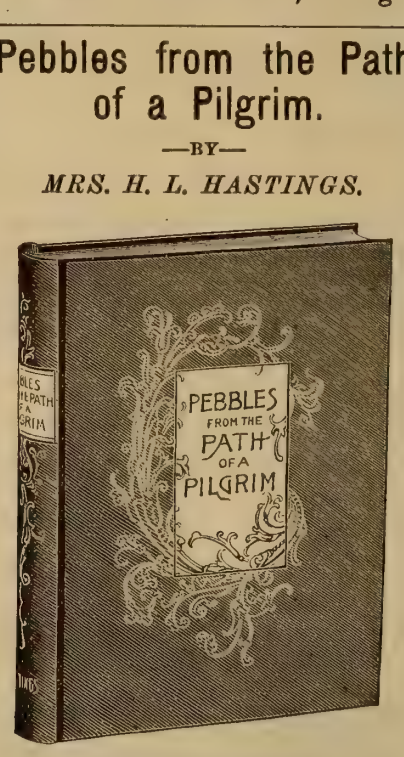

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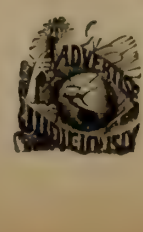

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

Inter Ocean: "A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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FARM NOTES.

Thrifty growth causes fruit trees to slough off the dead unused growth in which sap does not circulate. Make trees thrifty by liberal feeding, and there will be no rough bark on them to furnish a harbor for the codling moth. Stripping the rough bark from the apple trees will doubtless expose many cocoons of this insect and insure their destruction, as they will perish when drenched by spring rains, as they most certainly will be if uncovered from their hiding place. We do not regard this rough bark as of much advantage for protecting the trunks of trees from cold in winter or the sun's rays at all seasons. If it were necessary young trees would be easily injured, whereas they are generally more healthful than are old trees.—*American Cultivator.*

In Wisconsin experiments the effect of the hard wood ashes and bone meal fed to pigs with corn was to save about 28 per cent of the corn in producing 100 pounds of grain, live weight. By feeding the bone meal the strength of the thigh bone was doubled; ashes nearly doubled the strength of the bones. These experiments point to the great value of hardwood ashes for hog feeding, and show that they should be regularly fed. Bone meal is even better than ashes, but the latter are sufficient, and do not usually cost anything.

Clover hay, cut green and well cured, is recommended for poultry. Have it cut in half-inch lengths in a feed-cutter, turn boiling water on it, then thicken, after it has cooled a little, with bran and shorts. Feed warm, and the hens thrive well on it. It has no tendency to make them fat, but being nitrogenous in nature it makes a valuable food for egg production.

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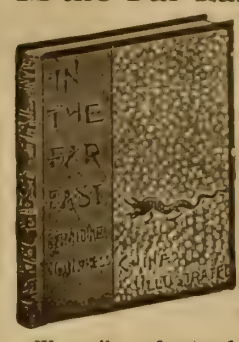

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News of the Week.

CHICAGO.

Nearly 2,000,000 bushels of grain, loaded in vessels, are held in Chicago because insurance cannot be secured until April.

Ching Ming Lee is under arrest for importing Chinese actors and embezzling $55,000 from the theater in Midway Plaisance.

On Monday morning the Illinois Steel Works at South Chicago resumed operations employing 4,000 men.

Fire in the old Athenæum Building drove the audience from the Schiller Theater and did damage amounting to $130,000.

Frank Juc, lacking railroad fare, walked 125 miles to answer a summons as a witness in a liquor case in the Federal court.

The State supreme court was asked for a writ of supersedeas in the case of Murderer Prendergast.

South Park commissioners rejected all bids for World's Fair buildings, and will dispose of them at private sale.

A suit in ejectment against the city to gain possession of the city hall was filed by County Attorney Judd.

Official call for the Democratic State convention at Springfield June 27 has been issued by Secretary Nelson.

E. E. Comings, who fled from Cairo, Ill., seven years ago with $34,000 belonging to his employer, has finally been captured.

Italians opened their new clubhouse on Sixteenth street. Count Marazzi brought greeting from King Humbert.

President Struckman, of the county commissioners, gave the city formal notice to get out of the city hall.

Daniel Healy suggests a merging of county and city, thereby doing away with a number of cumbersome offices.

During a fight a twenty-fourth ward Republican primary ballot box was stolen and the tickets scattered in an alley.

The plan to move the Manufactures Building from the World's Fair to the lake front has been abandoned.

Judge Gibbons dissolved the injunction preventing the Lake Street L from building beyond West Forty-eighth street.

The Colored Woman's Club has made a forcible reply to the Knights of Labor proposition to deport the Negro.

At the Chicago banks the feeling is gradually growing more confident as the demand for money improves.

Mayor Hopkins will pay no attention to the council order directing the city to do the street cleaning work.

Four highwaymen held up two policemen, shot a citizen and robbed a store. Only one of them was arrested.

Marshall Field, who has just returned from the Pacific coast, says there is a general business revival.

On Friday last more than 1,000,000 bushels of wheat were sold to millers and exporters.

COUNTRY.

In an address on "The A. P. A. and the School Question" at Minneapolis, Ignatius Donnelly made an appeal for toleration.

Indian Creek reservoir, in Idaho, burst its banks and fifty houses in Nampa were ruined.

A list of members of an A. P. A. lodge at Cleveland has fallen into the hands of Catholics, who threaten to institute a boycott.

Prof. Milton Whitney has been made chief of a new division of the weather bureau which will study agricultural soils.

Nuns who taught in the Riverside school at Pittsburg have withdrawn because of the stopping of their salaries.

Resolutions condemning the A. P. A. were promptly tabled at a Milwaukee Republican caucus. Catholic minority then withdrew.

A boycott of the Union Pacific for alleged rate cutting is threatened by the Western Passenger Association lines.

About $2,000,000 of the new 5 per cent bonds have already been deposited with the comptroller as security for circulating notes.

Union Pacific directors are charged with violation of trust. It is proposed to bring suit on behalf of Uncle Sam for $40,000,000.

In the Iowa house the mulct tax bill was restored to its original form after a prolonged debate.

Walter Wellman and the American members of his arctic expedition sailed from New York on the Britannic.

It has been decided by the Y. M. C. A. of the University of Illinois to erect a hall at Champaign costing $20,000.

Three men have been arrested at Anna, Ill., charged with wrecking an Illinois Central train at Ullin last November.

Judge Siebecker ordered a nonsuit in the Wisconsin roster printing contract case, holding plaintiffs were not victims of a fraud.

Milwaukee Republicans are badly split over the A. P. A. question.

Six persons were killed, three fatally hurt and many others seriously injured by a cyclone in Texas.

In the vicinity of Spencer, I. T., four lives were destroyed by a cyclone. The bodies were blown a quarter of a mile.

Heavy rains in western Tennessee and Arkansas have washed away the growing crops and wrecked a number of houses.

Representative Curtis has introduced a bill restricting immigration. He wants to keep land for unborn Americans.

FOREIGN.

Eighty thousand persons took part in the trade unionist demonstration in London against house of lords.

Michael Davitt, in a speech, said he is convinced Lord Rosebery is as firm a home ruler as any Gladstonean.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 12 to 17.

T Wenner, Mrs W Whittemore, F Byrer, W S Titus, A Merrill, J Howe, I C Wellcome, T J Williams, T C Kirkwood, H A Milne, Rev J P Richards, A Beck, R B Enbank, Mrs M A Goodwin, S Cresswell, Mrs E Hall, J Shuh, J R Latimer, D E Magill, Mrs M Ritchie, Rev T M Chalmers, J Marks, Rev A Dresser, G W Needels, J M Adair, J Ackart, W R Fleming, Rev R Loggan, S Grover, S Rowley, N P Eddy, C M Strickler, J Lindsay, E P Chambers, W H Becker, J A Martin, Mrs O C Huston, J Swank, W Swartz, C Coleman, Rev J O Bayles.

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Rub In Rub Out is the way you wash clothes with soap. First you rub the soap in; that's work in itself. Then you rub it out again over the washboard. If your strong and rub hard enough, you may get the dirt out, too. It's hard work, and women know it. But it isn't the women only that suffer. She's wearing the clothes out, rubbing them to pieces, all the time. It's just as hard for every thing as it is for every body.

Soak In Soak Out is Pearline's way of washing. Put it in the water and it does its own work—yours, too. It brings the dirt out easily and quickly—no hard work, no wearing rub, rub, rub, no washboard. Doesn't that seem better? Saves strength and clothes. And, what some women can't believe, it's just as safe as any good soap. 377 JAMES PYLE, N. Y.

THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry, now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison street, Chicago.

MARKET REPORTS.

CHICAGO.

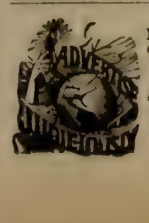
Wheat—Spring No. 2		56⅛@	57
Winter No. 2		56¾@	57¾
Corn—No. 2		35 @	35¾
Oats—No. 2		29¾@	33
Rye—No. 2		46⅛@	48⅛
Bran per ton	12 75	@13	50
Hay—Timothy	8 00	@10	50
Butter, medium to best	12	@	22
Cheese	08	@	12⅛
Beans	1 10	@ 1	60
Eggs, fresh	10⅛		11
Seeds—Timothy (100 lbs)	4 00	4	20
Flax	1 37		
Clover (100 lbs.)	8 60	9	00
Broom corn (per ton)	30 00	@70	00
Potatoes, (old, bu.)	48	@	60
Hides—Green to dry flint	02½@		06⅛
Lumber—Common		@15	50
Wool (unwashed)	12		26
Cattle—Choice to extra	4 00	@ 4	65
Common to good	3 30	@ 4	00
Hogs	4 20	@ 4	60
Sheep	2 40	@ 4	00

NEW YORK.

Wheat No. 2	60¾@	62⅛
Corn No 2	43½@	45⅛
Oats	34¾@	38
Rye	48 @	57
Eggs, Western fresh	14⅛	14¾
Butter	12 @	22⅛
Wool	15 @	26

KANSAS CITY.

Cattle	1 90 @ 4	40
Hogs	4 25 @ 4	40
Sheep	steady	



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There is a traitor in the Indianapolis branch of the American Protective Association, and the secrets of the order and its movements, it is alleged, are well known to the Catholics. The lodges are at a loss to know who has proved recreant to his obligation, and their strength has become weakness.

As a nation of inventors the United States leads the world, owing to the readiness, simplicity and cheapness of its patent system. The Commissioner of Patents, in his recent report to Congress, says the patents granted at Washington, up to Jan. 1, 1894, number 521,700, while those issued in all other countries combined aggregated only 817,362.

A serious muddle has arisen in the case of Eugene Prendergast, who murdered Mayor Harrison in this city last October. He was fairly tried, found guilty under undoubted evidence, and sentenced to be hanged last Friday. Another judge than the one who tried and sentenced him interfered and granted him a respite until April 6, and now the murderer is to be tried for insanity. The lawyers disagree widely upon the legal questions involved. By some it is claimed that the failure to hang him on the appointed day completely annuls the death sentence; while comparatively few believe that this accomplished villain has ever been insane. The management of his case has been defective in the extreme.

At Denver, Colo., last week, in the trial of Tim Drew and James Burns, charged with robbery, the attorney for the defense challenged a juror because he was a member of the A. P. A. The court overruled the challenge. The attorney then challenged the entire jury, and found that eleven of the twelve men empanneled were also members of the A. P. A. He asked for a new venire and that the coroner's office have charge of the jury, on the ground that the sheriff was prejudiced against the defendants because they are Catholics. One of the jurors when leaving the courtroom shouted: "Hurrah for the A. P. A.!" Now the religious belief of every juryman is investigated before he can find acceptance in this case, and every anti-Catholic is challenged. The complexion of that jury, when complete, will be a study.

The Women's Christian Temperance Union is to hold its coming national convention at Cleveland, Ohio, next fall. Immediately after its sessions shall have closed, Lady Henry Somerset and Miss Frances E. Willard, with an organized party of 100 appointees, under the supervision of Dr. Lunn, are to sail in a firstclass steamship to present the World's Temperance Petition to the rulers of as many existing governments as they may visit. This petition in behalf of universal temperance reform has over two million signatures. The movement is a laudable one, and may result in great benefit to a great many persons in all lands.

Californians claim, with considerable indignation, that the new treaty with China, now in process of perfection at Washington, virtually nullifies the present Chinese Exclusion law. In the meantime government inspectors have been urging the Chinese residents of California and other States to register, under the requirements of the law, with more or less success. Of the 72,472 in California 27,596 have registered, while in Colorado only 377 out of 1,398 in the State have complied with the law. In some localities the percentage is even less. New York shows a registry of but 915 in a total of 2,935. Numbers of the inspectors report a general willingness among the Chinese to register.

Hoffman's official Directory of the Roman Catholic Church in the United States, quite recently published, gives the total number of Catholics as 8,502,033. Unofficially the Catholics claim a population in this republic of 10,000,000. Statisticians say that it is very difficult to obtain accurate information regarding the actual number of Catholic communicants, as in their estimate they claim as adherents everyone in any way connected with their church. The number of adherents only is given. Of the total of 10,000,000, they claim that but 2,548,335 are adults. Probably Hoffman's figures are the most trustworthy. On the basis of the other estimates cited, there are only a little more than 2,000,000 adult Catholics in the United States.

In connection with the article on "The Situation in Europe," printed on another page, we find this significant paragraph in the New York *Witness*:

> When the Russo-German commercial treaty was first announced, we remarked that this change in the European situation would probably leave Great Britain without an ally in case of an aggressive movement on the part of either France or Russia, or of both combined, upon British interests in Egypt or in Asia. We find this opinion confirmed in an interesting letter from Vienna to the New York *Sun*. If future developments shall prove that the peace of continental Europe is to be cemented at the expense of Great Britain, the rulers of that empire may find it necessary to enter into an offensive and defensive alliance with China for mutual aid against Russia. And we think that if the time shall ever come when China's millions, armed with British ammunition and led by British officers, shall pour over the Russian border line, all the way from Vladivostock to the Pamir plateau, Russia will have reason to rue the day when she provoked such an invasion.

At Omaha, Neb., last week, in the criminal branch of the district court, a prisoner who was brought up to receive his sentence for fiercely assaulting a fellow-workmen, appealed to the judge (perhaps with the hope of his being an A. P. A.) for leniency, stating his own connection with that order. The trouble, he said, would never have taken place if he had kept out of the A. P. A. organization. He was an A. P. A. man, and the Catholics were down on him. Before he could proceed further he was interrupted by the court informing him that "if an A. P. A. or any other A." violated the law he would have to be punished. Even if he was an A. P. A. man, he did not have any right to knock out the brains of a Catholic. This settled the discussion, and the man silently listened to the words of the sentence, which provided for an incarceration of two years in the penitentiary.

Commenting on the outcome of the recent trial of Dan Coughlin for participation in the murder of Dr. Cronin, the editor of *Farm, Field and Fireside* pointedly observes: "The power of foreign oath-bound secret organizations like the Clan-na-Gael to influence the police, city officials and even the courts of an American city, is the fact which every patriotic citizen must acknowledge with shame for the past and apprehension for the future. So long as such organizations have such power our whole system of municipal government is a farce. Patriotism demands that we shall be relieved from the curse which is alike dangerous, whether it be Russian arnarchist, Irish Clan-na-Gael or Italian Mafia. As an indication of the power of such an organization to defeat the ends of justice the acquittal of Coughlin is a national calamity." These truths cannot be too often, or too strongly, presented to the people, or too earnestly accepted in the interest of national preservation.

ZEAL FOR CHRIST.

BY REV. J. M. FOSTER.

The word zeal means to boil. It is a combination of grief and anger, love and desire. The zealous man wishes to please and help his beloved, and is sad and indignant when an injury is done. But the object may be good or bad, a person or thing, and the zeal may be true or false. Jehu said: "Come, see my zeal for the Lord." But while he destroyed Baal, he still held the calves of Jeroboam. Paul bore record that the Jews had a zeal for God, but not according to knowledge. On the other hand, Phinehas was zealous for his God and made an atonement for the children of Israel. When Christ had driven out of the temple the sheep and the oxen, and overthrown the tables of the money-changers, and required those who sold doves to take them hence, the disciples remembered that it was written, "the zeal of thine house hath consumed me." While it is true that a man cannot have a holy zeal for a wicked cause, he may have an unholy zeal for a good cause. The Jews were zealous for the law, but they were hypocrites. This unholy zeal was active and led them to make great sacrifices to accomplish their ends. How, then, are we to distinguish the true and false?

I. *They differ in their sources.* The one originates in the selfish human heart. It is the product of self-interest. It is earthly, sensual, devilish. The other is produced by the Holy Spirit in the renewed heart. It is the unction from the Holy One. It is Christ formed in the heart.

False zeal is party spirit. Republicans and Democrats have it. Each defames and maligns the other. One-tenth of the votes in every national election are purchasable. Both parties bid for these, and defend their course. Utah is knocking at our gates for admission to Statehood. Both parties are ready to admit her, because they expect to get votes by it. Both parties are willing to legalize the liquor traffic, instead of destroying it, because they want the liquor vote. The Jews, the Romanists, the Ritualists, have this selfish party spirit. Many in the Reformed churches have it also.

True zeal is inspired by love for Christ and de-

votion to his bride, the church. To Christ he says: "Thine are we, David, and on thy side, thou son of Jesse." "For me to live is Christ." Of the church he says: "Therefore I wish that peace may still within thy walls remain, and ever may thy palaces prosperity retain." "All my well-springs are in thee."

False zeal springs from error. The Brahmins, the Buddhists, the Mohammedans, are zealous for their lustful superstitions, because their foolish minds are darkened by error. The Masons, Odd-fellows, Knights of Pythias, zealously defend their orders, because they are judicially blinded. But true zeal arises from the apprehension of the unspeakable value, dignity and importance of the truth as it is in Jesus. "The truth shall make you free." "The words that I speak unto you, they are spirit and they are life." The one is like mettle in a blind horse. The second see clearly and walk in the light.

II. *They differ in their manifestation.* False zeal is malignant, but the true is benevolent. Before his conversion Paul persecuted the church. After the Spirit revealed Christ to him he said: "Woe is unto me if I preach not the Gospel." "Though I speak with the tongues of men and of angels; though I have all faith, so that I could remove mountains; and though I give my body to be burned, and have not charity, it profiteth me nothing." False zeal is proud, vindictive and self-asserting, while the true is meek and lowly. Before Christ suffered Peter impudently rebuked his Lord, and boasted that he would die with him, and used his sword to defend him. But this zeal quickly subsided when a girl charged him with being a disciple. After the Spirit was given, he stood before the Jewish Sanhedrim and said: "We ought to obey God rather than man." One was the expression of his own proud heart; the other, of a renewed heart. When a heathen and the missionary were disputing, a witness said: "I could tell that the heathen was wrong and the Christian right, because the first lost his temper and spoke angrily, while the second was calm and confident." This explains why a Mason so quickly loses his self-control when arguing with an anti-secret-society man. False zeal is irreverent, while the true is reverent. "The fear of the Lord is the beginning of wisdom." When this is wanting, the zeal is spurious. False zeal does not make holy, while the true purifies. The Pharisees, the Inquisitors-General, and the persecuting prelates were often unholy and even immoral, while professing to be zealots for God and the church. But the missionaries, the reformers and the champions for truth and righteousness are pure and holy.

III. *True zeal is rooted and grounded in the ineradicable convictions of the believing soul.* The Y. P. S. C. E. has grown in thirteen years from forty-eight members to 1,800,000. They are full of enthusiasm, because they stand for the glory of God, for the honor of the Redeemer, for the salvation of men, and for the enlargement and establishment of Christ's kingdom. The lukewarm never tunnel mountains, bridge rivers, span continents with railroads and oceans with telegraphs. The men of invincible enthusiasm do the great work. Hence Christ said: "I would that you were cold or hot: So, then, because you are lukewarm, I will spew thee out of my mouth." While on earth, Christ discovered "the zeal of the Lord of hosts." And Paul says: "Let the same mind be in you that was in Christ Jesus." Children are zealous for their father. God says: "I will be a Father unto you, and ye shall be my sons and daughters." Subjects are zealous for their sovereign. "If I be a king, where is mine honor?" Captives are zealous for their Redeemer. Ye are not your own; ye are bought with a price." "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ." Soldiers are zealous for their leader. We are to be good soldiers of the cross of Christ, following the Captain of our salvation. We are stewards of the household of God; and pure and undefiled religion consists in visiting the fatherless and widows in their affliction; that we carry the Gospel to those who are without the Father and who are helpless and hopeless. This is the believer's consuming zeal. It is the zeal that is according to knowledge.

IV. *True zeal should be cultivated.* This is done: 1. By avoiding all cant, all shamming. Nothing so quickly and effectually paralyzes our inner being as to feign or express what we do not feel. It means spiritual death. 2. Live near to God. The presence of certain men is an inspiration to us. We are uplifted by them. The presence of God is the power of an endless life. To be enthusiastic we must keep in touch with him. We must be overshadowed by the Holy Spirit. We must walk with Jesus, and our hearts will burn within us as he talks by the way and opens unto us the Scriptures. "Abide in me, and let me abide in you." 3. Keep the truth constantly before the mind. William Carey became an enthusiast on missions by reading and meditating upon the works of the missionaries. We become zealous for Christ by keeping before our minds the unspeakable excellence of Christ and the infinite value of his work for us. 4. Be filled with the Spirit. Avoid grieving him. Seek to woo him to your heart. Quench not the Spirit, but yield to his strivings. "It is not by might nor by power, but by my Spirit, saith the Lord."

Boston.

BIBLE DISTRIBUTION IN MEXICO.

The American Bible Society turned its attention to Mexico in 1826. Mr. J. C. Brigham says that among 7,000,000 people not more than 2,000 Bibles and Testaments could be found. In 1829, in Chihuahua (population 12,100) not over eight Bibles in Spanish could be found. In 1834, Mr. Sumner Bakon was agent to Texas. In 1848, Rev. W. H. Morris was sent to the City of Mexico. Miss Malinda Rankins labored on the border from 1852 and onward, which led to the introduction of many Bibles into Mexico.

Dr. Arthur Gore was the first resident agent in the City of Mexico, which was in 1878; and after him came Rev. H. P. Hamilton, in 1879. During Rev. Mr. Hamilton's time, there have been put into the hands of the Mexicans, 130,000 volumes of the Scriptures.

It is estimated that since 1861 no less than 370,000 Bibles, Testaments and portions of the Scriptures (including those sent directly from London and Madrid) have found their way into the hands of the people.

In April, 1890, B. B. Blachly entered the work as a colporteur at the City of Chihuahua, not knowing the Spanish language; but God saw fit to bless his efforts from the start. In 1890, there was one man who sold nearly twice as many books as he did; but in 1891 Mr. Blachly sold 383 Bibles, 546 Testaments and 371 portions of Scripture, or 96 copies more than any of the other thirty colporteurs, and received for the same $321.69.

From this fact we conclude that the Bible is its own advertiser; for Mr. Blachly did not understand Spanish but a little; while for the others, Spanish was their own language. When Christ gave the last commission to his disciples, he said: "Go ye into all the world and preach the Gospel, and lo, I am with you alway." The Gospel was what they were to preach. Mr. Blachly relates an account of his work and travels during the first three years of labor in Mexico, as follows:

After canvassing the City of Chihuahua, I went to the town of Sierra Mohada, State of Coanhuila, where the people were anxious for the Bible. Nearly everybody who could read bought a copy of the Scriptures, and a day or two after the sale of Bibles and Testaments, when walking along the streets, one would see men, women and childen reading from the Book or listening to some one else. One man liked it so well that, although poor, he bought a Catholic Bible, in four volumes, for $12, to prove to his old father that it was about the same as the Protestant Bible. It would make the hearts of all lovers of the Scriptures beat with joy to see how hungry the people are for the bread of life. It reminds one of the hungry fish catching at a bait. But oh, how *vile* the people are; and so ignorant!

While passing along the street one day, I saw a nude man, and a woman was looking in his hair for vermin; and this on the public street. At this town there was a large silver mine owned by an American company.

From here I went back to Chihuahua and started for the Sierra Madre Mountains, to a town called Batopilas, a small mining camp (where Boss Shepherd was—the ex-governor of the District of Columbia), which is down in a deep canon, where I first saw the orange tree with fruit, while on the mountain summit was ice and snow. From the San Miguel mine there has been a great deal of native silver mined. At this place there was not a single *chapter* of God's Word in Spanish to be seen, much less a Bible, and people would ask the questions: "Where does the Bible come from?" "Who made it?" "Did you make it?" The sales were perfectly marvelous; everybody wanted a copy. One woman who could not see very well, wanted an 8vo. Bible (the only one left), and promised to pay for it in the morning. So in the morning she paid, as agreed, the $4.50, saying: "I had to deny myself of much to get the money;" but oh how rejoiced she was to own the Book! A Mexican was hired to carry a box of books, weighing 65 pounds, and in two successive days sold $50 worth per day in the streets. One woman, on her way to the meat market, stopped and looked at a Bible and said: "I was on my way to the market for meat, but I want this Book, and as I have not enough money to buy both, I will take the Book." So she bought it and went back without her meat.

Another woman bought three Bibles, saying: "I want one apiece for my three daughters;" and afterwards, when passing her store, the three daughters were seen reading from their Bibles. Stopping at a hovel, a poor woman looked at the Bible, read some, and said: "So nice; won't you please sit down and wait while I see if I can borrow money to pay for it?" After waiting awhile she returned with the money, and her joy was great in possessing a Bible of her own. Doctors, lawyers, miners, woodmen, merchants, washwomen, and peddlers, all bought the Word of God—all except the priest, who would not even touch it with his finger.

Leaving Batopilas, and while crossing another high range of mountains with a Mexican pack-train, I sold a few Testaments. After five days of hard climbing up and down, I reached the town of El Fuerta, where good success was met with. This town is on the El Fuerta river, in the heart of a rich farming country. Here I was met by an old woman, who showed me her court (an inner yard), saying: "I used to have a Bible, but the priest took it, and two or three others, and burned them." After looking at a large Bible, she bought it, saying: "I will not let the priest have this one, but will keep it to read."

In this town lived a family of father, mother and three daughters. While the mother and three daughters were examining the Bible, the father asked me if I did not want to buy a girl for a night, or while staying in the town. My reply was: "You are a brute—worse than a burro; you have no respect for yourself, much less for your daughters. I am not buying girls, but selling the Bible." It is a shameful fact that fathers and mothers do sell their daughters for immoral purposes, and then receive them back again into their families. A prostitute mingles with the families of the upper class, providing she is good-looking and well-dressed. A harlot is not looked down upon as in other civilized nations. She is in accord with the religion of the Church of Rome. There was an Indian tailor, who was a smart man. He could read and write, and was posted on many things, but he would not get a Bible, notwithstanding he had been urged for some time. So, as a last argument, I said to him, "You are well-informed on some questions, but on the Bible you are a great big fool. Why not get a Bible and become civilized?" This was too much to resist; he bought a Bible at once.

(*To be continued.*)

ABOUT LODGE "CHARITY."

Begun, as the ancient fraternities were, under pagan influence and so-called heathen institutions, before the refining influences of our Christian religion infused into them the more active spirit of *brotherly charity*, they must, of necessity, have been but crude and circumscribed in their operations and spheres of usefulness. But as time advanced their influence and benevolent results so developed and multiplied that to-day they are known and felt in nearly every community and hamlet throughout the civilized world.—*Royal Arcanum.*

Resolved, That the support of the widows and education and maintenance of the orphans of deceased Odd-fellows who are in good standing is

not "charity," but legal obligation that devolves upon State grand lodges and encampments, and in the discharge of this sacred duty such grand bodies have the legal right and full power to make reasonable and necessary assessments upon its subordinates to provide and maintain homes for such dependents.—*Adopted by the Grand Lodge of Texas.*

EXPERIENCE WITH THE A. P. A.

EDITOR WESLEYAN METHODIST:—I would kindly ask for a small space to make a few plain statements, with regard to the order of the A. P. A., or the American Protective Association, as it is called. They have a lodge here in the city of Sterling Ill., claiming a membership of over two hundred, or at least they say so; and of course the members of secret, oath-bound societies would not tell anything that was not true; it would be contrary to their religion. I wish here to give a note of warning by giving you a little of my experience. Some of the members of the order, one a member of the Methodist Episcopal church, and one that is profane and ungodly, used all their influence to get me to join the A. P. A., telling me what a grand thing it was, and that there was no harm in it; and as I am not able to work, that if I would join them they would help me to some office, as they had all the power in their own hands, and like the devil tempting Christ, promised him all the kingdoms of this world if he would fall down and worship him. They did not promise me the kingdoms of this world, but that they would receive me into the order free. They also told me there was nothing in the A. P. A. that would interfere with the Christian religion; and also that if its members lived up to the rules of the order it was as good as the church; and should there be anything that I was not satisfied with I could leave at any time; and that when I was being taken into the order if I wished to stop I could do so and go no farther. I finally agreed to let them present my name as an applicant for admission to the society, but did not feel satisfied. I passed, and was notified that they were ready to receive me as a member, and that the only object of the society was to save our country from the power of the Catholics. I hesitated. For nearly a month they were after me, and the devil told me that I might be the means of doing good; but conscience said, no. At last I yielded to the temptation in an unguarded moment, and went with the member that recommended me. They met in the G. A. R. hall, in a room in the third story of the building. It was beautifully decorated with pictures and battle scenes. I did not feel quite at ease; and what was my surprise when instead of being asked a few plain questions and to sign a paper or contract to stand up for our rights as American citizens, and wage war if necessary against the Roman forces, the first question I was asked, or rather to fill out a blank which asked how old I was, and how long I had been a Protestant, and sign my name to it. The paper was then taken into the room were the officers were; then there was an oath presented to me or read, to which I had to answer, Yes, that I would carry out all the requirements in the oath. Then came the hoodwinking, and they led me into the other room where I was taken up to a table—I could not tell who was there for I was blindfolded; then there was a lot of nonsense, such as is carried on in the Masonic lodge—Who have you got there? etc.; then another oath was administered to which I merely gave assent, feeling guilty and condemned and ashamed to think that I had been caught and hoodwinked by a secret, oath-bound society. The question was asked: "Will you, or do you want to proceed further?" I said: "No." They said to me again: "Do you understand?" I answered: "Yes." I was then led back to the first room, and the hoodwink removed. Several persons followed me and asked what was the matter. I told them I could not go any farther, and could not be a member of a secret society; and while they had hoodwinked me, they did not get the rope around my neck, although they had examined my neck, to see if it was all right. I asked them if they were going to hang me, to which they made no reply. I left the room, glad in God I had escaped, but ashamed to think I had been caught. But, thank God, I escaped the snare of the devil. God helping I will never be caught again. Think for a moment of members of an oath-bound secret society claiming that it was through the meeting of the members of the A. P. A. that there has been such a wonderful display of God's power in the salvation of nearly three hundred souls in our city, and the small city of Rock Falls! God has wonderfully manifested his saving power in the different churches. Then think of a secret oath-bound society claiming to have caused or been the cause in bringing about such a wonderful work! Think of the membership composed of ministers, church members, blasphemers, Sabbath-breakers, drunkards, all brethren of this wonderful society! I want to say in conclusion, it is a child of Masonry from beginning to end. I would say to all professing Christians, avoid it as you would a deadly viper. I have said what I have to put members of the Wesleyan church and all others on their guard. God save us from the snare of the devil.—*J. B. Elsrod, in the Wesleyan Methodist.*

THE SITUATION IN EUROPE.

The *North American Review* for March contains an interesting article from Archibald Forbes, on the "Outlook for War in Europe." He confines himself to a consideration of the subject in two divisions; first, whether the present extensive military preparations must inevitably result in a great war; and, second, when the outbreak of the tremendous conflict may be looked for.

The enormous expenditure for military preparation, to one who looks at the burden of taxation, is referred to as satisfactory evidence to many that an early war is inevitable; but he argues that, however burdensome as is the armed existing peace, resort to war would, in the nature of things, be infinitely more costly. He suggests that even the expenses of war would be readily borne if, by such means, a permanent reduction in military expenditures could be obtained, but experience has demonstrated that modern wars have been invariably followed by increased armaments. He reasons, because of the "Triple Alliance" and the "Dual Alliance" which have been formed in Europe, that there are no longer five powers whose action is liable to precipitate a general war, but only two great powers. That the five great powers no longer possess the independent, individual freedom to declare war, and that the initiative must be taken either by the Dual Alliance, consisting of France and Russia, or by the Triple Alliance, consisting of Germany, Austria, and Italy.

The end of the year 1895 is as far in the future as his intimate acquaintance with the situation in Europe leads him to postpone the clash of arms. Germany, the leading power of the Triple Alliance, is stronger to-day than ever before, by the addition of the 70,000 men which the Army Act of last October sanctioned, and with a large amount of treasure in reserve as a war fund, is ready for war on short notice. Austria, while not as fully equipped for war as Germany, is supplied with all modern appliances, and is in a position to furnish a formidable army with but little delay. Italy is referred to as not being in the highest condition of efficiency, and would be a very uncertain factor in the event of hostilities.

Of the Dual Alliance France is said to be at the very apex of her military strength and preparedness. By the system of drilling which has been in operation since 1889, every man fit for service and of proper age has received military training. As the population of France is no longer increasing, she cannot add to the numbers of available men, but her naval armament is constantly being augmented by the adoption of the latest and most approved devices of marine warfare. Russia for many years has been gradually concentrating her regular army on the western frontier, thereby not only protecting the weakest and most exposed portion of her territory, but also increasing the facility of mobilization in case any difficulty should arise with her neighbors. At the first outbreak of war the reserves would be called for from the interior, and this, owing to the distance and the lack of proper railroad facilities, would necessitate a delay of two or three months, during which time the Russian army on the frontier would no doubt confine itself to the defensive. As to finances, Russia seems to be in a fairly prosperous condition. Her Minister of Finance has just announced that the treasury has funds on hand to meet "any considerable disbursements during the year, and that there is not the slightest necessity for incurring a fresh loan." She has accumulated a fund of $20,000,000 in gold to meet the expenses of her army operating on foreign soil where her paper would not be received. The only obstacle which Russia would have to meet in the event of an early conflict would be that of securing, on short notice, modern implements of warfare. Because of the lack of proper arms, and which could not by any possibility be provided earlier than the spring of 1896, an outbreak before that time is hardly thought to be probable.

The total number of field troops available which could be brought into action in case of war, is estimated at 10,413,905. This large number of men is almost equally divided between the Dual and the Triple Alliance.

The general situation is summed up as strange, lurid, and in a sense humiliating. Armed Europe waits for the ultimate mandate of one man, and whether it shall be peace or war is the problem which Tsar Alexander III., alone and single handed, is to determine. One thing only is certain, that, when the conflict comes it will be a struggle to the death, and the vanquished nations must reckon on suffering dismemberment.—*E. E. Parlin, in the Signs of the Times.*

RELICS OF EGYPT AND CHALDEA.

Mr. Flinders Petrie finds undoubted evidence from the excavations in Egypt, that the stonecutters of four thousand years ago used both solid and tubular drills, circular as well as straight saws, and other tools which we have considered as solely of modern manufacture. Drills, exactly similar to those used at the present time, were set with jewels, and even lathe tools had cutting edges.

In *Scribner's* A. L. Lewis discusses "The Place of the Exodus in the History of Egypt," and critically compares the Hebrew chronology of the Old Testament with the evidence deduced from the deciphered papyri and monuments of Egypt. The generally accepted theory that Rameses II was the Pharoah of the oppression and that his son and successor, Menepthah, was the Pharoah of the exodus, is rejected as fallacious. Important evidence is adduced that the exodus occurred at an earlier date, soon after the founding of the nineteenth dynasty by Rameses I, the foster-mother of the infant Moses probably being Meri Aten, daughter of the King Khuenaten, whose capital and tomb at Tel-el-Amarner was recently explored by Dr. Flinders Petrie.

"Egypt and Chaldea in the Light of Recent Discoveries" is the title of W. St. Chad Boscawen's illustrated paper in *Harper's*. In it is described and pictured many of the results of the recent explorations of the mounds of Telleh, the excavation of the palaces of Gudea (*cir.* 3000 B. C.) and his forerunner Urbahu (*cir.* 3800 B. C.), and the uncovering of the pyramid of Medum, its surrounding necropolis, and, at its foot, possibly the oldest temple of the world. These wonderful discoveries shed a flood of light upon a traditionary period of the world, but which they also prove to be a period rich in the arts of civilization and far indeed from the infancy of the human race.

THE WISE MEN OF GOTHAM.

As King John was passing through the village of Gotham, on his way to Nottingham, he proposed to make a short cut across the meadows. The villagers, thinking that whatever road a king took thenceforward became a public road, objected, much to John's annoyance.

Shortly afterward he sent some messengers from his court to learn the cause of the villagers' rudeness. Hearing of the coming of the king's servants, the villagers hit upon the following plan of turning aside the monarch's wrath:

When the messengers arrived, they found some of the inhabitants engaged in trying to drown an eel in a pond; others were busy rolling cheeses down a hill, so that they might run to Nottingham for sale, while a third set were employed in placing a hedge round a bush on which a cuckoo had perched, in order that they might enjoy perpetual spring.

The king's servants thought they had come among a village of fools, and, having reported what they had seen, John formed the same opinion, and troubled himself no more about what he

considered their incivility to him. Hence the people have talked about the "wise men," or "the fools," of Gotham.

There was much wisdom in their folly, however. There is to-day, so it is said, a bush growing on the site of the one whereon the cuckoo perched.

NEW ENGLAND LETTER.

A memorable spring.—Legislative matters.—A miltary instructor for Harvard.—"The church and workingmen."

Two things will make memorable to Massachusetts people the spring of 1894:—the phenomenal mildness with which it has opened, as if March was masquerading in the borrowed plumes of April, and the omission, for the first time in people's memories, of the customary Fast-day proclamation. It is a strange coincidence that the vote to abolish this old landmark of Puritan time was passed on February 15, the very month and day on which the first Fast was appointed, in 1630. It has stood 264 years; and now, with haste and zeal worthy of a better cause, has been assigned to the lumber-room of the past. To us who loved the day, who were proud of it as an heirloom left to us by our forefathers, and regret its abolition, the 19th of April can never take its place. That is like the old mahogany and silver which give to their possessors such a pleasant, stable sense of family respectability. This new holiday is a veneered, plated thing, and altogether *parvenu*.

Our legislators have not yet been obliged, like those of New York, to introduce a bill to prohibit the flying of foreign flags on her public buildings. It is true that we have a small Tammany tiger of our own, but the patriotic efforts of the independent women-voters have so far kept him from developing into anything of the size or ferocity that New York City boasts. It is true that on St. Patrick's day one enthusiastic Hibernian, who drove one of the United States mail-wagons of the Boston post-office, decorated his vehicle with green flags, but they were promptly ordered to be taken off by the postmaster.

The passing of the Woman-Suffrage bill by the House has been the notable event of the week. The names of the men who voted "Yea" on this question are almost without exception such as were borne by the old settlers who made a strip of sterile soil, bathed in the storms and fogs of the Atlantic, the heart and brain of the country —*New England.* But the men who voted "No" were the Sweeneys, the O'Briens, the Donovans, the Murphys, the Rosnoskys. And they are the ones who presume to lay down the law for intelligent American women, as if they were not at least as capable as these men of alien birth and alien religion of judging about the womanly "sphere" and womanly duties. The disgraceful condition of Boston's pauper institutions, lately brought to public attention through the efforts of Mrs. Alice Lincoln and others; the utter lack of ordinary decency and common comforts; the herding of the unfortunate poor with criminals, and the general mismanagement, is a painful proof that Uncle Sam needs some women-housekeepers, and the sooner the better.

The Legislature has done a good thing in deciding adversely on the bill which provides that the different beneficiary orders may grant inducements to members, either of money or prizes, to bring in new members. This, as a representative of the Knights of Honor said, speaking for that body, would revive "the flagging interest in the beneficial orders," and cause them to receive "a great impetus;" but he did not add that the pockets of the hard-working poor would be correspondingly depleted. It is surprising, but in spite of the hard experience of the multitudes gulled by these orders, these paid agents would found another crop of fools all ready to fleece, had the bill passed.

In Vermont and New Hampshire the good work of shutting up the dram-shops goes triumphantly on. I see the name of R. A. Frobock, of Alton, President of the New Hampshire Christian Associaton, mentioned among the prominent workers. A paragraph in one of our dailies states that "the anti-rum committee of 100 in New Hampshire continues its raids, but the saloon-keepers now get word of the raiding in advance." Their lodge-oath is very convenient in such cases, especially the clause to warn every brother of approaching danger. In the county court at Montpelier, Vt. a hotel-keeper has just been sentenced to sixty days in the house of correction. He was doing a good business but in his haste to grow rich faster than he could legitimately he violated the liquor law, but escaped arrest by leaving town. His hotel was closed, sold at a sacrifice, and his family reduced to poverty, while he, returning to Montpelier in disguise, was captured and put behind prison bars. Verily prohibition in Vermont, if it does not always prohibit, makes the way of the transgressor very hard and thorny.

Harvard has done one bad thing and one good one. For the two hundred and fifty-odd years of its history it has got along very well without a professor of military science and tactics. Now, for the first time an army officer has been detailed to Cambridge to instruct the students in the glorious art of war. This is not progression, but retrogression. Between baseball and the military instructor, what time *will* a Harvard student have left for such trifles as Greek and the higher mathematics? The good thing is the resurrecting and enforcing of an old law which forbids indulgence in punches and distilled liquors on Class day and Commencement. This measure has President Eliot's endorsement, in spite of the fact that he is a moderate drinker himself, and "sees no harm in it."

"The Church and Workingmen" was the subject of an informal discussion at a recent Ministers' Meeting at Hartford, Conn. The chaplain of the State's prison, Rev. E. F. Atwood, believed that trades-unions interfered with the workingmen, beause of their favor towards foreign labor, and said that the lodge attracted twelve where the church does one, because the latter fails to show a like fraternal spirit. But did the Rev. Mr. Atwood ever know of cases of misfortune and distress where the sufferers stood outside the pale both of the lodge and the church, in which the former did not stand modestly aside and allow the latter to do all the helping? Any person experienced in charitable work can certify that in times of distrees like the present it is the church people, not the lodgemen, who answer appeals for aid. I do not doubt Mr. Atwood's statements that there are but three Odd-fellows and two Masons in the State's prison. Perhaps the only wonder is that there are any at all, considering how successful these orders are in shielding their derelict members; but his further statement that "more than half the inmates have been members of a Christian church," I can only understand on the supposition that he includes those who are members of the Romish church. Rome, we know, supplies a large percentage of our criminal classes, and also that if they have once been baptized and confirmed, such a record does not cut them off from her communion. Surely the chaplain of Connecticut's State's prison does not mean to say that more than half the inmates have been members of a Protestant church! Yet this is what a careless reader might infer. However, the moral remains the same. We do not need to turn our churches into beneficiary institutions, so that the thriftless and improvident will be tempted to join them for the loaves and fishes; but they do need a Pentecostal baptism which shall lead them to look after both the souls and bodies of men, and burn up the worldly dross that too often converts its "fine gold" into "sounding brass."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, March 21, 1894.

This has been temperance week in Washington. The first gun, if such an expression be permissible in this connection, was fired Sunday afternoon at the first of a series of special meetings under the auspices of the W. C. T. U., which are to be continued for two weeks. The principal speaker at the first meeting was the Indiana orator, Mr. Luther Benson, whose picturesque flow of language never fails to hold the attention of an audience. Here is a short extract from his address: "Paint a picture, and start by depicting on it everything that is horrid, revolting and disgusting. Then place on it a deserted home, with a mother and her innocent children suffering the pangs of hunger and clothed in rags. Paint on it trees whose fruit is poison. Put on it scenes of the most shameless degradation. Trim it with bleeding hearts, and then turn on it all the horrors of hell itself, and you will not have one tithe of the truth about intemperance. Man's tongue and ingenuity could not conceive a lie evil enough, distorted enough, to approach the evils of intemperance. It is the evil of evils and the crime of crimes. How this grand republic of ours would grow and glow but for the rum cancer which is destroying thousands of bright young lives annually. Could we but stop the traffic, it would depopulate our penitentiaries, jails, calabooses, and alms-houses, and the bright sunlight would be streaming through their open doors. Instead of locking up a man with whisky in him, let us lock up the whisky before it gets into the poor man."

Sunday evening the oldest temperance organization in Washington, and some say in the United States—the Congressional Temperance Society—held its sixtieth annual meeting, it having been postponed from February 25, the proper date, in honor of the ninetieth birthday of Gen. Neal Dow, and being held two days in advance of that event in order that it should not conflict with the popular celebration which had been arranged by the W. C. T. U. for the 20th inst. The annual report of the secretary, Rev. F. D. Power, did not show that the society was doing much more than setting a good example; it has never been as numerous or as useful as the friends of temperance would like it to be. The report criticised the use of wine at state dinners and praised Mrs. Cleveland for never drinking it; also Mrs. Carlisle, for having presided over a Cabinet dinner at which no wine was served. The portion of the report, however, which should be most carefully studied is embraced in the following extract therefrom: "Once in thirty years the people of the United States drink the full value of all their property. Three millions of wage-earners walk the streets empty-handed, while one thousand million of dollars of the people's money goes yearly to satisfy the rum king. Lately a procession of 18,000 men walked the streets of Chicago, bearing a banner with the inscription: 'Our children cry for bread.' Then they went to a grove, settled down, and drank 1,400 kegs of beer. Silver agitates the people from sea to sea, though the entire coined money is less than $500,000,000. Tax tariff is a problem, though it amounts to less than $300,000,000; the great pension question amounts to less than $150,000,000, but the nation's liquor bill is $1,000,000,000."

The Neal Dow anniversary meeting, which was held last night in Convention Hall, was a great success from every point of view, with a large audience, good speaking by prominent orators and grand singing by the same choir which was such an enjoyable feature of the Moody and Sankey meetings. It would have warmed the heart of the "grand old man" of prohibition could he have been present and heard the spontaneous enthusiasm with which thousands of Washington's best people assembled in his honor greeted each and every one of the numerous references to him by the various speakers. It was a meeting long to be remembered by all who attended it, and it will doubtless have a good effect upon the other temperance meetings to be held under the same auspices during this and next week.

Congress has been assured, in an official communication from the President, that there is no occasion for anxiety on account of complications likely to follow the landing of British marines at Bluefields, on the Mosquito Coast of Nicaragua, the British government having stated that the commander of its vessel only did what the commander of an American vessel would have done under the same circumstances—landed marines for the preservation of life and property during a local disturbance.

The Bland coinage bill was considered at the Cabinet meeting yesterday, and will, it is expected, be taken up again at Friday's meeting. The President has until the 29th inst. to decide whether he will sign it, veto it, or allow it to become a law without his signature.

The revised tariff bill has been reported to the Senate, and notice formally given that it will be called up April 2. Its ultimate fate is still in doubt, as several of the majority Senators are opposed to some of its provisions—notably the income tax.

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

Reform News.

THE EASTERN AGENT IN PENNSYLVANIA.

Home Hotel, Pittsburgh, Pa., March 22, 1894.

Dear Cynosure:—I am led to rejoice each day because of God's goodness to me. The papers report 50,000 men in and about Pittsburgh out of employment. I have all I can do. In these tumultuous times, when there is so much corruption, and consequent unrest everywhere, how comforting to the Christian is the knowledge that even the wrath of man shall be made to praise Him who holds the scepter in his right hand. No set of men can run the affairs of our government aright without divine wisdom and guidance. The sooner we, as a nation, realize this, the happier shall we be.

My work for two weeks past has been largely among the United and Reformed Presbyterians. This has not been because I felt that there was greater danger of their uniting with the lodge than others, but to stir them up to greater activity in their opposition, and to aid them in the maintenance of the position they have so loyally taken. "Eternal vigilance" is said to be the "price of liberty." Believing that every pulpit should be a "watch tower" from which the people should be warned of the danger at hand, I wish to help those who are willing to "Cry aloud and spare not."

Thank God there are yet many prophets that are obeying this injunction—true ministers of Christ who are willing to be sacrificed that he may be exalted.

A canvass of the friends in this field shows our cause to be steadily gaining in the affection of the people. Notwithstanding the depression in finances, but few discontinue their subscriptions to the *Cynosure*, and many new names are added. Cash and pledges to the State work indicate a confidence and approval pleasant to note.

Last Sabbath I was invited to preach in the United Presbyterian church at Midway, Pa. Many expressed a desire to hear me on the lodge question, in the near future. Five contributed $5 each in aid of the work, and others subscribed for the *Cynosure*. Oil and gas contribute much to the farmers' means in this section. Those who are Christians, of course, are giving as the Lord has prospered them. Are there not others in this State, who shall read these lines, who will feel it a privilege to aid in the home work? If so, send your contribution or pledge to Edwin P. Sellew, the State Treasurer, 207 Walnut Place, Philadelphia, Pa. All contributions received will be duly acknowledged and used according to the direction of the State Executive Committee in the furtherance of the work. Five hundred dollars judiciously expended would greatly advance the work now. Can you help?

On Tuesday it was my privilege to listen to trial-sermons preached by the young men soon to go forth to their life-work from the R. P. Theological Seminary. All gave evidence of thorough study. They will be "workmen that need not be ashamed." Dr. Wilson reports seminary work in a flourishing condition.

Next Sabbath I respond to the most cordial invitation of Rev. E. R. Tilton, pastor of the Baptist church, Library, Pa., to preach and lecture to his people. I had previously thought to go to Chambersburg, Pa.

Sabbath, April 1, I shall (D. V.) be with Bro. Myers, pastor of the German Baptist church, at Oaks, a little north of Philadelphia; and from the 5th to the 10th with our good friend, Rev. A. S. Shelly, Bally, Berks county, Pa.

The last of April I hope to spend in New York City. For Christ and reform. W. B. Stoddard.

FROM THE PACIFIC COAST AGENT.

Philomath, Ore., March 16, 1894.

On Thursday evening, the 8th, I spoke in Albany, the county seat of Linn county, Oregon, in the M. E. church, South; text, Rev. 1: 8. We tried to show that Christ is All in the "physical universe," "central theme of the Bible," "the one subject of the Christian ministry," "everything in redemption," and "all of heaven." "If we could live a thousand years, and preach three sermons a day, there would be enough in Christ to take up all our time and energies."

We have so far failed to secure a house in which to speak out directly against the lodge in this city, and so we have to "edge in" all we can on the line of reform. In fact, I think sometimes about as much real good can be accomplished by

(*Continued on 9th page.*)

Correspondence.

FROM THE NEW ENGLAND SECRETARY.

Boston, Mass., March 17, 1894.

Editor Cynosure:—What's the matter with "anti-secret society men" in Iowa? An article before me would indicate either a demented or rabid condition. The writer states that "they recently held a convention in a somewhat obscure town," and there "ranted and raved to their hearts' content." He brands the whole company as "fanatics," who spent the time "repeating threadbare and false statements, gray with age, and in idle vaporings." They indulged in such malevolent and vindictive language as to provoke the *Iowa Odd-fellow* to say editorially: "They reminded us of the days when they flayed alive, burned at the stake, hung, drew and quartered people belonging to a sect or denomination who did not agree with themselves. Their utterances breathe the same spirit as existed in the hearts of those who crucified Christ. They would resurrect the horrors of the Inquisition, and the thumb-screw and rack, and would wring from us our horrid secrets." As I scanned the list of epithets and began to comprehend the situation, I realized that this is "a world of change." That men whose intelligent faces and brotherly kindness I recalled had fallen from grace, and entered the service of the "great red dragon" of intolerance, and were actually thirsting for "gore," is awful apostacy. Bros. Trumbull, Robb, Dorcas, Laird and their allies transformed into moonshiners and thugs is appalling. Then the sublime charity of the editor appears, when, after berating them in the most hostile terms, he considerately adds: "These *good* people are deserving of our pity;" and to further palliate their conduct and excuse their stupidity, he says: "Only dense ignorance and superstition breed fanaticism, and these good people are the most ignorant of fanatics." It may be some comfort to the "Antis" in Iowa to know where they belong. They have been weighed editorially in the Odd-fellows' scales, and labeled "*the most ignorant fanatics.*"

The astute editor, fearing possibly that his statement would not be deemed sufficient to sustain so grave a charge, furnishes the proof. Here it is: "They prate about something of which they know absolutely nothing." I was about to say, Brethren, you ought to "quit your meanness," when my eye caught the next sentence, "For if they knew, they would be ever dumb from very shame." This put me into a dilemma. This erudite Odd-fellow deliberately writes and publishes that ignorance of his order has made a considerable number of men "fanatics," caused them to emit "idle vaporings," and filled them with "the same spirit as existed in the hearts of those who crucified Christ." That's his first averment. His second is: "If they knew, they would ever be dumb from very shame." This puts our Iowa brethren in a sad predicament. If they remain uninformed, they will be "the *most ignorant of fanatics*," but if they obtain the facts, they will "be dumb from very *shame*." Their choice is between being fools and "fanatics," or joining the order and so becoming Odd-fellow dummies "from very shame."

The proposition is very simple, but its solution may be too difficult for men who are devoted to "idle vaporings." Since first I became acquainted with the coffined skeleton, and the mummery and blasphemy of initiation, I have suspected the reason why Odd-fellows become dummies; but, so far as I remember, this is the first instance where I have met with the direct assertion by a prominent member that the seal of silence was set upon the lips of the men who know the things done of them in secret "*from very shame!* Possibly there may be a crumb of comfort for the "cowans" in Eph. 5: 12 and its connections, for it seems they have the same condition in the lodges in Iowa, so that it is still "a *shame* to speak of those things that are done of them in secret."

I may not call attention to all the incongruities appearing in this assault upon "*the most ignorant fanatics*" in Iowa, but I want to thank the gentleman for giving us "a true bill" in lodge charity. Referring to the secrecy, he says: "Well, that great bugbear consists of the signs and words by which one brother is able to tell another. They are secret so that no man may receive the benefits which he has not paid for." Precisely so. Just what he has "PAID FOR;" not one feature of benevolence—not one cent in charity. That's precisely what I have been teaching the Odd-fellows of Ontario, but their Grand Master, Jolliffe, "don't take kindly to the idea," and he will probably be "hauling his Iowa brother over the coals" for being so frank and truthful in his statement. If an Iowa Anti, I should appreciate the advice and the exhortation so benignly given in his closing paragraph: "Good people ('having the same spirit that crucified Christ, and the most ignorant of fanatics') cease your senseless prattle, your silly twaddle; go fight the devil and sin all you choose, but don't rant about something of which you know nothing. Go with us and learn the divine lesson of humility, and practice the precept of the golden rule."

J. P. Stoddard.

FROM NORTH DAKOTA.

Monango, N. D., March, 1894.

Editor Cynosure:—The weather in North Dakota has been unusually mild, for the time of year, for several weeks. Some farmers have, for a week, been seeding wheat. More wheat is now sown than ever before so early in the season, notwithstanding some farmers are holding back for fear of severe weather later on. There will probably be less acreage sown this spring than there was a year ago, owing to the prevalence of the Russian thistle, which seems to be here to stay and it will probably diminish the average yield at least, from 30 to 40 per cent.

Yours truly, (Rev.) G. C. Fait.

FROM REV. H. H. HINMAN.

Marion, Kan., March, 1894.

Editor Cynosure:—I have now been here thirteen days, and have preached every day but one—in all, thirteen sermons. Our meetings have been held in a country schoolhouse, and quite well attended. I have preached simply the Gospel, and have urged the duty of immediate repentance. I have found many obstacles in the way, but mainly that there are so many backslidden Christians. Still, the attention has been excellent, and there is evidently great seriousness. One young woman has professed conversion. Yesterday she gave a good testimony, and we went with her, about two miles, to the Cottonwood river, where I baptized her. March is generally a cool month for immersing, but owing to the long south winds, the water was quite warm. She was received into the church, and we celebrated the Lord's Supper. We had all fairly arrived at home when a fine thunder-shower came down and refreshed the thirsty earth.

The farmers are all very busy in their fields. The sowing of oats is nearly completed. The outlook for crops is fine.

I shall be here possibly a week longer. Yours in Christ, H. H. Hinman.

DEACON INCREASE LEADBETTER.

Weston, Mass., Month 3, Day 10, 1894.

Editor Cynosure:—Peace be unto thee! I am sitting in the presence of a saint of 83 years of age. He bears the name of his father and grandfather who lived and reared their families on this soil. In 1814 our brother was promised, a few months before he was four years old, that if he could read when his next birthday came, he should have a book for a present. He learned to read, and got the book on the day he was four years old.

In his seventeenth year he rose one morning, at 2 o'clock, and shoveled eighteen loads of gravel before 12 o'clock at noon, to assist his father to finish a town contract for grading. He then drank a draught of "black-strap" (rum and molasses) from a bottle. A young man who was working with him thereupon preached temperance to young Increase, and gave him the pledge to

sign. He signed it and kept it thenceforward. He was out-and-out against slavery from the first of his recollection. The Morgan affair, in 1826, made him a decided Anti-mason, and the truth has kept him so ever since.

About twenty-five years ago Bro. Drake, pastor of the Congregational church in Wayland, preached on Fast-day, and invited the deacon home with him at noon; and his sister who kept house for her brother invited Bro. Leadbetter to dine with them. They learned that he was accustomed to fast on Fast-day; and they afterwards bore fruit in the same self-denial.

Over yonder in Wellesley, but three miles from here, where Sister Flagg, with her keen pen, leads a great company of women who publish the Gospel, her father Isaac, another aged witness for Christ, carries us back to the year 1807. The occasional sight of these two living monuments of divine mercy and truth is fitted to inspire us younger soldiers to keep alive the testimony of Jesus. Apropos of this power of the works and words of the earlier generations upon those who follow, what fitter service to the political exigencies of this day can the *Cynosure* render than to reprint the burning, and now prophetic, words of David McFall, uttered more than ten years ago, on "The Political Outlook?"

Bro. Leadbetter's appreciation of things that are excellent receive an illustration from the fact that he copied, with his own trembling hand, into a journal this noble deliverance, notwithstanding his characteristic way of declaring that he does not wield the pen of a ready writer—"A pen is an implement that was never made for my hand to hold."

That he held it to good purpose when he copied Bro. McFall's article, no sensible man who is conversant with the political situation in this country during the past forty years can doubt. I copy a few sentences, in the hope that the *Cynosure* may soon reproduce the whole.

"The long agony is now over, and Stephen Grover Cleveland—a third-class lawyer, and first-class profligate—becomes the next President of our country. The Democrats are happy, their path to the public crib being now open. They mean to breakfast after a forced abstinence of a quarter of a century. The Independents are independent. They have strained at the gnat and swallowed the camel.....The Prohibitionists are thoughtful, having accomplished more than they intended. The rascals are turned out, and a more rascally set let in, and, as the result of the whole, the country is doomed for a season to turn the grindstone for a booby. The election marks an era in our political history. It is more than the defeat of a party....The Republican party did not fall by a shower of rain, or the rhythmical remark of a venerable clergyman. It fell through its own moral infirmity....It is the old story over again—the birthright sold for a mess of pottage; but this time the pottage was not delivered....No party ever had a wider field before it in which to gather honor. The Indian question offered a problem for Christian statesmanship to solve. So did the Chinese. Mormonism, the twin-sister of slavery in rottenness, despotism, and antagonism to American institutions, called loudly for repressive legislation. So did Freemasonry, with its multitudinous spawn of secret orders. The divine institution of the family demanded protection. A uniform national and scriptural law of marriage and divorce has been a pressing necessity for the last quarter of a century. Our educational system needed, and still needs, defense against the enactments of infidelity and Romanism. Our Christian institutions require preservation and perfecting; and the rum traffic an absolute overthrow. All these were ripe fruit on the tree of life which the Republican party had only to pluck and eat and live forever....The truth is, our entire governmental system needs to be born again. It is infidel. It is corrupt and decaying fast, and the salt of Christianity must be thrown in, or the whole affair will become rank and smell to heaven. Deliverance and salvation can come from no other quarter. Where is the hope of this purifying agency being called in by the Democratic party? Echo answers *where?*" etc.

These words are as fresh and timely now as in 1883, when they were uttered by the faithful watchman who has since entered into the rest that remaineth for the people of God. Sincerely thy servant in Christ,

WM. F. DAVIS.

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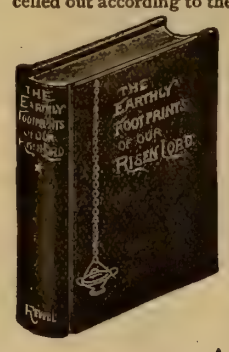

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Statistics show that 23,010,000 inhabitants of the United States are maintained by agriculture; 15,620,000 by commerce, and 11,520,000 by manufactures. —*Exchange.*

A writer says that whenever a horse driven by him has balked, he has got out of his carriage, gone to the horse's forefoot, lifted it from the ground, and struck the shoe a few blows with a stone. He has never failed to start a balky horse in this very simple way.—*New York Observer.*

One of the events which show how far we have traveled in the South as well as in the North is the act of the Board of Aldermen and common council of Richmond, Va., who have, with a single dissenting vote, passed an ordinance giving $7,500 for an armory for colored troops in that city. The old inhabitants must think the world is turned upside down. —*Independent.*

The human family living on earth today consists of about 1,450,000,000 souls—not fewer, probably more. These are distributed literally all over the earth's surface, there being no considerable spot on the globe where man has not a foothold. The extremes of the blacks and whites are as five to three, the remaining 700,000,000 intermediate, brown, yellow and tawny in color.—*Anonymous.*

There have been gathered 2,500 gallons olives from 1,350 olive trees of J. E. Packard, in this place, this season. The trees are five and six years old, and this is a short year, or rather last year was an off-year for olives in California. Mr. Packard has pickled his fruit, and has a good demand for his olives at a price that will net him fifty cents a gallon, or over $1,200 for his whole crop.—*Pomona (Cal.) Progress.*

Blackwood's Magazine has studied the military horoscope of 1894 with the following result: Russia has fewer railways than France, Germany, Austria, or Italy. When she would transport her vast army to any field of future action she must begin in time of peace. More than one-half the Russian army is now massed within striking distance of the Triple Alliance. This means war.—*Western Watchman.*

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MARCH 29, 1894.

THE IOWA "MULCT" SALOON BILL.

The accession of the Republicans to political power in Iowa has resulted in placing the prohibitory law of that State in jeopardy. At least appearances indicate that it will take a secondary position, if it remains unrepealed, so that it will become practically inoperative, provided that the new "mulct" saloon-promoting bill, which passed the lower house of the Legislature last week, shall be pushed to effectiveness.

Reference was made in these columns, some months ago, to the original bill that had then been introduced in the Legislature. Since then it has been revised, until it is now mainly a device to nullify the existing law.

Originally the mulct to be collected from any place selling liquor was placed at $1,000. Now it is to be $600. Any saloon-keeper who pays this sum yearly, at intervals to be fixed by law, is not to be prosecuted under the prohibitory law. That is to say, the saloon-keeper is to pay a license of $600 a year. The money is to be divided equally between the city and the county where it is collected. The law is to be operative in all cities having more than 5,000 inhabitants, and may be applied to towns of less magnitude when 65 per cent of the legal voters give their consent.

In its present form, it is predicted, it will become a law. The Chicago *Herald* (Democratic) charges it upon the Republicans of Iowa as evidence of "their utter hypocrisy on the liquor question." Had they been honest, it argues, the Republicans would have repealed the present prohibitory law; but they leave it on the books, it adds, to placate the Prohibitionists, "and nullify it by what is in effect a license law, in order that they may get all the liquor they want without annoyance."

A compromise feature of the pending bill is the future submission anew to the people of a prohibitory amendment to the State constitution. It is thought, however, that with the mulct law in full force there will be little difficulty in defeating this amendment at the polls.

A REFORMATION—OR A HOODWINK.

The *Deseret News*, the official organ of the Utah Mormons, in its issue of March 16, prints a leading editorial, entitled "Saints and Secret Societies," that would fill nearly two and a half columns of the *Cynosure*. This article is written, professedly, in response to the inquiry: "Is it consistent for a professing Latter-Day Saint (Mormon) to unite with a secret society?" The correspondent who propounds the question also calls attention to "the fact that persons who have membership in the church, some of them influential in the locality where they reside, have taken upon them the obligations, oaths and agreements of certain secret societies, thus becoming members of such organizations."

The answer of the *News* would afford us quotations through several numbers of the *Cynosure*, if they were properly weighed and investigated for their true meaning and the sincerity with which they are uttered.

First, in the specifications of its response to its correspondent, the *News* declares:

> The position of the church on this matter has been clearly defined in the Scriptures, by revelations, both ancient and modern, and by earnest, repeated and consistent instructions from those in authority. It is almost inconceivable that there should be any uncertainty or doubt as to what the rule of the church and the duty of the Saints is in this regard. There has been no change in the revelations, no change in the teachings of the church, and no change that we are aware of in the secret orders and organizations themselves. And yet there appears to be necessity for fresh warning on the subject lest some be unwittingly led into transgression through following the uncondemned example of others.
>
> Let it be understood, therefore, that those who are numbered with the Latter-Day Saints have no place whatever in any of the secret orders, societies, combinations or unions of the day. The proper and safe course for each member of the church is to leave this class of organizations severely alone.

On the face of it this declaration seems fairly and squarely to meet the question at issue, and in accordance with the principles of antagonism to secret societies for which the *Cynosure* has so long and earnestly contended.

Visions, however, of the Mormon church at Nauvoo, Ill., largely made up of Freemasons—before the exodus to Utah—and the secrets of the Endowment House and its vile mysteries at Salt Lake City, and the murderous, secret oath-bound Danites—the "avengers" of the Mormon church—somehow cast a shadow of doubt and suspicion upon any declaration against secret societies emanating from the Mormon headquarters.

The foregoing passage, extracted from the *Deseret News*, contains a remarkable sentence: "There has been no change in the revelations or the teachings of the (Mormon) church, and no change that we are aware of in the secret orders and organizations themselves." Would the editor have us believe that the Mormon church still operates the Endowment House as it once did, or that the Danites and their murderous work have been abolished? Not at all. A further examination of its article shows that its fulminations, like those of the Church of Rome, are not directed towards its own secret associations, but against those which have no affiliation with it. Judging from the context, it is fired with holy zeal in opposition to secular labor-unions, federations of capitalists and employers, and that class of oath-bound fraternities with which business, religious, political and social circles now overabound, all having a similar object—the attainment of superior power and gain for the few against the many.

There are those who believe that Mormonism and the Mormons have changed their policy, if not their religion. Only so far may this belief be nurtured as to include the outward requirements of the United States Courts. There is no reason to believe that otherwise has reformation touched the hearts and lives of these "Saints,"—that they are better Christians, more trustworthy in their principles, or purer in their practices.

We are glad to find them arrayed against *any* form of secret societies. We wish that they would go further and clean out their own secret mysteries, including the occult ceremonies, annually performed in the lower recesses of the Salt Lake Temple, for *the conversion of the dead.*

CHANCE-MEDLEY—MALICE—COLLEGE PRANKS.

"Chance-Medley (Chand-Melle)—a hot fray—are expressions borrowed by the law from France, and, in reality, distinct in meaning—the one signifying a casual affray; the other an affray in the heat of blood or passion. Both are, in this country, and in most others, recognized as pleas in mitigation of the offense of homicide." In other words, if, without intending it, one antagonist kills the other in a fight, it is a chance-medley, reducing the crime to simple manslaughter.

"Malice, in law, is not confined to a particular intent of an act to the injury of a particular person, but to a general intent of injury preceding the unlawful act; thus, if one shoot A, intending to shoot B, he is nevertheless guilty of murder with malice prepense. Malice, in law, is divided, for convenience of proof, into express and implied. Express malice is where the defendant's intent to commit the crime is directly proved; implied malice is where the intent to commit the crime is presumed by the law from the facts; and where a defendant is shown to have intended an act, he is presumed to have intended all the consequence of that act. In the law of torts, malice means the unjustifiable commission of an act injurious to another."

These legal distinctions taken in connection with the recent outrage at Cornell University, have especial significance. As already related in the *Cynosure*, the colored cook at a banquet of the freshmen of the university was killed by chlorine gas introduced into the kitchen, it is supposed, by some of the sophomores, and several of the students at the feast were made sick by the same agency. When the legal investigation of the homicide was begun, Judge G. A. Forbes charged the grand jury at Ithaca as follows: "Gentlemen, you will proceed to the investigation of this case carefully, and you must not proceed with the idea that murder has been committed unless all the facts and circumstances point irresistibly and conclusively to the commission of that crime. Let no man upon the grand jury or off the grand jury think or suppose that any student in that university was so thoughtless and unmindful of human life that a plan was premeditately and deliberately made to kill any person. I do not think that such a thing could be harbored for a single moment; and unless an investigation should point to a deliberate case of murder, to a deliberate undertaking on the part of any one who was connected with that transaction to destroy human life, an indictment in any of the degrees of murder could not be sustained for a single moment, and no conviction could be had with an indictment of that character were one found."

The judge evidently thought that the death of the cook was a "chance-medley," since the sophomores could have had no motive for killing her, and probably no such intention. Thus far his conclusions were possibly right; but the mildness of his charge becomes mere milk-and-water when we take into consideration the fact (quoted above) that "in the law of torts, malice means the unjustifiable commission of an act injurious to another." That was the very crime for which those Cornell sophomores should have been tried and punished; for it is certain that this citation fully covers their action. What adds thinness to the charge of Judge Forbes is his published hint to the jury of a resolution of censure as a sufficient punishment for the misdeeds of the sophomores.

Of course, we understand that to properly control a thousand students in one college is a weighty problem; but in law and equity they should be as amenable for criminal offenses as those who are not students.

THE PAROCHIAL SCHOOL AS AN EDUCATOR.

Mention was made, the other day, of the employment of Roman Catholic nuns as teachers in one of the public schools at Pittsburgh, and the sharp opposition which the action of the local school board encountered. The nuns retained their places for several days, virtually making it a parochial school, pending a legal application by Protestant citizens for an injunction to restrain the board from perpetuating this infliction. The public indignation, however, became so strong that the nuns did not wait for the issue of the injunction, but voluntarily withdrew and opened the regular parochial school on its proper basis in its proper place. Henceforth the public school will maintain its normal position, free from sectarian influences.

While on this subject, it may be well to present some startling statistics, recently compiled by the *Inter Ocean*, showing the influence of the parochial school as a educator, as follows:

"The foreign-born population of the United States is less than 15 per cent of the whole. In so far as this 15 per cent has been educated at all, it has been educated in parochial schools. This 15 per cent furnishes 26 per cent of the white jail and Bridewell population of the country. The census of 1891 gives the penitentiary population at 28,440; of these 13,715 have been educated in the common schools of America, in so far as they have been educated; 14,725 have been educated, in so far as they have been educated, in European parochial schools, mostly under the management of priests, friars, or nuns. Of the 53,696 inmates of poorhouses, over 51 per cent were of foreign birth, and educated, in so far as they were educated, at parochial schools."

The "Godless public school," as the Romanists term it, cannot compete with such a record as *that.*

"COXEY'S COMMONWEAL ARMY."

The press has given a vast amount of publicity to the scheme of J. S. Coxey, of Massillon, Ohio, who proposes to march to Washington in company with 100,000 followers, to make two demands upon Congress for the alleged benefit of the people at large.

Since the promulgation of intelligence relating to this movement is so full and wide-spread, sufficient has been here said to pave the way for a brief explanation of its objects, one or both of which will probably fail to impress Congress with their importance or practicability.

Hon. Jeremiah Simpson, Congressman from Kansas, and representing the Farmers' Alliance, has been engaged to present two bills in Congress in furtherance of the demands of the Coxey crusade. One provides for issuing $500,000,000 in legal-tender notes, to be expended by the Sec-

retary of War at the rate of $20,000,000 per month in constructing roads in the various States. Common labor is to be paid for at $1.50 per day, team and labor $3.50, and a day's work is to consist of eight hours. The other bill enacts that any State, Territory, county, township, municipality or incorporated town or village desiring to make any public improvements may deposit with the Secretary of the Treasury non-interest-bearing bonds not exceeding half the assessed valuation of the property in such State, etc., which bonds shall run twenty-five years and be retired at the rate of four per cent a year. Whereupon the Secretary of the Treasury shall issue to the State, etc., giving the bonds, legal tender equal to ninety-nine per cent of their face value, retaining one per cent for printing, engraving, etc.

Coxey, with his "army" of about seventy-five uncouth "unemployed," left Massillon on Sunday and marched to Canton, Ohio, where the men went into Camp—Coxey and his lieutenant, Browne, stopping at a hotel. A blinding snowstorm drove the men out of camp, and forced them to seek shelter in the city jail. The whole scheme has probably ended in a ludicrous failure.

GOVERNMENT FINANCES.

Mr. Bland's bill for the coinage of the "seigniorage" in the United States Treasury, for the purpose of inflating the current circulation of the country, as heretofore described in these columns, passed the United States Senate as well as the House, and now awaits President Cleveland's approval or veto. His purpose, at this writing, is unknown, but his decision must be made public this week. On one hand the bill has many friends; on the other it is strongly opposed. Its provisions are as follows, and the reader can judge for himself its character and the effect that it may have upon the condition of our national finances:

"Section 1. That the Secretary of the Treasury shall immediately cause to be coined as fast as possible the silver bullion held in the Treasury purchased under the act of July 14, 1890, entitled: 'An act directing the purchase of silver bullion, and the issuing of Treasury notes thereon, and for other purposes,' to the amount of the gain or seigniorage of such bullion, to wit: The sum of $55,156,681 and such coin and silver certificates issued thereon shall be used in the payment of public expenditures; and the Secretary of the Treasury may, in his discretion, if the needs of the Treasury demand it, issue silver certificates in excess of such coinage, provided that said excess shall not exceed the amount of the seigniorage as herein authorized to be coined.

"Section 2. After the coinage provided for in the first section of this act the remainder of the silver bullion purchased in pursuance of said act of July 14, 1890, shall be coined into legal tender standard silver dollars as fast as possible, and the coin shall be held in the Treasury for the redemption of the Treasury notes issued in the purchase of said bullion. That as fast as the bullion shall be coined for the redemption of said notes the notes shall not be re-issued, but shall be cancelled and destroyed in amounts equal to the coin held at any time in the Treasury derived from the coinage herein provided for, and silver certificates shall be issued on such coin in the manner now provided by law, provided that this act shall not be construed to change existing law relating to the legal-tender character or mode of redemption of the Treasury notes issued under said act of July 14, 1890. That a sufficient sum of money is hereby appropriated to carry into effect the provisions of this act."

—Professor Whipple, of Wheaton College, in a recent lecture on "Higher Criticism," confined himself to the authorship of the Pentateuch. He showed that those who doubt its Mosaic origin do not believe in God's Word.

—A very gratifying sign of newspaper reform is found in the recent order of the General Manager of the Associated Press to his reporters to "devote less attention to crimes and casualties and more to industrial affairs." Other reforms are needed, but this is a very satisfactory beginning.

—Rev. Samuel F. Porter, who lately returned to Chicago, from an extended tour through Kansas, California, Utah and Nebraska, in good health and spirits, having borne the fatigues of his long journey, at his advanced age, with remarkable vigor, after a brief rest, resumed his missionary work in North Dakota.

—The twenty-sixth annual report of the Evangelical Alliance for the United States, for the year ending January, 1894, is received. It shows gratifying progress and prosperity. Copies may be obtained at the office of the Alliance, 511 United Charities Building, Fourth ave., corner of Twenty-second street, New York City.

—From Hon. D. W. Voorhees, of Indiana, we have received an official copy of the Wilson Tariff bill, as it passed the lower house of Congress, February 1, 1894. Its early passage, with amendments, by the Senate, is expected. It is quite a voluminous pamphlet, and one whose influence for good or evil may yet be sharply realized should it become a law.

—A brick-making firm in this county was recently hindered in business by a strike of its employes, mostly non-union men. It would seem that on this account, in part, their reasonable demands for increased remuneration were met by the firm. To the credit of the men, it is stated, they steadfastly resisted all persuasions to unite with oath-bound labor unions, or to form an independent one, preferring steady work and freedom to the tyranny of the lodge. Other brickmakers, belonging to the unions, are still out.

—In the case of Gov. Waite, of Colorado, whose insane political fervor in behalf of certain appointees resulted in calling to Denver all the State militia and a force of Federal troops, to enforce his demands and insure an "armed peace," the supreme court has remanded the legal phases of the affair to a lower State tribunal for adjudication. The supreme court severely denounced the governor for his injudicious call for the militia, and characterized it as "a dangerous exercise of arbitrary power, tending to anarchy and despotism."

—Following the example of the Province of Ontario, Can., the government of the Province of Nova Scotia has also introduced a bill in the local legislature to order a prohibition plebiscite at the approaching elections. The province has eighteen counties, in sixteen of which there is practically prohibition now. Liquor can legally be sold in only two counties and in the city of Halifax. The measure before the legislature will probably be adopted, and the anticipated result is complete suppression of the liquor traffic throughout the entire province.

—John Halberstadt, secretary of Court Wisconsin, No. 87, Independent Order of Foresters, at Racine, Wis., was arrested last week, at the instance of the High Secretary of the order in Wisconsin. The charge against him is soliciting persons to become members of the I. O. F. of the State of Illinois, which is rated as an insurance company not authorized to transact business in Wisconsin. The case excites more than ordinary interest, as there are in Wisconsin, it is alleged, 1,000 or more Foresters under the jurisdiction of the order in Illinois.

—In California and Washington church property is taxed for the public benefit. On this subject a San Francisco paper remarks that "if all churches taught nothing except what was to the interest of the citizen and of the State, it might be easier to show the wisdom of no tax on church property. But when a church which devotes itself to amassing millions of dollars' worth of property teaches that the mandate of a foreigner 'should be obeyed sharp as the click of a trigger' and attempts to overthrow free speech, it is not so easy to see why its tax should be remitted."

—We are in receipt of the *Sunday-School Weekly*, a new venture, which the publishers design to make a firstclass paper for home reading. Among its special contributors we notice the names of Pres. Chas. A. Blanchard, of Wheaton College, and Mrs. Abbie C. Morrow, editor of the *Illustrator*. The proprietors are also competent writers upon Sunday-school topics, and will undoubtedly endeavor to make it an attractive and useful visitor to its subscribers. Terms, 60 cents a year; 30 cents for six months; trial subscription, 10 cents. Address, Chas. H. Rawson Co., 108 Franklin street, Chicago.

—We are indebted to Mark L. Crawford, Superintendent of the House of Correction of the city of Chicago, for the twenty-second annual report of the Board of Inspectors of the institution for the year 1893. At the beginning of that year there were 1,137 inmates. During that year there were received, altogether, 10,109 inmates, an increase of 747 above the entries of the previous twelve months. Of these the city police courts sent 9,478, the Cook county criminal courts, 228, justices of the peace, 374, and towns and villages, 29. The number remaining in the prison at the beginning of the year 1894 was 1,024. Some beneficial reforms are recommended.

—Referring to the *Inter-Ocean's* charges that Mayor Hopkins is discharging Freemasons from city employment, the *Wheaton College Record* observes:

> If we were certain that the places being vacated by these persons would be supplied by persons who are not under secret obligations to any portion of the community, we should commend it most heartily. If he means to fill their places with those who are under secret obligations to another party rather than the Masonic lodge, there will be no essential gain. Men who hold office and draw their living from the public should never be under secret obligation to any portion of their fellow-citizens. Their relations are such that they should never be hampered by any grips, signs, or tokens given, handed, sent, or thrown by lodge or sect. Of course all intelligent persons understand that the Masonic lodge has for years been filling up public offices with its members, or rather Freemasons have been using their Masonry to obtain the positions which they desired. In the end there must be reaction. We shall be glad to see it come.

REFORM NEWS (*Continued from 5th page.*)

treating a subject negatively as by treating it positively. These people expressed great appreciation of our discourse, though they were afraid to have me lecture on the lodge question, in their church. They were free to grant the use of their church, some time ago, to a man to lecture on the "End of Time," and "The Second Coming of Christ." They are not afraid of speculative themes, but when it comes to practical subjects they shrink.

This reminds me of the man who attended the preaching of a popular city pastor for six months. After listening to an eloquent Sunday evening discourse on the theme of the "Recognition of Friends in Heaven," the gentleman walked up and congratulated the pastor on the fine discourse, and then said: "Pastor, I most heartily agree with the discourse this evening; and I now suggest that you preach on the subject of recognition here, for I have attended this church for six months, and no one has yet recognized me." My application is that we had better be getting people ready for the end of time and Christ's coming. If Christ comes and finds his church so in league with the world as it now is, woe be to many who think they are ready.

Last Sunday was my regular day at Plainview, in Linn county. I spoke in the morning on "The True Israelite," founded on John 1:47. At night I spoke of "John the Baptist as a Reformer"—text, Luke 3:18. These services prepared the way for the lecture on Monday evening, on the lodge question. This had been announced for one month. Notwithstanding the immense storm, we had a very good audience. Quite a number of lodge-men were present. I started out by kindly requesting them to correct me in case I should misstate anything, as my object is to present only facts. No one offered a criticism, but all were very attentive. The meeting was a grand success.

Men who were members of the orders came up at the close and said to me: "I see the thing now in a new light. There is no charity or benevolence about the lodges, and they are certainly Christless in their religious worship." The meeting was certainly an eye-opener to many.

Before the lecture, some lodge-men asked such questions as this: "What can he say against the lodges?" "What can any man find against these orders?" They were at no loss to know, at the close of the address. The questions were seemingly answered. It is thought that the address at Shedd's, and this one at Plainview, are the only lectures ever delivered in the county against secret societies. I think they will not be the last, if we should live.

Some of my members were a little shaky as to the results of the lecture before it came off, but they flocked about me and gave their strongest approval. Here are some of the best people I have ever met. It is one of the drawbacks to the itinerant system to have to break off from such kind parishioners and go out again among strangers. I trust they may be favored with a much better pastor next year. P. B. WILLIAMS.

THE HOME.

THE SIFTING OF PETER.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its center.

For all, at last, the cock will crow,
Who hear the warning voice but go
Unheeding;
Till thrice or more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache,
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls through dust and heat
Rise from disaster and defeat
The stronger;
And, conscious still of the divine
Within them, lie on earth supine
No longer.

—*Longfellow.*

A BEAUTIFUL INCIDENT.

BY MRS. VICTORIA ALEXANDRA STONE.

It is not in the power of people in the common walks of life to do good to the extent which is possessed by sovereigns whose sway extends over millions of their subjects. People may think that kings and sovereigns in general deserve no credit for the good that they do, simply because it is in their power to do good. Very true; but we should remember that it is also in their power to do much harm, as the reign of Henry VIII., and Bloody Mary of England, bear ample witness. I have read many instances of the kindness of heart of Victoria of England, and one incident that I read many years ago, I write from memory for the boy and girl readers of the *Cynosure.*

The incident in question is especially deserving of note, because the person thus honored belonged to the humblest class. He was a poor man, whose family were dependent upon his earnings for their daily bread. Briefly narrated, the story is as follows:

About fifteen or twenty years ago there lived near London a young man whom we will call George Sherwood. His family consisted of himself, his wife, and two adopted children—a boy of eight and a girl of five years. The boy he took from a foundling hospital, and the girl he picked up in the streets of London. The mere fact that he adopted those two children proved that the man possessed a noble nature, but he trod his daily path of life meekly, and, very likely, the world would never have heard of him but for the following incidents:

One day the house of a near neighbor took fire, and it being a windy day and the house very old, it burned rapidly. All attempts to extinguish the flames were in vain, and the people were standing helplessly about, watching it burn, when a scream from a woman alarmed them all. Her daughter, a girl of twelve years, was in an upper chamber! Help seemed impossible, as the house was one vast sheet of flame; but George Sherwood, who was present, seized a light ladder, placed it against the porch, climbed to a window, and soon had the girl in his arms; but, alas! when he descended the frail ladder it broke beneath their weight, and young Sherwood was badly injured, having his right arm broken and his left hip fractured.

For three months he was helpless, suffering agonies from his injuries; but at last he was so far recovered as to be able to work, although he was lame for life. He did not seem to think that he had done anything worthy of note, but worked industriously for the support of those he loved.

But at last one of the Queen's officers heard his story, and in the next list of the names to be knighted by the Queen occurred the name of George Sherwood. The officer sat by the table with the Queen as she read the list which was to receive her approval and signature.

"Who is this?" she said, as she read George Sherwood's name. The officer told his story substantially as we have related it here. The Queen was much moved. She laid down her pen and listened with intense interest.

"And you say this man has never received any reward?"

"Never, your majesty."

The Queen rose to her feet. "To-day is a holiday in Sydenham; bring him here!"

The voice of royalty was obeyed. A vast crowd was congregated in Sydenham. The troops paraded, the bands played, flags waved, and fountains flashed and sparkled in the sun. A platform was erected in the park, around which a crowd assembled. It was guarded by a company of soldiers. Suddenly, at the blast of a bugle, a curtain was lifted, and a lady dressed in black stepped forward upon the platform. It was Queen Victoria. She paused a moment, and, amid a breathless silence, two soldiers stepped upon the platform leading between them a pale, slender young man, who halted in his gait. It was George Sherwood. They led him to the Queen and then stood aside; a lord-in-waiting placed a heavy sword in the Queen's hands, and then she spoke for the first time to the young man, George Sherwood, who stood trembling before her.

"Kneel," she said, and he obeyed. She raised the heavy sword and struck him upon the shoulder.

"Rise, Sir George," she said. She dropped the sword and beckoned towards the curtain.

A lord-in-waiting stepped forward with a box in his hand. He raised the cover and the Queen lifted from its depths an object which was rather insignificant to look at, and yet, for its sake, torrents of blood had been shed, thousands of men had fallen in battle, and deeds of valor without number had been enacted on sea and battle-plain. It was the Cross of the Legion of Honor. She turned once more to George Sherwood and said: "Kneel again." He knelt, and she stooped and pinned the cross upon his breast; then, taking him by the hand, she raised him to his feet, and said: "The Queen has heard with pleasure of your valor, Sir George; such courage should not go unrewarded." The people cheered and the music burst forth, and, no doubt, thousands of hearts responded to the prayer, which was the burden of the hymn that the bands played that day: "God Save the Queen!"

Steamburgh, N. Y.

"JUST AS I AM, WITHOUT ONE PLEA."

More than a half century ago, in the year 1836, a young girl, Miss Charlotte Elliot, was preparing for a grand ball, to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greetings which passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning light, she was far from happy. In all the pleasures there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be a Christian! What must I do?"

We need not be told that the pastor freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true source of peace.

"Just give yourself, my child, to the Lamb of God just as you are."

This was a new Gospel to her; she had never comprehended it before.

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl felt overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for his own indwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

Little did Charlotte Elliot think of fame, or of the immortality of the words she had written. It was simply putting her heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of "Literary Remembrances" died, she took charge. In making up her first number, she inserted several of her own poems anonymously; among them was "Just as I Am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Christian church.

This hymn has given consolation to millions of anxious people. Like the author, many think they are too vile to come to God, but must wait until they have become better. In the hymn Miss Elliot expresses the true way of coming, "just as I am." This is the way to come acceptably to God.—*Reformed Church Record.*

"A GENIUS FOR HELPING FOLKS."

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any man who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it is very little he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the outlook to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good, every day, just to meet him on the streets."—*Christian Observer.*

CHRISTIAN TESTIMONY.

I often wish I could remember all the beautiful and striking things that are uttered in the experience meeting. What a book that would make, which contained the brief sayings of God's people, spoken at a time when the heavens touch the earth, hearts are melted and souls on fire.

A young lady who, self-convicted, had removed a ring from her hand, said that her heart felt as pure as her finger.

Another who had been terribly buffeted and cast down by Satan in her effort to find the blessing of holiness said: "I suddenly determined I would smile for God, and that was a couple of

days ago; and now," she added, with her face shining with joy and covered with smiles, "I have been smiling ever since."

Another lady said: "I used to look outside to see my Saviour, and often on looking in my heart I would find Satan; but now whenever I look in my heart I see my Saviour, and I have to look outside to see the devil."

I am continually made to marvel at the things upon which is made to hinge the reception of the blessing of sanctification by different people.

One lady had been in prayer for days without experiencing relief, when a friend whispered to her, "Quit praying now and go to believing." She did so, and the next instant the blessing swept into her soul.

Another lady said she had been busy for days putting different things on the altar, when suddenly it occurred to her to put *herself*. She did so, and at once the sanctifying fire fell.

Still another who had met with great difficulties in coming to the meeting, looking up to God, said: "Lord, I will come and serve you while I have feet to walk," and instantly the blessing filled her soul.—*Dr. B. Carradine, in Kentucky Methodist.*

YOU WILL NEVER BE SORRY

For living a white life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For your faith in humanity.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the tale-bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For the influence of high motives.
For asking pardon when in error.
For being as courteous as a duke.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For promptness in keeping your promises.
For the dollars you have given to missions.
For putting the best possible construction upon the doings of others.—*Epworth Herald.*

SUNDAY READING AND CONSCIENCE.

In a Boston boarding-house roomed sixteen clerks, honest and well-disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil.

Three of the young men, who occupied one of the rooms together, were recent acquaintances, and their first Sunday morning in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church time must be whiled away somehow, and two of the room-mates busied themselves with miscellaneous reading.

The third felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule, he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggle, conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. Again his courage failed him. As he was turning away, one of his companions called out:

"What's the matter, Ike? You're as uneasy as a weathercock."

Ike laughed, and told the truth like a man. To his surprise both the others confessed that they had had the same struggle and defeat. Each thought that he ought to read his Bible, but was afraid to be seen by the rest.

The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in.

"Hullo!" they exclaimed. "What is this, a conventicle?"

The three Bible readers frankly told of their agreement. The visitors confessed that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread, till each of the sixteen clerks in the house spent his Sunday mornings reading the Bible.

Everyone of these youths is to-day a useful man. We cannot, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are. We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations which, with such a habit, they would naturally seek, must necessarily have been honorable and elevating, and have tended to their success in life. One of them, who afterward became a minister, related the facts we have given.

One boy's courage to do right may determine not only his own future well-being, but that of many others besides.—*Youth's Companion.*

THE GLORIOUS COMING.

Oh, weary laborers in the field,
Hope on and sing, nor heave a sigh;
The happy day is drawing near,
"The glorious coming draweth nigh!"

Work on and spread the precious news,
Proclaim it wide to low and high;
Be swift the Master's call to heed,
"The glorious coming draweth nigh!"

Gird on thy armor for the strife,
Go forth and on thy God rely;
Turn not, nor falter, but trust on,
"The glorious coming draweth nigh!"

Be strong, be true, go far and wide,
Till all shall Jesus magnify;
Be holy, spotless, like thy Lord,
"The glorious coming draweth nigh!"

Then hasten to the harvest fields,
The days are passing swiftly by;
The "little while" will soon be gone,
"The glorious coming draweth nigh!"

—*American Messenger.*

TEMPERANCE.

A PROHIBITIONIST PERSECUTED.

A dispatch from Fond du Lac, Wis., March 18, furnishes the following narrative:

Rev. William Clark took charge of the Division Street M. E. Church at Fond du Lac in 1892. He was naturally a Prohibitionist from principle, and did not dream that he was bringing a storm about his ears when he accepted an invitation to deliver a prohibitionist speech in Fond du Lac. It was outside of all church work, and he spoke because the prohibition leaders wanted him to deliver a series of addresses. This was in the midst of the Presidential campaign, and if his speaking had any political bearing, it was directly in line with the sentiments of the Methodist conference.

But there happened to be in the membership of Pastor Clark's church a Republican politician named Elihu Colman. Mr. Colman believed that he had the interests of the Republican party at heart and so he expostulated with Pastor Clark. The preacher defended himself and found fault with Mr. Colman for making Republican speeches. Mr. Colman had been United States district attorney under President Harrison's administration and worked industriously for the success of his party. Mr. Colman called to his aid other Republican members of the church. They were N. C. Griffin, M. D. Moore and F. R. Shepard. These men were strong supporters of the Division Street church in a financial way. Mr. Colman and his three friends finally decided to oust him from the church. The preacher became cautious, because he knew that every word of his sermons would be used against him if they could be construed into an accusation. More than 90 per cent of the congregation supported the preacher because they did not care if he did occasionally refer to prohibition.

When it was suggested that on Dec. 17, 1893, a semi-centennial celebration should be held to commemorate the passing of the half century mark of the history of Methodism in Fond du Lac, Mr. Colman and his three friends refused to take part in the exercises and the breach widened.

Among those who took sides with the preacher was W. W. Collins, a merchant. Elihu Colman was the superintendent of the Sunday-school and W. W. Collins was a teacher. One day Mr. Colman called an informal meeting and declared Collins no longer a teacher. The letter of notification was mailed late Saturday night. Sunday morning Collins appeared to teach his class and was told that he had been thrown out. He naturally objected, and there was a squabble before the children of the Sunday-school. It turned out that the meeting called to oust Collins from the Sunday-school was not legal according to the rules of the church.

Mr. Colman and his friends decided to throw the fighting parson out of the ministry, and prepared a long list of charges. The preacher's friends now arrayed themselves against what they believed to be a persecution, and a petition was circulated to offset the influence of Mr. Colman and his friends. Nearly every member of the congregation had become an outspoken advocate of the preacher's cause. A long petition was sent to Bishop Joyce at Nashville, Tenn., signed by fully 90 per cent of the congregation.

Colman's charges against Pastor Clark accused him of immorality, crime and many other things. The charges were principally in the headlines, however, for in the body of the complaint it was only alleged that Pastor Clark delivered political speeches from the pulpit. Bishop Joyce sent Presiding Elder Walker to settle the disturbance, but Mr. Walker immediately removed Mr. Clark from the pulpit and assumed the duties of the office himself.

The preacher sent for Attorney E. W. Chafin, of Waukesha, who declared the charges to be a flimsy pretext and unworthy of notice. But they had done their work and Pastor Clark was shorn of his authority by being taken out of the pulpit.

That there was collusion between the persecutors of Pastor Clark, Presiding Elder Walker and Bishop Joyce, was shown by the withdrawal of the charges. March 6 the charges were withdrawn and in the text of the document the words "late pastor of the Division Street church," were used. The order of Bishop Joyce taking Pastor Clark out of the pulpit was dated March 8, proving that there was an understanding between the bishop and those who were worrying the Fond du Lac minister.

The withdrawal of the charges has brought matters to a crisis, and Pastor Clark has written an open letter to Messrs. Colman, Griffin, Moore and Shepard, in which, among other things, he says:

> The receipt of the document withdrawing the charges you lately preferred against me is hereby acknowledged. I note there is no confession of your sin, not even an apology for the trouble and extra expense to which you have subjected me. The cruelty of preferring the "trumped-up" charges is now equaled by the cowardice of the act of withdrawal. I had thought you to be better and braver men. It may comfort you to know that even now, probably, I have a much better opinion of you than you can possibly have of yourselves.
>
> Now that the tin sword that has been drawn against me has been replaced in its patent leather scabbard, I am frank to say to you, gentlemen, that had I foreseen all your opposition and all the trouble you have caused me and mine, I should have preached the truth as I understood it just the same. Long ago I determined to do without the friendship of any one who was displeased with me solely because I would not swerve from the path of duty.
>
> You have risked the wrecking of a large church in your foolish attempt to silence the preacher whose occasional advocacy of principles, though dear to Methodism and favorably received by the great body of our local church, were offensive to you. But the right has once more triumphed against supposed might.

The withdrawal of the charges leaves Pastor Clark in a peculiar position. He stands accused of various things which have never been proven. He says he will now force his persecutors to prove everything they have alleged. He does not look to the Methodist church for justice, but will enter the civil courts with a big suit for damages. Whatever may be the result the preacher is sustained by public sentiment, and he will not tolerate the farcical procedure of an ordinary church trial.—*Chicago Herald, March 19.*

In the year 1891 the legalized liquor traffic gave this country 300,000 criminals, 800,000 paupers and 300,000 idiots.

A bill has been introduced in the Ohio Legislature providing for genuine local option for all parts of the State.

Home and Health.

ENCOURAGE THE SICK.

Of all the hygienic remedies, that of encouragement is the least valued. But after all it is a great factor for health. The "mind cure" people use encouragement for all it is worth, and much of the apparent great results from their line of work comes from the courage inspired by a determined effort to throw off disease and ignore symptoms.

While no seriously ill person can make himself well by thinking nothing is the matter, nevertheless an attitude of courage and victory, a determination not to be crushed by pain and disease, will strengthen and induce health and strength.

We all know how differently disease affects different persons. Take the "grip" that has been so troublesome of late years. One person will be pale with fright, expect to die, and perhaps *will* die as much of fright as of the disease. The next victim will make light of his pains, laugh at the disease, expect to be well in a day or two, and *will* be fully recovered while the other is in the last stages of the complaint. In many cases the vitality of the courageous one is no better than that of the victim, and the only difference in his favor is his persistent effort to throw off disease and be cheerful.

We have known many invalids to be worried into their graves by the habit of talking discouragingly before them and telling of all the fatal cases of their disease ever known. We called to see a boy once who had been bitten by a dog—presumably mad. The room was full of women who were telling of the most harrowing cases of hydrophobia they knew of. The boy died in a day or two of fright. The dog was not mad.

Now let all who have care of the sick, preserve an aspect and spirit of courage. Faith in God is still better, but courage and resistance of disease are grand hygienic remedies and good to use in every case.—*Emma Woodcock, in the St. Louis Vauguard.*

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

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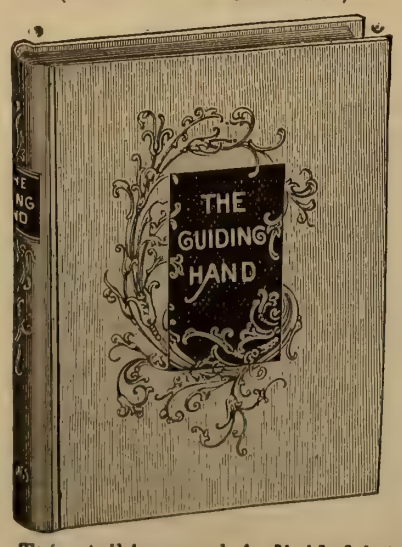

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'"

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Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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FARM NOTES.

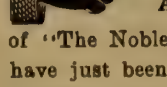
State aid to localities for any purpose is of course open to grave objections. It should be seldom vouchsafed, and never except in exigent cases; but, after years of agitation, good roads in New York have slim prospects save as the State assists them. Massachusetts has found that State aid and supervision are the only feasible methods. New York will find the same, unless present signs are defective. Certainly if time be a factor in the problem—if good roads are soon to be begun—State aid must be given. While the press has been almost a unit in their behalf, the highest economic authorities have approved them, and the splendid highways of the Old World have been constant object-lessons to the New, comparatively little has here been accomplished. There has been much agitation, with small results. The argument is concluded. Action should ensue; and under the circumstances—the need of prompt, comprehensive, and intelligent action—the proposition for State aid is entitled to consideration.—*Harper's Weekly.*

Some years ago Mr. E. S. Wood, North Pomfret, Vt., made 400 pounds of butter in a season from four cows, selling the product in the fall for $100, and felt that it was a grand success. This was before Jersey cows and dairy institutes were much known. In more recent years his dairy has produced 300 pounds per cow on the whole herd, including heifers, and one year reached 349½ pounds.

To graft or bud, only young, vigorous stocks should be used. Many trees are injured by injudicious pruning. Cut off decayed and diseased branches, and rub off superfluous buds when they appear. This is more advisable than cutting away large, vigorous branches, which often causes decay and destruction.

More determined efforts have been made in recent years to give the peach orchards higher cultivation, because in many localities they were literally dying out. The new culture guards them from disease, and gives special attention to fertilizing.

Pear trees must have annual pruning. It is a better practice than thinning the fruit. Cut out small branches and not large limbs, and cut back both side and top shoots. The latter part of February is a good time to prune.—*Selected.*



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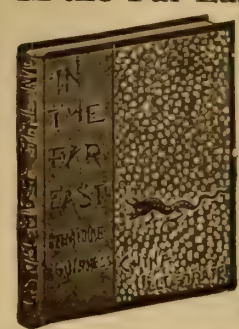

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NEWS OF THE WEEK.

CHICAGO.

Sixty-five veterinary surgeons, graduates of the Chicago Veterinary College, received their diplomas at the Grand Opera House.

With balls and entertainments for charitable purposes Chicago Hebrews ushered in the Jewish Purim festival.

Five hundred brickmakers at Blue Island are out on a strike over a dispute regarding the wage schedule.

Architects Jenney and Morey warn the county board that the county building must be made safer without delay.

Fire in the South Evanston public school caused a panic among the children and several were seriously injured.

In the United States court Leroy Harris, the money order forger, was sentenced to five years' imprisonment at hard labor.

M. B. Curtis intends to return to the stage. He denies having confessed to the murder of Officer Grant, or to giving bribes.

Fifteen hundred men employed by the Crane Company declined to join the American Federation of Labor in a body.

COUNTRY.

Bimetallists in conference at Des Moines decided to support only free coinage candidates for Congress.

Republicans of New York have passed the blanket ballot bill, which is calculated to disfranchise Democratic voters.

Republicans in the Iowa senate hurried the mulct tax liquor bill through and it is ready for the governor's signature.

Twelve hundred delegates are expected to attend the tenth convention of the Central Illinois Teachers' Association at Normal.

Employers of the Union Pacific are disappointed with the conference and the result may be a general strike.

Probably the largest wheat deal of the northwest, involving 3,250,000 bushels, has been closed at Minneapolis.

Concessions have been made by the railroads which will tend to restore to Buffalo her former great grain trade.

Thomas P. Tuite, the absconding city treasurer of Detroit, has been captured in New York after two years' pursuit.

White Caps at Fayette, Mo., terribly whipped a Negro woman and order edher to leave the county under pain of death.

Supreme President Traynor, of the American Protective Association, urges members of the order to attend caucuses.

Secretary Gresham charges Great Britain with dereliction in presenting legislation concerning the Behring Sea dispute.

Chicago merchants say they can successfully compete with New York in furnishing Indian supplies for the government.

It is considered probable that government fish commissioners will establish a big hatchery at Spring Lake, Ill.

Recent severe snow-storms and cold weather have been very destructive to live stock in the Northwest, and much suffering among the Indians is also reported. Deep snow greatly retarded traffic.

According to *Bradstreet's* the recent spring-like weather caused a general revival of business at all trade centers.

A natural gas explosion destroyed Mr. L. Harmon's home at Hartford City, Ind. Its seven occupants were injured.

Indianapolis, Richmond, Kokomo, and other Indiana cities are said to have combined to shut out Chicago dressed beef.

Dr. J. A. Houser, of Indianapolis, claims to have arranged with ex-Queen Liliuokalani, of Hawaii, for a lecturing tour of the United States.

Alabama Negroes favor the emigration of their race to Liberia, but think the white people should foot the bills.

Louis Kanitz was elected commander of the Michigan department, G. A. R. Lochren's pension policy was not condemned.

Much sickness is reported among Hurley, Wis., miners, whose constitutions have been greatly weakened by months of privation.

Milwaukee letter carriers will demand pay of Uncle Sam for overtime since the passage of the eight-hour law in 1888.

Eastern lines have entered into a restriction of traffic agreement similar to the one in effect early in 1893.

A protest against the silver seigniorage bill was adopted by the New York bankers, who subscribed to the bond issue.

Forty men were driven to sea on floating ice at St. John's, N. F., and it is feared they have perished.

Litigation involving ownership of 12,800,000 acres of land in New Mexico and Arizona has been commenced at Santa Fe.

It is considered probable that the street car strike in Toledo, Ohio, will be settled by a board of arbitration.

Reports from Wyoming indicate that the blizzard lasting seventy hours has caused great loss of live stock on the ranges.

It is feared by growers that the present cold weather has destroyed all chances for a fruit crop in Illinois this year.

Lillian Willis, aged 15, of Homer, Ga., who killed her father to save her mother's life, has been acquitted by the jury.

Major Randle, of Dallas, Texas, after expending $120,000 to avoid punishment for a murder, was sentenced to twenty years.

FOREIGN.

Queen Victoria and the Prince of Wales have consented to the marriage of Princess Maud to Premier Rosebery.

Several workmen engaged in removing dynamite from the wreck of the Cabo Machiaco at Santander were killed.

Troops had to be called to suppress the citizens at Santander, who were excited over the dynamite explosion.

In a speech at Edinburgh, Sir Joseph Chamberlain said Gladstone had left Premier Rosebery a heritage of woe.

By the explosion of a bomb in the church of Gallieu, France, twenty persons were injured, three of whom may die.

Ex-Premier Gladstone visited a London oculist, and after an examination of his eyes decided to submit to an operation.

London papers profess to be much mystified by Cleveland's action in establishing a naval station at Honolulu.

M. Witte, Russian minister of finance, believes his country has secured the profitable end of the treaty with Germany.

Emperor William is credited with being heartily in favor of the movement to reduce military burdens in European countries.

Soldiers and foreign war-ships have left Rio de Janeiro and all traces of the recent warfare are disappearing.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 19 to 24.

J A Jarvis, I Ganoung, Miss M Good, A M Paull, J M Chambers, Rev J B Galloway, W Amidon, Rev C H Cook, J Crawford, H McCausland, W O Shaw, A J Millard, Mrs M Bryan, J H Wilson, S L Fay, J E Parker, Mrs K I Moore, R W Kirkwood, W N Evans, J Cation, J C Berg, D Horning, N Daniells, Rev W O Dinius. A Raymond.

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Winter No. 2	56 @	56½
Corn—No. 2	35¾@	36
Oats—No. 2	30¼@	32
Rye—No. 2	46½@	48½
Bran per ton	13 00 @	13 25
Hay—Timothy	8 00 @	10 50
Butter, medium to best	12 @	22
Cheese	08 @	12½
Beans	1 10 @	1 55
Eggs, fresh	10	10¼
Seeds—Timothy (100 lbs)	4 35	4 20
Flax	1 37	1 38
Clover (100 lbs.)	9 00	9 30
Broom corn (per ton)	30 00 @	70 00
Potatoes, (old, bu.)	25 @	54
Hides—Green to dry flint	02½@	06¼
Lumber—Common	@	15 50
Wool (unwashed)	12	26
Cattle—Choice to extra	3 60 @	4 20
Common to good	3 00 @	3 40
Hogs	4 25 @	4 75
Sheep	2 40 @	4 50

NEW YORK.

Wheat No. 2	60⅛@	62⅛
Corn No 2	46 @	47
Oats	35½@	38
Rye	48 @	57
Eggs, Western fresh	12	12
Butter	12 @	22½
Wool	15 @	26

KANSAS CITY.

Cattle	1 25 @	4 25
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—BY—

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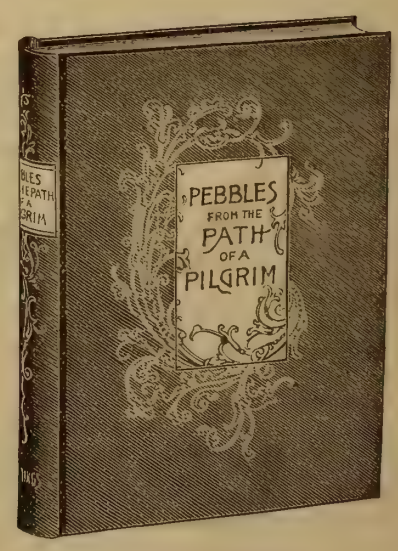

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Assistant-Secretary of the Interior Renynolds has recently made public a decision that will admit to the rolls of the Pension office the names of a large number of insane, idiotic, and permanently helpless children of deceased soldiers. Under the old law pensions for these unfortunates ceased when the children reached the age of sixteen years. The secretary holds that by the act of June 27, 1890, these dependent persons were restored to the list of pensioners during life or while their disability continues. This decision is considered one of the most important made by the present administration.

The "Sunset Club" is composed of some of the most distinguished business and professional men of Chicago, who meet semi-monthly for a dinner that is followed by brief talks upon some subject previously announced. These discussions are reported in full, printed, and at the end of the year are bound in a substantial manner for reference. On the evening of April 12th, the topic for debate, as announced, will be "Secret Societies and Politics." Pres. Chas. A. Blanchard has been invited to open the discussion in opposition to secret political organizations, and will be supported by several gentlemen. The importance of this movement is found in the fact that it gives our anti-secrecy reform an open platform, and will serve to call to it the attention of prominent educated and public men. Melville E. Stone, head of the Associated Press, is one of the Executive Committee having the meeting in charge. Due notice of the proceedings will appear in the *Cynosure*.

A new organization—the Illinois Industrial Association of Chicago—has for its object the harboring of convicts discharged from imprisonment, and the reforming of them into industrious, useful citizens. Rev. A. C. Dodds, who fifteen years ago was himself reformed by Ben Hogan, the converted pugilist, has been doing this charitable work on his own account, fitting up a workshop and providing employment for convicts. By his efforts, he claims, three hundred have been already reformed and become reputable persons, earning honest livelihoods in various capacities and filling responsible positions. To enlarge this commendable work is the purpose of those who are now associated with Mr. Dodds in this new enterprise.

Freemasonry, it is reported with the semblance of truth, has invaded the city of Rome, the home of the Pope, notwithstanding his recent fulminations against the Christless fraternity, and that, too, aided and abetted by the Italian government. The place selected for the Grand Lodge is the first floor of the celebrated Borghese palace, one of the most magnificent in the "Eternal City." The portico of its inner court contains ninety-six granite columns, and the collection of paintings within its walls is remarkably fine. What gives this Masonic movement especial interest is the fact that this palace formerly belonged to the papal possessions. The Pope, it is stated, has despatched to the Powers a note strongly protesting against its occupation by the Masons. But Masonry is now the ruling power in Italy.

The respite granted to Eugene P. Prendergast, the slayer of Carter H. Harrison, staying his execution for that crime until to-morrow, with the hope of being able to prove his insanity in a trial for that infirmity, has had the effect of making his violence of temper and general corruption of heart more manifest. In the jail he has had to be immured for days in a dungeon-cell as a punishment for a vindictive assault upon a keeper and his general abuse of those about him. General opinion opposes the idea of his insanity. On this subject the Chicago *Herald* thus pithily expresses itself: "Prendergast has not become insane since his conviction. His affected airs and antics are of the same kind that were witnessed at the trial and before. He was sane when he murdered Carter H. Harrison. He was sane when in jail before his trial. He was sane when he was tried, convicted and sentenced to be hanged. He was sane at the hour appointed for his execution. He is sane now."

Last week President Cleveland vetoed the "Bland Seigniorage bill," calling for the coinage of the surplus silver in the United States Treasury, as heretofore described in these columns. The bill had passed both houses of Congress with considerable favor in each. Substantially the President vetoes the bill, first, because it is loosely framed and uncertain in meaning; and, second, because it provides for a further infusion of silver into the currency without providing for a corresponding increase in the amount of gold reserve. This second objection applies both to the coining of seigniorage provided for in the first section and to the coining of the remaining silver and the substitution of silver certificates for Sherman notes. The proposed substitution, in the President's opinion, would lead to the direct presentation of Sherman notes for redemption in gold and the consequent depletion of the gold reserve, for the replenishment of which there is no provision. The veto will be a disappointment to many who saw in the proposed law a practical relief from the present scarcity of ready money, and hence a factor in restoring commercial confidence.

Cornell College students who refused to testify in the investigation of the recent fatal outrage in that institution, are to be dealt with summarily. Taylor, the sophomore who withheld his evidence in the case, was imprisoned by Judge Forbes, of the State Supreme court. An effort was made to secure a habeas corpus for his release by another judge. Judge Forbes resented this movement. After ordering a certified copy of the testimony taken by the grand jury in the case, he said: "I will then see what right another judge has to interfere with the business of this court. I am determined to see that there is no miscarriage of justice in this case, and do not propose to be interfered with in the discharge of my duty. It is your duty, Mr. District Attorney, to arrest these men if the evidence warrants it. This court has been trifled with long enough. If the witnesses refuse to testify before me, and we have jails enough in Tompkins county in which to confine them, and they continue to refuse to open their mouths, we will send them to prison and keep them there until they will testify." The grand jury is to reassemble April 21, when new developments are expected.

It is estimated by an expert at San Francisco, Cal., who has made a special study of the subject, that the cost to our government for deporting the 1,500 Chinese who have been sent back to their own country under the provisions of the Geary Exclusion act, is $600 each, or about $90,000. On the other hand, it is well understood that the cost of smuggling a native of China into the United States from Hong Kong, via British Columbia, does not exceed $300. It is the belief in California that there is something radically defective in our system of procedure for deporting the Chinese, which only needs proper investigation to disclose it. Complaint is made that many coolies whom the Federal courts order to be returned to China are allowed to remained here, and, also, that the steamship companies engaged in smuggling Chinese into this country are not brought to justice. The fact is that the law is at variance with the provisions of our treaty with China and with the liberal principles upon which our government is founded. This is manifest in the very exclusive character of the law, since we have made it applicable to the people of one foreign nation, and to no other on the globe. If it could be made universal in its operation for ten years, shutting out all dangerous and undesirable immigrants, it would be less objectionable, and our nation would be the better for it.

LODGES AND CHURCHES.

"The New Era" by Dr. Josiah Strong, author of "Our Country" and General Secretary of the Evangelical Alliance for the United States, contains a chapter on "Two Fundamental Laws." In connection with the second law, "Thou shalt love thy neighbor as thyself," the author says: "Again this failure of the church to perceive that it is an essential part of her mission to bring society under the second great law of Christ has naturally resulted in an organization of society which is not Christian.

"Christ's fundamental law of society, as we have seen, is that of love, fraternity. That this is not the basis of society, even in the so-called Christian countries, is too obvious to require proof.

'For a' that and a' that,
It's coming yet for a' that;
That man to man the wide world o'er,
Shall brithers be for a' that.'

"An evidence that this brotherhood is coming, though not yet come, is found in the fact that man are seeking it. The Masonic order, the Odd-fellows and the thousand other brotherhoods for insurance, industrial advantage and the like, are attempts to supply what the organization of society does not afford. In these, men are blindly feeling after that which Christ sought to establish when he laid down his second law, viz., a real brotherhood of man, based, not as these organizations are—on self interest—but on love."

Dr. Strong recognizes that this search is conducted "blindly," that its motive is not love, and that it is not inspired by a desire to act the brother's part toward others. He plainly asserts

that these organizations, ostensibly fraternal, are yet based, not on "love," but on "self-interest."

Knowing which road has always been broad and which narrow, and knowing which controls the greater number—"love" or "self-interest," real or imagined, we need feel no surprise mingled with our sadness when we read the following foot-note to the above extract:

For the following statistics of lodges as compared with churches in various cities I am indebted to Dr. Graham Taylor. They were compiled from city directories:

	Population	Churches	Lodges
Buffalo, 1888-9	240,000	144	218
New Orleans, 1888-9	216,090	178	270
Washington, 1888-9	203,459	181	316
St. Louis, 1888-9	450,000	220	729
Worcester, 1888-9	85,000	54	88
Boston, 1890	448,477	243	599
Brooklyn, 1890	853,945	355	695
Chicago, 1890	1,099,850	384	1,088

Let us rejoice that this book will go to hundreds of intelligent readers whom ordinary anti-secrecy literature cannot reach. For we may apply here what the author himself says on another page: "In like manner temperance books and periodicals are bought only by those already interested. The indifferent, whom we wish to influence, are precisely the ones who will not buy. We print tons of truth every week; enough to effect a dozen reforms in a twelvemonth, if it were only read and pondered by the right persons. The difficulty is that, for the most part, only those who already believe it read it or know anything about it." Graphite.

LOYALTY TO CHRIST.

BY REV. P. B. WILLIAMS.

Under the above caption I desire to present a few thoughts. If ever there was a time when moral heroes were needed it is now. There is so much vascilation, so much of the policy spirit. Men are looking more at the expediency of the matter than its principle; are governed more, even, by *feeling* than they are by *principle.*

Now, I would not give a fig for a religion that had no feeling about it, for it is essential to our happiness that we feel rightly. Yet I would not be governed by feeling in religion; feelings are as variable as mercury, but principles are as steady as the fixed stars. Governed by feeling we will be a Christian off and on; governed by principle, we shall have the blessed assurance all the time. The Word of the Lord should always settle matters for us; and yet many will take the word of man in preference.

"For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For *whosoever* shall call upon the name of the Lord shall be saved." Yet how many will go to a man for pardon and the evidence! How many, instead of coming directly to Christ for pardon and its evidence, go to men and let them decide the matter by a vote, or set about reading whole volumes, and compare their lives therewith, to see if they are converted. Oh, for loyalty to Jesus!

Again, many will be moved quicker by reference to their dead friends than by reference to Jesus Christ. Such persons should go in their minds by faith, and stand near the cross at Calvary, and hear the blood-drops at their feet, hear the groans and witness the agony and dying throes of Jesus; then look up into his blessed face, behold his sorrows, and then vow eternal loyalty to him.

The common heathen, as well as many members of the secret lodge system, shame many of the devotees of Christianity by their loyalty to the false religion. They seemingly never weary in their devotion to Baal. The evil influence of these orders is manifest everywhere. Some of the very best men, who would themselves be ashamed were they found in the lodge, nevertheless fear them, and are consequently quiet on the subject.

Last Sabbath, when I announced publicly that on the next Sunday I would speak on the subject of secret societies, you could see the old deacons get their heads together, consulting to know whether it was best to discuss that question. At Oak Ridge Presbyterian church, at the close of my services, they came around, quizzing me to know how I intended to speak on the subject. I told them to come and hear me. The appointment remains, and I shall fill it if the Lord wills. This will suffice to show the evil effect of this system of organized secrecy. It virtually intimidates other wise, good men into disloyalty to Christ.

The hosts of the Most High need to arouse. One thing is sure; the agitation here will not down. I am receiving letters of commendation each week from parties where I have spoken. They are standing firm. May the Lord continually strengthen these loyal hearts.

Philomath, Ore.

DISAGREEMENT WITH GOD.

BY REV. J. M. FOSTER.

Paul and Barnabas worked together harmoniously for a while. But when they differed as to the course to be pursued and their contentions were sharp, they separated. Man walked with God in the garden of Eden. But when he refused to accept the divine authority, they separated. "Can two walk together except they be agreed?"

I. *Sin is a disagreement with God.* A cat and dog will lie on the rug before the fire in peace. But if you tie them together, then a struggle begins for independence. The Southern States, in 1861, refused to be bound by the compact which "formed a more perfect Union." They demanded separation, and set up an independent government. The struggle then began. Man says: "Who is Lord over us? Who is the Lord, that we should obey him?" 1. Sin demoralizes the moral government of God. Crime is an assault upon the integrity of civil goverment. And if, through indifference or impotency, crime goes unpunished, the days of the government are numbered. It is one of the most alarming signs of the decay of our political life that last year there were more than 6,700 murders and only 121 executions. When Lincoln was leaving Springfield, Ill., in 1861, he said: "I am going up to Washington to see if we have a government." He recognized that the life of the nation was being assaulted, and if the government failed to vindicate its authority in the South, the dissolution of the republic would follow. General Grant said: "I fought for peace all through the war." His sole purpose was to restore harmony by the establishment of the authority of the United States government throughout all her territory. Sin is rebellion against God. It is an assault upon God's authority. It is an effort to dethrone God and create anarchy in the moral universe. Sin must be punished. The majesty of law must be maintained. The authority of God must be vindicated; the rectitude of his moral government must be maintained, and the claims of justice must be satisfied, or else the throne of God goes down. It is said that if the least particle of matter were removed from the solar system, the equilibrium would be disturbed and the wreck of worlds would follow. One sin is such a disturbing element in the moral universe. Hence it is said: "Whosoever shall keep the whole law and yet offend in one point, is guilty of all." 2. Sin injures the children of God. Rebellion injured the South. Their houses, villages and cities were burned and their men were slain. But the moral desolation, the lawlessness and crime that followed were worse than physical evils. The Sunday newspaper, the Sunday train, the saloon, and the lodge, have cursed our land ever since. The judgments of God upon the sinner are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience and vile affections; or outward, as the curse of God upon the creature and all other evils that befall us in our bodies, names, estates, relations and employments, together with death itself. Sin blinds the mind, sears the conscience, hardens the heart, and makes the will obdurate. It leads us to reject the overtures of the Spirit and grieve him till he departs. It tends to confirm the sinner's evil character, so that he becomes finally impenitent. "He that sins against the Holy Ghost hath eternal sin." It leads down to death—the second death—eternal death. Sin brings fires, famines, pestilences, wars, and every form of divine wrath. Sin kindled the fires of the bottomless pit, into which the sinner falls. 3. Sin is self-propagating. Drop one seed of a Canada thistle in a field and soon the whole field will be bristling with the noxious growth. The multiplied vices and crimes of this world originated in the single act of disobedience on the part of Adam in eating the forbidden fruit. "Lust, when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death." Lot pitched his tent toward Sodom. Think of the sins that grew out of that. Jefferson Davis and a few leaders were responsible for the secession of the Southern States.

II. *How can God and man be brought to an agreement?* I answer: 1. God cannot come down to man's terms. On Feb. 3, 1865, a commission from the government of the Southern Confederacy—Stephens, Campbell, and Hunter, passed Grant's lines and met Lincoln and Seward at Fortress Monroe. The object was to discuss terms of peace. The South demanded that their independence be recognized. But Lincoln said: "The North cannot recognize the right of the South to an independent government. The South must lay down their arms and submit to the authority of the government at Washington." Stephens replied: "Charles I. recognized the English Parliament, even when rebelling against him." Lincoln said: "I am not very well up in history, but my recollection is that Charlie lost his head." And so the conference ended. There is a general cry for the union of the Protestant churches. But it is noticeable that the less orthodox branches demand that the others come down to them. But the Covenanters say: "We cannot go down to a lower plane. All must come up to the level of the Scriptures, and that is where we stand." So God cannot come down to man's terms. Man must go up to God. 2. Sin cannot cure itself. Should a planet get out of its orbit, its tendency is, not to return, but to go farther away and increase the disorder. Remove a wheel from a clock, and if the works run at all it only injures them. One rotten apple in a barrel soon corrupts all. Let gangrene start in one toe of your foot, and soon the whole body is infected with the poison. Men talk about the evolution of human society, the development of the race and the growth of civilization. But is there any growth for good except by God's Spirit? England forces opium upon China. Is that evolution? The United States sends 750,000 barrels of whisky to the Congo annually. Is that evolution? During Harrison's administration, thirteen colored men were burned alive and 500 were brutally slain by mobs in the South. Is that evolution? It looks likes devilution. The fact is, sin has no tendency to cure itself. It is an evil principle that becomes more deadly as it develops. "Evil men and seducers wax worse and worse, deceiving and being deceived." 3. Punishment does not cure sin. Josephus tells us that the Jews were never so wicked as during the unparalleled sufferings of the siege of Titus, in the year 70. When the Reign of Terror was at its height in Paris, fourteen theaters were in full blast. We suffer from the "hard times." But the theaters, saloons, gambling-dens and prize-rings are flourishing as never before. Punishment hardens the criminal, unless softened by God's grace. When the vials of God's wrath were poured out upon the papal hierarchy, the prophet says: "They gnawed their tongues with pain, and cursed God and looked upward." In the bottomless pit, where nothing but justice, pitiless and rejoicing, prevails, "there is "weeping and wailing and gnashing of teeth." 4. The only cure is found in Christ. The death of the Son of God made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the majesty of the divine law and the stability of the divine government. By it God can be just and the justifier of the ungodly. By it there is freedom from guilt. By it the gift of the Spirit is secured, who regenerates and sanctifies the sinner, and makes him conformable to Christ. By it the curses of Ebal have been abolished and the blessings of Gerizim have been secured. This is the gate of righteousness by which the justified enter the kingdom of God. Christ is the Mediator between an offended God and offending men. He has made peace between heaven and earth. The moral government of God has been placed in his hands. All things work together for good to them that love God. That government makes for righteousness and against wickedness. Those who submit to it are reconciled to God. He must reign until all his enemies be put under his feet. We must either accept his gracious offer

now, or be consigned to punishment hereafter. "Prepare to meet thy God, O Israel!" "Agree with thine adversary quickly, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee thou shalt not escape until thou hast paid the last farthing." "Peace I give unto you"—"the peace of God."

Boston.

BIBLE DISTRIBUTION IN MEXICO.

BY B. B. BLACHLY.

(*Continued.*)

It was in this town of El Fuerta that there lived a family by the name of Burtram: a father, mother, son, daughters, and three girls, who traded green lemons for tracts. They listened to the reading of the Bible, with which they were much pleased, but were afraid it was Protestant; so they went to a neighbor to look at an old Catholic Bible which was printed by the American Bible Society in 1832, and the title page of the New Testament reads as follows. (For I had the Bible before me and copied the page):

El Nuevo Testamento, Traducido de la Vulgata Latina En Espanol, Por El. P. Felipe Scio De. S. Miguel De las Escuelas Pias. Obispo electo de Segovia.

Nueva Edition. A costa de la, Sociedad Americana de la Biblia, Iuien la ha hecho cotehar con la que revista y corregida publico su traductor el ano de 1797, en Madrid.

Nueva York: Edicion estere otipica por a, Chandler 50, 1832.

While in the plaza of El Fuerta, Mr. Burtram stepped up and shook hands. (This was about a month after I saw him in January, 1891.) He asked where I lived; and, not being able to talk much Spanish, I took him with me to a large house and showed him. He called several times after that, and at one time bought a large family Bible and a good many tracts. Here we take leave of the family, but will have occasion to speak of them later on.

From El Fuerta I went down to Culiacan, but stopped at Moscorita, where the sales were good, and where the Indians were plowing with American plows, but with one handle cut off. Most of the Mexicans through this State use the old plow of Christ's time—a crooked stick. This plow scratches a furrow about three inches wide, and from three to four inches deep. They raise very poor crops. Do you wonder at it?

Traveling on from Moscorita, I passed ranches and small towns, selling Bibles or Testaments. It is indeed a new book to most, if not all, of them, and yet they are anxious to own one for themselves. In the town of Sinaloa, the first capital of the State of the same name, I put up at the hotel, which was kept by a very fanatical woman, and where the priest lived. The first evening, at supper, I was introduced to him.

He was a very small man, about twenty-one years old, and a nephew of the priest at El Fuerta. The landlady wished to know my mission; and on telling her that it was selling books, she asked: "Will you please let the father see them?" So, after supper we went to my room and they looked at the books, but said little. Finally the woman left, and the priest sat and read the Testament for about two hours. Before leaving he said: "It is a good book. I like it very much;" so I presented to him a Rome Gilt Madrid New Testament, with which he seemed much pleased, and shook hands and said: "I will keep this in memory of our talk to-night." But hold! Look at the hypocrite! In the morning was found a part of that nice New Testament (from the tenth chapter of Matt. to the fifteenth) on a shelf in the closet. In Matt. 15: 7 we read: "Ye hypocrites, well did Esaias prophesy of you, saying: This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

It became so unpleasant at that hotel that another one was found, where the landlord was much interested in the Bible, as he had one of his own; so he bought a Bible Dictionary and subscribed for the *El Fario* for two years. I had several talks with that priest afterwards, and he showed a letter he had received from his superior, commanding him to warn his people against me and the Protestant books, and that he would punish him if he disobeyed. So he warned them in a sermon, one Sunday, and the day following I went to a house and showed the Bible to a young woman, who said: "The priest told us that this was an anti-Christ and an anti-Missa book, and that he would excommunicate all who bought any." But when asked if she did not want to read the book and see for herself if it was a bad book, she replied: "Yes;" and read aloud from it to her mother, brother, sisters, and some others who were present, for about an hour and a half; after which, she said: "This is a *good* book; I like it, and want to purchase it, but I have only twenty-five cents;" for which the book was sold to her. The sales at this place were good; so good that, having sold out, I telegraphed to Rev. J. D. Eaton, of Chihuahua, for fifty Testaments, which were sent by mail.

Now I moved on down to the capital—Culiacan—where a young man of the M. E. Church, South, had arrived a few days before, but had done nothing except to get a few subscribers to a church paper. In a few days in came Rev. M. A. Crawford, of Hermosillo, bringing Rev. Mr. Bissell to look at Culiacan as a mission center. They rented a large house at $40 a month; then took the stage to El Fuerta, to look at that town, and then back to Hermosillo, where Mr. Bissell's family were waiting his return to take them to his new field of labors, which proved to be El Fuerta, instead of Culiacan. He has been here since April, 1891, and is doing a grand work. The Methodists located a mission in Culiacan, where they are also doing a good work. It was in Culiacan that I was hung in effigy, and on Good Friday was burned in effigy, and was stoned, also shot at five times, and in other ways they tried to intimidate me; so I appealed to the local authorities, but with poor results. I then wrote directly to President Harrison, at Washington, and here plied through his private secretary as follows:

EXECUTIVE MANSION, WASHINGTON, April 21, 1891.

Mr. B. B. Blachly, Culiacan, Estado da Sinaloa, Mexico,

DEAR SIR:—The President directs me to acknowledge the receipt of your letter of recent date, and to say, in reply, that it has been referred to the Secretary of State for consideration, Very respectfully, ELIJAH W. HALFORD, Private Secretary.

At the same time I wrote to the President of Mexico, but received no reply.

The bishop of Sinaloa had a letter of warning printed and circulated all over the State. The whole of it is given here as translated by Rev. A. C. Wright, of El Paso, Texas.

THE BISHOP'S LETTER.

Instructions which the illustrious Bishop of Sinaloa addresses to the faithful of this city, in regard to the Protestant propaganda:

It having been brought to our notice that certain foreigners have come to our city lately with the object of establishing a Protestant temple here, and that they have begun to distribute Protestant tracts and Bibles, in virtue of the obligation that is on us to care for your spiritual good, we hereby notify you, our very dear children, that you must not buy, receive, nor read these Bibles, nor other tracts or papers which the persons to whom we refer are distributing; all of which our Mother the Holy Catholic Church prohibits to her children under the severest penalties. But that you may have more exact knowledge of your duties in this particular, we present to you the following instructions, published under similar circumstances by some distinguished prelates of our republic.

1. It is a plain apostasy from our holy Catholic religion, Roman and apostolic, in which only exists and can be obtained true salvation, to affiliate with whatever of the sects or Protestant communions. Those who so do, are by that very act separated from the Catholic communion, commit heresy and are anathematized with the excommunication reserved to the holy father.

2. They incur the same punishment who, with full knowledge and consent, co-operate in favoring, directly or indirectly, the formation, action, or propagation of whatever of these sects.

3. In accordance with this, it is not allowed to any of the faithful to furnish house, furniture, utensils or other objects, for the use of any of the sects to which we refer in any meeting or ceremony whatever.

4. Nor is any Catholic allowed to invite any one to attend such services, nor advise such act, not even to attend from pure curiosity.

5. It is not permitted to receive any gift from such communion, if it be of the nature of remuneration for work in its favor, or an incentive to attend their services.

6. Nor is any Catholic allowed to have, read or circulate any book, tract or paper which these dissenters distribute; and, under pain of excommunication, such literature must be delivered up to the authority of the church.

7. In consequence of all this, it is of the strictest obligation to all Catholics to observe absolute isolation from all sects of the Protestants, and to abstain from all co-operation and aid which may favor them.

8. And finally, it is an act to be reproved, and unworthy of any Catholic, to employ against the dissenters injury, insult, threat or the slightest kind of violence.

Such, my dear friends, are the prescriptions which the Catholic church imposes on her faithful children in regard to the separation which they ought to maintain in their lives from the heretical sects which are trying to enter. It is, also, the same that she has ever taught, based, among other motives, on the inspired words of the beloved disciple of the Lord, the Apostle St. John, called even by some of the dissenters the apostle of charity, who, in his second epistle, speaking of the doctrine of the Catholic faith, expresses himself thus: "If any one cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting: for he that giveth him greeting partaketh in his evil works," favoring to some degree his heretical purposes.

Let this be well understood, dear children in Christ Jesus, and above all, ye fathers and mothers, double, triple, centuple your care and vigilance, in order to shut all the doors of your houses against the seduction of Protestantism, even when it comes with the stimulus of money, which it has already begun to introduce. If you do not do so the result will be that, after having sold your conscience and your sons for a few paltry dollars, faith will disappear from your hearths, to go to illumine other homes and other peoples with its light who will know how to appreciate it. Avoid by all means the association of your children with perverse youths who will lead them by their example to sell their souls to the Protestants in exchange for money and for good locations in the service of the same propaganda, running into the danger of deserting the faith of their fathers to pass over to the camp of the heresy. Behold, my dear ones, that just as the blood of Abel cried from the ground against the one who shed it, so the souls of your children, tormented, perhaps, some day through eternity on account of their apostasy, will cry out against you, who, with your indifference and criminal condescension, will have been the cause of their eternal perdition.

May the most holy heart of our Lord Jesus Christ and his most Holy Mother remove from you the evils which threaten you; and for your part, our dear children, be docile to the voice of the church, strengthen yourselves more and more in your religion; shun conversation with all those who pretend to tear away from you that most precious treasure of the holy faith which you profess, and receive the blessing of your pastor as a proof of the great love which he has for you.

(Signed) JOSE MARIA DE JESUS, Bishop of Sinaloa.

Culiacan, Feb. 19, 1891.

COMMENT ON THE ABOVE LETTER.

1. The reverend father quotes from the same book which he forbids his people to read under pain of excommunication and eternal condemnation.

2. While he prints cautions against the use of violence, he privately instigates his people to hang and burn in effigy a Bible-seller in their town; at another time they shoot at him five times and stone him in the streets.

3. One of his "dear children," a young man, follows this Bible-seller for days, with a deadly knife in his bosom, seeking opportunity to stab him. That young man is now converted to a more Christian religion and confesses the deed.

4. The holy father quotes Scripture correctly in one sentence, and in his closing appeal introduces doctrines in direct opposition to the teachings of that same book.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

NEW ENGLAND LETTER.

The Passion Play.—Easter irreverence.—Rose Croix Masons celebrate the Passover.—Dr. Lorimer prefers Masonry to the church.—The Norwegian system.

The "Passion Play" has been lately represented in Boston, the money raised by it going, I believe, to some charity. It was not performed, however, by living actors, but by marionettes, ingeniously contrived to go through the several parts by means of concealed machinery worked by persons behind the stage, who also supplied the dialogue. Most people of devout minds will be glad to know that the experiment was so far from being a success that it is not likely it will ever be repeated. The real "Passion Play" over which travelers wax so enthusiastic is like the flower which botanists tell us is never found except in one spot, at the extreme southern point of Africa, and always dies in the effort to transplant it. With the simple peasants of the Oberammergau the performance is an act of worship, but anywhere else it is merely a theatrical representation, in which dollars and cents, rather than devotion, form the mainspring.

But while I have seen no favorable criticism on this feeble caricature of the "Passion Play," it does not strike me as more shocking or irreverent —perhaps not so much so—as some other things which the press does not criticise, and even the Christian public seems to accept as a matter of course. Are the grand Easter openings, and the display of Easter fashions at church, a whit less revolting to a refined and sensitive mind? If they are, it is only because usage has made our perceptions obtuse in this regard. The celebration, by the Boston Chapter of Rose Croix, of the Passover, or the Feast of the Paschal Lamb, at the United States Hotel, was to my mind a far more irreverent and blasphemous thing than the representation of the "Passion Play" by puppets, which even the secular press has so severely condemned. "As if to make it of special significance," says the *Journal*, "the occasion was graced by the presence of the ladies." I wonder how these women who knelt by the cross, and sped with breaking hearts to the sepulchre, before the light had dawned, with their offerings of love, would have enjoyed being present in such a motley crowd of Christian ministers, worldlings, drunkards and libertines who "met on the level" around the table where the bread was broken and the wine poured;—those memorials of our departed Lord, only to be approached by devout hearts, with reverent awe, degraded to "Masonic symbols!" I do not see how any Christian heart could have read the report of the banquet in the daily journals, and failed to be shocked. The picture of Sir Grand Commander Wheeler Cable, the head of the Southern jurisdiction, and successor to Albert Pike, shows a rotund, rather animal face, decidedly more suggestive of good living than of moral or mental superiority. His response to the toast, "Long Life to Scottish Rite Masonry!" was the usual glorification of the order, though he made one astounding historical statement (which went down with no demur from the Knights and ladies present), that "all the commanding officers in the Revolutionary army were Masons, with the exception of one, and he proved a traitor." It is a well-established fact that Benedict Arnold, as well as Aaron Burr, was a Freemason; but at Masonic banquets where, as in one held at the Hub a few years ago, the glasses are drained twenty-one times, it is perhaps too much to expect of the orators that they shall always strictly adhere to historical truth.

Last Sunday the skies not only lowered—they rained; and the Easter bonnet had to abide at home, or take the risk of a wetting. The unemployed gathered on the Common, to hear their prophet, Morrison L. Swift, talk about the duty of the Legislature to provide them with work; and the Knight Templars with their clanking swords, and all the glory of fuss and feathers, marched to Music Hall, to hear a sermon from Dr. Lorimer. The audience-room was packed to the topmost gallery with as many as could find standing-room, and even the corridors were full. The central part was reserved for the five hundred Knights, who filed in while the choir sang: "Onward, Christian Soldiers," and a special ritual was performed, "combining the regular order of worship of the Tremont Temple Church with prayers and hymns adapted to the Masonic celebration." And then Dr. Lorimer, from a pulpit flanked with two great Templar crosses, preached on "The Easter Benediction." Masonic church-members have been known, sometimes, to remark in private that if it ever comes to the question of sacrificing either the lodge or the church, they should give up the church and keep to the lodge. This is surely bad enough; but when a minister of Dr. Lorimer's standing and influence makes this same statement, not in private, but from the pulpit, before thousands of people;—when it is posted on the bulletin-boards, and scattered far and wide in big headlines on the wings of the daily press, never did the powers of darkness have more occasion to rejoice; never did the honor of Christ's bride receive a deadlier thrust. It is amazing that even Dr. Lorimer should be willing, for the purpose of pleasing his Masonic companions, with whom he has drunk wine from a human skull and invoked a double damnation on his soul, to grieve and insult his brethren in the ministry, and all that great assembly of Christian believers who have not bowed the knee to Baal, by emphatically declaring that "if the time should ever come when the church excommunicated Masons, they should all go in a body, and he would go out with them!"

Over forty of the rum-shops in Providence, R. I., have rear rooms fitted up for women, and these places have become such a crying nuisance and disgrace that the License Commissioners have been obliged to stir in the matter. Accordingly the keepers of these places have been warned that unless these rooms are torn down their licenses will be revoked in the spring. Some of the rum-shops, it is said, exist entirely on female trade. It is possible that examination might reveal an equally bad condition of things in Boston as well as other New England cities.

The honors paid to Neal Dow on his birthday show the great advance which temperance sentiment has made in half a century. "The grand old man" of the prohibition cause has lived to see the beginning of the end; and should he round out his century, he may even see—there have been stranger things—the complete overthrow of the traffic. But the Moses of a great reform is seldom vouchsafed more than a view by faith of the promised land.

The much-talked-of Norwegian system finds little or no favor with Prohibitionists, though Mrs. Mary A. Livermore favors it. However, her late utterances in the *Sunday Journal* in praise of Masonry, placing the family on the same level with the lodge as a secret society, will not predispose thinking people to accept her views without question on other subjects. The Norwegian system strikes me as singularly complicated, and not at all calculated to fulfill the ends sought. The "surplus fund," in itself, is a corrupting factor, and the idea of "a corporation formed of only men of good moral character," for the purpose of selling rum, is a ludicrous farce. When ministers and deacons become stockholders in such a concern, we shall want another Dr. Cheever to give us "Deacon Giles' Distillery," revised. As Dr. Miner well said: "With this law will arise combinations of wicked men. It will regulate nothing, for you cannot regulate an irregularity."

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, March 28, 1894.

There is always something inexpressibly solemn and awe-inspiring, to me, about a funeral in the United States Capitol. Whether this is because of the infrequency of such funerals, or of being accustomed to seeing different scenes there, I cannot say, but it is certain that most of those who attended the short service held over the remains of the late Senator Colquitt in the Senate Chamber yesterday morning were similarly impressed. Owing to having to catch a train at 11 A. M., the funeral was held at the unusually early hour of 9 o'clock, and the crowd in the galleries was much smaller than upon similar occasions in the past. Senator Colquitt's pure and Christian life had endeared him to all who came in contact with him, and, as his colleague, Senator Gordon, truly said of him announcing his death to the Senate, he was a man of whom it may be said "that in every relation of life, whether as husband or father, or son, or friend, or soldier or citizen, he has been earnest and faithful and true." The concluding words of Senator Gordon, spoken with tears in his voice, are worthy of the careful study of every young man in the land: "The three dreaded monosyllables, 'he is dead,' will soon be true of others in this chamber and of many others before many long years shall pass. If it can be said of us, as it can be of him, that in all his relations of life he had kept his armor of a Christian man bright and burnished, there will have been pronounced over our dead bodies all that eulogies can pronounce." Chaplain Milburn, "the blind man eloquent," who had been an intimate friend of the deceased for more than fifty years, delivered the funeral oration to the assemblage composed of the Senate, the House of Representatives, the Cabinet, the Supreme Court, the diplomatic corps and others prominent in public life, gathered to do honor to the distinguished Georgian who has "fought the good fight" and gone to render his account to the great Commander.

The Sunday-school of Calvary Baptist church took possession of its handsome new building, adjoining the church, last Sunday. The building is 60 feet wide and 95 feet long, and, being arranged especially for Sunday-school purposes, is regarded as a model of its kind. The Sunday-school is one of the largest in the country. There were present, last Sunday, 1,121 scholars.

I do not believe in commending anybody for doing his duty, but when an official in performing his service speaks such wholesome words as Judge Bradley did, this week, to the newspaper men who are reporting the Pollard-Breckinridge trial, I think he deserves and should receive the commendation of all believers in the purity of the family circle, and those who do not are in a pitiable condition. I quote the words of Judge Bradley, in order that other judges may paste them in their scrap-books for reference: "The court cannot exercise or presume to exercise any censorship of the press. I would, however, suggest to the correspondents and representatives of the press that it is in the interest of this community—not only of this community, but of every community where these newspapers go—that so far as possible, and I think it is possible, all disgusting details of matters that have been deemed essential and material to admit as evidence in this case be withheld from publication. There are some matters that, in my judgment, would render their publication sufficient to exclude the newspapers themselves from the mails. I trust, in the interest of the people, of the city, of communities everywhere, and of the families into which these newspapers go from day to day, that these details will be withheld."

Whisky was the direct cause of two men committing suicide here within a few hours of each other, this week. Yet the same law which forbids the sale of other poisons recognizes the traffic in whisky as legitimate. "Why should the sale of one poison be legal and that of others illegal?" is one question not satisfactorily answered.

The opponents of the sugar bounty, in the House, not being entirely certain that the tariff bill will become a law, have decided upon another, and they think speedier way, of abolishing the bounty. It is proposed, and it is understood that the proposition meets with the approval of a majority of the House Ways and Means Committee, to attach an amendment to the legislative and executive appropriation bill repealing the sugar bounty clause of the McKinley law. As this appropriation bill carries the appropriation to pay the sugar bounty such an amendment will be germane and cannot be ruled out on a point of order. If this amendment is accepted in both House and Senate the sugar bounty will cease upon the day the bill becomes a law—July 1, 1894. There is no doubt of the sentiment of the House on this question, but there is of the Senate. The tariff bill, it will be remembered, as revised by the Senate committee, also abolishes the sugar bounty, but it substitutes a duty on sugar both raw and refined, therefor.

—The law in South Carolina, giving the State control of the sale of all ardent spirits, led, last week, to bloodshed. Parties suspected of selling liquor on the sly attacked the spies of the commonwealth, and in the fight four persons were killed and others badly wounded. Gov. Tillman ordered out the State troops to restore peace. But opposition to the law is so bitter that agitation over it is likely to continue. The Governor has placed the State under martial law.

WISCONSIN ANTI-SECRECY CONVENTION.

The annual convention of the Wisconsin State Christian Association, opposed to secret societies, assembled in the Second Free Methodist church at Oshkosh (of which Rev. C. V. Hughes is the pastor), on Tuesday evening, March 27, and continued through the following day.

Oshkosh, a synonym for ruffianism and wickedness in the mind of a stranger, was found, in fact, to be a beautiful city of 25,000 inhabitants, and no worse, morally, than her neighbors.

Some of the forest trees that once covered this place make the residence lots beautiful as well as valuable. The lake beside which Oshkosh stands, and the railroads by which its people travel, make it chief city among a thousand, for residence and business. Boston manufacturers have recently built a fine plant for making elegant dining-room furniture. The goods are for Eastern trade; but the cost of manufacturing it here is one-third less than in New England.

THE CONVENTION

had been advertised throughout the State, by sending some 600 marked copies of the *Cynosure* to as many different pastors. Personal correspondence brought some, and the cold wave doubtless deterred others who expected to be present.

Some 5,000 programs, with the testimonies of divines and statesmen printed on the reverse side, were placed in the residences and business houses of Oshkosh, and several of the pastors of the city aided by giving notice of this State Christian convention from their pulpits. The leading daily paper also published the program freely, with kind comments, and also gave much space to good reports of each session.

An interesting and profitable meeting we have had. Able and instructive addresses were given by the speakers on the various secret societies, but Freemasonry was more fully discussed than other orders. The idea was made prominent, however, that all of the secret societies belong to the same family, the minor orders serving as stepping-stones to the major ones.

A number of ministers of various denominations were present from abroad, and took an active part in the exercises. The National Secretary, W. I. Phillips, of Chicago, came a few days prior to the opening of the convention and assisted in making necessary preparations for a successful meeting, and to him our association is indeed grateful. His addresses added materially to the interest of our exercises.

We feel indebted to Rev. Wm. Fenton, of St. Paul, and truly appreciate the addresses given by him. They were masterly and opened the eyes of many as he unfolded the "hidden mysteries" of Freemasonry. Those who had listened to Rev. J. B. Galloway on other occasions felt impressed with the unusal power with which he spoke on this occasion.

Rev. J. B. Galloway, of the U. P. church at Poynette, and Rev. Isaiah Faris, of the Vernon Covenanter church, are, in their spirits and labors, the David and Jonathan of the Wisconsin State work.

It was a special pleasure to have the veteran Bro. Griffin and his wife, of Hortonville, present, and to hear their testimony.

One of our city pastors, Rev. David Davies, of the Calvinistic Methodist church, conducted devotional exercises on Wednesday morning and gave a talk on "Illegal and Wicked Oaths," which we shall not soon forget. Mr. Davies speaks fearlessly against the secret lodge system, although a prominent man in society here, with public sentiment strongly against him.

The pastor of the first Presbyterian church, Rev. L. C. Smith, placed himself on record as an anti-secrecy man in the fullest sense, and was to have been present and participated in the exercises, but was detained from coming.

Bro. Wolfe, pastor of a Fond du Lac church, made a deep impression as he narrated how he became a *free* Free Methodist by renouncing his Masonry, of which he had taken three degrees.

Prof. J. K Lowry, of the Waukesha schools, was suddenly called to Chicago on imperative business, and hence could not give his address.

One of the encouraging events of the convention was the apparent conversion to this reform of a Methodist minister. From an attitude of indifference and unbelief, he became interested and believing, and purchased some literature. A presiding elder of the same church purchased books and was an interested questioner.

While the minor orders were being discussed, Mr. A. Roberts spoke of the G. A. R, of which he was a member as late as 1891, but when he became a Christian he was constrained to withdraw from it on account of the extra-judicial oath and for other reasons.

THE EXECUTIVE BOARD.

The following officers were elected: President, Rev. Isaiah Faris, Reformed Presbyterian, Vernon; Vice-President, Rev. David Davies, Calvinistic Methodist, Oshkosh; Secretary, Rev. C. V. Hughes, Free Methodist, Oshkosh; Treasurer, Rev. J. B. Galloway, United Presbyterian, Poynette.

Resolutions were adopted condemning the secret lodge system, Jesuitry, the American Protective Association, the liquor traffic and social and solitary vices.

We look for God's blessing upon the cause of Christian reforms for the ensuing year, for

"Right is right, since God is God,
And right the day shall win;
To doubt would be disloyalty,
To falter would be sin."

C. V. Hughes, *Secretary.*
118 Lincoln Ave, Oshkosh, Wis.

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

Springfield, Mass., March 28, 1894.

The Evans House, where I am writing, is strictly temperance, neat, home-like and reasonable in charges. The proprietor, Mr. L. E. McLean, expressed his full accord when I explained my work. In looking around for a hall, I found one very centrally located, which can be had for a convention at nominal rates. The proprietor was most cordial, and thoroughly interested when he learned the character of my work. There is a meeting of the Christian Alliance in progress here, which I have attended to-day. When I entered, Rev. Mr. Frost, of Palmer, Mass., was speaking. He is an adhering Freemason of 42 degrees. In private conversation, he averred that I knew nothing whatever about Masonry, since I had never been a member. I proposed to him that we try the case in his town, and let the people decide after hearing us both. His reply was, as he withdrew: "If I wanted to split a church into fragments I would get on to some hobby and ride it." A brother at my elbow who knew whereof he affirmed, stated that he had once heard me speak from a stump on Douglas camp grounds, and that what I said was correct. The management and sentiment of the meeting is entirely opposed to the lodge, and Bro. Hezekiah Davis, of New Britain, gave a pointed and strong testimony in his very searching Gospel sermon against it. With the hearty approval of Bro. Francis, pastor of the church where the meetings are held, I circulated tracts freely, and have been given an hour to-morrow in which to speak of our work.

I have this evening, at the hotel, met with one of those cases which is to me the most embarrassing. It was that of a refined Christian lady whose deceased husband was a Mason. How to declare the truth under such circumstances, without wounding the feelings of a sensitive, devoted widow, is not always easy to see. After conceding all that she claimed for her beloved dead, I proposed to discuss, not the Mason but Masonry, to which she acceded, and, after listening to a plain statement of a few inside facts, she expressed much surprise and a desire to hear further of those things. It is amazing to witness the blindness that has come upon many good people, and how slow they are to apprehend the most palpable truths until their attention is especially called to them. It is exceedingly gratifying to find some who, when they see the light, have the courage to come out of the darkness and walk with Him who is the "Light of the world." I trust you will ere long hear from one who has made his home happy and his own soul joyful by renouncing and reproving the unfruitful works of darkness and death. J. P. Stoddard.

LATER.

[Bro. Stoddard, since mailing the foregoing letter, sends us a copy of the Springfield (Mass.) *Union*, of March 30, containing the following incident, which we print with Bro. Stoddard's rejoinder.—Editor Cynosure.]

An impassioned denunciation of Freemasonry was made from a pulpit in Springfield yesterday by Rev. J. P. Stoddard, of Boston, secretary of the "National Association Opposed to Secret Societies."

It occurred during the afternoon session of the Christian Alliance convention, at Shiloh chapel. Rev. Mr. Stoddard took his text from John 18: 20. "In secret have I said nothing." He spoke first of secret societies in general and said:

"Secret societies are a power in this country, which we ought to investigate. The leading secret societies of the world are three, the Jesuits, the Freemasons and the Oddfellows. I could show points in which all are opposed to the doctrines of Christianity, but as my time is limited I shall confine my remarks to Freemasonry. In the order of Freemasonry there are 142 degrees conferred in the United States, and of this number in only one degree is Christ recognized as a Saviour.

"When a man becomes a Mason he renounces private judgment, the right of free speech and the liberty of the press. A candidate for the first degree of Masonry is blindfolded, a rope is tied about his neck, his left foot, arm and breast are laid bare, and in this condition he is led to the door of the lodge room, where after admission six pagan rites are performed upon his person, which the candidate is then sworn to conceal under the penalty of having his throat cut from ear to ear, and his tongue pulled out by its roots.

"Before crossing the threshold of the lodge room the candidate is required to renounce his religion, whether pagan or Christian, and as authority on this subject, I refer you to A. G. Mackey. Masonry claims to furnish in the first three degrees all that the soul of man requires, and Daniel Sickels can be referred to as a prominent authority on this point.

"There is in Masonry absolutely no recognition of Jesus Christ as the Redeemer of men, except in the Knight Templar degree, in which, after drinking four libations of mixed wine and water, he takes a fifth from a human skull, and invokes a double damnation upon himself if he discloses the secrets of a Sir Knight. Masonry is a religious institution from which Christ is excluded."

At this juncture, Rev. Mr. Frost of Palmer, who was in the audience, exclaimed:

"It's a lie."

He then rose and stated that he had taken forty-two degrees of Freemasonry, and expected to live and die in the order.

Mr. Stoddard declined to enter into any discussion of the subject, saying that the time and place were unsuitable, but offered to meet Mr. Frost in his own town and publicly discuss the subject.

Springfield, Mass., March 29, 1894.

To-day's experiences have not been wholly unlike to those of others. I have met with violent opponents before, but do not now recall a previous instance where a man professing entire sanctification has said "It's a lie" when I stated that Christ's name and atonement are omitted from regular degrees of Masonry. Pastor Frost of the Baptist church in Palmer, Mass., is responsible for this charge, at the Christian Alliance meeting to-day, and I offered to meet him in his own city and discuss with him the question before his neighbors. There are at least fourscore witnesses to the truth of this assertion, and I hold myself ready to redeem my pledge at any time on a week's notice.

James P. Stoddard,
218 Columbus Ave., Boston, Mass.

P. S —Will the editor of the *Cynosure* please send Mr. Frost a copy of his paper with this paragraph marked? J. P. S.

THE EASTERN AGENT IN PENNSYLVANIA.

Washington, D. C., March 29, 1894.

Dear Cynosure:—My Sabbath meetings at Library, Pa., were well attended, and many expressed a wish to hear further concerning the lodge evil. The Baptist church in which I spoke has quite a history. It was one of the pioneer churches of that section. Generations have come and gone since its organization. The present

(*Continued on 9th page.*)

CORRESPONDENCE.

FRIENDS OF ANTI-SECRECY IN KANSAS.

Marion, Kan., March, 1894.

Editor Cynosure:—I find in my evangelistic work a great deal of anti-secrecy sentiment. As a rule, all spiritually-minded people are opposed to secret organizations, and this is true of many who have never seen the *Cynosure* or heard of the National Christian Association. Doubtless a want of moral courage, as well as a small estimate of the real evils of the lodge system, is the great reason why so few come forward to identify themselves with our reform. Some good people have been drawn into the Ancient Order of United Workmen simply on the ground of cheap insurance, and as they have seen no special evils in their order they judge that there is nothing specially bad in the others.

At Farnam, Neb., where we organized a church of sixteen members (eight husbands and three wives), all were opposed to secret societies, and only one had been a member of any. He con-

sented to give up his Odd-fellowship, and confessed it had been the occasion of backsliding on his part.

The Congregational and Methodist Episcopal ministers of that place had just joined the A. O. U. W. and their course was highly commended by the local paper. It is an illustration of the testimony of our Lord that "that which is highly esteemed among men is an abomination in the sight of God."

At Elmsdale, Kan., which was my next stopping place, all the religious people, except one, were, to a greater or less extent, opposed to secret societies; and the Congregational minister, with his excellent wife, were very decided in their opposition. This good brother, who seems to be an exceptionally devoted and spiritual man, gave, while I was there, a public testimony against the system, and said that he intended to say more.

I am satisfied that one of the best ways to promote the anti-secrecy reform is by direct evangelistic labor. When men's hearts are melted, and their consciences are truly awakened, they will listen to a kind presentation of the truths on this question.

I feel truly thankful to the Lord for improved health and ability to do a little work in his name.

In Christ, H. H. HINMAN.

PEN-SKETCHES OF FREEMASONS.

[The following reaches us by mail from a town in a neighboring State. It is of recent date. For obvious reasons the name of the place and the writer are withheld; but its authenticity and interest commend it to our readers.—EDITOR CYNOSURE:]

EDITOR CYNOSURE:—Rev. Mr. B—— was a minister of the Presbyterian church and a Mason. Some years ago, in a certain village, he was prostrated by sickness, and, on making known his lodge affiliation, was nursed by members of the order until his recovery. When he had been sufficiently restored to health, he publicly, from the pulpit, expressed his obligations to the Masons, and his high appreciation of their services. One of his hearers, much disgusted with this expression, hastened to a prominent elder of the church —also a Mason—to free his mind. "Oh," replied the elder, "every man of them that nursed him was a *Christian!*" Yet Christ was openly robbed of all the glory in the minister's avowal, and his honor given to another. "Them that honor me I will honor."

Sometime since it leaked out that in a certain Masonic lodge the name of a well-known person was proposed for membership. He was blackballed and rejected. One brother—a member of the Baptist church—explained his negative vote by saying that "he did not want to be a member of the same lodge with a Jew." Now it happens that the Hebrew whom he thus excluded, *and who had not applied for admission to the lodge*, is an educated and estimable gentleman, of high moral character, and looking for "the consolation of Israel." Yet this lodge retains in its fellowship the intemperate, the dishonest, the backslider and the open scoffer.

Not very long ago a Mason, possibly connected with the fraternity for thirty years, died at an insane asylum. The Masons supervised his funeral, and purchased, at the request of his brother (my informant), a handsome coffin. In this the remains were conveyed a considerable distance by rail, to the former home of the deceased, for interment. But his Masonic brethren made no offer to pay any part of the funeral expenses.

J. D. S.

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of coniding power to irresponsible hands, to make myself a willing slave."

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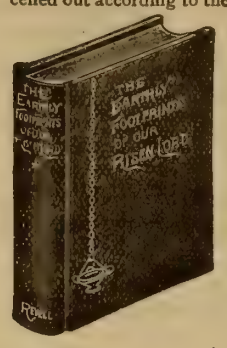

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He was born in Essex, Mass., February 6, 1818. He lived some years in the State of Maine, and a few in California, but his longer residence has been in Waupun, Wis.

He died on the 10th of February at six o'clock in the evening. Tuesday, February 6, was his birthday. Bro. Moon and family, of the Free Baptist church, were with us. He was up all day, and enjoyed himself well. When we were alone, he said to me in a pleasant, cheerful way: "I shall not live long," referring to the fact that in September he had been quite an invalid and a part of the time severely sick. He often talked of dying, but always cheerfully and with a bright hope.

Wednesday morning he appeared as usual. There seemed to be uncommon fervency and length to his prayer. He had a brief conversation with a neighbor on business, and never spoke again. He had a stroke of paralysis on the brain. He remained conscious, and would answer me by pressing my hand. It seemed blessed to receive in this way answers to questions that will always be a comfort to me. I know there are readers of the *Cynosure* who will remember him, and some who will shed a tear for me.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, APRIL 5, 1894.

ABOUT KNIGHT TEMPLARISM.

A lady-friend of our reform, residing in Nebraska, sends us a newspaper account of certain "Easter" services held in a Methodist Episcopal church at Lincoln, in that State. The afternoon performance was attended by "Sir Knights of Mt. Moriah Commandery, No. 4, Knights Templar, in full uniform," and the sermon by the pastor, Rev. Dr. Lasby, "was especially directed to that order," from the text in Revelation 6: 2. "The sermon," says the reporter, "was descriptive of the victory of the Christian religion, allusion being made to the part played by the Knights Templar." That reporter never realized, when he wrote that sentence, how aptly he was giving expression to a great truth—"the part played by the Knights Templar;" for it is nothing but an empty "part played" by the Knights when they claim that Masonry has any affiliation with Christianity, or that Knight Templarism has any connection with Masonry. This is what Morris' Dictionary of Freemasonry says about both: "An attempt has been made, within different success, to connect the history of this institution (Knight Templarism) with Freemasonry. Some of the Masonic historians of the last century boldly affirm that the Knights Templar were Masons, and connect them with the Druses, long inhabitants of Mt. Lebanon. *There is nothing in Masonic tradition to justify such a belief.* On the contrary, the three essential qualifications of ancient Masonry are averse to the idea of a Christianized system." (Art. Templar Knights.)

The fact is, Knight Templarism is, like Masonry (being grafted upon it) a bundle of human traditions strung upon a thread of scriptural history, for the purpose of aggrandizing itself by deceiving ignorant and careless professors of religion. No student of the Bible has any excuse for mixing the two. This was the very crime of which our Saviour accused the Jews of his day—combining in too large proportions the traditions of men with the revelations received by them from God.

But to resume the Anti-masonic character of modern Knight Templarism, as related in Rebold's History of Freemasonry, page 222: After thirty sittings of a Masonic congress at Wilhelmsbad, Germany, convoked by Duke Ferdinand of Brunswick, General Grand Master of all the "strict observance lodges," which met July 16, 1782, it was decided that "Modern Freemasons are not only *not* the true successors of the (original) Knights Templar, but that as worthy recipients of the three symbolic degrees (Entered Apprentice, Fellow Craft and Master Mason) *they cannot be.*"

Modern Knight Templarism, spuriously built up on the reputation of the original Templars, or Crusaders, was introduced into the United States in 1808, and the General Grand Encampment for the entire Union was organized in New York City, June 20, 1816, with De Witt Clinton as General Grand Master. Robison, in his "Proofs of a Conspiracy," page 45, states that "The Mason lodges of France (where modern Knight Templarism was born) were the hot-beds—where the seeds were sown and tenderly reared—of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the society (order or fraternity) worse than a waste—have made it a noisome marsh of human corruption, filled with every rank and poisonous weed." Mackey's Lexicon of Freemasonry (Art. Libation)—the blasphemous "fifth libation" of modern Knight Templarism being a prominent feature in the institution of the modern Knight Templar—tells us that "The material of the libation differed according to the different deities in honor of whom they were made. Among the Greeks and Romans (ancient heathens) the libation constituted an essential part of every sacrifice."

Yet every misleading minister of the Gospel of Christ, who has taken the heathenish "fifth libation" of modern Knight Templarism, would have the world believe that these Knights are "intensely Christian" in their works and ways!

But to return to Dr. Lasby's sermon. He told the Knights that recently English engineers have discovered the original corner-stone of the Temple at Jerusalem, "containing on its face old Masonic emblems."

Masonic writers have lied so long, frequently and persistently about the connection of modern Freemasonry with the artificer of the original Temple at Jerusalem, that it is difficult for them to refrain from their falsification, even in the light of sober Christian truth. To this class of Masonic authorities Prof. T. S. Parvin, Past Grand Master and Grand Secretary of the Grand Lodge of Iowa, and Grand Orator of the Grand Commandery of Iowa, referred in his oration, in 1875, before the Grand Commandery, at Keokuk: "We are wont to meet annually, and as often to tell the old story of the origin of the institution, and present the people who honor with their presence our public assemblies that same old dish of hash called Masonic History, tracing the institution back to the time 'when the morning stars sang together, and all the sons of God shouted for joy.'..... Another and a large number more of our anniversary orators drop the Antediluvian chapter and are even so considerate as to come down to the period of building the first Temple, and trace its origin to that event, and make Solomon its great founder, as God's vicegerent in its creation.... 'Tis true, 'tis pity; and pity 'tis 'tis true,' that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful Queen of Sheba who came from afar to adore his wisdom and the Temple he built."

We think there is some mistake about the Masonic symbols found on the alleged corner-stone of the Temple, referred to by Dr. Lasby. The oration of Bro. Parvin would seem to "cast a coolness" over the assertion. When, a few years ago, several scientific gentlemen investigated the great Pyramid of Ghizeh, they found an inscription on one of its walls,—and only one—from which they hoped to gather some important information as to the origin and purpose of that ancient pile. The best talent, however, failed to find in the inscription anything more than a brief memorandum, nobody knows how old, of certain provisions allotted to some workmen for their sustenance. Perhaps the engineers and Dr. Lasby may find the alleged corner-stone inscription quite as inconsequential in Masonic research.

"*MASONIC BAPTISM.*"

That Freemasonry is a *religion* has been so often and substantially proven, that the fact is as well-attested as anything ever demonstrated by mathematics. That its religion is not Christianity, and has no affiliation with the religion founded by our Lord Jesus Christ, is fully affirmed by the best Masonic authorities, as well as by the opponents of the fraternity. Other facts, equally well authenticated, are: 1. That it is based on Baalism and other heathenish religions; and, 2. That it perpetuates the errors of those religions to the detriment of Christianity. Yet, to their shame be it said, ministers professing the love and service of the Lord Jesus Christ enter into its heathenish mysteries and commend them as worthy of acceptance by members of their congregations. What is this but rank hypocrisy?

The N. C. A. and its agents and lecturers, with the *Cynosure* and undoubted Masonic and Anti-masonic authorities, have been trying for more than twenty years to dispel the illusions and delusions of Freemasonry, and the amount of work that has been done in this direction is both marvelous and gratifying. If it has done nothing more, it has shown up the utter wickedness of the fraternity and the secret work of its inmost recesses.

Freemasonry being a religion, and finding it necessary to give it a semblance to Christianity, in order, if possible, to deceive the very elect of God, has, from time to time, revived and perpetuated many of the heathenish rites and ceremonies which the ancients derived from the early Christians and corrupted for their own base uses.

Among the various ceremonies thus perpetuated by Freemasonry is the ordinance of baptism, or, as the fraternity style it in their works of authority, "lustration." At first sight the educated Christian pronounces it a blasphemous corruption, in manner and uses, of the ordinance instituted by Christ and his apostles. Masonic writers deny this allegation, and explain Masonic baptism as a rite preserved from the ancient mysteries of heathenism. Perhaps it is; but from whom did the heathen copy it into their religious rites?

Mackey's Encyclopædia of Freemasonry (page 107) remarks: "The term 'Masonic Baptism' has been recently applied in this country by some authorities to that ceremony which is used in certain of the high degrees, and which, more properly, should be called 'Lustration.' It has been objected that the use of the term is calculated to give needless offense to scrupulous persons who might suppose it to be an imitation of a Christian sacrament. But, in fact, the Masonic baptism has no allusion whatsoever, either in form or design, to the sacrament of the church. It is simply a lustration, or purification by water, a ceremony which was common to all the ancient initiations."

Under the head of "Lustration" the same authority (page 478) informs us that this was "a religious rite practiced by the ancients, and which was performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. *It was intended as a symbol of the internal purification of the heart.*

This is the same thought that is embodied in the Protestant Episcopal Church catechism, where baptism is described as "the outward and visible sign of an inward and spiritual grace." Here both the heathen and Christian carry the idea of spiritual regeneration designated by the baptismal sign of water applied to the individual; and if we are not mistaken, the use of the water symbol in the rite of Masonic baptism in some of the higher degrees of the order conveys to many the same meaning.

Further "light of Masonry" on this subject is now vouchsafed to us by Rev. Henry M. Rugg, in the *Freemason's Repository* of a recent date. It is in an account of a so-called "Masonic Baptism" performed by a lodge of Symbolic Masons in Buenos Ayres. Thirteen children were brought to the altar of the lodge, where, after prayers and singing, water was poured upon the heads of the children, and its use explained. The explanation is that the child, by this ceremony, is adopted into the lodge, which is charged with its future care, as is the church when it receives a member into its communion by the ordinance of baptism.

Mr. Rugg does not defend the practice, and "regards the ceremony out of place in a Masonic lodge." We should think so! It is nothing but a travestie upon one of the most sacred of the Christian sacraments, and should be classed with the blasphemous "passion play."

PROPOSED EXTERMINATION OF ANARCHY.

The Anarchists of Spain are becoming a terror to all good citizens of that kingdom by their boldness and lawlessness. A writer in one of the newspapers at Madrid advises the settlement of anarchism at once, and in a way that will settle it for all time. He says that it is now a life-and-death struggle between society and those who desire to destroy every institution that marks society as civilized.

His plan demands a treatment that will not dally nor require the extinction of these social murderers by capital punishment at home; but he proposes to colonize them on some far-off island in the South Pacific Ocean, supply them "with a few necessary tools, and provide them with food sufficient to last until they can have reaped the products of their own industry..... Their greatest desires will be fulfilled; they will be allowed to live without God, property, fatherland, or family; without capitalists, without social institutions, without any laws to restrict their liberties."

We doubt the issue of this plan as a reformation. To us it seems more like extermination of the race involved, since they would have to WORK, than which nothing can be more distasteful to your true Anarchist. Each man would yearn to rule the others—to have them work for his support—and this condition, becoming universal on the island, would lead to internecine conflict until the strongest would first destroy the weakest, and end in the extermination of all but one—and he would rather die than work.

Seriously, the Anarchist is an outlaw. Like Ishmael, his hand is against every representative of civilization, its objects or its benefits. He is the outgrowth of discontent, a want of humanity,

and a hideous enemy to honest industry. Rapine and murder are his sources of enjoyment. He is an iconoclast—ready to undermine the foundations of society, without providing a corresponding substitute for them. If he is past conversion, as he seems to be, superior force alone will be required for his subjugation.

SOME LODGE DEFENDERS.

Faint reverberations of the testimonies and addresses delivered at the recent State anti-secrecy convention in Pennsylvania continue to reach us from the lodgemen who were struck by the clear-cut and telling truths which were there given to the public. Two of these feeble echoes from the haunts of "Jubela and Jubelo, and also Jubelum," have reached us in clippings from the Germantown (Pa.) *Gazette* and the Nicetown *Sun*. The first takes offense because Rev. Stephen Merritt, after learning the best and the worst of what is Freemasonry for forty years, and climbing 148 steps in the Masonic ladder, "decided to be on the Lord's side," and quit the fraternity. To this Christian evidence against the evils of the lodge, the *Gazette* can find no stronger rebuttal than the hackneyed "good man" argument, and the fact that no Mason can enter the sacred precincts of the lodge "without a belief in a Supreme being"—as if there is any special benefit in a religion that goes no farther, "for even the devils believe" that much, "and tremble." "Honest Grip," in the *Sun*, attributes the "necessity for secret societies" to a "genuine want of society," which "organizes and gratifies every expressed desire by the adoption of fundamental principles guarded by a prudent secrecy." (We hope the gentleman understands what he means in this sentence, but it is doubtful.) He also attributes the opposition of anti-secretists to their "jealous vindictiveness!" Will these defenders of the secret, oath-bound lodge kindly tell us what there is in it that its opponents want, or why we have any cause for jealousy or vindictiveness after voluntarily forsaking it? Shall we everhear an argument in favor of secret societies that has not been a thousand times refuted by experienced graduates of the lodge?

A STRIKE EPIDEMIC.

Right on the heels of a hard winter, when thousands upon thousands of unemployed persons have had to subsist through dreary months on public and private charity, there comes news of strikes among nearly as many thousands of men and women, whose lives and those of their families have been prolonged and surrounded with comfort because they had steady work, at fairly remunerative wages, throughout the inclement season. Thousands who have been idle all winter are only too glad, even now, to find remunerative employment, while these discontented workmen in paying positions are creating confusion and strife, by refusing to work longer because the exigencies of the times demand retrenchment on the part of their employers. Rather than have their pay reduced a fraction, these malcontents prefer to yield their positions, on which the hope of future sustenance for themselves and their families depend, and lie idle for an indefinite period.

Among the incidents of the past week in the labor world we note the following: A strike, involving about 10,000 laborers in the mines of Pennsylvania, ordered by a labor confederation in that State. Mr. Frick's company have signed a scale of wages for the season of 1894, in accordance with the demands of their workmen. The latter are at present content; but a local dispatch says: "Should the men at the other plants strike, the Frick employes will be forced out, and rioting and trouble may be expected."

Five hundred and twenty-five cigar-makers of the 600 employed by a manufacturing firm in this city, struck on Thursday last because the firm refused to re-instate a workman who had been discharged for alleged neglect of duty. They propose to remain out until they can have their own way in the shop.

Twenty-five hundred workmen employed by Crane Bros. Manufacturing Co., and its branches in this city, quit work last week, owing to a necessary reduction in wages. The company had been liberal with its men, about forty of whom were admitted as stockholders and sharers in the profits of the concern. These men, since the strike, have been notified by the union to withdraw their interests in the company. This strike is likely to prove a boomerang, as the company have discharged the clerks and women employed in the offices and shops, and give no indications of resuming business in the near future. This will leave the strikers stranded on a shoal of their own seeking.

These are but samples of the "benefits" which the trades-unions are heaping upon their adherents. If a man can live on his wages and be content, he cannot be allowed to do it. That is the dictum of his lodge, and he then has plenty of time to contemplate the misery of his family.

There is another view of this subject, however, of which we should not lose sight, and that is the greed and meanness of organized employers who use their combinations to distress, grind and squeeze their employes down to the lowest remuneration by which their souls and bodies can be kept together, and depriving them of all else that makes life desirable. It is these combinations of wealth and power that have led to the arbitrary organizations of workingmen. Such organizations for the protection of the wage-worker have become almost a necessity, but they are so loaded down with secrecy and bitterness against capital that the breach between capital and labor becomes harder every year to heal. What is needed is more of mutual consideration and conciliation, with a government court of arbitration to which all disputed questions may be referred, and whose decisions in every case shall be wise and final. The labor question can never be rightly settled in any other way.

—Mead A. Kelsey, of Traverse City, Mich., has a four-column article in the *Christian Worker*, of Chicago—the Friends' able journal—for March 29. It is sound along the line of our reform, and is calculated to bring light to those who sit in darkness as to the evils and perils of the oath-bound lodge system. The author would like to correspond with members of the Friends' church in each of the yearly meetings, with a view of more widely disseminating the truth concerning secret societies—especially with the book and tract committees of that denomination.

—Those who believe that the modern stage has any claims to morality and virtue will find themselves undeceived by reading the estimate of it made by one of the most popular of living actresses—Madame Januaschek—who told the people of Baltimore recently that the key to success on the stage at present was notoriety, no matter how infamously gained. "Coarseness and sensuality," she said, "seem to be the views of our nineteenth century life. The prize ring supplies the stage with its male stars and the divorce court supplies it with its female stars." It is not likely that this picture is in the least overdrawn.

—George Ticknor Curtis, a prominent lawyer and author, died last week. Under the fugitive-slave law of 1850, as a United States Commissioner, he heard the case against Thomas Sims, an escaped slave who sought refuge in Boston and had the protection of Garrison, Sumner, Wright and other Abolitionists. He directed that the fugitive should be returned to the owner, and the order was executed notwithstanding the resistance of the greatest mob that Boston ever saw. Yet, when the Southern Rebellion followed, as a sequence of that infamous law, Mr. Curtis supported the Union cause, although he sometimes dissented from the policy of Mr. Lincoln in that struggle.

—Ignatius Donnelly and A. R. Sims, the Wisconsin State lecturer of the A. P. A., held a joint debate on the merits of the association at Milwaukee, last week. Hundreds were unable to gain entrance to the hall, which was packed with about 2,000 persons. Donnelly made strong arguments against the order, but was cleverly met by his opponent. The sensation of the evening occurred when Sims asked the Roman Catholics present whether they would obey a command from this government in preference to one of an opposite character from the Pope of Rome. The yells of "Yes!" were so loud and numerous as to indicate intense enthusiasm. But we do not consider it a safe or satisfactory test of genuine loyalty to our American institutions.

—J. S. Coxey, who, with his Commonweal Army, continues to slowly advance toward Washington, for the purposes heretofore noted, is a middle-aged man of fortune, engaged in the business of breeding and working blooded horses and operating a sandbank and stone-quarry. His home is in Ohio. In politics he is described as "an enthusiastic Populist, graduated from the old greenback party, naturally seeking the solution of his good-roads hobby along the ideas of these parties. In the issue of money without intrinsic value or substantial foundation he sees what will be to him the millennium—long stretches of smooth country roads, hard as adamant and of easy grades." The press of the United States is devoting altogether too much space to him and his hobbies.

—A scene not in the conventional ritual of the sixteenth degree of Scottish Rite Masonry—"Princes of Jerusalem"—was recently enacted in the "cathedral" of the Michigan Sovereign Consistory, during the initiation of several candidates "from all over the State." During a brief intermission in the work a prominent member of the fraternity fell dead on the floor. Valvular disease of the heart was the cause of his demise, the suddeness of which had a startling effect upon the assembly. The "drama" of this degree is not of Bible origin, but from Josephus' Works. Its inventor is unknown, but it was perpetuated by Ramsay and his Jesuits in the old "Rite of Perfection." It is related that Jews modified that rite into the Charleston version of the Scottish Rite in America, turning the original "Princes of Jerusalem"—"Soldiers of Jesus Christ"—into ancient Jews of the time of the Second Temple, and eliminating whatever referred therein to our Saviour. It seems as if one would rather die elsewhere than among the mysteries of this unhallowed false worship.

—In "Father" Lambert, a Redemptorist priest of extraordinary erudition and extensive fame, and one of the ablest refuters of Robert G. Ingersoll's infidel teachings, the Roman Catholic Church in America has lost one of its principal pillars. Quite recently he has withdrawn from that church and its communion, and has found refuge for a season with Rev. James O'Connor, the founder of Christ's Mission in New York, which this excellent man of God—himself a converted Catholic priest—established for the conversion to Christianity of all who are, like "Father" Lambert, tired of the church in which they have been reared. "Father" Lambert says very plainly: 'The intolerance and duplicity which almost from the day of my ordination to the priesthood I found in the Roman Catholic Church have become utterly unbearable to me. Having also come to the conclusion that there is only one High Priest, the God-man Jesus Christ, and one sacrifice, not to be repeated, and, in consequence, doubting my position as a priest, I could not act otherwise than I do now." Let us pray that more benighted ministers, in and out of the Roman Catholic Church, and in the secret oath-bound lodges of Satan, may see the light of God as clearly, and come out from among them.

REFORM NEWS (*Continued from 5th page.*)

large, commodious structure has taken the place of others known only in history. Under the efficient labors of Bro. Tilton, the present pastor, there has been a healthy growth.

I made the acquaintance of Bro. Tilton at the time of our convention in Allegheny. He has since read the *Cynosure*, and learned much of the evil being done by the lodge system. As a faithful shepherd he desired his people to know of the snares set for them and extended a cordial invitation to your agent to present the facts. The little lodges have been creeping in around the borders, and their pernicious influence is being felt in this quiet country town, as elsewhere. While many were pleased to hear the truth that I had brought, some manifested their disapproval. I regretted that time did not permit my remaining for a few days' visit and canvass. I am assured that the door will be open when I pass that way again.

I reached home about midnight on Monday. Bushels of poems have been written on the blessings of home, and I shall not attempt another, but will simply remark, in passing, that I have the best there is to be had.

To morrow I must leave for the field again. Men are perishing. Peradventure, God may use me in throwing out the lifeline to some who may be rescued.

W. B. Stoddard.

The Home.

THE DEVIL'S PACK.

BY REV. ALEXANDER THOMSON.

There is a pack of eager hounds
That hunt the whole night through,
And many a man, and many a child,
And many a matron, hunger-wild,
Has cursed the deadly crew.

Their names are known through all the land—
Jack, Ace, and King, and Queen,
And Clubs, and Spades—each strength imparts—
And Diamonds, and the Queen of Hearts,
Come yelping on the scene.

They hunt the pleasant leisure hour
And take its life away,
Leaving its throttled body where
It taints the sweetness of the air
With foulness of decay.

They hunt the lives, so calm and free
From fierce excitement's heat,
Till even in their dreams they hear
The yelping pack, and wake, and fear
The scurrying of their feet.

They break into the peasant's hut—
Into the parlor where,
Beneath the crystal chandelier,
The white breast heaves, and gleams the tear
On lashes long and fair.

They hunt contentment from the heart—
Religion from the soul;
They hunt high thoughts until they lie,
Throttled by heaps, to bleed and die
Where Dead Sea surges roll.

And after their forever toil,
The huntsmen, staunch and true,
With little time for thought or rest,
For church, or state, or sweet home nest,
Follow the yelping crew.

God's curse upon the graceless pack
That worries the earth to-day!—
God's blessing on the souls who guard
Their homes, and, standing watch and ward,
Keep this foul pack away.

Tomahawk, Wis.

FAITHFUL UNTO DEATH.

The quaint old Flemish city of Bruges was the scene of many a martyr-death, in the persecution of the Protestants, during the sixteenth century, under the Duke of Alva. This Alva was, as all readers of history are aware, the willing agent of the gloomy bigot, Philip of Spain, who, in 1588, sent his "Invincible Armada" against England, with the design of reducing her to a Catholic province of Rome; but, by God's providence, the Armada was scattered before the winds, and the little island was saved from the yoke of superstition and cruelty. Not so, however, was it with the Netherlands. At least 100,000 people of all ages, men, women and youths, had suffered torture, imprisonment, and death, before any deliverance was wrought out. And among all who suffered martyrdom for their faith in Christ, not one was more courageous, nor more faithful to the end, than Weynken Van Renesse, a young girl, not quite 18 years of age.

Weynken filled a subordinate position in the house of a merchant at Bruges, named Van der Witte, and fulfilled to the best of her ability the duties of her situation as head nurse to the young family of the burgomaster. He himself was not particular in his religious opinions; in fact, he thought more of amassing wealth, and building up a prosperous business for his sons, than that of any disputed doctrines. For the main, he held that religion belonged to the priests, and that it was sufficient to do what they commanded in order to gain heaven at last. Weynken's mistress was a little more thoughtful on religious matters than her husband, but even she thought more of her appearance, as a Flemish matron of good position, among the other burgomaster's wives, than of the world to come, or of any treasure laid up there. If she spoke of these things at all it was only to rebuke the young girl, who from the pages of her New Testament, handed down to her by her father, sometimes quoted strange and startling words.

This Testament old Van Renesse had received from Tyndale's hands, and when departing this life in the faith taught by that reformer, had bequeathed the volume to Weynken as his most precious legacy. Ever since then it had remained in her secret keeping, treasured up as a miser hoards his gold. "The word of the Lord was precious in those days."

Precious above rubies it was likely to become to Weynken, for a decree was published by the Duke of Alva that all possessing copies of God's Word should expiate the offence with their lives. They were to be put to death as heretics of the worst order, while all in high positions suspected of holding Protestant opinions were, in addition, accused of high treason.

Weynken's mistress was much attached to her, seeing that the little ones of the household had been nursed and tended, day after day, now for five years, by the quiet, calm Flemish maiden, who was about to fall under suspicion of heresy. And in that dreadful time to fall under this suspicion was quite enough. Alva and his co-inquisitors needed no strong proofs of heresy: it was quite sufficient for a man or woman to peruse the Bible in the native tongue, or to prefer its teachings to those of the monks and friars. And some evil-disposed person had confided to a friar, who was accustomed to visit at the house of the burgomaster whom Weynken served, that the modest, intelligent young maiden possessed a Testament which had been printed by William Tyndale.

The friar lost no time in visiting the house, armed with due authority to question and threaten the young girl. A few words served to unfold Father Maurier's errand to the trembling lady of the house, who, with her husband, dreaded much lest any suspicion of false doctrine should attach to them, and then Weynken Van Renesse was summoned to his presence.

She came, calm, pale, but self-possessed, as if cherishing a hidden strength and peace which nothing could shake. She possessed an air of noble birth—indeed, her father was descended from a well-born family, and filled a position superior to that of the burgomaster whom she then served; but reverses had come upon him, and at his death she, the only scion of his house, had been compelled by poverty and loneliness to accept service in Bruges. But her years of faithful tending the little ones of that home had produced a large measure of esteem and affection on both sides. Weynken loved the children, and the mother of those children loved Weynken only second to them; so that when she was accused by the friar of heresy, she, womanlike, defended her young hand-maiden with more warmth than discretion. But Father Maurier only returned his usual cold, sinister look, and, rubbing his hands, waited for the prey which he already felt sure of.

"Weynken," said he, as she came quietly and modestly before him, "I am informed that thou art a heretic! Thou dost not believe in the mass!"

"I am sure the girl goes to mass, and that as regularly as many who profess great attachment to our church, father," said the lady, who sat near to encourage her hand-maiden; "and I am sure if Weynken has a Testament, it must have been lent her by some one not overwise. Thou wilt return it to its owner, or give up the book to the good father, to be dealt with as he shall decide. Say, child, is it not so?"

Weynken understood from these words, what the friar also was not slow in perceiving, that they were meant to suggest a plan of escape. She looked her thanks to her mistress, but she calmly summoned her strength to tell the truth, and to anticipate the consequences.

"Yes, father, I have a Testament, imprinted by Master William Tyndale. My mistress knows not of it; she may have thought that I had borrowed one. But it is a legacy from my father, and, as such, very precious to me."

"Then thy father was not content to lose his own soul, but imperiled thine also, by bequeathing to thee this dangerous weapon! You see," continued he, turning to the lady of the house, who now sat dumbfounded at the failure of her kindly-meant subterfuge, "you see that these heretics are never idle. They sow the seed of their heresy to take root from generation to generation. This child absolutely boasts herself in her wickedness.

"Tell me, thou false heretic," said he, returning to the attack, "what hast thou learnt from this book? How far hast thou gone in heresy?"

"I have learnt that Jesus Christ saves us, if we believe in him, confess our sins to him, and love him," replied the girl. "I thought that all good Catholics believed the same."

"What! do you not believe in the intercession of the saints for us? Do you not pray to the Virgin Mary?"

"The saints cannot intercede for me. Jesus Christ is the true intercessor for poor sinners. He ever lives in heaven to plead for us. As to the Virgin Mary, 'she was blessed above women,' but she cannot pray for me."

"Rank heresy! Thou hast taught this doctrine to thy mistress' children, I'll warrant me," exclaimed the enraged friar.

"No, father; I have only heard their simple prayers at night and morning; I have not taught them my belief," replied the maiden.

"So far, so good. Now, wilt thou save thy life by confessing to me and renouncing these heresies? Thou art only a weak girl, and knowest naught of the questions that perplex men's minds. Why, then, shouldest thou die as a stubborn heretic?"

"I have confessed all my sins to Jesus Christ. I want no other confessor; I do not believe in any other—"

"Nay, I will hear no more," exclaimed Father Maurier, "I have heard enough! I must warn you also, as it becomes my bounden duty," said he, turning to the lady of the house, "that you shelter under your roof one of the rankest heretics I have ever reasoned with. She is stubborn beyond conception."

"Nay, father," said the lady, "do not be so hard upon the poor misguided child—for she is little more than a child. She is an orphan, too, and that should commend her to thy pity. For the rest, leave her to me, and I will promise to do my best to dispossess her mind of these opinions."

"You may as soon expect to wash an Ethiopian white, as to expect one of these children of the devil to renounce his opinions. If the torture and the stake cannot constrain them thus to abjure, surely thou wilt do nothing."

Saying so, Father Maurier strode out of the house, bent with merciless eagerness upon his cruel errand. It was now his congenial task to hunt and persecute this poor trembling girl to the death. She looked at her mistress, as the footfalls of the priest died away, and falling down before her, said:

"Dear mistress, you have pleaded for me kindly to-day, and I thank you much. But it is of no use. I can plainly see that Father Maurier will obtain my death; if so, I am willing; I shall only rejoin my father a little more quickly in the world of joy."

"But do you not feel because of leaving us, and all the little ones who have learned to love you so much? Oh, Weynken, I did not think that our house would have to endure the stain of furnishing a heretic for the stake! And yet, I will not believe it! It must not be that you—a girl of your tender years—shall be allowed to perish thus. Your master will intercede for you, I know he will."

"Mistress, you forget that neither age, rank, nor station will avail in this time of persecution. Is not the best blood of our beloved Flanders being spilt, and that of all the provinces in the land, in order to crush out Protestantism? I shall not be spared, and I am ready to die for the Lord who died for me! But this I will do, and maybe in after-days thou wilt thank me for it. I will secrete my beloved Testament at once, before I am taken away to prison, in some safe place, leaving information of its whereabouts in a sealed paper, which thou needest not discover until I am dead, and when the matter is quiet. Then, thou canst truthfully declare to the officers of justice that thou knowest naught of the book. It is a printed book of much value, and was one of the first finished by godly Master Tyndale. He also sealed his faith by a brave martyrdom, as I shall, if the Lord grant me strength. The disciple should not be above her Lord."

That same night, Weynken secreted the precious Testament in the old lumber-room of the house, and deposited the sealed paper containing instructions where to find it in her mistress' room. It was her most precious legacy to the family, and was hidden not an hour too soon, for next morning, almost as soon as daylight broke, a party of soldiers arrived to apprehend her. The children clung around her, as if to defend her from the soldiers; the good burgomaster stormed and swore, as in those days burgomasters were expected to do, and his wife protested, with tears, against the cruelty of seizing a mere girl. But

all in vain. Weynken was carried off to prison, and from thence, very quickly before the stern tribunal which had already won for itself the name of "The Council of Blood."

As usual, her examination was short, and in default of the production of the now missing Testament, which could not be discovered, her own words condemned her. Weynken boldly confessed her faith in Christ as her Saviour. The sentence was, not that she should be burnt at the stake, but that she should be *immured alive in the city wall.* She shuddered as she heard the terrible doom, but she did not recant one word of her confession.

Within a week afterwards, Weynken Van Renesse was led forth to death. The procession consisted of a guard of soldiers, two friars, a couple of masons, and the gaoler in attendance upon the prisoner. It was the fair, fresh dawn of a beautiful summer day, and as she looked around upon the face of the earth she was soon about to leave forever, a very natural pang shot through her heart at the thought that she should soon see it no more. But some of the words of that Book which had cost her so dear rose up before her mind's vision, and as she thought of "the new heavens and the new earth," she felt strong again *to die.* She had quoted the words to her weeping mistress only overnight, for she, together with her husband, had come to bid her an affectionate farewell.

Presently the party stood on the city wall, opposite what looked like a deep hole in the massive masonry. It was the space which had been hollowed out to receive her. As she stood opposite the living tomb, one of the friars said:

"Wilt thou recant, now? Our church is merciful to ignorant heretics. I am empowered to offer thee thy life, upon condition of thy recanting and doing penance. Wilt thou accept the proffered terms?"

The startled girl looked around at the tempter, and said, "No, no; I will not recant. If I deny Him, he will also deny me!"

"Lower her," was the brief command. "She does not value life."

Presently she stood down in the opening of the wall, her head alone being above the masonry. There was only room to stand with folded hands; but she took another look around on the dear old city ere she closed her eyes on life.

Once more the temptation came: "*Wilt thou deny this faith and save thy life?* This is thy last chance."

She looked up, the blue eyes swimming in tears, but firm as a rock. "Nay, I tell thee! If I confess my Lord to the death, he will also confess me before all people. This is my final answer."

"Finish your work," was the stern command to the masons, who looked as if they wished themselves well out of the matter. The trained soldiers and the cruel friars looked on unmoved. It was yet too early for the townsfolk to be about, so the task was accomplished without tumult; and Weynken Van Renesse passed away to her unfading crown, from her living tomb. When all was over the party marched back to the prison.

More than a century afterwards the skeleton of this brave martyr-girl was discovered in the city wall of Bruges, and received Christian burial; but the Tyndale Testament was handed down in the family of the Burgomaster Van der Witte as its most precious treasure. It did its work well, and sowed Protestant truth in the minds of those whom Weynken had nursed. Most probably she and they have now met in the kingdom of that Christ whom she thus nobly confessed.—*E. R. Pitman, in Young England.*

A WANDERING BOY BROUGHT HOME.

The sparrows are looked after, the ravens are fed, the grass is clothed with beauty, and the very hairs of our heads are all numbered; and yet we need to be constantly reminded of our heavenly Father's faithfulness and care, his willingness to listen to our cries, and his ability to do for us exceeding abundantly above all we ask or think.

The *Christian*, London, furnishes us this "true incident" which may encourage some doubting heart, and strengthen some mother to pray on for her "wandering boy."

"We have received from Mr. George Lawrence the following remarkable incident, related in a recent letter to him by his daughter, who resides in Cardiff. Miss Lawrence writes:

"'As I am talking about gifts, I may as well tell you about one of those Christmas presents we saw distributed on boxing night at the festival. A Norwegian "wandering boy" had left his home and mother twenty-one years ago, and had not written to the latter for sixteen years. He was wandering about on Christmas morning in an unhappy frame of mind when he heard the singing, and went into the N—— church. Mr. H—— invited all present to the festival next day. At the time named, the "wandering boy" turned up. The number of his ticket was four hundred and something, and I think the corresponding present was a muffler. He did not trouble much about it; but before "turning in" that night, he thought he would inspect it. Fastened to it was a letter addressed to whatever sailor should receive the gift. He opened it, and read the kind message from the maker and sender, who said she was over seventy years old; she had three sons who had gone to sea; the youngest of them had not written to her for sixteen years, and she knew nothing of him. Her signature was at the bottom. When he read it, imagine his feelings; *it was his mother's!* He had twenty-seven pounds coming to him as wages. He received it, "rigged himself out," and took the first steamer home to gladden her heart and give her a "Happy New Year." Was it not wonderful? Nearly 1,000 presents sent, and the right one to go to the right man! I am sure she is a praying mother.'"

Oh, that men would praise the Lord for his goodness; for his wonderful works to the children of men.—*Christian.*

GOD'S ETERNAL YEARS.

BY MRS. VICTORIA ALEXANDRA STONE.

Shine on, eternal years of God!
The stars are bright along thy way;
The path the saints and martyrs trod
Is just as pure and bright to-day!
God's own right hand still beckons on;
This truth descends from Eden's bowers—
Whate'er befall from sun to sun,
"The eternal years of God are ours."

The eternal years of God are bright,
His breath blows softly on our way;
Whate'er befall from dark to light,
It leads us up the shining way.
The gates of heaven will never close
While angels strew the path with flowers;
His hand controls each wind that blows—
"The eternal years of God are ours."

Shine on, shine on, oh, years of God!
Our times are always in thy hand;
Thy fingers hold the years of blood;
They fall, like shining grains of sand
Fear not the days so dark with pain,
They soon will end in Zion's bowers;
"Truth crushed to earth will rise again;
The eternal years of God are ours."

Steamburgh, N. Y.

TEMPERANCE.

THE MURDEROUS SALOON.

It takes a case such as we had at Salem, Ore., last Thanksgiving day, to convince many that the above is true.

Richard McGee, a laborer, was found dead at the rear of Bill Anderson's saloon, on the morning after Thanksgiving. The *Capitol Journal* said: "His death was undoubtedly caused by excessive drinking of egg-nog at the aforesaid saloon, when it was served free to all who came."

At the inquest the corner's jury decided that "he came to his death by alcoholic or other poison to us unknown." The testimony of witnesses was that he never left Anderson's saloon from the time he commenced drinking till he was carried out dead.

This makes Anderson a murderer. In an address delivered at Salem a few days after the occurrence, we branded him as a murderer, and stated that according to the law he should be hung. Is it a greater crime to put a ball through a man's brain, or a knife through his heart, than to murder him with poisonous egg-nog? The man who chooses the slow process of murder, and its consequent results, is foolish in the extreme. If a man is bound to be murdered by drink, why will he not act more wisely? Let him make his wife barkeeper. Barkeepers pay on an average $2 per gallon for whisky. One gallon contains an average of sixty-five drinks, and at ten cents a drink the poor man pays $6,50 per gallon for his whisky. In other words, he pays $2 for the whisky, and $4.50 to a man for handing it over the bar. If this should reach the eye of any man who drinks, let me beseech you to make your wife your barkeeper. Lend her $2 to buy a gallon of whisky for a beginning, and every time you want a drink, go to her and pay ten cents for it. By the time you have drank a gallon, she will have $6.50, or enough money to refund the $2 borrowed of you, to pay for another gallon of whisky, and have $2.50 left. She will be able to conduct further operations on her own capital; and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough money to keep you till you get ready to fill a drunkard's grave.

"A prudent man foreseeth the evil, and hideth himself."

Oh, that men were wise, and would shun the murderous saloon! P. B. Williams.

Philomath, Ore.

PROHIBITION AND THE LODGE.

If the folly of organized secrecy was abandoned it would remove the temptation, and to a large extent prevent many from taking undue advantage of their fellow-men. Good men, good deeds and good principles do not need the cover that secrecy affords. And though good men have engaged in secret organizations, they do not feel that they need the screen it affords to crime, as do vile characters. Wherever there is a prohibitory law against rum, secrecy furnishes a cover, and the only protection to the vile traffic. Men can get whisky in nearly every town in any prohibition State, and this is seldom and little known except by some lodgemen, especially in a way that justice is done in vindication of the righteous law. One of the best of Freemasons told me, in defence of the order, that he got "whisky for medicine," from "a stranger," by giving a "sign." What assurance have we that bad men will not use the same "benevolent" cover against law and the best interests for man? Individuals acting singly and without concert of action in privacy could not so nearly nullify the law. "One sinner destroyeth much good," but thousands organized into a monopoly of secrecy can do vastly more harm to the cause of temperance, or any other good work, than in any other way. In secret harmony two are equal to ten thousand.

How can the *Voice* claim to be "aggressively right" and ignore the secrecy question? Why do the heavy guns of the prohibition battery never fire a shot into the camp where the enemy is entrenched? Organized secrecy is the fort of the rum-fiend and the dragon of every evil work. When good men and prohibitionists are no longer deceived by the cover and flood of her deceitful iniquity, the church will be more gloriously righteous and a higher civilization exist. Then prohibition will not be a fight, but a pleasure to all, and the devil's tea-kettle where he boiled his coffee—the still—will be no more. Cyrus Smith.

De Kalb, Iowa.

NUGGETS.

Drink baffles us, confounds us, shames us and mocks us at every point. The public house holds its triumphant course.—*London Times.*

Lady Henry Somerset is appealing for offerings from all the branches of the B. W. T. A. towards establishing a home for inebriate women.

According to the *Brewers' Journal* seventy-five times as much beer is consumed in high license Nebraska as there is in prohibition Kansas.

When the path of political preferment leads through the ginmills, free government is a farce and its future likely to be an outrage.—*Joseph Cook.*

In forty-four States and Territories 13,000,000 children now receive scientific instruction on the physical and mental effects of the use of alcoholic liquors.

A religious paper is authority for saying that Lord Roberts, late commander-in-chief of the British forces in India, reports to the British Secretary of War that the effect of temperance work in that country was equal to the addition of three efficient battalions to the British army.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON III.—Second Quarter, 1894, April 15.

SUBJECT.—Joseph Sold into Egypt.—Gen 37: 1-11.

GOLDEN TEXT.—Ye thought evil against me; but God meant it unto good.—Gen. 50: 20.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Gen. 37: 26-36. T.—Gen. 37: 13-22. W. Gen. 39: 1-6. Th.—Psalm 15: 16-22. F.—Psalm 37: 1-13. S.—Matt. 10: 21-31. Su.—1 Pet. 3: 8-17.

COMMENTS BY E. E. FLAGG.

1. *Joseph cast into a pit.*—vs. 23, 24. Jacob's anxiety regarding the safety of his sons was doubtless owing to the fact that they had rendered themselves obnoxious (ch. 34: 30) to the inhabitants of the country by their cruel and treacherous slaughter of the Shechemites. Joseph came to his brethren, as his father's ambassador, with words of friendliness and peace. So Christ came as an ambassador from the divine Father, and, like Joseph, received only mockery and cruel treatment. "They stripped him of his coat." This coat of many colors was the distinguishing mark of Jacob's foolish partiality. It was like a medal or badge of honor, not so valuable in itself as in what it signified;—that he was the favorite son, to be preferred before the others to places of family trust and dignity—perhaps eventually to receive the birthright. "And they took him and cast him into a pit," there to die a lingering death of starvation, although Reuben, the only one who appears to have shrank from the cruel plot, suggested this way to dispose of him as a means by which he might himself secretly effect his deliverance; while their idea was to murder him first and then impose on their father with the story that he had been killed by some wild beast. We know not whether the plan to put their hated younger brother out of the way was a sudden satanic inspiration, conceived and executed on the spur of the moment, or whether they had long been concocting the plot. The last supposition is the most reasonable. Men do not become full-fledged criminals at once, but by slowly cherishing and turning over in their minds their evil plans, till they grow familiar with the idea, and its wickedness ceases to shock them. Our only safety lies in resolutely shutting out every malicious, envious thought which, indulged in, will surely lead us to hate our brother; "and he that hateth his brother is a murderer."

2. *Joseph sold into Egypt.*—vs. 25–28. "And they sat down to eat bread" with the cries and lamentations of Joseph still sounding in their ears. Some bravado may have mingled with this exhibition of hardness and brutality. Desperate criminals often put on the semblance of indifference, thinking to still conscience by acting as if they had done nothing wrong. "A company of Ishmaelites," tribes of Northern Arabia, who long enjoyed a monopoly of trade and commerce. A party seated on the plains of Dothan could trace them and their string of camels in the distance. "Bearing spicery and balm, and myrrh." These were in enormous demand in Egypt for purposes of embalmment. Judah's proposal to sell Joseph as a slave seems to have been dictated by a general shrinking on his part from the horrible crime they were about to commit, and the rest seem to have been struck with this easy way to dispose of Joseph without the guilt of an actual murder, and at the same time to enrich themselves. Here, again, we are reminded that Christ himself was sold for the price of a common slave, thirty pieces of silver. The subterfuges by which wicked men deceive themselves with the thought they are not so bad as they might be, are many, but they deceive only themselves, and that but for awhile. Conscience always wakes at last, as it did in the case of Joseph's brethren, when, in danger of being themselves sold as slaves, they said: "We are verily guilty concerning our brother." (ch. 42: 21.)

3 *Jacob's sorrow* —vs. 29–36. Reuben's grief and consternation were evidently unaffected. As the oldest son, he may have felt that his father would require a stricter account from him; but he seems to have easily fallen in with the plan of the rest to cruelly deceive their aged father by showing him Joseph's coat stained with blood, and making him believe that "an evil beast hath devoured him." "And Jacob rent his clothes," etc. The pathos of the picture is unequalled, unless by the cruel hypocrisy of his sons, who could pretend to try to comfort him when all the while they knew that Joseph was living, a slave in Egypt, and might be found and ransomed if they would tell the truth. "For I will go down into the grave unto my son mourning." This expresses the feeling of too many bereaved parents, who sorrow as those without hope. Jacob little thought when he abandoned himself to such despairing grief, what bright and blessed days the future had in store for him, when he should see his beloved Joseph prime minister of Egypt, and pass his remaining years cherished and cared for by him. "And the Midianites sold him into Egypt." How could Joseph now ever be their lord and ruler? Yet this was the very means God was taking to bring about the fulfillment of Joseph's dream. How dark and strange it must have looked to Joseph himself. So our darkest and strangest experiences are only parts of God's great plan, links in the chain of his divine purpose, and including the highest good for us if we but meekly accept his will.

LITERATURE.

A Lamp to the Path: The Word of God in the Heart, the Home, the Workshop, and the Market-place. By W. K. Tweedie, D. D., with a Preface by H. L. Hastings. One vol. pp. 240. Boston: H. L. Hastings, 47 Cornhill. Price in cloth, 75 cents.

This is a grand little treatise on practical Christianity in everyday life. Its scope is very wide, taking in "all sorts and conditions of men," their needs and their opportunities for bearing testimony to the truth of God and his Word, and of exercising every Christian virtue. All through its pages is manifest the spirituality of Christ and his work, and the work submitted to his followers by him. Once in a while we find a book which, as a true expositor of the mind of Christ, may be read, reread, studied and meditated upon with certain profit, and this volume belongs to this class. Further, we believe that those who closely apply its teachings to their own lives are surely fitting themselves for the sinless future of eternal life.

CURRENT PERIODICALS.

Scribner's Magazine for April opens with the second of Octave Thanet's sketches of American Types, suggested by her observations among the State buildings during the World's Fair. In this article she describes The Farmer in the South. A very different type of character is treated by H. C. Bunner in his Bowery and Bohemia. His familiarity with New York life enables him to describe a type of humanity little known and but imperfectly understood. A group of clever artists is described by Arsene Alexandre in French Caricature of To-day. He is, by acquaintance and study, particularly well-fitted to write of these bright men who satirize the follies of the hour. Gustav Kobbe, in Life Under Water, gives stirring adventures of a diver as related by a veteran. The illustrations are made from life among the divers of New York Bay. Another illustrated article is A Winter Journey Up the Coast of Norway, by Hon. Rasmus B. Anderson, Ex-Minister of the Untied States to Denmark. Thos. Nelson Page contributes The Burial of the Guns—a dramatic episode of the very end of the Rebellion. There are installments of George W. Cable's serial, John March, Southerner, and a Pound of Cure, by William Henry Bishop. William A. Coffin writes A Word About Painting, apropos of present tendencies in American art; and Austin Dobson, the leading authority on 18th-Century life and letters, writes of a famous London book-shop. This number contains poems by Edith M. Thomas, J. West Roosevelt, Duncan Campbell Scott, and others. The illustrations, as usual, possess fine artistic merit. New York: Chas. Scribner's Sons. Price, 25 cents.

St. Nicholas for April has a charm for the little ones at home, and some of the larger ones who can steal a few moments of leisure to enjoy it. This number closes the volume, and Toinette's Philip, by Mrs. Jamieson. Tom Sawyer Abroad, by Mark Twain, also comes to an end, in rather a disappointing way. Howard Pyle begins a new serial story that promises well—Jack Ballister's Fortunes. Recollections of the Wild Life, by Charles A. Eastman, and The Brownies in Fairyland, by Palmer Cox, present new installments. The more solid monographs are: Our Wolves and Foxes, by W. T. Hornaday, On a Glacier in Greenland, by Albert W. Vorse, and San Francisco (Cal.) and some of its attractions, by Chas. H. Shinn. The lighter sketches, verses and pictures are numerous and funny. In the matter of illustration this number is replete with excellent engravings. Published by the Century Co., 33 East 17th street, New York City. Price, 25 cents.

Worthington's Magazine for April, like its predecessors, is well adapted to the tastes and needs of intelligent families, and presents an excellent table of contents. The leading article—Some Great Libraries of the United States, by S. G. W. Benjamin, is comprehensive and full of interest. American English, by Richard Burton, will command special consideration among thoughtful speakers and writers. Mrs. Livermore's serial story—One of the Forty-niners—is continued, with attractive and stirring incidents of the Southern Rebellion. S. Elgar Benet contributes Powhatan and Pocahontas, a love-story, with humorous and pathetic features that will be enjoyed. Other short stories, poems and essays, covering a good variety and ably written, are embodied in this number. The departments of the month are also as bright and instructive as usual. Published by A. D. Worthington & Co., Hartford, Conn. Price, 25 cents.

The *Cottage Hearth* for April is as fresh and spring-like as the season that brings it forth. Several home-like stories, with "pictures to match," will engage the attention of lady readers. Their titles are as follows: The Artistic Experiment of Berenice Waters; Sweet Lavender; A Chronicle of Niesenstein; A Random Arrow (especially good); A Little Surprise, and a continuation of The Mysterious Voyage of the Daphne. The usual ten social and domestic departments are models of varied intelligence and entertainment. Published by W. A. Wilde & Co., 25 Bromfield street, Boston. Price, 15 cents

NOTES.

Edwin L. Shuman, of the Chicago *Journal* staff, has in press a volume entitled "Steps into Journalism," which treats of newspaper work as a more or less exact science, and lays down its laws in an informal way for beginners, local correspondents, and reporters. It attempts to answer, among other things, the burning question of the would-be contributor—why editors reject manuscripts.

RELIGIOUS NEWS.

CHURCH UNION.

—The questions of church union and co-operation are of living interest to all Christians. The union of the Baptists and the Disciples of Christ; the union of the Northern and Southern Presbyterian churches; the co-operation of the different bodies of Lutherans, are problems now in some form before these different denominations. What has been called a precedent step toward union between the Presbyterian churches North and South, was the appointment of committees by these two bodies for the purpose of harmonizing their work for the Negroes in the South. These committees recently met at Birmingham, Ala., and the discussion of the question of ultimate union has received a fresh impulse.—*Christian Reformer.*

INCREASE OF MISSIONARIES.

—The Second International Convention of the Students' Volunteer Movement, held in Detroit a few weeks ago, was a great and significant meeting. An attendance of about 800 at the utmost was expected; in fact, 1,357 delegates, representatives of foreign missionary boards and invited speakers, were present. Two hundred and ninety-four institutions were represented. The number who have resolved to consecrate themselves to the evangelization of the world has risen to 3,200. The persistence of this movement demands the attention of the churches who are entrusted with the work of winning the world to Christ. So far as man can judge the hand of God is in it. This army of students continues to say, "Here are we, send us."—*Christian Intelligencer.*

LUTHERAN.

—The Lutherans have increased more rapidly within the last fifteen years than any other religious denomination in this country. In 1880 they reported 687,418 communicants. Now they number more than twice that number, and are accounted one of the strongest of the Protestant forces. Their great increase is owing mainly to immigration from Germany and other Lutheran countries in Europe.

MENNONITES.

—A dispatch from Vandalia, Ill., states that large numbers of Mennonites are coming to Fayette county, where they have purchased nearly the whole of Sefton township, one of the richest in the country. Some seventy families have already arrived and others are coming. They bring their farm machinery with them.

PRESBYTERIAN.

—At a recent meeting of Presbyterian ministers and elders in London it was decided to organize a Presbyterian social union similar to that in New York. The Rev. Dr. George F. Pentecost presided over the gathering, and proffered the hospitality of Marylebone congregation for the first meeting, at which it was hoped the union would be fairly started. Membership in the union is not to be confined to office-bearers in the various congregations, but will be open to all members of Presbyterian churches.

SALVATION ARMY.

—An appeal has been issued for the purpose of raising a fund of £50,000 in order to celebrate the jubilee of the Salvation Army. In connection with this jubilee General Booth proposes to open a four-months' Salvation Army campaign in the United States next autumn. The General also proposes an international Salvation Army congress in July and expeditions to Japan, Java, and Demerara. General Booth says he has just received a legacy from a lady of £20,000; with which amount and the proposed fund of £50,000 he intends to pay part of the army's debt.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

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Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

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Freemasonry Contrary to the Christian Religion. 5 cents each.

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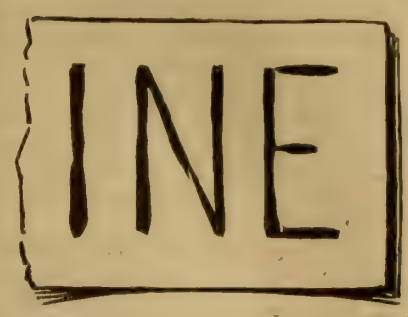

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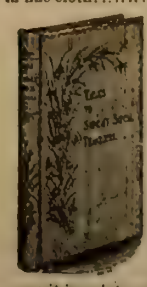

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out for dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' said 'How d'ye?' Now go on wid dat prayer'"

Inter Ocean: "A Splendid Book. Seven Years Among Freedman is a volume of 494 pages by Miss M. Waterbury, of Polo, Ills., who has spent seven years as a teacher among the freedmen in Mississippi and Alabama. It is a series of sketches telling very simply and graphically the life led by Northern teachers in the South. It bears all the evidences of truthfulness and if it fails to impress the reader with the manhood and dignity of the old ruling class of the South, it is perhaps because the whole truth is told. One reading the book will stop to ask, Why not send missionaries to the white people of the South? They seem to need it more than the blacks."

Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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NEWS OF THE WEEK.

CHICAGO.

Interviews with representative men indicate that Chicago business is rapidly regaining its old-time vigor. Business at the banks is improving.

An injunction forbidding the Metropolitan L road from crossing property of the West Chicago road was dissolved by the Illinois Supreme Court.

By the prolonged absence of President Higinbotham the distribution of $1,200,000 among World's Fair stockholders will be delayed one month.

After two weeks of decrease of smallpox patients eighteen new cases were taken to the pesthouse in one day.

Data from the Central Relief Association shows an expenditure of $129,000 contributed to aid the poor of Chicago.

William Tigerman was given four years in the penitentiary by Judge Bunn for violating the naturalization laws.

Lazarus Silverman, Chicago banker, who failed for $1,780,000, is again in charge of his estate. He will pay in full.

Wing Lee, a Chinese laundryman, and Florence Lee, a white woman, were arrested upon a charge of opium smuggling.

Letter carriers organized an association to furnish immediate relief to members and their families in distress.

Employment for ex-convicts is the object of a Chicago association for which articles of incorporation have been granted.

H. C. Wheeler, of Iowa, has brought suit to eject Chicago from the land on which the Bridgeport pumping station stands.

COUNTRY.

State Superintendent Raab says an effort will be made to establish a normal school in the northern part of Illinois.

Milwaukee ministers have begun a crusade against the so-called indecent pictures pasted on billboards.

Three families, comprising fourteen persons, were buried in a snowslide at Canyon Creek, Wash.

At Indianapolis seven members of a family were poisoned by eating sausage containing trichinæ.

Eastern capitalists have sued southern Illinois counties to recover on railroad aid bonds aggregating $145,000.

Treasury expenditures have again run up to $29,449,000 and receipts reach only $22,323,284, a deficit of more than $7,100,000.

House reports show that exhibits were received at the World's Fair from sixty foreign nations, valued at $28,000,000.

Professor John M. Ellis, of Oberlin College, died on a Santa Fe train as it entered Chicago from California.

St. Louis clergymen are organizing to fight the social evil, violation of the Sunday law and the saloons.

Theaters, cards and dancing have been tabooed as vices by the Epworth League of Michigan.

Charles F. Crisp, Speaker of the House, has been appointed United States Senator by Governor Northern, of Georgia, to fill the vacancy caused by Senator Colquitt's death. He declines.

Jim Godsey, sentenced to five years at Terre Haute for forgery, said his father had trained him in crime from childhood.

At Antigo, Wis., William Nonnemacher pleaded guilty to murdering his wife and three children, and was given a life sentence.

Eight small children and a servant girl were burned to death in a fire which destroyed the home of John Witt, at McKendree, W. Va.

Charles C. Baer, Grand Commander of the Knights Templar of Pennsylvania, died of spinal meningitis at Pittsburgh, aged 53 years.

Assistant Secretary Reynolds has made a decision admitting insane, idiotic and helpless children of soldiers to the pension rolls.

Charles Hardin, accused of stealing $35,000 from the Wells-Fargo Express company, has been arrested at Alma, Ark.

Mrs. Ann E. Webster died at Magnolia Springs, Fla. She was a pioneer of Chicago.

Reports from many places tell of damage to the fruit trees and early vegetation by the recent cold wave.

Frank O'Farrell, a Democratic attorney, and Rev. J. G. Shackelford, an Episcopal divine, engaged in a street fight at Fremont, Ohio, over the A. P. A.

One person was killed, fifteen injured, four of them probably fatally, and property worth $40,000 destroyed by the collapse of a water tower holding 1,500,000 gallons at Peoria, Ill.

William Laidlaw has been awarded damages of $25,000 in his suit against Russell Sage, who used him as protection against a dynamiter.

Fears are expressed that the recent cold snap has greatly injured the crop of winter wheat.

Secretary Smith decided that the claim of Illinois to Kankakee swamp lands could not be entertained.

More than a thousand members of trade organizations in New York are out on a strike over a technicality.

It is not considered probable that the new liquor law in Iowa will be generally enforced. Public sentiment is against it.

For the first time in the history of Harvard University, a Catholic priest conducted the regular Sunday services for the students.

Lake navigation has opened at Buffalo and Milwaukee. Boats at Cleveland will remain in harbor until April 15.

FOREIGN.

Major Le Caron, who was a British spy upon Irishmen in America, is dead in London.

It is estimated that 150,000 persons attended the funeral of Louis Kossuth, in Buda-Pesth.

At Huchow, China, a mob of infuriated natives attacked the American Baptist mission and threatened to murder the occupants.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 26 to 31.

M L Worcester, M L Cullor, L Landon, Rev E F W Stellhorn, J A Haines, Rev C A Freeman, S J White, A A Johnston, Rev A Turmo, Mrs L Sanderson, J C Caldwell, J J Jones, A Shanks, Rev I Faris, H Mathews, W Chesbro, W J Pierson, G W Rhine, Rev J S Colvin, W S Dodd, W D Miller, Mrs W D Clay, I H Millspaugh, D Glaspie.

Mrs. Languish. "Tired! Oh, so tired all the time!" *Mrs. Smart.* "Well, so I used to be until I began to take Ayer's Sarsaparilla as a spring medicine, and now I don't know what it is to have that tired feeling. Try it, my dear; only be sure you get Ayer's."

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Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	58½	@	59
Winter No. 2	57	@	60
Corn—No. 2	35	@	37
Oats—No. 2	30⅝	@	34½
Rye—No. 2	47	@	49
Bran per ton	11 50	@	12 50
Hay—Timothy	8 00	@	10 50
Butter, medium to best	12	@	21½
Cheese	08	@	11½
Beans	1 35	@	1 55
Eggs, fresh	09		9½
Seeds—Timothy (100 lbs)	2 75		4 30
Flax	1 35		1 35
Clover (100 lbs.)	7 00		8 75
Broom corn (per ton)	30 00	@	70 00
Potatoes, (old, bu.)	40	@	62
Hides—Green to dry flint	02½	@	06¼
Lumber—Common		@	15 50
Wool (unwashed)	12		26
Cattle—Choice to extra	3 75	@	4 35
Common to good	3 15	@	3 50
Hogs	4 60	@	4 87½
Sheep	4 15	@	4 75

NEW YORK.

Wheat No. 2	63⅛	@	62⅝
Corn No 2	46	@	47
Oats	36	@	38
Rye	48	@	57
Eggs, Western fresh	11½	@	12
Butter	11	@	21
Wool	19	@	26

KANSAS CITY.

Cattle	1 75	@	4 20
Hogs	4 30	@	4 50
Sheep	steady		

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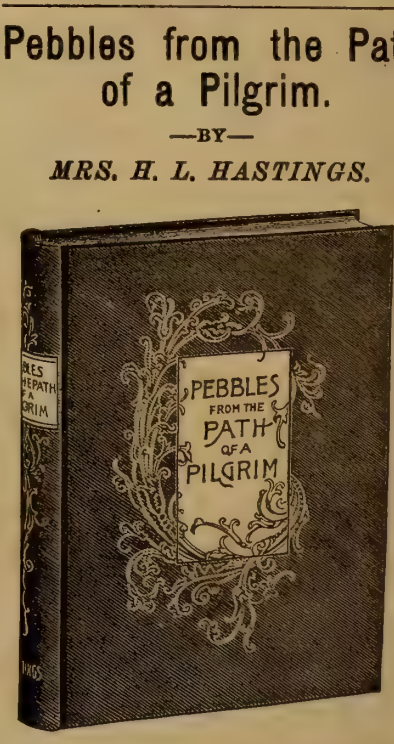
Pebbles from the Path of a Pilgrim.

—BY—

MRS. H. L. HASTINGS.



This remarkable collection of stories from the eventful life of a Green Mountain girl has been pronounced "more fascinating than any romance." A member of Congress writes: "'Pebbles' has been read by me with great interest. The introductory chapter has followed me into dreams. My copy is read to pieces by the family, and borrowed to death by the neighbors." An editor says: "Surely the faith that 'obtained promises, wrought righteousness, and stopped the mouth of lions,' must have been given in large measure to the writer of this truly remarkable book.... No family library should be without it." "'Pebbles,'" says the *Christian Cynosure*, "is such a book as Christian parents are always glad to put on their center-tables."

"Pebbles from the Path of a Pilgrim" is a large and beautiful book of over 300 pages, printed on heavy book paper, from clear open type, and is profusely illustrated. It is artistically bound in handsome cloth, with fancy panels, and specially attractive side and back cover designs. Price, $1.50.

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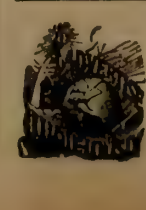

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We print to-day the official call for the annual meeting of the National Christian Association on the 16th of May, in accordance with the action of the Board of Directors on Saturday last. A full attendance is desired. The proceedings of the Directors' meeting will be printed in next week's *Cynosure.*

A Louisiana bishop of the Catholic church has issued a decree that no priest shall keep a woman in his house other than his mother or his sister. There are two valid reasons for this considerate step: To remove temptation from the priest, and to keep the world from evil thinking and slanderous suggestions. All of which tends to show that the life of a celibate is not without its snares and troubles as well as that of the benedict.

A shadow of the "World's Fair Parliament of Religions" has fallen on Chicago, in the form of "The American Congress of Liberal Religious Societies," which is to be held in Sinai (Jewish) Temple, May 22–24. The call includes all such "churches and organizations of any name as may be willing to recognize a common duty and to work in the spirit of kinship." It is to be "a general meeting of representatives of all the liberal religions of America, including members of societies for ethical culture, Universalists, Jews, Unitarians, and independents." Hiram W. Thomas, the expelled Methodist preacher, is chairman.

If every evangelical church in the world should follow the example of the German Lutheran, the secret orders would no longer find acceptance or toleration. These Christians not only refuse to commune with members of secret lodges, or admit them to membership, but the clergymen are required to make secretism a profound study in order to combat its encroachments. By classing it among other hurtful isms, and keeping it at arm's length, intelligently and earnestly, they keep a clean record and "touch not the unclean thing," having no use for it in strengthening the cause of the Gospel.

Bradstreet's review of the past week reports trade throughout the country as irregular, but improving. Adverse weather affected general business. Bank clearings continue to show a large decrease from those of the corresponding week last year. "The industrial feature of the week," says the report, "is found in thirty-one strikes throughout the country, involving 40,000 employes, principally among building trades at New York and Chicago, textile industries at Paterson and New York, coal mines and coke operatives in western Pennsylvania and farther west. Noticeably large increases in the number of small strikes weekly have taken the place of resumptions of industrial establishments."

Our friends of the National Reform Association have suffered another serious defeat in their endeavor to have God specifically recognized in the national Constitution, by the refusal of the House Committee on the Judiciary to bring it before Congress for action. In other words, the bill providing for a Constitutional amendment was laid upon the table, not to be taken up again for action, and this movement is interpreted as the final disposition of the matter. It will be a great disappointment to a large number of Christian patriots; but while the result has discomfited them, they are not cast down. They will (D. V.) continue the contest to have the United States declared a Christian nation in its most important state paper.

The *Eight-Hour Herald* notices a strong tendency on the part of trades-unions throughout the Western States to affiliate with the Farmers' Alliance and organizations of a similar character, the object of such a coalition being to work harmoniously in politics. The *Herald* deems it doubtful whether any benefit would result to the cause of labor from such a movement for the following reasons: "The Farmers' Alliance, the Grange and like organizations are composed chiefly of the owners of farms, men who in our State Legislatures have always been depended upon to defeat the aspirations of organized labor. This has been the case in the past, and it will be in the future. With farm proprietors largely in the majority in the new movement, the cause of organized labor will receive scant recognition." It seems to us that the *Herald* is basing its argument upon a wrong proposition. We do not believe that the aggregation of voters in both the Alliance and the Grange outnumbers that of the trades-unions. Is not this the real reason why the *Herald* would object to the proposed coalition?

We hear it said, and find it written in Masonic works, that Freemasonry is "non-partisan" as well as non-sectarian. There are those, however, who are not Masons, but close observers of human nature, and they tell us that in politics the Masonic candidate, as against the one who is not a Mason, will in any election get the majority, if not all, of the votes of his Masonic brothers. In such a case Freemasonry is *not* non-partisan, nor can it be, if a writer in the *Voice of Masonry* for April is to be believed. Speaking of the Grand Lodge, he says: "It must have the right, at any and all times, to fix the status of its own membership and the members of the craft as to qualifications, and as to the affiliations of the craft with enemies, or clandestine, suspended, expelled, or irregular Masons, and to determine rules of jurisdiction for itself and subordinates." In New Hampshire the State, in the Fifty-Second Congress, had two Republican Senators and two Democratic Representatives; yet nearly all the elective and appointive offices in the State, we are assured, are filled by Freemasons. It looks very much as if, so far as Freemasonry is concerned, Freemason politics, regardless of other parties, are extremely partisan. How can it be otherwise when Masons are sworn to assist each other and espouse each other's cause "whether he be right or wrong," when occasion requires? See the obligation of the Royal Arch degree.

The spring elections in the West generally show Republican gains, which may be partly attributed to the aid which that party received from the American Protective Association, and partly to the desire of many reputable voters for relief from prevailing "gang rule." In Milwaukee and Kansas City, especially, Republicans and the A. P. A. (as openly charged) united their forces, and carried both cities. The influence of the A. P. A., as reported by the press, was strongly felt in other localities, but always with the effect of electing more or less Republicans. Indications are that the trend of politics is hereafter to be largely governed by religious preferences, as well as other considerations. The Democratic party, for half a century or more, has received, as a general rule, the bulk of the Roman Catholic vote. To overcome this influence it is natural that the Republicans, desiring to maintain their political strength, should resort to a coalition which promises to overcome the aggressiveness of the Roman Catholics, and also the rapacity for office which so strongly distinguishes the Democratic party. As a natural consequence, bad blood was engendered at various polls, and personal conflicts ensued, and in a few instances lives were sacrificed to partisan rancor. But this was not unexpected and will probably, henceforward, be a marked feature in our political contests.

NO BIBLE IN HEAVEN.

BY. REV. L. N. STRATTON, D. D.

If the dear Lord, in infinite mercy, shall admit me into heaven, one of the sources of my earthly comfort will there be probably cut off, and that will be the Bible. In heaven this earthly monitor and guide will not be needed. Faith will be lost in fruition. The battles of life will be ended, and "the sword of the Spirit, which is the Word of God," ordained in heaven and issued from the arsenals of various peaceful printing companies on earth, will fall into disuse to the disembodied spirit.

1. If this position be correct, upon it I would base a most important argument, as it seems to me: If there will be no Bible in heaven, it becomes me to treasure up in memory as much of it as possible to carry along with me; for by it have come all my earthly spiritual victories; and I will want to meditate upon its thought and phraseology, the trend of its paragraphs and chapters, the meanings of its parables, and the exact language of its prophecies, which I may want to look out of heaven to see fulfilled. How, no doubt, the incidents and conditions of faith will spring up in memory a thousand years hence! The beautiful but toilsome past will recur. The integrity we have felt for Christ, based upon the purity of our intentions which God's Word enjoins, will fill our souls with rekindled rapture.

2. There is then great need that in this time-world I should accumulate a rich store of these relics for heaven, and be prepared to carry them through the valley of the shadow of death. They will illumine the tomb and the narrow sea of death with a brightness above the brilliancy of a thousand Eddystone lightouses. They will hang their rich draperies of promise all the way from the dying chamber to the gateways of glory as a canopy and shield. They will be a light in the valley and a staff in the shadow of death. The

language of the holy Word will be set to the music of the redeemed. Will not the waiting angelic hosts "behold the conquering heroes come?" Then the shining ranks of cherubim and seraphim will part to right and left, and form, to let the plodding, way-worn pilgrims pass on up "nearer the great white throne and nearer the crystal sea," singing as they go "unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father; to him be glory, and dominion, and power, for ever and ever. Amen!" Even with the narrow limit of my human comprehension, I have sometimes almost fainted away for very rapture in hearing the great chorus of Handel's Oratorio of "The Messiah," as it was sung by four and five hundred voices, accompanied by seventy-five or one hundred instruments of music. When the final climax has been reached, and with a heavenly whirlwind of music they strike the grand AMEN, how can I ever hear its equal until before the great white throne it becomes the grand "amen" of my Redeemer? Blood-washed and ransomed souls snatched up from the pains and heart-aches of earth to the bliss of the redeemed, saved through the Word, alone can undertand its full meaning.

3. How interested, then, should I be in storing up this thinking soul of mine with the immaterial grandeur of the will of that God whose thought cannot be fully symbolized by some inky traceries on paper pages, but who must stoop to the level of our lowly comprehension to make himself understood, even "in part." In heaven how glad I doubtless shall be that I can remember some of the good things he said to me in his Word; glad that it strengthened me for my day and trial, and death itself seemed easy then. That is why I have sometimes written my name in the place of the pronoun he spoke, as though he addressed me personally, and I entered more understandingly into "the fellowship of his sufferings." In heaven these promises will recur, and the things he has told me of the redemption of my poor soul, and of his unforgetting love and wonderful, infinite, inexhaustible sympathy for me; and that he threw his very life, hazarding his very soul, into the darkness of his suffering when the Father turned his face away and left him in hopeless gloom! Ah, let me not abate from my memory one jot of God's history of that awful tragedy when I have no Bible in heaven!

4. Science tells us that by the use of the solar spectrum is the weight of the planets so easily determined that other worlds belonging to our solar system are shown to be of material similar to that which constitutes our own. Reaching these scientific conclusions by means of scientific tests is called "getting news from other worlds." The natural laws which govern the form, density, motion, and general characteristics of this planet, doubtless apply to all the spheres which gem the sky and came trickling like dewdrops from the fingers of the great Creator. In like manner, no doubt, the laws of God's government, as revealed in the Bible, apply in principle to angels, fallen and unfallen, and to all the moral universe of God as well as to mankind. In exalted thought King David so saw it. He says: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike unto thee." (Psalm 139: 7–12.) Thus, in all lands and zones and spirit worlds, the whole great moral law of God as revealed to men seems to hold sway. This affords an additional reason why I should faithfully study, and fully learn all I can of the teachings of the Bible. Indeed, I should commit as perfectly as possible its very phraseology, for I shall have no Bible in heaven with which to correct up my imperfect understanding and give me the beautiful shades and tints and hues of the meanings found in the Bible.

5. The richer deposits of God's Word he has placed behind "time-locks;" they do not all at first appear to the hungry eyes and souls of those who seek them. They do not come into view in all their glory the first day or year, or lustrum or decade. No, onward and on, they grow in numbers and elegance. Nuggets are found on the mountain-sides; but it is to the drilling and blasting and dangers of the patient toiler that Lady Fortune responds to her seldom visitors, and deals out her golden ingots from behind her crystal counter. Who can estimate the worth of the applications of the Scriptures to our experiences, and which become more and more cherished by us for what they will be worth to us in immortal memories? Though I am weak, both in judgment and in execution, still my heart is lifted up all the time through the passing years of my pilgrimage, by the positive declarations of passages in the divine Word addressed to me; and why should not I, with every reader, make this word personal and as applicable especially unto myself? Can we not every one do this? Born as we are for a higher destiny than earth, why should we grovel with the entanglements of time, to meet our King and Judge in the end, and with remorse confess that we did not think enough of the rich estates he had left us in his will to even read it over! Can it be possible? Alas, that it should be so! We must admit that we cannot comprehend it all, no more than can an ocean bather touch all the waters of zones and longitudes; but we can bestir ourselves to learn all we can of the divine Word and will, and exult in the boundless limits of its delights, with a rapture which cannot be syllabled into words. Let us then study it daily, for we shall have no Bible in heaven.

Pecatonica, Ill., March 29, 1894.

THE DOG AND THE WOLF—A DREAM.

BY REV. WILBUR N. COFFEE.

I had fallen asleep, thinking upon the almost unaccountable attitude of many so-called Christian denominations toward the moral-reform questions of the day; and while I feel that one should apologize for going to sleep over such a subject, yet I might offer, in extenuation of the case, that I had just kept three watch-nights, and this was after midnight of the fourth.

I dreamed that I was again on the prairies of Dakota, and it was in the early days of her settlement—the exciting days of antelope memories, badger-shooting and wolf-hunting. We had tracked a wolf to her den, and were working away with pickax and spade to unearth her habitation, when we came suddenly upon a spacious excavation, the abode of the wolf and a few mongrel whelps. She met us at the door and disputed our entrance.

Up to this time we had, with difficulty, kept our dog in the background. He was treading with his front feet as he sat on his haunches; his eyes were blinking; he was licking his chops and whining with impatience. We now let him go. He made a terrific lunge, and with a roaring growl came up against the wolf. We jumped aside to be on safe ground during the desperate conflict. But we were provokingly disappointed and chagrined to hear the dog's ferocious growl dwindle into a simpering whine, and to see him fawn over her in happy surprise.

What could be the matter with that dog? Why, simply this: Many a moonlight night had they trotted together over the prairies. A casual acquaintance had grown up into perfect fellowship and ripened into affection. That was all (?)

Now in dreams all things animate have the faculty of speech. So Mrs. Wolf says to this simpering canine: "I knew you would not deliver me up to these men; but why did you growl so ferociously? I almost doubted your loyalty to me. Yet I knew that my whelps were bone of your bone and flesh of your flesh. But that was an ominous growl."

"I beg your pardon, Madam," the dog replied; "you know a dog has no excuse for his existence in this world except it be that he lives to care for his master's interests; hence you can readily see that to maintain my reputation I must keep up an appearance of loyalty to those upon whom I am dependent. But, notwithstanding, when I am put to the test I will protect the object of my love."

My dream was at an end.

The difference between my Dakota days and the present was quickly bridged, and I awoke in the land of stern realities. But what a singular dream! How came I to dream it? Then I remembered that Solomon says: "A dream cometh through the multitude of business." But in what business was I engaged before I fell asleep? Then I remembered how my mind was exercised relative to churches and reform work, and I recognized in my dream an accurate solution of the problem over which I had toiled when awake.

When we see the myriads of church-spires so conspicuous in city and country; when we hear the ringing of the bells on a Sabbath morning, and see the multitudes gathering at their respective places of worship; when we see our gigantic publishing houses—the winged auxiliaries of the church—and hear the clicking of the type and the rolling of the presses; when we see our Christian schools, the fulcrum upon which the doctrines of Christ find augmented purchase, one is led to say: "If I were sin I would despair of life." But from too many of these sources, sin has little to fear.

On a Sabbath morning you may see "the butcher, the baker and the candlestick-maker" in their aprons at their doors. The journalist, the excursion agent, the professional sport, and church-members who find no comfort in religious worship, boldly pervert this divine favor to man, and in spite of church disciplines and civil laws, trample under foot the sanctity of the Most High. Sabbath desecration is not afraid of spires, nor bells, nor multitudes.

Secretism fairly perforates church and state, if letting darkness instead of light through them can be called perforation.

Catholicism comes across the waters and tells the fathers of our government how the United States should be ruled, and Christianity places a chair for her on the front veranda of the national home and entertains her while, in book-agent fashion, she says her little piece which she learned by heart before leaving home, and which she has said to every nation on earth. European countries of importance ushered her out of their doors long ago. They have been blessed with success for so doing. We could do the same if we would; but soon we may be in poor Ireland's place, where we would if we could. Or, like South America and Mexico, we may, through Catholic policy, relapse into ignorance and superstition so dense that we cannot determine the nature of our ailment.

Christianity ought to arise as one man and restore the Bible to the public school, relieve the laboring man from that praying penuriousness of the tattling sister of charity, lift the enormous burden of arbitrary church-tax from his shoulder, remove Catholic impediments from the way to Americanization, and turn Catholic state-aspirations back to those countries where universal degradation testifies to the undisputed sway of the Catholic church for centuries.

Intemperance stands, a fat, a flourishing feeder upon the sins of mankind. She has a box of cigars under one arm, a bottle of intoxicants in each hand, a bag of chewing-tobacco over one shoulder, a sack of opium over the other; her pockets filled with cigarettes and snuff—she has come to stay. She caters to the native and acquired depravity of the country. She has a very important carriage already. She casts a blighting influence over the entire nation. She is ruining the laboring man. During the latter part of 1893, through her influence mainly, the vast army of workingmen were placed in such a condition that when they had been without work one month, thousands upon thousands had become a public charge. A tramp whom I fed at my table acknowledged that for several years past he had received $60 and board per month; and that without protracted sickness, and without a family to support, he had made way with his earnings. He confessed that intemperance, with its accessories, had become possessor of his all.

Some church societies do practically nothing to remove this curse from the doors of our land. Sabbath desecration, secretism, Catholicism, and intemperance are each and all plainly a menace to civil and religious government.

But what is being done by many so-called Christian churches to withstand their encroachments? Well:

> The bells they ring, the steeples shake,
> The pulpits thunder, patrons quake;
> Assemblies meet, they "make a chain;"
> The church has moved, but all in vain;
> 'Tis but a mere pretension.

When we look at the ominous resolutions passed by some of our prominent conferences and

assemblies against these evils, we are disposed to feel encouraged. But when in times of pressing need we see little but indifference and apathy, we cannot help but feel that the relation between such churches and this world is stronger and closer than the relation between them and Christ. They are joined to the world; and the product of this union is an admiring mongrel progeny, which, like charming Herodias, palsies the arm which should be raised in the defense of right, and thus forestalls justice.

Here and there faithful bands are waging war upon these institutions. But there needs to be a general uprising on the part of the church, a severing of all unholy alliances with her, an invocation of divine help, and a moving forward in solid phalanx, through faith in Christ. Rise to the support of those periodicals which are courageous enough to lock horns with these giant evils; sustain those embassadors of Christ who "preach the Word" in preference to tickling the fancy of those who have "itching ears." Unload some of the "social" machinery with which the church is burdened to-day, and use the time and means thus regained for the furtherance of moral reform.

Abolish the extravagance in personal attire, too often found among those who claim to be disciples of the lowly Nazarene, and throw the millions of dollars thus saved into a general fund for the aid of reform-work. If this could be realized, righteousness would traverse this land as though on wings.

"Be faithful to thy mission,
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward."

Burlington, Iowa.

BIBLE DISTRIBUTION IN MEXICO.

BY B. B. BLACHLY.

(*Continued.*)

After looking in vain two days for a room, I happened into the shoe-shop of an ex-soldier, and, stating my case to him, he tried to get me a room, but could not; so said: "You are welcome to live with me; we are poor and have only this one room." He had a wife, son and daughters at home, and two sons, school-teachers, who were away from home. On telling him that if I lived in his house, the wrath of the whole town would be down on him, he said: "I spilled part of my blood for the liberty of my nation, and I am willing to give the rest of it for the liberty of religion."

While spending nearly a month with him (Hill Gueteras), he bought a large Bible. In spite of the terrible opposition here, sales were good; mailbag after mailbag full of Bibles and other books and tracts was sent by Rev. James D. Eaton, of Chihuahua. One day a woman asked if I had books of the devil to sell. A girl who was looking at the Bible said: "The priest prohibits this book; but I will get one and read it, and if I like it I will not confess; but if I don't like it I will destroy it and go and confess." Another girl said: "I will buy this Testament and read it, but will not confess that I have read it, for we are only to confess our sins, and it is no sin to read the Testament." In spite of the anathema of the bishop the people bought the Bible, saying: "The bishop is very brutal."

On meeting a Mexican who could talk English, he said: "We don't want you to come here with your Bibles, for we never heard of any but the Catholic religion, and don't want to know any other. We are not half-civilized yet, but we think we are and that you Americans are not; but you are."

This was in April, 1891.

In talking with a Mexican who had studied for two years for the priesthood, I said: "They told me there was in the church a half a glass of the real blood that Christ shed on the cross." He made sport of the idea, and said: "I could not stand it to be ordained into such a church, as a priest, when such folly was taught;" yet he was a drunken carpenter.

A day or two before leaving Culiacan, a young Mexican minister was brought there by the presiding elder of the M. E. Church, South (Rev. Mr. Cerbin); so a church was to be established there.

As colporteurs journey along on horseback, they know not what is in store for them, nor where they will stop for the night, nor when they will get anything to eat. We often sleep out of doors and go for hours and hours without eating. The food we get is beans and corncake baked on a hot tin, or a meal of dry bread and water, and sometimes cheese.

On the return trip to El Fuerta, I rode about thirty leagues, or ninety miles, from one o'clock in the afternoon till twelve o'clock the following day. I went to Mr. Bissell's house and took dinner and supper.

The El Fuerta Valley is very rich and fertile, and if the people only had energy enough to irrigate it, it would be greatly improved, for it is a fine sugar country, and now there is a large sugar mill there. From here I sent an order for a large shipment of books, which Rev. Dr. Edward Gillman sent to Alainos by mail, direct from the Bible House, on receipt of a telegram from Rev. H. P. Hamilton, of Mexico City. In Alainos was also a missionary (Mexican) of the M. E. Church, South.

One evening, while returning to my room, I came to a house, in front of which were seated mother, daughter and son. On showing them the Bible, the girl read it aloud, and the mother, on learning the price, said: "I have no money now, but if you will wait I will try and get it;" so after waiting awhile she brought out some clothing which she gave to her daughter, who took it to a pawn-shop (I presume), and soon came back with the money to pay for the Bible; and oh, how rejoiced she was when she knew that the Book was her own! Sales were good. A wealthy widow bought a large Bible, New Testament, Bible Dictionary, and several other books and tracts, saying: "I am a Protestant; I used to be a Catholic, but when my husband was sick and wanted the priest to come and hear his confession, the priest would not give him absolution unless my husband paid him a certain sum, which he refused to do, so he died without being absolved. Then the priest refused the body admittance into the church, and when I appealed to the mayor, he sent the police to demand the priest to open the door, and if he refused the police were to break the door open." The price for baptizing is $1.50, and if less is offered, the priest will not baptize the infant. I succeeded in selling out most of the supply, except some New Testaments.

Leaving Alainos, I traveled on horseback on the stage-road, through a Yaqui Indian country, and, passing several soldier posts, sold most of the New Testaments. It being the month of June (1891) both rider and horse suffered much from heat, thirst and hunger, so I would canvass in the day and ride a good deal at night.

I reached Guaymas about the middle of June, where I met Rev. Mr. King, of the M. E. Church, South. Here, also, the sales were splendid, people being as anxious for the Bible as anywhere; in fact, more open to receive the Word. Guaymas is the southern terminus of the Sonora railroad, from Nogales, Arizona. It is also a port of entry for foreign goods; so there are more or less foreigners living there and passing through. It may interest the reader to hear of the opposition the priests made to the entrance of the railroad. This was told by an American who knew all about it: "When the blasting of rock for the road-bed was going on, the priests said: 'It is a Protestant work, and ought not to be allowed;' and that the shock of the blasting would raise the bottom of the bay so that the water would become so shallow that ships could not enter. A stop was put to the work several times, until it became necessary to lock up the priest, to keep him from hindering. And finally the President had to send an order that the railroad be put through if it took all the soldiers in the Republic of Mexico."

From Guaymas I sent ten 12mo Bibles to Torres by mail, and rode there on horseback. Reaching Torres the second day about three o'clock in the morning, I tied the horse to a telegraph pole, spread down my blankets and slept till daylight; then rustled for food for both rider and horse; after which I went to the postoffice, took out the ten Bibles and sold them in about two hours.

In the afternoon I started on for Hermosillo. The weather being very hot, I stopped at a station to water the horse. But the people refused to give or sell any water; but when I took out a Testament and read to them, they gave me two pails of water. The Word of God had more power than money. At several different times I was obliged to get water for the horse from the locomotives. The last night before entering Hermosillo, I was so sick that I could hardly sit in the saddle, and the horse was nearly famished; but on reaching the city I was most kindly and heartily received by Rev. M. A. Crawford and his good wife. Here the American Board Association of Foreign Missions have a fine chapel, with bell, and a good building for a boarding-school. Rev. Mr. Crawford has been in the place about four years, and he certainly has a very fanatical field to labor in. In canvassing every house in the place, I did not sell more than fifty Bibles and Testaments; excepting one or two places this is the hardest place to sell Bibles in that I have experienced during all my three years' work.

(*To be continued.*)

AMERICAN INSTITUTIONS.

Rev. Dr. James M. King, of this city, who is secretary of the National League for the Protection of American Institutions, addressed a gathering of ministers in Baltimore the other day and said: "This National League is not anti-Romanist, anti-Protestant, anti-Jewish or anti-anything else, but is protective to American institutions and is opposed to whatever is against them. It is not a secret organization, and is not popular in the sense of a populous movement. The institutions inherited by us as distinctively American, and which we aim to protect, are: Civil liberty, protected by law. The sovereignty of individual suffrage. Religious liberty. Absolute separation of church and state. A free press. Easy access to the wealth of thought of this century. Libraries of books and periodicals. Free common school system of education. Higher education substantially free to the humblest. The three great pillars supporting this country are God's church, God's book and God's day. These must be preserved from all assaults. The leaders of the great parties stand like cowards and dare not make pronunciamentos. The National League now represents 500,000 members, including the best citizens in the country. It is indorsed by ninety patriotic orders representing a membership of 3,000,000 voters. The absolute separation of church and state is the only hope of the country as set forth in the proposed sixteenth amendment to the Constitution. Twenty-three out of the forty-four States now provide against the appropriation of money for sectarian institutions. Two of the old States, Mississippi and Kentucky, have changed their constitutions to contain the same provisions, and the new States come into the Union with this article in their constitutions."—*New York paper.*

A COURAGEOUS PREACHER.

The Rev. O. P. Gifford, pastor of the Immanuel Baptist church of Chicago, preached last Sabbath night on the subject, "The Young Man in Politics." From the beginning of his discourse he scored the city administration in a way that is refreshing. We give a short extract:

"Opposite the mayor's office in the City Hall a great building is being erected. The contractors desired to employ a class of men known as non-unionists, and organized labor objected. The honest man with tools on his shoulder is outraged on the public street and the mayor of the city of Chicago never looks out of his window to see what is going on. Organized labor has been too cowardly to punish the contractors at law or by force for the agreement they are charged with breaking, so they turn on a few defenceless men who have come to seek work in order that their families may live. It is sheer cowardice. What do the men do about it? They always arrest the wrong man. And what is the reason of this condition of affairs? It is because the best man is too busy to go to the City Hall. The mayor holds an executive office. If he finds he cannot execute the law and keep his oath he should resign and get out. The law of the State says, 'No gambling;' the mayor says, 'No gambling,' and he sends an order to the chief of police with the words, 'No gambling' in it. Then the mayor says, 'I have ordered gambling stopped, therefore it is stopped'—Innocents abroad! His honor says 75 per cent of the brewers want gambling. Of course they do; but the idea of a chief executive of a great city like the city of Chicago taking his orders from a class of men who cater at the hell-side of nature!"—*The New Republic, March 31.*

NEW ENGLAND LETTER.

At Dr. Gordon's.—Dr. Fulton and the A. P. A.—The prospects for the anti secret cause.—A pleasant evening.—Mrs. Gleason.—Municipal Suffrage in the Legislature.

Last Sunday morning saw the writer enjoying what is to her one of the greatest treats included in staying over the Sabbath in Boston—hearing Dr. A. J. Gordon preach one of his vital, living sermons which are so full of the elements for spiritual growth; deep and clear as a mountain lake, handling mysteries, the profoundest, and yet so plain that a child could understand him. The drawing power of the simple Gospel simply preached is the same now that it was in the days of the apostles. There are no empty seats in Dr. Gordon's church, but it is always packed full of earnest, thoughtful faces of men and women who will go forth to the battle of life on Monday morning, strengthened, cheered, helped, *fed.* Speaking of the prevailing tendency towards ritualism, the doctor brought out, very forcibly, the truth that Christ's is a finished work, and all keeping of saints' days, all rites and ceremonies above that which is written, assumes that the work is *not* done, and thus crucifies the Lord afresh. Such preaching will inspire a missionary spirit, as nearly $13,000 raised by the church for missions the past year abundantly testifies.

In the afternoon I went to the People's Church to hear Dr. Fulton preach on "Washington Gladden and the A. P. A." The change was as complete as if I had passed at one step from the palms of the tropics to polar icebergs. And yet there was plenty of fire of a certain kind, though not that which came down at Pentecost. It showed itself every little while in demonstrations that would have been more fitting on a week-day, beginning as soon as Dr. Fulton stepped out on the platform, which was hung with the stars and stripes, and began to read the Scripture lesson, which he took from the 22nd chapter of Luke. The last clause of the 36th verse he read with the following interpolation: "And he that hath no sword let him sell his garment and buy one"—and join the A. P. A. This brought out another round of cheers. "It is beginning to be popular," said the doctor, "to decry secret, oath-bound organizations." This was in the nature of news to your correspondent, who had hitherto supposed herself a humble co-worker in the most unpopular reform of the day; so she listened with added interest to his defence of the particular secret, oath-bound combination of the A. P. A. But Dr. Fulton's position savored more of apology than defence. The Romish Church was itself the greatest secret society on earth. The oath of the Jesuits, the Clan-na-Gael, and the Ancient Order of Hibernians, far transcended in blood-curdling horror that taken by the A. P. A., which he ridiculed as flat and insipid in comparison. But what is the use of an oath so "flat and insipid" that its violation can inspire no terror? Why not dispense altogether with such a rope of sand, and trust, instead, to the bond of a common faith and a common patriotism? The doctor has a good voice and presence; he is an earnest and vigorous speaker, full of illustration and incident, and always, and everywhere—Justin Fulton. Perfect storms of applause greeted his most audacious utterances, as for instance when he said that Leo. XIII knew very well that he could manage a republic with a fool like Grover Cleveland at the head, better than a monarchy with a man like King Humbert of Italy for ruler. If to do foolish things makes a man a fool, I am quite willing to admit that Cleveland deserves a distinguished place in the category. At the same time I felt doubtful of the propriety of thus characterizing the nation's chief executive, considering the time and place. However, the applause was really not near so general as the noise made would seem to indicate. It is the men who, attaching no particular sacredness to churches or Sabbaths, feel free to make all the demonstrations they want to, like one—probably an A. P. A.—who said to another as the throng passed out: "I tell you, as the Frenchman said, that was a d——d good sermon."

I should despair of success in our war with Romanism if I did not know there is a Gideon's band who believe in the use of spiritual rather than carnal weapons, and prefer to stand in the light themselves as they turn on Rome's abominations the flashing rays from God's sun of truth, than retire into the darkness of secret chambers, and use the method in which centuries of use have made her an adept while they are mere novices. In D'Aubigne's History of the Reformation, the chapter recording Zwingli's death on the battlefield thus concludes: "He had wielded an arm that God had forbidden.....the bolt had furrowed the cloud, the blow had reached the reformer, and his body was no more than a handful of dust in the palm of a soldier." God pity our country when the cause of pure religion must be defended by the sword!

As I talked over the anti-secret work with Bro. and Sister Stoddard in their quiet snuggery at 218 Columbus Avenue, I felt that there never had been a time in the history of our reform so pregnant with great results, so favorable to its speedy triumph among thinking Christian people. The world will love its own, but if we can drive the lodge out of the churches the victory is won. The stir which Bro. Stoddard's sermon against Masonry before the Alliance made in Springfield; the fact that Boston's most widely circulated paper, the *Herald*, published the matter, name and subject in big headlines; and Dr. Lorimer's public assertion that he cares more for the lodge than he does for the church;—in all of this we see God's finger on the hands of the dial. Who knows how soon it will strike the hour of Masonry's downfall?

A delightful evening passed with Bro. and Sister Derikson and their daughter Jessie, staunch friends of our cause, whom I learned to know and love before I met them in their cozy home, and the sight of their numerous antiquarian treasures, brought from Holland, will not soon fade from mind. A massive Dutch Bible, printed not long after the Pilgrims sailed from Leyden, a volume of Dutch sermons printed in 1630, and wonderful hand-painted plates, three centuries old, were among the curios brought from their early home. Possibly those plates had witnessed the siege of Haarlem, or been held in hands that had participated therein. If there is any nation in the world next to England herself whose history and soil should be dear to us it is that of Holland. Mrs. Derikson also showed me some wonderful specimens of Dutch skill in mending;—the warp and woof, and the very figure, whether of dress, table linen or stocking, being so perfectly imitated that nobody could tell it from the original fabric. But catch a busy American woman setting herself down to diminish the contents of her mending-basket by any such slow and "wearisome" process!

A day spent with Mrs. M. E. A. Gleason, of Rosindale, found her as bright, earnest and cheery as when she won all our hearts at our first N. E. Convention. She is now national lecturer on Tobacco and Narcotics, and Peace and Arbitration, having dropped the State superintendency of those departments.

The event of the week in the Legislature was the passing, by the House, of the bill granting municipal suffrage to women. The galleries were filled with interested listeners when the bill passed to its third reading, and room was even granted them on the floor. The suffragists had by far the most able and eloquent speakers, but decidedly the most amusing ones were on the other side. One member said it was a bill under the auspices of the W. C. T. U., and he was opposed to it because if it passed the women would all vote for No-license. Then he turned squarely round and made the contradictory objection that if given the ballot equally with men they, too, would be liable to the temptations of the rum-power. Another opposed the bill because it appealed to religious prejudice. Would the commonwealth wish women like Mrs. Lease in politics? This inspired Mr. Mellen to give some statistics of the reduced pauperism and empty jails in that part of "the wild and wooly West," where woman suffrage has been adopted, that was not at all soothing to "Massachusetts pride. A member from the green isle did not want the women turned into Jezebels and Boadiceas. In fact, the horror which the Irish members seemed particularly to feel of woman's being contaminated by the mire of politics and their firm belief in the home as her only proper sphere, was not a little funny. But the funniest thing was the closing, when, after an eloquent speech from Mr. Roe, the leading advocate of the bill, Mr. Sullivan offered an amendment that the question be submitted to the people next November, which was carried with a rush. But as Sullivan and Co. inadvertently allowed the original bill to stand as it was, it conflicted with the amendment, and the House found itself in an absurd tangle. Reconsideration was refused the next day by a very close vote. The question now goes to the Senate, and it depends on their action whether Massachusetts shall stand abreast of New Zealand in the march of progress. Meanwhile the women who, with Mrs. Hill, and other noble leaders, had so long hoped, and prayed, and worked for municipal suffrage, filed out from the galleries, echoing in their hearts the song of Tennyson's Princess when, "like that great dame of Lapidoth, she sang:"

"Our enemies have fall'n, have fall'n; the seed,
The little seed they laughed at in the dark
Has risen and cleft the soil . . . .
Our enemies have fall'n, have fall'n; they struck;
With their own blows they hunt themselves, nor knew
There dwelt an iron nature in the grain."

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 4, 1894.

The National Union for Practical Progress is a new organization which promises to become a very useful one. The sole requirement for membership is a desire for the betterment of society, and the spread of moral reform. Although new, this organization already has branches in Boston, New York, Philadelphia, Baltimore and Washington, with prospects of soon having one in every city in the United States. A meeting of the Washington Civic Center of the organization was held here this week, and, in response to a circular invitation to join in a consolidation of progressive citizens for the purpose of raising the morals of the nation, was attended by many of the clergymen and heads of charitable and reform organizations. It was stated at the meeting that circulars containing statistics of the leading evils of the country had been prepared and sent to every minister in Washington, with the request that they be used in connection with special sermons on practical reform, which the ministers have been requested to deliver monthly. The organization originated from two magazine articles which appeared less than a year ago. The following are its National Executive Committee: Philip S. Moxom, D. D., president; B. O. Flower, editor of the *Arena*, treasurer; Rev. Harry C. Vrooman, secretary; W. D. McCracken and Diana Hirscheler. The officers of the Washington branch are Rev. Alexander Kent, chairman; A. S. Diggs, secretary, and P. A. Auer, treasurer, any of whom will take pleasure in answering inquiries concerning the organization.

The news from South Carolina this week has been more than interesting to the temperance people, a few of whom have endorsed the Tillman liquor law of that State, and all of them have been carefully watching the effect of that law upon the liquor traffic. Next to absolute prohibition of the terrible traffic, in the opinion of many able advocates of temperance comes some system that will give the authorities better control of the evil than they have under the present license system. The bloodshed and excitement in South Carolina, reported by recent press dispatches, has raised serious doubts in the minds of those who had almost become advocates of the State dispensary system provided for by the South Carolina law, and now they are disposed to wait for their developments before taking a pronounced stand either for or against that law. The no-compromise prohibitionists regard the events in South Carolina during the past week as a strong argument in favor of prohibition, which they claim to be the only certain remedy for the intemperance which is the curse of our country. They believe that neither States nor individuals should be allowed to engage in such a harmful traffic.

It is claimed by those who are endeavoring to secure support for the bill drafted and endorsed by the American Medical Association at a meetiug in this city nearly three years ago, providing for the establishment of a Department of Public Health, which was this week introduced in the Senate by Mr. Grey, of Delaware, that it would, if it became a law, enable the temperance people to get what they have been in vain asking from Congress for a number of years—an official investigation of the alcoholic liquor traffic of the country. The bill creates a new member of the Cabinet, with an Assistant Secretary and a clerical

force sufficient to procure medical, vital and social statistics; information relative to climatic conditions beneficial to health, intemperance and prostitution, and the condition of the laboring classes. The bill is accompanied by many letters from prominent physicians in all sections of the country, asking that it be passed, and I have been informed that the temperance organizations will be asked to endorse it, but have not been able to learn that any action has been taken in that direction by the physicians who are asking that the bill be passed.

Several hundred of the members of the big choir which led the singing at the recent Moody and Sankey meetings in Washington went to Richmond, Va., for the purpose of singing at the Moody meeting in that city last Sunday. They brought back pleasant stories of their reception as well as of the success of the Richmond meetings.

In addition to beginning the debate on the tariff bill, the Senate this week passed a bill providing needed authority for carrying out the provisions of the Bering Sea arbitration. The House, after spending more than a week in a practical dead-lock, succeeded in getting a voting quorum and in disposing of the Missouri contested election case that started the trouble. Senator Allen, of Nebraska, has offered an amendment to the tariff bill, providing for the free coinage of silver, but it is too early to say whether it will be seriously supported by any considerable number of Senators. *

Renew your own subscription and get your neighbor to subscribe.

CORRESPONDENCE.

ECHOES OF THE WISCONSIN ANTI-SECRECY CONVENTION.

Poynette, Wis., March 31, 1894.

Editor Cynosure:—I greatly enjoyed the late Christian convention at Oshkosh. Of course, with many of us, it was the old story over again; but it is the same with the Gospel itself. Our Free Methodist brethren entertained us handsomely, and I hope they received good in return. They are fighting a great battle in such cities, and their fervor in the cause did us all good.

I was very much pleased with the faithful reports given in the local papers; a large proportion of the inhabitants were reached in that way, and also by the distribution of programs and tracts.

The address of Rev. Wm. Fenton on Wednesday evening was certainly a masterpiece. Some ministers in their preaching, give us the deep things of God; and, like them, Bro. Fenton makes bare his arm, and brings to light the deep things of diabolism. Perhaps no living man has looked more profoundly into the mysteries of the secret empire than has he.

Brethren, we have delivered our testimony in another city. May the Lord water it and make it fruitful! J. B. Galloway.

[Not being able to attend the convention, Bro. Thomson sent the following letter to the brethren:]

Tomahawk, Wis., March 24, 1894.

Dear Bro.:—It would have been a great pleasure could I have been with you at the State Association, for we who stand together against the secret empire need often to be together for counsel and encouragement.

There can be no doubt that we live in evil days, the danger of which is not yet apparent to any large body of Christians. But to those who have their eyes open, the fact that the lodge is sapping the spiritual life of the people cannot be controverted. All the more sad is it because of the impossibility of making this fact clear to others.

There is a story that the vampire bat of South America, while it sucks the blood of its victim, fans it with its gently-moving wings, to keep it quiet and asleep. Such appears to be the power of the lodge. It grows strong, while its victim —the church of God—is, in many cases, I fear, sleeping the sleep of death.

In one of these North Wisconsin towns, I found that in four of the evangelical churches there were but seventy male members. On inquiry, I found that in one lodge—that of the Odd-fellows—there were three more members than in all four churches. Alas, the prayers of the lodge, its religious ceremonies at burial, its selfish and clannish spirit, substituted for Christian fellowship, have already done their deadly work. Our Protestant churches, many of them, are like blown eggs—little left but the shell. Socialism, like a witchs' cauldron, boils below; the great Roman Catholic church, like a upas tree, grows above, and the saloon is a fretting leprosy through all; while the Protestant church, because of the deadly influence of the lodge, has lost her spiritual power, by which alone these great evils can be overthrown.

May the blessing of the Father rest upon your deliberations. May there be the courage of strong, clear conviction, united with that charity that ever speaks truth in the spirit of kindness.

Yours in the love of Jesus, A. Thomson,
Pastor Cong'l church, Tomahawk.

REV. WM. FENTON'S ADDRESS.

The address of the evening was delivered by Rev. Wm. Fenton of St. Paul, and was on the subject, "Freemasonry as a Religious System, Offering Salvation to Men Without Christ and in Antagonism to the Gospel of Christ."

The speaker began his address by reviewing the history of Freemasonry. He read this history from a book which he claimed had been endorsed by men high in the Masonic order. This book, he said, showed the Masonic order to be founded on pagan mysteries. The order had originated in early times and had continued through three epochs, the last one being at the beginning of the eighteenth century. At this time the fraternity had greatly degenerated and was composed of men commonly known as saloon loafers, and disreputable characters. A revival was necessary, and to accomplish this end the members sought to adapt the Bible to the pagan mysteries. He claimed the order was founded upon cunningly-devised fables, and it had been the aim of the organization to conform the Bible to these fables. Masons based their hope for salvation on the resurrection of Hiram, whom it was claimed had been killed while Solomon's temple was being built, and had been raised by King Solomon by the five points of fellowship. The speaker considered the idea that Masons based their salvation on the resurrection of Hiram was sufficient evidence that the order rejected Christ. The name of Christ was even left out in the ritual. The candidate for admission to the order must swear to keep secret everything that may be revealed to him at some future time. Masons had merely a resurrection idea, founded upon a lie about the Bible. The speaker said that if a lie against character was libel, then every Freemason in the country should be indicted for libeling Hiram and Solomon. Every man had obligations to God, and no man could escape. If a man violated his obligations to God by swearing to keep the oaths of the Masonic order, then he perjured himself. A Freemason could not help but violate the first commandment, "Thou shalt have no other gods before me." In violating this, a man commits the greatest sin on earth. In closing, the speaker said that it was blasphemy to put the name of Christ in the Masonic ritual. The heathenish rites were carried out in the Masonic order, and it was antagonistic to the Gospel of Christ.

KNIGHT TEMPLARS ROUTED.

Little Rock, Ark., April 3, 1894.

Editor Cynosure:—About the 8th of March the pastor of my church called me aside, after prayer-meeting, stating to me that the Knight Templars wanted to come to the church as a body on "Easter Sunday," stating, as a reason for so doing, that they had always gone to one place, and that they wanted to visit other churches, and asked me if I had any objections. I said: "You know that I have no sympathy with them, but, of course, I could not object." He said he would like to have a chance to preach a Gospel sermon to them.

I went home, and taking Butler's Hand-Book with me, went directly out to the pastor's house. I read to him the Scripture texts quoted in Butler's book. After I had read Leviticus 5: 4, 5, he asked me to read it again. I did so. I then told him again I had no objections to the Templars coming to hear the Gospel, quoting to him, Luke 13: 1, 2, 3, 4, 5, and saying: "I suppose that they are as great sinners as any other men that dwell in Little Rock, and that unless they repent they will likewise all perish." They had furnished him a manual, and he was reading up the "beauties (?)" of the order.

A few days afterward a notice appeared in the daily papers that a lecture on Masonic Religion would be delivered by A. J. Millard, at the hall, Sixteenth and Centre streets. I soon learned that they were not coming to the Baptist church, but were going to their usual place, Christ's Episcopal. There is very little sympathy for the Masonic fraternity in the Baptist churches of this city, and I never have seen a Masonic demonstration of any kind in any of them; to my knowledge there are only a few affiliating Masons with us, but many who have quit the lodge are as dumb as an oyster on the subject.

The lecture on Masonic Religion was delivered to a small audience, for the location and other things made the hall an unpopular place, and many kept away. It is very difficult to get a desirable place on account of the power and influence of the lodge. A. J. M.

FREE METHODISTS AND THE A. P. A.

Chicago, April 9, 1894.

Editor Cynosure:—I understand that some of the Free Methodists are so anti-Catholic in their principles that they see but little harm in the principles of the A. P. A., and regret that the discipline of the church forbids their union with *any* secret society, whatever its principles or objects. I commend to the consideration of all such the stand taken by the New York Conference of their church, last September, as a safe guide in this vexed question, which is as follows:

Secret societies differ in the degree of evil that exists in them and results from them, but even the best and mildest of them are evil. They shear their votaries of their manhood. Their tyranny is such that they tell a man where to work, for whom to work, and what wages shall be received. In executing their tyrannical orders, families are brought to the verge of starvation, and, at times, precious lives destroyed. Instance the Homestead tragedy and the present starvation in England. We unhesitatingly reaffirm our continued opposition to all secret societies, and our faith in the rule to "abstain from connection with all secret societies, keeping ourselves free to follow the will of the Lord in all things."

It is the only safe rule. V. G.

SOME PERTINENT QUESTIONS.

Washington, D. C., March 26, 1894.

Editor Cynosure:—I am grateful for one of the best, most needed and timely articles on the Pollard-Breckenridge case from your Washington correspondent, in your issue of March 22.

A reform by court and press, curtailing the publicity of scandal, is greatly to be desired by the moral sentiment of every community. But let us have clear-cut reform, treating both sides alike, excluding men and women spectators from the court-room.

I quote from the *Evening Star*, of this city, "that the seats vacated by the women were instantly taken possession of by men." The presiding judge of this trial has, by this action of excluding women, decided the testimony to be unfit for women to hear. Is it not likewise unfit for men to hear? Is it a proper place for gentlemen where ladies are excluded, when both sexes are connected with the trial? Do not the ladies who are retained there have the same right to the sympathy and society of their own sex? Is there not a deeper meaning underlying this action of the court, that of favoring the defendent and giving wider scope to the attorneys for indecent language? (Mrs.) E. H. Powers.

NEW HAMPSHIRE NOTES.

New Market, N. H., March 29, 1894.

Editor Cynosure:—This State has been a stumbling-block in the way of temperance reform, by having, for over thirty years, a severe prohibitory law, and yet, in the larger villages and cities, failing to execute it. A brighter day is dawning. The New Hampshire Law and Order League has been organized, and good work has already been done by it. Ex-Governor Goodell said, in a recent speech: "The liquor-dealers have a secret organization to advance their interests; we purpose to confront them with an open one for the enforcement of our laws." Rev. A. J. Wheeler is secretary, general agent, and organizer of local leagues.

Want of space forbids even mention of the cities and towns where good work has been done. Of twenty-seven liquor-saloons in Littleton, not one

remains. Over 50 saloons have been closed in Manchester, and 16 have been raided, or prosecuted, in Concord. The hotels and saloons of Franklin have been raided. The city marshal of Rochester ordered all saloons in that city closed after March 17. The hotels and saloons of Lancaster have been successfully raided, and the law-breakers are booked for punishment.

It is proper to say that F. J. Brown, R. A. Frohock, and other citizens, aided by Solicitor Fellows, had nearly abated the liquor nuisance in Belknap county before the Law and Order League was formed. Praise the Lord for this shock to Satan's kingdom! S. C. KIMBALL.

THE UNITED BRETHREN IN OREGON.

WELLS, Ore., March 27, 1894.

EDITOR CYNOSURE:—It was my privilege to spend Saturday and Sunday, March 17 and 18, in the capital city (Salem), attending the United Brethren quarterly meeting.

Rev. H. L. Barkley, the presiding elder, was taken suddenly ill and was unable to be present. Bishop Dillon preached Saturday afternoon and Sunday morning; your correspondent spoke Saturday night and Sunday night.

We were not in time to hear the bishop Saturday afternoon, but on Sunday morning he preached the ablest discourse on Man's Immortality we ever heard. It was listened to with marked attention. All the services were well attended. On Sunday night all standing-room was taken.

On Saturday night our theme was "Infidelity," showing the marked differences between the "light of nature" and that of "divine revelation." We made a telling hit against the sincerity of professed infidels of this coast, by saying: "A small amount added to what it cost some of them to come to this coast would have taken them entirely out from under the influence of divine revelation where they could enjoy the 'light of nature' to their 'heart's content,' but so long as they hover about where divine revelation shines, I am persuaded that they are not sincere. If men like the light of nature better than that of divine revelation, why do they not go and root in the ground like the Hottentot? Or help the Arab lasso the wild horse, or the Mexican pick his cochineal, or the Turk hunt for gall nuts?" "The greatest question the soul can ask is, 'What must I do to be saved?' There is nothing in all nature that affords an answer; but, coming to divine revelation, we have it: 'Believe on the Lord Jesus Christ and thou shalt be saved.'"

On Sunday evening our theme was "Anti-Worldliness," founded on 1 Kings 18:42. We tried to show how the church and the world were together on the side of carnal eating and drinking. The discourse was especially directed against the modern church fairs, festivals, and all such worldly methods of raising means to carry on the Lord's work. Our central theme was that God requires us to *give* to his cause without being bribed to duty by a stick of candy, or ice cream, or jimcracks of any sort.

At the close of our discourse, the advanced class from the deaf-mute school rendered two pieces of music, closing with "Jesus Lover of My Soul." Their work was perfect. Rev. J. B. Early, of the German Baptist church, is the very efficient superintendent. He is doing an excellent work. I am informed that all the scholars are Christians.

Prof. Baldwin, pastor of the United Brethren church, has done an excellent work in building up a large congregation. The church has been built less than one year, yet it is noted that we have next to the largest congregation in the city.

At 2:30 P. M. on Sunday, we went with Bishop Dillon to the county jail and held a service with the prisoners. The bishop never fails to speak to them when he is in the city on Sunday. At 4:00 P. M. we attended a temperance meeting at the W. C. T. U. hall, and spoke for ten minutes in favor of prohibition. Thus we spent the time at Salem. We are invited to come and speak on the lodge question, and have sent them April 5 as the date.

I am now at Wells, where I am to speak to-night and to-morrow night. I learn that Bro. Barkley is just at the crossing of Jordan. Let prayer be made that he may be spared many years yet. He is one of God's noblemen.

P. B. WILLIAMS.

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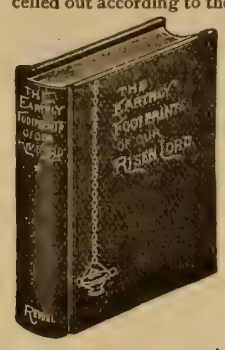

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Lodge Notes.

THE TAIL OF THE MASONIC DOG.

The "Mysterious Order of Veiled Prophets of the Enchanted Realm" is growing very rapidly in New York State. Hon. Thomas I. James, of New York City, is Most Potent Grand Monarch; LeRoy Fairchild, of Hamilton, N. Y., D. G. Monarch; Sidney D. Smith, of Hamilton, N. Y., Grand Secretary. They have ten grottos in New York State, including one in New York City and one in Minnesota. None but Master Masons in good standing are eligible for membership. It has weird and attractive ceremonies, and is attracting a good deal of attention, and many prominent Masons from all sections of the country are members of it already.—*American Tyler.*

A RELIC OF ANTI-MASONIC TIMES.

The stories of Morgan times are often related by the older members of Ancient Craft Masonry to the younger brothers, and serve to keep alive the events of those stirring times when the hands of all seemed raised to strike a deathblow to the institution. Those were no doubt thrilling times for Master Masons. A relic of those days is owned by W. H. Clutterbuck, of the Seymour House, in Ogdensburg, N. Y. It is a sheepskin pouch in which the charter of Ogdensburg Lodge was carried in those tempestuous days by Bro. Gerald, of Prescott. The pouch was strapped around his body, and if it had been discovered his life would no doubt have paid the penalty. Of 502 Masonic lodges in the State at that time, 430 surrendered their charters. Asa Gerald, son of the tried and true Mason who carried the pouch, presented it to Mr. Clutterbuck.—*Lodge Secret.*

The Masonic Grand Lodge of Minnesota has decided that a lodge cannot appropriate its funds to "assist in building a bridge."

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, APRIL 12, 1894.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 16, 1894, at 10:30 A. M., in Carpenter building, 221 West Madison street, Chicago, Ill., for the election of officers and the transaction of other important business. REV. A. J. GORDON, Pres.
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STRIKE RIOTS IN PENNSYLVANIA.

The public press last week teemed with details of the riots and bloodshed which followed the strike of 10,000 miners and coke-burners in Pennsylvania. Like the strike at Homestead, two years ago, it has resulted disastrously for both sides.

The strikers, generally considered, were Slavs and Hungarians, who had been imported by mine and coke operators because they work for less pay than the English-speaking men of the same class. These men and their wives and daughters are little better than barbarians, un-American in habits and intelligence, ignorant of American principles and institutions, and unable to speak our language. Naturally brutal, they resist anything that concerns their own interests, regardless of the rights and interests of those from whom they derive their livelihoods. Crossed in their demands, they resisted their employers by rioting, preventing other laborers from taking their places, and destroying property by fire and dynamite, like incarnate fiends.

Practically the strikers took possession of two counties, terrorizing all decent, quiet citizens. Men were stoned and beaten to death. Frick's chief engineer, while performing his duty, was rudely massacred, and murderous outrages were continually occurring. And the women, sympathizing with their lawless husbands and relatives, gave them substantial assistance by outdoing them in cruelty and violence.

The strikers reported killed in the fiercest conflict with the local authorities who endeavored to quell the riot, numbered about a dozen; and on Thursday it was announced that the survivors had become intimidated by the loss of their associates, although they retained their character of a lawless mob.

No doubt these men and their families had been imported to work for less wages than the old hands had received and were put into their places. No doubt they found their wages inadequate. We are prepared to believe that they were underpaid and badly treated, as they claim; and the responsibility of their employers should fall upon those to whom it belongs for engendering the situation in which they have placed themselves and their workingmen. The rapacity of the companies, and the undesirable class of employes engaged, are to be deplored; but the blame is to be equally shared by both. There is no valid excuse for either greed or vengeance.

THE SEVENTH COMMANDMENT IN FREEMASONRY.

In his sworn testimony before the court, the other day, Col. Breckenridge declared that he was a member of the Presbyterian church, and had been since 1859; that his father was a Presbyterian minister, and that he had often addressed young ladies' seminaries. He also swore that he was a member of the Masonic fraternity. Since 1884, during the time when his wife was living, he swore that he had illicit relations with Madeline Pollard, continuing up to about March 30, 1893, at which time he was secretly married to Mrs. Wing.

He claims, however, that he did not know that the father of Miss Pollard was a Mason; he only knew that he was an Odd-fellow. When asked what were the special obligations due to the daughters of Masons, he declined to answer. Had he known that this talented young woman was the daughter of a Mason, his Masonry, if not his honor and religion, might have prevented him from compassing her ruin. What a sad misfortune to both the colonel and Miss Pollard! Glorious Masonry! How it ennobles a Christian statesman—provided always that he happens to *know* that his intended victim is the daughter of a Mason!

Perhaps the colonel sinned through ignorance, as he claims; had he known how fearfully he was breaking the obligation of his Masonic fealty—which is as follows—would he have honored it by observance in preference to the command of God, with which, surely, he could not have been unacquainted?

His oath as a Master Mason: "I further promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, I knowing them to be such, nor suffer the same to be done by others, if in my power to prevent."

The command of God, in the Seventh Commandment: "Thou shalt not commit adultery."

Col. Breckenridge is not the only man in the Masonic lodge who would respect his secret obligation before he would perform his duty as a Christian. Several of the so-called Christian churches embrace members who openly express themselves in favor of the lodge and what it requires in preference to their baptismal vows and the injunctions of the Gospel.

Respecting the daughters of Masons and their peculiar connection with the craft, Mackey's Encyclopædia, page 204, gives us these additional particulars: "The daughter of a Mason is entitled to certain peculiar privileges and claims upon the fraternity, arising from her relationship to a member of the craft. There has been some difference of opinion as to the time and manner in which the privileges cease. Masonic jurists, however, very generally incline to the opinion that they are terminated by marriage. If a Mason's daughter marries a *profane* (non-Mason) she absolves her connection with the fraternity. If she marries a Mason, she exchanges her relation of Mason's daughter for that of a Mason's wife." Which doesn't change the Master Mason's obligation, unless she marries a *profane!* Are we, then, to infer that in such a case the Masonic oath no longer protects her against the insults of Masons?

PYTHIANISM IS HEATHENISM.

Rev. D. Simon, editor-in-chief of the *Lutheran Standard*, of Columbus, Ohio, in the issue of that paper for March 31, has an article on "The Knights of Pythias," which demands attention for the explicitness with which it places that order among the resurrections of heathen philosophy and worship, occupying a similar position, in this respect, to the Freemasons and Odd-fellows.

Grecian history relates that Dionysius, Damon and Pythias, upon whose operations the order of Knights of Pythias is founded, were heathens. Damon and Pythias were followers of Pythagoras, the ancient philosopher, who taught the transmigration of souls—the passage of the souls of the dead into the organism of living beings; and this, says Mr. Simon, "is the underlying thought of all the important heathen religions. It is the very soul of Buddhism. Without it there would be nothing in it, even to the heathen mind. This strange theory lays great stress on virtues, whatever that word may mean among the heathens. If a person has led a virtuous life (as they speak of virtue), when his body dies the soul will pass into a higher and nobler sphere of existence; if on the other hand the life has been of a degrading character, the soul will enter some lower animal life, possibly a toad or a snake or even a worm.

"This was the very soul of the Pythagorean philosophy, and as a faithful follower of his teacher, in whom the followers are said to have had implicit confidence, Pythias, undoubtedly, also embraced these shocking ideas and comforted himself with his own virtues whilst a hostage for his friend Damon.

"It is remarkable that all these noble (?) institutions of men are traceable to heathenism. Masonry, for example, is only an outgrowth or development of Egyptian heathenism. Odd-fellowship is but modified Masonry, and, as can be shown by their own publications, stands on a level with the fire-worshipers of India. And now through the history of the Knights of Pythias, as published by themselves, we are led to know that they have the very germ of their existence from a heathen philosopher."

Mr. Simon then asks: "Are the members of these institutions necessarily heathen?" and answers his question thus: "The religion embodied in the very existence of these institutions is heathen in its character, excluding the great Mediator Jesus Christ, and rejecting the central thought of all Christian truth, the atonement. People are led to believe that through virtues of their own they will be exalted to a higher sphere of existence, and are thus led away from the delightful and only saving truth that we are saved solely through the merits of our Lord and Saviour Jesus Christ. Possibly not all whose names stand on the roll of membership in these orders have in their hearts renounced Christianity; but one thing is beyond dispute, and that is that they practically, by their religious exercises, from which Jesus' name is carefully excluded, confess a religion that excludes Christ and his entire redemptive work and directs the souls of men away from the living God to things that do not exist."

There may be nothing new in all this, but there is enough of truth and significance to make any true Christian pause and consider his ways if he is at all tempted to enter the mysterious and hidden recesses of this revamped heathenism.

THE SITUATION IN SOUTH CAROLINA.

Governor Tillman, of the old "Palmetto State," has proved himself a man of energy and courage in the enforcement of the liquor laws within his jurisdiction. The liquor traffic of South Carolina is confined to State agencies known as "dispensaries," controlled by authorized officials, governed by reasonable restrictions, and no one else is permitted to sell intoxicating drinks. Governor Tillman discovered that infractions of the law were becoming rife, and he at once set about to enforce the laws. Opposition of a strong character met him at the outset, with the effect of arousing his energies, and an official declaration that the laws must and should be obeyed. "These continued disturbances," he said, "have been brought on by the low-down whisky element and by the violent opposition to the measure which the cities have made. The issue is whether the State is to be turned over to hoodlums and toughs or be governed by its intelligent citizenship." All the powers at his command were brought to bear upon the insurrection, which was becoming quite general in certain districts, and every available means to suppress the contraband sale and transportation of liquors was put into requisition. Railroad cars and all possible places where the law was infringed were embargoed. Finding the civil force too weak to cope with the trouble on his hands, the State troops were ordered out to assist it, with instructions to arrest all active opponents. At length such consummate skill and energy was rewarded by a suppression of the evil, and last Thursday the governor issued a proclamation declaring the insurrection at an end. The law may be unconstitutional, but it is enforced. Congress may investigate the governor's right to interfere with the railroads under the Inter-State Commerce law by seizing their property and telegraph lines, but the insurrection has failed.

A THRILLING LODGE EXPERIENCE.

Leon Wilson, of Cynthiana, Ind., a venerable Christian minister, in his seventy-fourth year, has written to *John-Three-Sixteen* his experience with the lodge. Few men who are led to renounce the secret works of darkness so fully realize the position in which they found themselves when enlightened by the Holy Spirit. He says:

"In my younger days I was induced to join a secret lodge, by friends who told me it was a great institution, and would be a great help to me in my work as a minister, it would add so much to my influence. This seemed to be done in all kindness, but it was a temptation of the devil, and proved through life to be the darkest spot of my moral horizon. When I came to myself, and my eyes were opened, my conscience was awakened, and reason restored. I saw that I had taken a very solemn oath which would screen the guilty, corrupt courts, dethrone justice, steal and destroy the vitality of the church. Moreover, that I had committed the awful crime against God and my soul, of denying the Lord Jesus Christ, by binding myself to another master, a band who called me brother, which knew no Saviour but their own system which forever forbids the name of Jesus Christ entering their lodge. It is needless to say that I left the lodge with much less ceremony than when I entered it. But the thought that I had denied the beloved Saviour, and foresworn myself to do so, pierced my heart, and why? Because I had exchanged the door of mercy and grace for that of the lodge, which refuses all mercy and favor from the Lord Jesus Christ, and denies any Saviour outside of itself."

—Woman-suffrage was finally reconsidered in the Iowa Legislature, and the act conferring it upon residents of the State was again passed, one Democrat voting effectually in its favor.

—An item in the *Union Signal* reports Miss Frances E. Willard, now in Europe, as steadily improving in health. She and Miss Anna Gordon, her traveling companion, propose to leave for home on the first of June, hoping to be present at the Montreal convention of temperance workers in July. Miss Willard's many friends sincerely rejoice, and pray for her perfect recovery.

—A note from the home of Mrs. Victoria Alexandra Stone, our esteemed contributor, brings us intelligence of her serious illness. She trusts that the readers of the *Cynosure* will remember her in their prayers. She wishes us, also, to tell the boy and girl readers of the *Cynosure* that she has written a nice story for them, which they are to have as soon as she is able to copy it. Her story of "Daft Willie," which we print to-day, is one of her best, and will be read with interest. We hope soon to be able to announce her complete restoration to health.

—F. L. Taylor, sophomore of Cornell College, at Ithaca, N. Y., who refused to testify in the prosecution of his fellows for their part in the recent fatal banquet of the sophomores, and was committed to jail for contempt of court, has been notified by the faculty that he has been dropped from the college rolls because of delinquency in his studies. Taylor says that he was unable to prepare for examination because he was required to be present at the sessions of the coroner's and grand juries. He is beginning to realize that "the way of the transgressor is hard."

—Kossuth, the Hungarian patriot, if Roman Catholic statements may be believed, seems to have had a "checkered" career. Besides his position as a patriot and soldier, we are told, "he advocated international Freemasonry of the sort condemned by the church, associated himself with the intrigues of that body which have culminated in the divorce, civil marriage, and birth regulations against which the Catholic hierarchy has arraigned itself in Hungary.....Although he had always lived a Protestant, he received the last sacrament of the Church of Rome shortly before his death. His deathbed repentance and conversion carries with it a renunciation of all these things." His dual relations to Freemasonry and the Catholic church were equally discreditable to his head and heart.

—We are in receipt, weekly, and have been for several years, of *The Literary Digest*, published by Funk and Wagnalls Co., 18 Astor Place, New York City, which, in every number, presents the cream of all important current literature, condensed from the freshest domestic and foreign periodicals. In the issue for March 29, there were represented 45 magazines—American, English, Canadian, German, French, Dutch, Spanish and Russian—and 41 daily and weekly papers—some Japanese, Chinese and South African; also some printed in India, Hawaii and New Zealand. In the number for April 5 were notable articles, freely illustrated, on nearly every living topic of general interest from all over the world. Translations and condensations are made especially for this periodical by its regular editorial staff. It is one of the best exchanges on our list. Send for sample copies and terms.

REFORM NEWS.

THE NEW ENGLAND SECRETARY AND DR. GEORGE C. LORIMER.

[The following letter from Rev. J. P. Stoddard was sent to the Boston *Journal* for publication, but was declined by the editor, because, as *he* said: "We do not wish to enter into the controversy between the Masons and Anti-masons." It will, notwithstanding, receive due circulation through the *Cynosure* and other competent mediums.—Editor Cynosure.]

Editor Boston Journal,

Dear Sir:—Returning to the city, a friend has called my attention to the following paragraph in your issue of the 26th of March, referring to the Easter service of Sir Knights in Music Hall:

"Dr. George C. Lorimer, the pastor, preached a stirring sermon on the subject, 'The Easter Benediction.' In his remarks he alluded to a recent pulpit utterance to the effect that all Masons should be excommunicated, and declared with great emphasis that when that time came, the Masons should go in a body and he would go with them."

The Doctor's "remark" suggests a number of inquiries:

1. Since the Masonic order is preferable to the church, why wait for excommunication? Why not go now?

2. Why not abandon the church and take the lodge, and thus avoid the trouble and expense of maintaining both?

3. How many degrees does it take in Masonry to prepare an ordinary sinner for heaven?

4. What has the Doctor to suggest for the salvation of young men under age, old men in dotage and women and persons too poor to pay initiation fees and lodge dues?

5. How does the Doctor justify himself in devoting even a part of his efforts to the *worse*, thus, of necessity, depriving the lodge of a part of his services? Does the church pay more for his services, or what is the consideration?

6. Would the Doctor discard the cup of our Lord in the sacrament and substitute the Knight Templar's "fifth libation," in which the initiate drinks pure wine from a human skull and invokes double damnation upon his head if he discloses any secrets of the order?

If the Doctor can give us "light" upon these and similar queries that are germane to the subject, and explain why it is that men having a purer light than the church should put it "*under a bushel*," possibly there are some who still cling to the simple forms of worship which they have learned from the New Testament, and who would be ready to abandon the *worse* for the *better*, and join him and his Masonic *brothers* in a grand "hegira" from "the Body and Bride of Christ," and swear allegiance to a system of which Nathaniel Colver, one of his predecessors in the Tremont Temple Baptist church, after having taken the lodge and chapter degrees, deliberately wrote: "*I regard it as Satan's masterpiece, a terrible snare to men.*"

Many are looking for the light, that they may "*walk*" in it. Will the Doctor kindly shed some rays upon our benighted minds, or shall we be compelled to take up the sad lament of Job when he said: "When I waited for light there came darkness." Whatever the result, we "who believe" and who have "fallen upon perilous times" spoken of in 2 Timothy, chapter 3, may stay ourselves upon the promise in 1 Samuel 2: 9: "He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail." Rev. James P. Stoddard,

New England Sec'y of the N. C. A.

THE EASTERN SECRETARY IN PENNSYLVANIA.

On Train, En-route for Barto,
Berks Co., Pa., Apr. 5, 1894.

Dear Cynosure:—I have filled the appointments made for me by Rev. J. T. Myers, of the German Baptist church, Oaks, Pa., as announced in the *Cynosure*. Sabbath morning I spoke, in what is known as the Green Tree church, to a large and attentive audience. In the evening I addressed a smaller company at Port Providence. A lecture was given in the Port Providence church, Monday evening, and another in the Green Tree church, Tuesday evening. Last evening my lecture was in Royersford Brethren church. My receptions at all points have been very encouraging.

Bro. Myers rejoiced in my coming, and did all he could to make the meetings a success. He felt very solicitous lest the young men connected with this congregation be entrapped and led into the various little lodges that are being organized on all sides. He was glad to see a large number of these young men come to the lectures and listen attentively as the facts were given them.

A local minister of the M. E. church, living at Port Providence, and looked upon as a devout Christian, was causing some to think Masonry a good thing. While professing and teaching sanctification he, at the same time, upheld the lodge. He attended both of my lectures, and can no longer plead ignorance of the iniquity of Masonry. If he is an honest Christian, he must now forsake this system of dishonesty. We shall hope, for the sake of his own soul and the souls of those over whom he has influence, that he may walk in the light.

At the Port Providence lecture some questions were asked by a Masonic adherent. In reply to my question, he denied, most emphatically, that when made a Mason he was put in a barrel and water poured over him; but he would not deny that he was stripped, blindfolded and cable-towed before entering the lodge. The audience saw the truth and had a laugh at his expense. There were several in this section who had given up attendance on the various lodges and united with the church, who still felt that the obligations which they had assumed in the lodge were binding. I endeavored to show clearly that lodge oaths were not binding. How many saw their way clear to tell of the iniquities they had seen practiced in the lodges with which they were connected I may not know. At least one man made a clean breast of the whole thing, and was made happy in giving his neighbors the facts, that they might never be caught as he had been. The collections were good, considering the times.

I should like to write of those who have shown me personal kindness, but time and space do not permit. Our friends, the Mennonite Brethren in Christ at Royersford and Spring City, were enthusiastic. A lecture is arranged for the church of which Rev. Mr. Fitler is pastor in Spring City, April 11.

I go to Barto to-night, where I am to be the guest of Bro. Latshaw. Rev. A. S. Shelly comes to-morrow to convey me to where five or six appointments are made for me to lecture. The people are hungry for the truth. They find lodge chaff a very unsatisfactory diet.

Our train has stopped at Boyertown. Boys have just passed through the cars distributing bills which state that Rev. W. B. Stoddard is to lecture in Rhoads' Opera House Friday evening. The effects of the grand convention in Philadelphia are seen all along the line. Friends are encouraged, people are inquiring, and God's name is being honored. W. B. Stoddard.

THE PACIFIC COAST WORK.

Philomath, Ore., April 3, 1894.

At Wells we spoke two nights, to very fair-sized congregations. The attention was splendid. The audience was quite demonstrative. I distributed quite a number of tracts and secured two subscriptions to the *Cynosure*, and took an order for Ronayne's Hand-book.

As an evidence of the good work being done by our Association at this point a very nice Christian gentleman informed us that he had never before met any one who was speaking out against the orders. He was very much interested in the work; and with the paper and the Hand-book he will post up, and perhaps we may hear from him on the subject.

There is no lodge at this place except the Grange, which seems to be on its last legs.

Here we first met Rev. W. J. Feemster, of the Congregational church. He is an all-round reformer—a man of God, not ashamed or afraid to show his colors. He is a regular subscriber to the *Christian Cynosure*, and gave us great encouragement.

Bro. C. P. Jensen is the superintendent of the Sunday-school. He subscribed for the *Cynosure*, and will doubtless teach anti-secrecy doctrine.

From here I went to Suver and spoke two nights to very fair congregations. The interest was good. A few lodgemen were present and took our criticisms with good grace. Here we distributed quite a number of tracts, and secured one subscriber to the paper. Miss Mary Northrup is the very efficient teacher of the public school at this place. I visited the school on Friday afternoon, and found one of the most orderly schools I have ever seen. It is with great ease that Miss N. manages her students, and commands the respect of both the students and their parents. We addressed the school for a few moments, and as we left thes choolroom we breathed a silent wish that we were again young, that we might better improve the time allotted for study.

We returned home on Saturday and preached twice on Sunday. On Sunday night we took for our theme "Christ the Way," and showed that since the fall whatever reaches God and heaven must go through Jesus Christ; and whatever comes from God to man, is by the same route. Vain are the attempts of individuals or institutions to try to seek God except through his Son.

A certain physician of Corvallis, a member of the board of regents and treasurer of the Oregon Agricultural College, is in jail at Corvallis, having been arrested for a most heinous sin. As he is a prominent Freemason, we await results with interest. P. B. Williams.

The Home.

TO B. B. BLACHLY.

BY REV. B. F. WORRELL.

Sometimes, doubtless, thou art weary,
Fasting, thirsting, needing rest;
Busy in the Master's service,
Which has been so largely blest;
Tired *in*, but never *of* it,
As the flesh is often weak,
But the spirit, which is willing,
Never fails new work to seek.

Toiling in the world-wide vineyard,
Thine will be a large reward;
Even now the shadows deepen—
Soon will come our risen Lord.
Not within the palace only,
But in hovels, may be found
Those who at the Second Coming
Will as priests and kings be crowned.

Bear, then, to the poor and needy
Books whose worth cannot be told,
Which make known the royal highway
To the city paved with gold.
Those who run can reach its portal,
And be helped to enter in,
Saved from death—the blood avenger—
Fully saved, no more to sin.

Tell them of the cross and manger,
Of the garments laid aside,
When the Saviour came from heaven,
Took our place and for us died;
Of the resurrection morning
Speak, and cheer the aching heart;
Tell them of the grand re-union
In which they may have a part.

Carry everywhere the Bible—
Read to those who wish it read—
So that precious souls, now starving,
May with angels' food be fed.
None too poor to own a Bible!
Give to those who cannot buy;
It will help them lay up treasure
Safe from rust and thieves on high.

Take the trinkets which they offer,
As from home to home you call,
Even though they have no value,
Or, if any, very small;
Take their beads, and cross, and keepsakes,
Charms, and shells, and spoons and rings,
Mites, of which two make a farthing,
And a host of useless things.

Men are blest more by their giving
Than they are when they receive;
Help the people learn this lesson,
And then *act* as they believe;
Then the Bible will be precious
In proportion to its cost,
And the deeper be the sorrow
If, through priestcraft it be lost.

Tracy, Ill., March 26, 1894.

OPPORTUNITY AND CHARACTER.

It is not opportunity and the lack of opportunity, not ability and the lack of ability, that makes the difference in the power of human lives for good. It is faith and the lack of faith, character and the lack of character. It is consecration and concentration, and the failure to consecrate and concentrate. It is courage and self-denial over against cowardice and selfishness.

There is a potential hero of faith, a possible prophet of larger truth, in every soul. The door of supreme opportunity swings open to every man and woman, church and nation. In some great moment God stands before each and says: "Now is thy time! Show what is in thee! Show the world thy vision or thy blindness!" And what makes one great and the other small is that one grasps what the other passes by. One enters the door of opportunity which the other fails to enter because of the cowardice of unbelief. One looks at himself and fails, while the other looks God and his universe in the face and dares to trust, trust in spite of the stupidity of the church, the mockery and unbelief of the world, the misunderstanding of friends.

Harlan Page, pressed with business cares, battling with ill health, led a hundred young men into the ministry by consecrating his personal influence to Christ. Every business man has the same Christ and the same opportunity. John Wesley became the apostle of a new dispensation of divine grace to the world; yet every student in Oxford had the same opportunity to gather about him a half-dozen fellow-students for prayer and Scripture study and divine guidance. The noble daughter of Willian E. Dodge has consecrated herself and wealth and time to solving the problem of the poor in New York City; yet many rich men's daughters have the same opportunity. George Muller, beginning in poverty, has built up those orphan homes in Bristol, England, which are a miracle of prayer the unbelief of the world cannot gainsay; yet there were other students in the German University where he studied upon whom the same spirit of prayer was pressing. Time would fail me to tell of the many who, through faith, have seen the purpose of God in their day, which the pride and unbelief of the world would not see, and have made them their opportunity.

It therefore behooves us each to be about our Father's business, watchful for our opportunities; for the night cometh in which no man can work. In an hour when we think not the Son of Man may come to us, in the supreme moment of our life, and find us sleeping on the threshold of a matchless opportunity. It is God's part to estimate the value of our service; it is our part to serve and question not.—*George D. Herron.*

"DAFT WILLIE."

BY MRS. VICTORIA ALEXANDRA STONE.

Did you ever visit an asylum for idiots, reader? If so, did you not wonder, while gazing upon those poor unfortunates, if it were possible that they had souls? It is but natural that one *should* wonder if such unfortunate creatures, who seem scarcely above the beasts of the field in point of intelligence, *could* have souls—"the divine spark," which God bestows with the life of every human being.

These thoughts were suggested by an incident which occurred in the Highlands of Scotland many years ago. There lived at the time of which we write, on the banks of the river Ayr, a man whom we will call John McDonald. His family consisted of himself, his wife, and two sons. The oldest, Willie, aged seventeen, was an idiot; the youngest, Sandy, was a bright lad of fourteen years. Their father was a fine, intelligent man, who was proud of his bright boy Sandy, and loved dearly his idiot son Willie, or "Daft Willie," as he was called in the hamlet where he lived.

One day, a naturalist who was stopping in the place offered Sandy two dollars for a young eagle. The boy kept anxious watch for the coveted bird, and one morning he came running in the house crying: "I have found it, the eagle's nest! Come with me, Willie!" The boys hastened to the hills near the river, and Sandy, venturing near the brink of the precipice, showed his brother Willie the eagle's nest. The precipice was nearly or quite perpendicular, and was nearly eighty feet from top to bottom; and about half way down on a large, flat rock which jutted several feet outward from the main body of the crag, was the eagle's nest. There it was, a nest made of sticks and moss, and it contained two young eagles.

"I'll get them both!" cried Sandy, excitedly.

"But how get down?" said Willie.

"I can go down on those vines," said Sandy; "they are strong, and I am not afraid."

Suiting the action to the word, he threw off his cap and heavy shoes, swung himself off the brink, and started downward, clinging to the vines. The dirt rattled down, with a few stones, but Sandy laughed, saying: "It is all right." Meanwhile "Daft Willie" was lying flat upon his stomach, with his head over the brink of the precipice, watching his brother. All went well until Sandy had nearly reached the eagle's nest, when he suddenly stopped. He swung back and forth; several of the vines snapped, but he clutched wildly at others, and finally he lifted a white, scared face to his idiot brother, who was bending over the precipice, watching him.

"Willie," he cried in a voice sharp with terror, "run home and get a rope, and bring father and mother with you. I cannot go any farther! the wall bends inward here, and there is nothing for me to take hold of."

"Why don't you come up?"

"I can't," said Sandy; "the vines are breaking. Run, run!"

Willie sped with flying feet homeward.

Poor Sandy clung with the grasp of desperation to the frail vines above him. Beneath him yawned the precipice more than fifty feet below. It seemed hours, but was really but a few moments, before Willie returned. He looked up and saw his idiot brother bending over the precipice with a coil of rope.

"Father! Mother!" cried Sandy, "are you there?"

"They are here!" cried Willie.

With deft fingers the idiot boy made a slip-noose in one end of the rope, and the other end he tied to a sapling which grew near the brink of the precipice. Then throwing the rope over he grasped it, and, swinging off, he slid rapidly down to the spot where his brother was hanging. Here, hanging by one hand, he managed to slip the noose over his brother's feet, and by using each hand alternately he succeeded in drawing it tightly beneath his brother's arms.

"Now you are safe," he said pleasantly; "let go the vines!"

Sandy did so, and "Daft Willie," looking upward, cried: "Now pull up the rope!"

It was a heavy load, but strong and loving hands grasped the other end, and they had arrived within twenty feet of the top when Willie's voice, sharp with terror, stopped them.

"The rope is breaking!" he cried.

Alas! it was too true. The sharp rocks had cut the rope, and just five feet above their heads only a few strands separated the boys from a fearful death. McDonald and his wife looked over the precipice, and the white face of their son Willie—"Daft Willie"—was looking up at them.

Where was the foolish, idiotic expression that he had worn so long? The white face that looked up at them was like the face of an angel. The deep, grey eyes beamed with intelligence, and a sweet smile played upon his lips.

"Stop!" he cried, and let go with one hand. He looked down at his brother hanging beneath his feet, and then upward at the faces of his father and mother bending over the precipice.

"Now draw up the rope!" he cried; and let go with the other hand and dropped.

His brother was saved. Except that one momentary flash of reason and intelligence so vivid that it well-nigh blinded and bewildered his parents who witnessed it, not a ray of reason had ever illuminated the soul of the idiot. As his father was wont to say: "God spake through him!" He was kindly remembered in the little hamlet where he lived, and for many years afterward the children climbed the hills and mountains in quest of heather and blue-bells with which to decorate and make beautiful the grave of poor "Daft Willie."

Steamburgh, N. Y.

THE ABIDING POWER OF PRAYER.

Not long ago a man of fifty years was happily converted to God. His first prayer offered in his home was a prayer his father used to offer forty years ago. His first public prayer in the church was a part of the same prayer. Though this father had long been dead, and the son had led a prayerless, worldly life, the prayers of that father had an abiding power. They were not forgotten, even though for so many years they seemed to be wholly fruitless. At last, however, the father's prayers are answered, and the very prayers of long ago are the first to find expression in the heart and on the lips of one who has become a new creature in Christ Jesus. How real and how great is the abiding power of true prayer!

A young man was recently converted who had led a very wayward life. Soon after his conversion he began to speak and pray in public like one who had long been a Christian. His readiness in prayer and his familiarity with the very language of God's kingdom which he had so recently entered, were a matter of remark by those who heard him. There was a mystery about it all, till one day this young man in giving his testimony for Christ told of his early Christian education, of the family altar, and of the prayers he had been taught by his godly mother in his early childhood. This solved the mystery. The prayers and training of pious parents had not been lost, though their boy seemed so long to be entirely indifferent respecting these influences of his Christian home. At last, however, he is brought within the fold of safety, like a wandering sheep rescued from the perils of mountain wilds, and there is

seen in all its beauty the abiding power and blessing of prayer. The Christian education of this young man served him after his conversion as Paul's education served him when he became a preacher of the Gospel of Christ.

Many a young man has been kept from going to the bad by the ubiquitous power of his mother's prayers. The prayers of a devout mother have wonderful keeping power. In a great measure parents do not realize, even mothers, what a power prayer will have on the children, even if they are wayward; even if far away from home, and perhaps have already commenced the downward path. Yet that mother's prayer, constant, earnest prayer, how much it means! Said a young man, not long ago, "I started out for a wild night, but something seemed to urge me toward a church. I saw a sign—Everybody Welcome. Looking in, I saw a meeting going on. Went in, heard the Gospel, accepted Jesus Christ. I found afterward that my mother was praying for me that night, and had been all day. I believe I should have been lost except for that mother's prayers."

How true it is that parents sometimes feel utterly powerless to do anything for their children. They seem to be beyond their control, beyond their reach in every way. But this is not really so. They may be reached by way of the throne of grace. They may be away from home; they may be wayward and forgetful of God and their relations to him; yet what a privilege it is for parents to be in close touch with the great God, who is able to deliver and able to lead into right paths those who have wandered away.

Let no one, then, lose faith in the abiding power of prayer. Let prayer be earnestly offered daily for children and friends, remembering that "The supplication of a righteous man availeth much in its working."—*Religious Telescope.*

KEEP OUT OF BAD COMPANY.

There are two reasons for this. First, "Birds of a feather flock together." Second, "Evil communications corrupt good manners." If you are in bad company, people will judge you by your company, and like poor Tray you may be beaten for other people's faults. Many a man lies in prison to-day for some crime which he never committed, simply becomes he was in a bad crowd. Some one did the wrong, others escaped and he found himself in the clutches of the law. Further, you will not only be judged by the company you are in, but you will become *like* the company which surrounds you. If you run with dogs you will learn to bark. If you stand in the way of sinners you will become like them; and the very fact that you are willing to stay in such company shows that you are more like them now than you are willing to own. If you are honest, conscientious and faithful and true, your soul will abhor the ways of ungodliness. You will keep clear of them. If you go among the impure, the profane, the intemperate, you will be no better than your company; you will have no better reputation and you will sink down to their level. You may flatter yourself that you can elevate them, but the experiment has been tried too often; but vice holds its sway over the multitudes who have drifted and wandered and sunk at last into things which they would have at first abhorred.—*The Common People.*

LETTING THE LIGHT SHINE.

A chaplain in our army during the war was passing over the field, when he saw a poor fellow that had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man: "Would you like me to read you something that is in the Bible?" "That wounded man said: "I'm so thirsty, I would rather have a drink of water." The chaplain hurried off, and as quickly as possible brought the water. After the man had drank the water, he said: "Could you lift my head and put something under it?" The chaplain removed his light overcoat, rolled it up, and, tenderly lifting the head, put it as a pillow for the tired head to rest on. "Now," said the man, "if I only had something over me. I am so cold." There was only one thing the chaplain could do, and that was to take off his coat and cover the cold man. As he did so, the wounded man looked up in his face and said: "For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it." There is a world of meaning, to my mind, in this incident. The need of to-day is the acting of object-lessons the Book teaches.—*Exchange.*

KISSED HIS MOTHER.

She sat in the porch in the sunshine
  As I went down the street—
A woman whose hair was silver,
  But whose face was blossom sweet,
Making me think of a garden,
  When, in spite of the frost and snow
Of bleak November weather,
  Late, fragrant lilies blow.

I heard a footstep behind me,
  And the sound of a merry laugh,
And I knew the heart it came from
  Would be like a comforting staff
In the time and the hour of trouble,
  Hopeful and brave and strong,
One of the hearts to lean on
  When we think all things are wrong.

I turned at the click of the gate-latch,
  And met his manly look;
A face like his gives me pleasure,
  Like the page of a pleasant book.
It told of a steadfast purpose,
  Of a brave and daring will;
A face with a promise in it,
  That, God grant, the years fulfill.

He went up the pathway singing;
  I saw the woman's eyes
Grow bright with a wordless welcome,
  As sunshine warms the skies.
"Back again, sweetheart mother,"
  He cried, and bent to kiss
The loving face that was uplifted
  For what some mothers miss.

That boy will do to depend on;
  I hold that this true—
From lads in love with their mothers
  Our bravest heroes grew.
Earth's grandest hearts have been loving hearts,
  Since time and earth began;
And the boy who kisses his mother
  Is every inch a man.

—*Christian Intelligencer.*

TEMPERANCE.

INTEMPERANCE.

BY REV. P. B. WILLIAMS.

The figures I present are taken from the United States census, and can be verified byany one who will examine the official report. The total wages of the laboring-classes in this Union, in 1890, is $1,168,784,000, or less than four-fifths of our liquor-bill. All the food and food-productions for our 60,000,000 people cost only $600,365,500 per year, while the drink-bill costs two and a half times more than the food for the nation.

The use of only a single glass daily by the 30,000,000 freemen in the United States, at five cents a glass, amounts to $150,000,000, and in fifty years to $7,500,000,000. Ten cents a day for liquor amounts to $36.50 per year, enough to supply a family of six persons with the best flour the year round.

When a person pours a glass of ten-cent whisky down his throat, he can say, "Here goes flour enough to feed six persons a whole day." After he has practiced that for twenty years, he can say: "I have swallowed a two-story brick house, lot, chimney and all." Intemperance destroys vast estates as well as giant intellects.

We have six hundred thousand habitual drinkers who lose half their time in drunkenness, making, at a low estimate, a loss of one hundred millions of dollars. Besides, there are ninety million bushels of grain worse than destroyed. Add to this the cost of pauperism, crime, prisons, courts, etc., comprising fully one-half of all our taxes, and we can see the cause of our hard times—can see where the money goes. Our nation's drink-bill is our nation's great curse. The resources of our great country are amply sufficient to place all our people beyond the reach of poverty and destitution, if rightly used; and yet we are groaning under our pauperism, and talking of taxes and hard times, and no work or trade, while intemperance is stalking abroad through the land and devouring half of our substance. It is entering the homes of millions and taking food from their tables, fuel from their fires, clothing from their backs and beds, turning their homes and lands over to others, pushing them into beggary and crime, so that thousands and thousands are dragging out a miserable existence in penitentiaries and alms-houses. It sends over two hundred thousand of our citizens to the poor-house annually, and more than that number of orphans into the streets shelterless, shivering and hungry.

In one year there were fifty-nine thousand six hundred and seventy-two lodgers in the station-houses of Philadelphia. Not less than forty thousand of these were brought to this necessity by drink. Our poor-tax is our rum-tax; our police-tax is our rum-tax, and our prison-tax is our rum-tax.

Chas. G. Hoyt, secretary of the New York Board of Charities, in his official report to the New York Legislature says: "The cause of the pauperism of nine thousand eight hundred and fifty-five, over sixteen years of age, eighty-four per cent was from intemperance. The drinking system is directly responsible for twenty per cent of our idiots, forty per cent of our lunatics, seventy-five per cent of our crimes, ninety per cent of our paupers, and ninety-five per cent of all the thriftless, broken-down, broken-hearted people in our country.

Look at the crime it has occasioned. It sends more than one hundred and fifty thousand criminals to our prisons annually. It causes more than five hundred murders and four hundred suicides a year, not to mention the enormous crop of lying, thieving, profanity and licentiousness fruitful of this sin. Crime is the natural effect of alcohol. It breaks down the conscience, increases the courage, induces recklessness, and makes man scout all law and right, and hurries him to the perpetration of every abomination and crime. Excite a man by alcohol, and he is at once bad enough for any crime. He can lie, and steal, and swear, and plunge the dagger into the bosom of his nearest friend. John Wilkes Booth failed in his courage to murder Abraham Lincoln, until he rushed into a saloon and poured a full glass of brandy down his throat, and then he could put a bullet into the head of that great statesman and turn a whole nation into mourning. The records of our courts tell us of the crimes committed under the influence of rum, which curdle the blood in our veins. Husbands butcher their wives; children slaughter their parents. The far greater part of the atrocities committed in our land proceed from the maddening influence of ardent spirits. Man under this influence first becomes stupid, then idiotic, then a maniac. It reduces him to a brute, then to a fool, then to a devil.

In Baltimore, in one month, in 1878, there were two thousand four hundred and sixty-three arrests made by the police of that city; nine hundred and seventy-seven of them were for intoxication.

"Nine-tenths of all the prisoners" (says Capt. Pillsbury, Warden of Sing Sing State prison), "are decidedly intemperate men."

(*To be continued.*)

A CATHOLIC BISHOP ON CATHOLIC SALOON-KEEPERS.

Bishop Watterson has issued a circular letter to the clergy of his diocese—a letter on the subject of temperance, which was appointed to be read at the Sunday Masses and Lenten service immediately following its reception. The bishop says:

"To give greater efficiency, both to the recommendations of the bishops and to the declarations of our Catholic laity at the recent congress in Chicago, concerning the saloon business, I hereby withdraw my approbation from any and every Catholic society, or branch or division thereof, in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers, and I suspend every such society itself from its ranks and privileges as a Catholic society until it ceases to be so officered."

The bishop further charges his clergy:

"If there are saloon-keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguise in violation of the civil law and to the hurting of order and religion, and to the scandal of any part of the community, you will

refuse them absolution, should they perchance come to receive the sacraments, unless they resolve and promise to cease offending in these or other ways and to conduct their business blamelessly, if they can, or get out of it, and out of it altogether."

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON IV.—Second Quarter, 1894, April 22.

SUBJECT.—Joseph Ruler in Egypt.—Gen. 41: 38-48.

GOLDEN TEXT.—Them that honor me I will honor.—1 Sam. 2: 30.

[Open the Bible and read the lesson.]

Daily Readings.—M.—Gen. 41: 38-48. T.—Gen. 41: 1-13. W. Gen. 41: 14-24. Th.—Gen. 41: 25-37. F.—Acts 7: 9-16. S.—1 Sam. 2: 6-10. Su.—Psalm 1.

COMMENTS BY E. E. FLAGG.

1. *Joseph exalted.*—vs. 38–41. "Can we find such an one as this, a man in whom the Spirit of God is?" Pharaoh had many so-called wise men, but none like Joseph. It is interesting to note why, in Pharaoh's estimation, Joseph was superior to them all, for thereby we can draw a lesson for our own times. There might have been greater politicians among them, and certainly there could have been none so young and totally inexperienced in affairs of statesmanship. But the Spirit of God was in him, and it was not in the rest of Pharaoh's counselors. We often speak of "the sovereign people of America," meaning that they, like Pharaoh, can choose their own public servants. But on what class of men does the choice too often fall? Men who do not want God's Spirit to guide them, but prefer to be directed by "policy," or "expediency," which means the interest of some political "boss," rather than the people's. The example of this heathen king is worthy to be taken to heart by American voters. Let them also be careful to appoint to office only men "in whom the Spirit of God is," and our land would never be in any danger of the same fate which befell the powerful nations of antiquity. Pharaoh, however, did not act on the unreasoning impulse of the moment. "Forasmuch as God hath shewed thee all this;"—not only had he interpreted the dream, but given wise and prudent counsel, by which it was to prove the salvation of the whole land of Egypt. Very rarely God speaks to his people—and occasionally those who are not his people—by dreams. The true test of a dream, whether it be from God, or only the foolish fancies of our own brain, is that the former always serves some useful purpose, either of warning or instruction. "See, I have set thee over all the land of Egypt." What a change from the life of a slave and a criminal's cell! Joseph's advancement is a grand commentary on our Saviour's saying: "He that is faithful in the least is faithful also in much." He was faithful as a shepherd-boy, reporting even his brothers' lack of fidelity, and thus risking an increase in their enmity towards him. He was faithful as a slave, or Potiphar would never have promoted him to be his chief steward. If Joseph had not been careful in the smallest details, making his master's interests in every respect his own, would the Lord have made all that he did to prosper under his hands? (Ch. 39: 3.) Slavery in itself is a condition of life that tempts to unfaithfulness; and as a prisoner, his moral environments were still worse, from which we may learn that circumstances need never make us sin if we but keep our faith in the God who is always stronger than circumstances.

2. *Joseph further honored.*—vs. 42–45. Joseph was next duly invested with the paraphernalia of his well-nigh royal dignity:—the ring, the gold chain, the fine linen, the heralds to go before his chariot. Henry thinks there may have been some who secretly opposed his elevation (ch. 49: 23). If this was so—and it would not have been strange were this the case—the king meant to give them an object-lesson, and by his solemn asseveration, "I am Pharaoh," to show the uselessness of their opposition. So Christ, as the Saviour of the world, is one day to be invested, before the eyes of humanity, with the outward glories of his office, and they who oppose him will find, too late, that they have been fighting the will of Omnipotence.

3. *Joseph's wise policy.*—vs. 46–48. "And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt." He might have stayed at court, and given out the business to deputies, but this was not Joseph's way. Again we see the same spirit of minute fidelity in the smallest matters in the prime minister that we saw in the slave. He was not content unless he personally supervised the work—unless he went himself into the remotest corners of the kingdom, and assured himself that his orders were obeyed; there was no waste or dishonesty on the part of the officials, which there would surely have been without this watchful oversight. "And he gathered up the food of the seven years," laying it up in storehouses against the time of famine that was coming. Here is an important spiritual lesson. As summer is the time to prepare for winter, so life is the time to lay up heavenly treasure. Are we doing it? "The earth brought forth by handfuls;" but the prudent Joseph suffered nothing to be wasted. He knew that this abundance would not more than suffice to carry them through the seven years of famine. So we cannot lay up in our day of greatest bodily and mental vigor more than enough to carry us through the autumn of age and the winter of death.

LITERATURE.

CURRENT PERIODICALS.

The April issue of the *Century* is noticeable, especially, for the large number of full-page engravings which it contains, and these, in turn, are quite as remarkable for their artistic character. The frontispiece proper is a full-length portrait of Matthew Arnold, accompanying a letter-press sketch of this poet and philosopher by Florence E. Coates. The two serials of Pudd'nhead Wilson and Cœuer d' Alene are continued. Very attractive and full of suggestion is From the Old World to the New—an Emigrant idyl told in eighteen pictures by Andre Castaigne. Other illustrated articles of undoubted interest are: My First and Last Balloon Ascension, by Robert V. V. Sewell; A Comet-Finder, by Frank W. Mack; Monotones—The Wreck, by Geo. W. Edwards; A Summer Month in a Welsh Village, by Susan N. Carter; Driven Out of Thibet, by Woodville Rockhill; Millet's Life at Barbizon, by Pierre Millet; Hunting an Abandoned Farm in Connecticut, by Wm. H. Bishop, and The Gods of India, by F. Marion Crawford. Not the least attractive among others are: Lincoln's Literary Experiments, by John G. Nicolay; Wild Flowers of English Speech in America, by Edward Eggleston; The Supply at St. Agatha's, by Elizabeth Stuart Phelps; Out of Sight, Out of Mind—Methods of Sewage Disposal, by Geo. E. Waring, Jr.; with others, in verse and prose, that carry with them their own compensation for reading. New York: The Century Company. Price, 35 cents.

The *Journal of Hygiene*, always possessing interest in its popular presentations of hygiene for the people, has a fine array of contributors and timely counsels for men and women. The following are the principal papers in the April issue: The Cumulative Effects of Poison, by Dr. Charles H. Shepard; Typhoid Fever and Drinking Water, by Dr. V. C. Vaughn; Round-Shouldered Girls, by Dr. Mary W. Allen; Ceylon and the Sinhalese, by Dr. W. A. English; Musicians' Eyes, by Dr. Carter. By Jennie Chandler: Moral Health; Training Children to be Brave; Too Much Kindergarten; Women Must Do It; Royal Women Swimmers; Perfect Men; A Broader Life for Women. By the Editor: The Perfect Man; A Jewish View; The Bridal Tour Unhygienic; Corpulency and its Treatment; Finest Climate in the World; Healthfulness of Lemonade; Making Bread Directly from the Grain; Diet in Hot Climates; Stamping Out Consumption; and Book Notices. Published by Dr. M. L. Holbrook (who is also its editor), at 46 East 21st street, New York City. Price, 10 cents.

The *Social Economist*, if not always acceptable in its ideas, appeals forcibly to every candid thinker by its outspoken views of current social and political topics. The April number is no exception. Its first paper is The Economy of High Wages—an abstract of a lecture by the editor, Mr. Geo. Gunton—a title sufficiently suggestive to interest a large class of readers. Other topics ably treated are: Popular Mistakes About Taxation; Mr. Gladstone's Retirement; Our (New York State) Constitutional Convention; Economic Theory Concerning Value; Future Wheat Farming; Politics and the Saloon. The Editor's Crucible is a lucid summary of current Economic subjects; the Editor's Drawer answers questions of correspondents relating to Economics, and Among the Books indicates the progress of Economic literature. No man can read this magazine from month to month without realizing its scope and force as an educator. Published at 34 Union Square, New York City. Price, 25 cents.

The *Cosmopolitan* is not a whit behind its contemporaries in point of novelty and attractiveness. The April number has a genuine surprise in the reproduction of a story written by Napoleon Bonaparte, and confided by him to his uncle, Cardinal Fesch. After the Cardinal's death the manuscript disappeared for a time, but was eventually purchased, with other of Napoleon's manuscripts, by Lord Ashburnham at a cost of $40,000, and is now first given to the public through the instrumentality of Frederic Masson, with its due authentication. The authorship of this story will be sure to secure for it a host of readers. The following illustrated articles, with their finished engravings, will also attract general attention: Some Colonial Women, by Anne H. Wharton; The Romance of the Great (Suez) Canal, by G. T. Ferris; Under the Cross of St. Andrew, by V. Gribayedoff; Graham's Bungalow, by Sewall Read; The Nautilus, by Edmund Gosse; The Origin of Thought, by A. C. Valdes; The Employer and the Young Man, by Edward W. Bok; A Phantom of the Mines, by Robert H. Syms; "Ma Tante," by E. R. Spearman. Other contributions: How People Live in a Plutocratic City, by W. D. Howells, and Home Rule in Cities, by E. E. Hale; with poems, art, literary, and science notes. Published in New York City. Price, 15 cents.

For the lover of practical and progressive astronomy we know of no periodical devoted to that sublime science that is more likely to afford a high degree of satisfaction than *Astronomy and Astro-physics*, published ten times a year at Carleton College, Northfield, Minn. The following papers in the April number will well repay the cost of its purchase: Illustrated Views of the Satellites of Jupiter, as seen through the Lick Observatory's telescope; Mechanical Causes of the Formation, Motion and Periodicity of Sun Spots—illustrated; The Satellites of Neptune, and Observations of the New Star in Norma. In Astro-Physics, also, are found choice variety and advancement. Price, $4 a year.

RELIGIOUS NEWS.

BAPTIST.

—Rev. Thomas Spurgeon has been chosen as the regular pastor of the London Tabernacle. The church meeting was a large one, over 2,700 members being present, and it is gratifying to note that Mr. Spurgeon received about four-fifths of the votes of the church. The only other candidate was Dr. A. T. Pierson, of Philadelphia, Pa.

D. L. MOODY SICK.

—The health of Mr. Moody has become so precarious that he has canceled his engagements to work in London. The entire people of this land and of Great Britain, and very many of Europe, will feel this bereavement; for Mr. Moody belongs to all the evangelical hosts.—*Golden Censor.*

LUTHERAN.

—The Missouri Synod has entered upon Slavonian mission work. It has recently organized two Hungarian congregations at Braddock, Pa., and Cleveland, Ohio. It has preaching in the Hungarian language at Pittsburgh, Pa., and Youngstown, Ohio.

—During the last decade the increase in the numerical strength of the Lutheran church in this country has been over 75 per cent, or fully three times as great as the increase in population. A large percentage of increase has been owing to immigration from Germany, the Scandinavian lands and other Lutheran countries in Europe. In 1880 the Lutherans reported 689,418 communicants; in 1890 it was 1,231,072.

—A movement is on foot to erect a great Lutheran church in Rome, to be named the Luther Memorial church. The sum of $2,500 has already been raised for this purpose. Chancellor Caprivi protests against this movement in a letter to the Evangelical High Consistory of Berlin. He says the government itself does not object to the building of such a church in Rome, but it must not be called after Luther, because it might *give offence to the pope!*

PRESBYTERIAN.

—In Cleveland, Ohio, the Presbyterian Ministers' club has taken the initiative in the formation of a civic federation with a view to combining all the moral forces of the city regardless of sect or circumstances of life, for the betterment of the associate life of the city.

—The late resolution of the Presbyterian board of home missions to halt in its march to possess our land for Christ, has called out strong expressions of regret and liberalty.

SABBATH REFORM.

—The Ministerial Union of Philadelphia has inaugurated a campaign against Sunday newspapers. As a first step 476 circulars were sent to the pastors of the city asking suggestions for practical measures to suppress them.

—Officers of the Pennsylvania State Committee on Sabbath Reform suggest that the 100th anniversary of the Sabbath law in that Commonwealth shall be celebrated in due form and ceremony on the 22nd of this month (April) all over the State by the various Sabbath Associations, by united action of churches, and other Christian organizations and Labor Unions.

UNITED BRETHREN.

—Official announcement is made of the meetings of the United Brethren's Board of Education at Horton Street church, Marion, Ind., May 23, at 7:30 P. M.; of the Home and Frontier and Foreign Missionary Society at Marion, Ind., May 24, at 7:30 P. M., and of the General Sabbath-school Board at the Horton Street church, Marion, Ind., May 24, at 2:00 P. M.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

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Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

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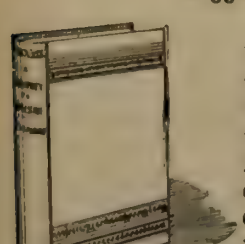

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'orgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out fur dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer'!"

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Journal, Freeport, Ills.: "We are indebted to Mrs. Lila L. Buckley, of this city, for a copy of this interesting volume. The efforts made to elevate the freedmen of the South is one of the most important and deserving charities of the present time, far excelling any effort to elevate the heathen of foreign lands, and it should have the aid of all charitable people in this country. ....The proceeds of sales is devoted to the work of elevating the freedmen of the South, and we trust that every one to whom Miss Waterbury applies will purchase a copy of the book, which is in itself fully worth the price. Miss Waterbury's grandfather, Rev. Calvin Waterbury, was the first Presbyterian minister in Freeport, and it was by his efforts that the First Presbyterian church in Freeport was established.

Polo, (Ills.,) Press: "Seven Years Among the Freedmen. Our townswoman Miss Maria Waterbury, the past winter, prepared for publication an account of some of her singular experiences in the "sixties" among the freedmen of Mississippi. Miss Waterbury and Miss Ford, both of this place, did grand work in those years and deserve no small mead of praise for their heroic sacrifices.

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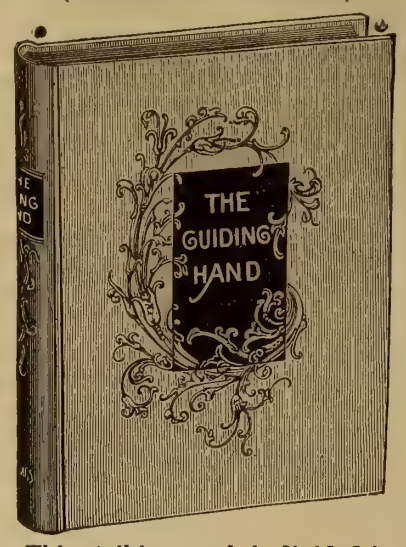

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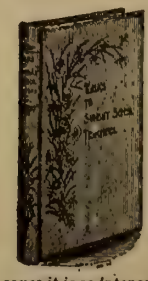

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Early spring pruning should be controlled by the nature of the plants or trees on which the work is performed. It may be done later on those which throw up new shoots freely, such as the peach or the grape, less check being given to the new growth than to such as the cherry, which does not sprout freely. The earlier in the spring the pruning is performed the better, but the peach will bear late pruning better than the cherry. A young cherry tree may be easily pruned to death; and young cherry trees which are grafted, if the graft fails, should be allowed to send up shoots from the stock.

Winter apples kept in fruit rooms become more exposed to decay as warm weather approaches. Loss may be prevented by taking advantage of cool nights. Keep the fruit room closely shut up to exclude warm air during the day time; and when night comes on, open the windows and let in the cold air, closing the windows again early in the morning. The labor is small and the advantage is great, and the keeping season may be thus prolonged more than a month. We have thus retained such apples as the Baldwin in good condition into June.—*Exchange.*

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NEWS OF THE WEEK.

CHICAGO.

Collector Mize reports 2,000 Chinese in his district to be registered before May 3. He fears he will be compelled to deport many of them.

Three more building and loan associations in Chicago have been found in bad condition by State Auditor Gore.

Citizens of Morgan Park voted against annexation to Chicago.

Of the thirty-four aldermen elected 12 are Democrats and 22 Republicans, giving the latter a majority of 16 in the council.

Dr. Teed, high priest of the Koreshan Unity, is planning to found a colony of his followers on a tract of land in western Florida.

Joseph Reich, who deserted his family ten years ago in Austria, was confronted by his wife a few moments after he was married to another woman.

Salaries of first and second year teachers in the public schools have been raised.

An organization similar to the Parkhurst Society of New York has been organized with Rev. William G. Clarke as president.

COUNTRY.

Addressing the New York Chamber of Commerce, Edward Atkinson said the South was suffering from ignorance on financial subjects.

In the lower house of Congress the urgent deficiency bill appropriating more than $1,000,000 was passed.

President Cleveland is quoted as being favorable to a change in the currency laws at this session of Congress.

Rev. George W. Patrick, an A. P. A. enthusiast of Kaukauna, Wis., was fined for using abusive language.

Robbers stole $15,700 from a bank in Eldorado, Kan.

Judge Caldwell's decision in the Union Pacific wage conference at Omaha favors the employes at every point.

Gen. Frye's army of commonwealers was stranded in East St. Louis, the railroads refusing to furnish free transportation.

Impeachment proceedings have been commenced against Judge Talley, of Alabama, charging him with failure to prevent a murder.

Wisconsin's new law abolishes the customary three days' grace on notes. Commercial paper must be met on the day it falls due.

Mrs. Sarah Morris, of Indiana, whose husband and child were murdered by Indians, has sued them through the United States government for $20,000.

Three hundred miners in the Massillon, Ohio, district are reported to be starving.

Gov. Peck sent $533.02 to the relief committee at Hurley and notified it that no more charitable contributions would be made.

While trying to force a passage through the Straits of Mackinac the steamer Minneapolis, loaded with 48,577 bushels of wheat, went down. Propeller Barnum, Chicago for Buffalo, carrying 52,000 bushels of corn, struck floating ice in the Mackinaw Straits and went down. The crew was saved.

Union grain shovelers at Buffalo won a fight with Italians and Poles in which many of the latter were seriously injured.

Burglars attempted to rob the store of George Weirick at Palestine, Ind. He killed two of them and wounded a third.

Members of the American Protective Association and their opponents fought at the polls in Kansas City. One man was killed, two fatally shot and many others seriously hurt.

Troops have been ordered to the Cheyenne country, where the Indians and cowboys are fighting. A courier from the scene says thirty men, half of them Indians, were killed, and a general war was feared.

Non-union dyers in Paterson, N. J., were waylaid and badly beaten by armed strikers.

Judge Wiley has decided that the district drainage law of Indiana is unconstitutional. Thousands of acres of swamp lands are involved.

In Congress, Speaker Crisp secured a second defeat for the Bland bill, which the Republicans had hoped to pass over the President's veto.

Emmet Seymour, just released from a three years' term in an Iowa penitentiary for larceny, is to be tried for killing his father-in-law in 1890.

Four children of Frank Bilski, an Indiana farmer, were poisoned by eating poke roots. One died and the others were in a critical condition.

Mrs. William Raymond and her three children were carried into the Hatchehubbe River at Cherokee, Miss., by a frantic horse and drowned.

By an unexplained explosion the house of Joseph Kallas in Oil City, Pa., was demolished. Kallas, his wife and three children were killed.

FOREIGN.

In the British Commons the bill to carry out the provisions of the Bering Sea treaty was passed.

By the collapse of a mine near Breslau eleven men were killed.

Walter Wellman, the arctic explorer, has sailed from Rotterdam for Bergen, Norway.

Three persons were injured by the explosion of a bomb in a restaurant in Paris.

The Anti-Sabbath Traveling Union of London, England, has recently established a branch in Montreal, Canada.

An angry mob of 2,000 attacked the Queen's Own, the crack regiment of Toronto, Can., while on parade and a serious fight ensued.

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from April 2 to 7:

G M McClelland, T Fraser, S Blanchard, S F Proctor, D R Patterson, Rev B F Worrell, Rev W S Fulton, R E Bennett, H C Spencer, W Chestnut, J T Adams, J A Learn, Rev N W Deveneau, R Platt, Rev L G Almen, Rev H Best, J Houston, J Gardner, Miss J M Grindon, L Platt, Mrs H Parsons, H Holt, J W Wood, Dr W H Miller.

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Wheat—Spring No. 2	59	@	63¾
Winter No. 2	62¾	@	63¼
Corn—No. 2	37	@	39½
Oats—No. 2	31¼	@	34½
Rye—No. 2	47	@	49
Bran per ton	11 50	@12	50
Hay—Timothy	8 00	@10	50
Butter, medium to best	10	@	23
Cheese	08	@	13
Beans	1 35	@ 1	55
Eggs, fresh	09		09½
Seeds—Timothy (100 lbs)	3 00	4	20
Flax	1 30	1	31½
Clover (100 lbs.)	7 00	8	75
Broom corn (per ton)	30 00	@70	00
Potatoes, (old, bu.)	45	@	65
Hides—Green to dry flint	02½	@	06¼
Lumber—Common		@15	50
Wool (unwashed)	12		26
Cattle—Choice to extra	3 95	@ 4	55
Common to good	3 40	@ 3	99
Hogs	4 75	@ 5	10
Sheep	3 50	@ 5	40

NEW YORK.

Wheat No. 2	67	@	69¼
Corn No 2	43⅞	@	45⅛
Oats	36¼	@	37⅛
Rye	48	@	57
Eggs, Western fresh	11		
Butter	11	@	23¼
Wool	15	@	26

KANSAS CITY.

Cattle	1 75	@ 3	60
Hogs	4 40	@ 4	67½
Sheep	higher		

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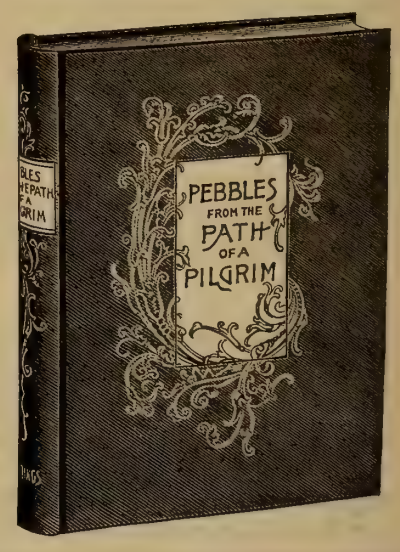
—BY—
MRS. H. L. HASTINGS.



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A new order of fighting monks—"The Armed Brothers of the Sahara"—has been organized by a Roman Catholic cardinal, "to assist and protect the white fathers in their mission work in Africa." This movement is more in the spirit of Mohammed than of Christ, who said that "they that take the sword shall perish by the sword." The Gospel is entirely opposed to all secret and armed forces.

Dispatches from London and New York indicate that among the friends of Ireland in both places, the reported death of Le Caron, the famous spy of the British government, is considered a "blind," designed to divert attention from him while he is being "spirited off to some other country, or again started in a second career of duplicity either in America of Ireland, where he is almost completely unknown." If Le Caron still lives, he will, no doubt, be heard from, sooner or later, to the dismay of those who would rather see him dead.

Platte City, Mo., has taken a step in civilization and good morals that ought to have a strong following in a thousand other towns and cities. On Wednesday of last week the grand jury found indictments against forty of the leading ladies and gentlemen of that place for playing "progressive euchre," thus establishing the practice as a crime. A huge sensation was created, and one of the prominent churches is in danger of disruption through the publication of the facts. "Progressive euchre" is neither more nor less than a captivating form of gambling, and exceeding popular in "good society."

As to student hazing and the remedy for it, opinions have been obtained from nearly a dozen presidents of colleges, of whom only one favors legislation against it. There is an expression of uniform agreement, however, that the only effective cure for this evil is the cultivation of a proper sentiment among the students themselves. There has evidently been too great a lack of moral restraint put upon the frisky sophomores by the faculties of the respective colleges, and to this, we fear, too many of the reported college outrages are attributable. Too much freedom will spoil the finest colt in the world.

On Thursday last several employing firms and individuals in this city, discharged their men, not exceeding a few thousand for an indefinite period, to await a better spirit on the part of the labor unions. The latter are said to have received this determination of the employers with derision, and boast that they will win in the contest. Perhaps they will. In the meantime, idleness, distrust, and disorder are rife.

A Roman Catholic paper states that "for this year the Catholics have received (from the general government) for their Indian schools, $365,835; the Presbyterians, $30,090; the Congregationalists, $25 736 last year and $8,756 this year; the Episcopalians, $7,020; the Quakers, $10,020; the Mennonites; $2,750; the Unitarians, $5,400 and the Lutherans, $15,120." Is there any reason for this display of partisan religion on the part of our general government? If not, it is time that we should have a government more in accordance with the Constitution under which we are supposed to be living.

The death of Le Caron, the spy of the British government, has revived the slander that the murdered Dr. Cronin and the deceased were associates and partners in this clandestine employment. The friends of Dr. Cronin indignantly deny the allegation; but it is admitted that both were members of the Clan-na-Gael. It is further stated that when Le Caron attempted to unite with the Catholic order of Foresters, Dr. Cronin was instrumental in keeping him out. There seems to be no evidence linking the two, but testimony is made public that the Cronin faction in the Clan-na-Gael was opposed to Le Caron, who testified in the Parnell-*Times* trial that his great source of information was the "Triangle" of the Clan that condemned Dr. Cronin to death.

The evils that most seriously afflict our nation at present are those which are defiant of law. This truth is rapidly fastening itself upon the minds of all intelligent men who love the law and obey it as good citizens ought to, and its effect upon this portion of our entire population should be to more effectually unite them in enforcing all just laws and repealing all those that are an offence to God and Christian men. From those who thrive best under bad laws patriots and God-fearing citizens have nothing to hope. "Who would be free, himself must strike the blow." Our warfare against the social and political evils of the day must needs be prompt, earnest, prayerful and united, or pandemonium and destruction beyond remedy will soon menace us. Now is the time for us to awaken out of sleep, and be up and doing. The time for loitering has gone by.

The *Midland* thinks that in ousting the Freemasons from city offices, Mayor Hopkins (a Catholic) is giving the fraternity a dose of its own medicine. It is the custom for Masons to "favor one another in politics, especially in the way of one Masonic official appointing other Masons to office"—which is legitimate Masonry. . . . As a religion Masonry is worse than Catholicism, but as a political power the Catholic church is as secret and is the more dangerous. . . . But Masons are getting another bitter dose. By history and by observation we know of many cases where they have interfered with the right of free speech. They have mobbed Anti-masonic speakers at different times. They have threatened lecturers and had them arrested on trumped-up charges. Now lecturers employed by the American Protective Association, controlled by Masons, are attacked by Catholics and used very much as Masons have used our Anti-mason speakers. . . . The evils of secret societies, whether Catholic or anti-Catholic, are as much alike as two eggs." But they do no more agree than sulphuric acid and cold water, which, when brought together, create a terrible degree of caloric.

One of the curiosities of modern thought and practice is unfolded in an address delivered at the Salt Lake (Utah) Mormon Tabernacle, March 11, 1894, by Congressman Geo. Q Cannon, on "Secret Combinations." The singularity of the address begins with the text, which is an extract from "Ether," one of the books of the authorized "Book of Mormon," written (the speaker said) in 1829, and the foundation of Mormon faith, on which the Mormon church is built. Another singularity of this address is also found in the fact that although the orginators of the Mormon church were Masons, and favored Masonry for years after the church was organized, and then established secret societies of their own in the name of their church and for its benefit—such as the Endowment House and the Danites—they had this precious revelation and had taken it for their guide; but we believe that until very recently the church has never attached sufficient importance to it to follow its warnings and precepts. Here is one. It is "Moroni" who speaks: "Whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed." President Cannon's address is forcible and directed against secret combinations, political, industrial, and capitalistic as injurious to the national government. We may refer to it again.

BIBLE DISTRIBUTION IN MEXICO.

BY B. B. BLACHLY.

(*Continued.*)

On the 14th of November, 1891, I left Torres with a wagon train for Soyopa. The drivers were all Indians, and only one of them understood Spanish.

We were thirteen days on the road, and we ran out of provisions, except some corn and beans, which they boiled and we all ate, for it was good when we were all so very hungry.

I stopped at ranches along the road and tried to get other food, but could not get anything for love or money. At one place the woman said, putting her hand on her stomach: "We are nearly famished for food; my husband is gone a long way to see if he can get some corn, but it is so scarce and dear, and money so hard to get, we suffer much from hunger." Then a happy thought came to me, and taking out a Testament, I read to her from the first chapter of Matthew about Mary; then told her she might have the Testament for some tortillas (cornmeal cakes), whereupon she took the book and brought five or six cakes.

We became reduced to such straits that one day as we came to a spring in which was a drowned antelope, we stopped. The men drew out the antelope, dressed and cooked it and we all ate of it.

Just before reaching Soyopa there was a very steep hill to descend, and as it was in a narrow pass, we camped there one night. Ore was hauled from here to the railroad; there were forty-eight mules harnessed to one wagon to draw up a twelve-mule load, and then it was only accomplished after much cruelty on the part of the drivers.

In this town lived an American, where I made my headquarters. I was not able to find a Bible in town; but the American's wife (a Mexican woman) had a Testament, English and Spanish,

which she said was Catholic; but I showed her that it was a print from the American Bible House. The people were very poor, and living was high, for there had been scarcely any rain for about two years; yet many books were sold. While going along the street, one day, with a goodly number of books, a very old woman stopped and asked me to go to her house. When we entered; she brought an old prayer-book, with a picture of a priest in his priestly robes. Under it was printed "The Saviour of the World." She asked if this was a good and true book. She said: "I don't believe our religion is good; we are so ignorant and like burros." On telling her that Christ was the Saviour of the world, not the priest, she said: "Yes, that is so." She looked at the Bible and read it, and was much pleased with it, but said: "I am so poor—I have no money." On telling her she could have a Bible in exchange for the old book, she was much rejoiced and brought out another old book, which she exchanged for a Testament.

It was at this place, in the store of the priest's sister, that a colporteur and priest had quite a discussion, which was as follows: Colporteur: "Where is your authority for selling the sacraments, such as baptism, marriage and the like?" Priest: "I have no Bible authority; it is simply a business transaction." Col.: "Where do you get your authority for teaching that there is such a place as purgatory? It is not in the Bible." The priest says nothing. Col.: "Let me tell you, it is an invention of you priests to extort money from the ignorant people. When a man dies his wife goes to you and asks you where the soul of her dead husband is, and you tell her it is in purgatory, because he did not make a good confession before he died; so she asks you to say mass for his soul, and asks you how much you will charge; and when you tell her, she will probably say: 'I am very poor;' but she will sell her cow, hog, or chickens to get the money for you, which you take greedily, even if the poor woman goes without food. That is your purgatory; an invention of you priests; a mine of gold where you can go to get money." The priest left in disgust and the crowd laughed at him. The priest's sister said: "I want a book; come to-morrow and I will take one;" so on the morrow she bought a Bible.

From Soyopa I went on mules over to a town called Elvia Ticopita.

One day, while the pack-mule was passing under an oak, the box of Bibles caught against a limb, which broke the strap and let the box go tumbling down the mountain until it broke open, and spilled out all the books.

Although the people here were poor, the sales were good and the peopie wanted a missionary. They said if the missionaries would furnish the wood and iron they would make the brick and put up a church. But where is the missionary? In this town I found one Testament and one Bible, which a man had lately bought and brought in with him.

I went from here, with two burros and a Mexican guide, to Trinidad, where the sales were good and where five Bibles were stolen and sold for mescal, a Mexican whisky. Having sold out all the books, as I was about to leave town, a woman came and, holding out the money, asked for a Bible. On telling her they were all sold she looked very sad.

As we left Trinidad, my guide told me that the people thought that I had a great deal of money and some would probably follow us; so we traveled on until we reached the highest point of the mountains, where we met two Mexicans with mules loaded with corn. There we all stopped and passed the night, while my Mexican kept watch till morning. He said that at about one or two o'clock in the morning, two Mexicans from Trinidad passed.

From here we went to the town of La Dura, a rich silver mining camp owned by a German company. Stopping at a ranch on the road, I showed a Bible to a Mexican, who said it was the first time he had had a Bible in his hand, and he bought it. On reaching the office of the company the manager said: "I was just talking of you;" and he took two Bibles.

At this place the sales were wonderful. All who could read wanted a book. Going into a house for the second time, I saw a girl crying as if her heart would break. On asking her mother what the trouble was, she said that her daughter had seen a Bible and wanted her father to get her one, but he would not. But the girl finally got one.

I met a very intelligent Mexican woman, wife of a mine-owner. She bought a large Bible, and invited me into her altar-room and showed her saints, crosses and images, but said: "I don't pray to them, but like to look at them as you do the pictures of your father or mother." She said: "I knew the priest of Batopilas; he had a daughter, though he was not married; and then another daughter by his first daughter."

Here the people wanted a missionary. Having finished canvassing here, I went to a town called The Barrance, another rich silver-mining camp, also owned by a German company. Here there was grand success in sales, and here, too, the people said: "Send us a missionary." The same eagerness for the Bible was manifested here.

After an absence of seven weeks, I started back to Hermosillo. I had sold out four boxes of Bibles and other books, and could have sold more while visiting about twelve towns where there is a crying demand for a missionary. It needs at least three or four live active men for this district. The churches of the Catholics are in a state of ruin.

From Hermosillo I went to La Paz, Lower California, where, in ten days, I sold 150 Bibles and Testaments. Here, also, the M. E. church has a mission.

Taking the stage here, I went to Triumfo, a mining town, where, in eight days, I sold 150 books. One day I sold $46 worth of Bibles and Testaments in the streets.

Going from house to house near this place, I met a boy on the mountains, on his way to get medicine for his father; but on seeing the Bible, he said: "I can get the medicine on credit;" so he bought a Bible with the money.

Near here, on the same mountain, I went into a hovel where lived an old woman and daughter. The daughter could read well, and wanted the Bible, but said she had no money. On asking her if she had any saints, she said she had some old ones, and she exchanged them for a Bible, and a scapulary (which she wore around her neck as a charm), for a Testament.

At another hovel I found on the ridge-pole an old book, much worm-eaten, all the capital letters of which were in red type, with l for s. As the woman could read very well, she took a Bible in exchange for the old book, which I afterward sold to the American Councilor (Mr. Hill) at Nogales for three dollars and turned the money into the Bible fund.

One, wealthy man bought four Bibles—one for each child—although they were grown up.

After returning to La Paz, I took the steamer and crossed the gulf to Guaymas, and went on a small steamer back to San Rosalia, a large French copper-mine, where in five days I sold over one hundred books, and could have sold more if I had had them. So I crossed again to Guaymas, going from there up to Hermosillo, after more books. This was in February, 1892.

(*Concluded next week.*)

FEMALE FREEMASONRY.

The arrival in Chicago, last week, of Mrs. Mary Elizabeth Lease, who claims to have learned the secrets of Freemasonry by surreptitiously witnessing the initiation of a member in a regular lodge, and the announcement that she intended while here to establish a lodge of female Freemasons, attracted some attention. But whatever Mrs. Lease may have seen done by the fraternity in secret, she is no more eligible to class herself as a Mason, to benefit by her knowledge of Freemasonry, or to establish a clandestine lodge of women, than is any ordinary reader of Morgan's or Ronayne's expositions of Masonry, or even of the "Ecce Orienti" of the Masons. These works are within reach of all who desire to purchase them, but the ownership of them confers no Masonic authority to set up Masonic worship or to exercise the rights and duties of its genuine followers.

There has been, in France, a class of women calling themselves Masons by right of some occult ceremony.

Mme. Deraismes, whose death recently occurred in Paris (says the Philadelphia *Times*), was renowned not only as one of the most successful leaders in the struggle for the emancipation of her sex, but likewise for her revival of female lodges of the Masonic craft. Several European and American newspapers described her as having been the first woman ever deliberately admitted into the mysteries of the order, while others cited the well-known instance of Lord Doneraile's daughter as being the only other instance of a lady having been initiated.

This is altogether wrong. For in the past century there were a large number of ladies of rank who were Freemasons; and at the present moment female Masonic lodges abound in Spain, the principal feminine dignitary of the craft being Princess Maria de Bourbon, daughter of the Infant Don Enrique, who was solemnly initiated by the El Taller lodge of Salamanca.

It was in 1730 that we first heard of feminine lodges being constituted in France, and although they may be said to have existed alongside of masculine Freemasonry rather than forming part and parcel of it, yet they were definitely recognized as belonging to the craft by decree of the Grand Orient of France, dated April 10, 1774. Feminine Masonry in those days was restricted almost exclusively to ladies of royal and noble rank. Thus we find the Duchess of Chartres as mistress of one lodge and the Duchess of Bourbon of another, both of these Princesses being addressed as "Honorable and Worshipful!" in official communications dispatched to them by the Grand Orient of France.

Marie Antoinette's friend, the lovely Princess de Lambaile, who was massacred during the Reign of Terror, and whose head was carried on a pike through the streets of Paris, was the mistress of the Social Contract Lodge, and a short time before the overthrow of Royalty served for a time as a Grand Mistress of the order.

In 1805 the Empress Josephine was present at a meeting of a duly constituted feminine Masonic lodge at Strasburg; and again, in 1819, we hear of the celebrated Marquise de Vallette presiding at the institution of a new Masonic lodge. In short, feminine Masons abounded in France up to the year 1863, when the decree of Pope Pius IX., denouncing Freemasonry as incompatible with membership in the Church of Rome, caused the abandonment of Freemasonry by women and the practical, if not official, dissolution of their various lodges throughout the country.

It was not until 1882 that any attempt was made to revive them. In January of that year Mme. Deraismes was solemnly initiated by the masculine lodge "Les Libres Penseurs" the (Free Thinkers), at Lepecq, near Paris. The Grand Orient of France, however,, declined to ratify the selection, and even went so far as to officially dissolve the lodge that had been guilty of unauthorized revival of a practice which had become obsolete.

In no wise discouraged by this lack of good will on the part of the Grand Orient, Mme. Deraismes took advantage of her initiation to found a Masonic lodge of her own, and at the present moment there are some 60 or 70 members belonging thereto, one of the Past Grand Mistresses being Mme. Clemence Royer, wife of the former Cabinet Minister and statesman of that name.

All the ladies who belong to this lodge, which bears the name of the Droit Humain, or Human Right, turned out in full force at the funeral of its founder and laid on her coffin a large wreath and inscription. Of course the obsequies were of a purely Masonic and lay character, the church being unrepresented at the grave, for Mme. Deraismes, like all her sister Masons of the present day in France, was a Freethinker and an enemy of the Catholic church. She made a profession of these sentiments when she applied for recognition of her lodge to the Grand Orient. "It's through woman that Catholicism has made its way into our social system," she declared, "and if it maintains its place there it is entirely through woman. You would, therefore, oh, my brethren, do well to initiate as many women as possible into the craft if you wish to combat Catholicism on an equal ground."

It has become a noteworthy fact that when in 1863 the great ladies of France abandoned Masonry in deference to the injunction of the Church of Rome, the women of Spain, who are quite religious, and perhaps even still more submissive to the church, should have gone on maintaining lodges and practicing the craft.

The only woman that has ever been initiated as

a Mason in Great Britain was Lord Doneraile's daughter.

The meetings of the lodge over which Lord Doneraile presided were held at his residence, Doneraile Castle, and in course of one of the meetings, which was held in a hall communicating with a smaller room in which his young daughter happened to be occupied by chance, the young lady unwittingly overheard all that was going on.

ANTI-SECRECY MISSIONARY WORK.

It should ever be remembered (says the New York *Christian Nation*) that efforts to get truth before the community, especially truth which is not believed, is mission work of the first order. This is true of work done in the anti-secret cause. No truth is so unpopular as that which opposes secret societies. Probably the reason is because such multitudes of men are in them; probably because the opposition of secretists is so severely felt if you speak truth with reference to them. At all events, Christian people are slow to come out boldly and testify. Yet they are to be overcome "by the blood of the Lamb and by the word of their testimony." The need for such testimony is becoming greater and greater. The various secret orders are rapidly multiplying and are running all over. They fill the offices and influential positions. Nearly every public meeting is graced with a secret society man in the chair. Christian Endeavor is not free from the hurtful influence. The President of New York State Christian Endeavor for two years ending October, 1893, was a high up Mason. It is probable his successor is in the same institution somewhere. It is their policy to get to such positions; and by their secret methods, they generally succeed. Secret society men are the rulers of the land, filling, we presume, nine-tenths of the offices. If parents will save their sons from these sinful institutions, they must be up and doing, for they have, since the Morgan abduction, come in like a flood.

Furthermore, it is capable of demonstration that those who go in, if they escape not away, will lose their vital godliness. You cannot be an enthusiastic secretist and a good Christian at the same time. The two are like oil and water—they will not mix. It will be noticed that those who have become members of the order and are satisfied with their new venture, generally lose all interest in church work. The prayer-meeting is forsaken for the lodge; the church treasury for that of the lodge. Worldliness goes in; spirituality goes out. Christ undergoes a continual crucifixion.

CHRIST AND MASONRY.

[Paper read by G. T. Soper before the Mutual Improvement Association, and ordered to be published in the *Wesleyan Methodist*. The author had eleven years' experience in Masonic work.]

Why cannot a man be an adhering Freemason and an experimental Christian at the same time?

To be a Christian means to be Christ-like. Christ says: "What ye hear in the ear, that preach ye upon the housetops." Masonry says: "Whatsoever ye hear behind tyled doors and in the secret chambers thou shalt keep a profound secret, save to a brother of the same degree."

Christ says: "I am the resurrection and the life." Masonry rejects Christ, and by a certain named grip, comes forward and says: "We resurrect from a dead level to a living perpendicular," after that which is matter has cleaved from the bones, thus uniting spirit and matter, declaring man complete and perfect. Christ says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door; by me if any man enter in he shall be saved."

How can a man be a Christian without a Christ? It is impossible. Masonry rejects him. Man cannot be saved without an atonement. Masonry denies the need of the atonement and claims to save men by their works. God's plan of saving men is through repentance and faith in the Lord Jesus Christ.

Christ says: "Swear not at all, neither by heaven, for it is God's throne, neither by the earth, for it is his footstool." But Masonry binds its members under the most blood-curdling oaths, which are in open violation of God's Word.

"No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." The individual joining the Masonic lodge pledges himself by an oath to render implicit obedience to his superior officers, no matter how much it may conflict with the laws of God.

The Lord says of his church: "Ye are the light of the world; a city that is set on an hill cannot be hid." Furthermore, he says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But in opposition to this, Masonry performs its work in secrecy and darkness. In conclusion: A man to be a Christian must have an abiding Christ within, and that continually.

FREEMASONRY AND ROMANISM.

The desperate contest that Freemasonry is waging against the church (says "T. P. C." in the *Catholic Review*) has, since the 20th of September, 1893, entered into an acute stage; very grave events are now in the course of development. The time is marked by events of the greatest gravity, and it is the duty of every Catholic to be prepared to resist the attack.

In a letter written very recently, on his return from Rome, Monsigneur Valleau, Bishop of Quimper, gave an account of his interview with His Holiness Leo XIII., and, in a passage of that communication, he thus explained his conclusions:

"The most important question that now engages the attention of the Sovereign Pontiff is Freemasonry. Frequently he repeated to me in the strongest and most emphatic tone: 'That is the enemy.' "....

"Freemasonry," says one of the official journals at the Vatican, "is satanic in all its relations—in its origin, in its organization, in its action, in its end; in the means it uses, in its code and in its government. It is satanic, and is making common cause with Judaism. Freemasonry is, in fact, the principal force, the indispensable means employed by Judaism to banish the kingdom of Jesus Christ from the earth and to substitute for it the kingdom of Satan."

For a long time (continues "T. P. C."), the infernal hosts have been let loose; the factors of the church have known this, and many of them have not hesitated to publish it. In the secret lodges, the worship of Satan is already organized; it has its rites, its ceremonies, its prayers, its sacraments, all of which are practiced with formal acts that are horribly sacrilegious.

....The time is at hand for decisive action. It is necessary for all Catholics to gather around the chair of Peter. The whole Catholic world must form a sacred league, a firm battalion, universal as the church, compact and united against the common enemy.

BOSTON LETTER.

Boston, Mass., April 9, 1894.

In a sermon on "Secret Societies," in the Second Reformed Presbyterian church of Boston, we took occasion to say, that all Masons and members of other secret oath-bound fraternities should be suspended from the privileges of the church. On Easter Sabbath, Rev. Dr. Lorimer, pastor of Tremont Temple Baptist church, preached a sermon before the Knights Templar in Music Hall. In the course of his remarks he said: "A certain pastor in this city has said in a public discourse, that all Masons should be suspended from the church. When that day comes, they will go out, and I will go along with them." So it seems to be a choice between the lodge and the church with the doctor. "Choose ye this day whom ye will serve; if the Lord be God, follow him; but if Baal, then follow them." Apropos to this, Bro. J. P. Stoddard has written a very pungent tract, and it is to be hoped that it will set those thinking who heard this strange utterance.

The Catholics made a strong fight in the Massachusetts Legislature for minority representation on the school-board of this city; but they were just as strongly opposed by Joseph Cook, Mrs. E. Trask Hill, and others; and their bill met with inglorious defeat. The people are coming to recognize in the Stillwater, Faribault and Riverside experiments the iron hand of Jesuitry clutching at the throat of our public school system. The fundamental principle of Rome is, that the state has no right whatever to educate; that this is the exclusive prerogative of the church, and from this she does not swerve in any of her covert attacks. Edward F. Dunne said, at the Baltimore lay congress: "Why should the state ask for the child? What can it do with it? It cannot educate it! It has no power in that direction. In man there is only body and soul; and you cannot teach a child even the multiplication table by a godless teacher, in a godless school, with godless surroundings, without hurting the soul." See the treachery of Rome! She joins hands with infidels and atheists in driving the Bible from our public schools and making them secular, and then lifts up her hands in sham horror at the thought of children attending godless schools. It is time for Protestant America to lift this mask and expose the falsehood and perfidy of these Jesuits. The open letter written by Bishop Coxe, on the 22d of February last, to Satolli, is a note of alarm and solemn warning that should stir the blood of every true patriot.

The Breckenridge-Pollard trial in Washington is a stench in the nostrils of this Christian nation. It reveals a depth of infamy that is indeed appalling. The defence that he makes is as great a scandal as the long-continued crime with which he is charged. He had the temerity to stand up and say, that while such "a miserable life of sin" would injure him, it would ruin her. And one of his witnesses, a Roman Catholic nun, testified that she tried to dissuade Miss Pollard from prosecuting Breckenridge, by saying that after the trial Breckenridge would be respected as before, while she would be disgraced forever. Has it come to this, that we must recognize one standard of morals for the men and another for the women? Has our Christian civilization so degenerated that we have no righteous indignation to express against such an infamous suggestion! If the woman should be banished from society, so should the man. If she is a moral leper, so is he. The same law that punishes her should mete out an equally severe penalty upon him. There is one law, and only one, for both; and the society that smiles upon him and frowns upon her is morally corrupt at heart.

Coxey's "army of the commonweal," marching to Washington, is certainly a pathetic farce. The bill which he proposes would have Congress appropriate $500,000,000, to be used in building roads through the States and counties. It provides that every applicant for work shall be employed at the rate of $1.50 per day, and teamsters $3.50 per day. This money is to be loaned to the States and counties. But how can a State, any more than a business corporation, do that without becoming bankrupt? The government must pay its debts.

On April 2, Rev. A. S. Gumbart preached an excellent sermon on the proposed Christian Amendment. The report of it in the Monday *Herald* is as follows:

"In the Dudley Street Baptist church, last night, Rev. A. S. Gumbart preached on the subject, 'Shall the United States Recognize Jesus Christ as the Ruler of all Nations?' In speaking of the proposed Constitutional amendment he said: If Congress shall decide against this amendment we shall be worse off than ever, for practically we shall say: 'We will not have this Christ to rule over us.'

"It is the most important question this nation has ever been called upon to decide. The adoption of this amendment forces no kind of religion upon any of our subjects. It does not say whether you shall be a Jew, a Christian or an infidel; but it does say that we as a nation recognize God as the Father, the Bible as God's Book, and Jesus Christ as the Ruler of this people.

"This nation can afford to put itself on record in this matter in such a way that there can be no misunderstanding of the fact that we are a Christian people and recognize God's Bible and God's Christ. When in 1863 the nation found itself in the midst of a terrible war, we did not repudiate the right of our government to call upon the people of the nation to lift up their hearts in prayer to God for help.

"This amendment should pass, because nations are dependent upon God for all blessings. No man, except a heathen or an infidel, would deny that all true and permanent prosperity must come from God; to him we as a nation must render an account, and to him we must look for the forgiveness of our sins. It will be a sorry day

for our beloved land when we shall be too proud or too self-sufficient to depend upon God for prosperity and protection. We shall never be so rich or strong, or so large that we can afford to forget to praise the God of our fathers. He made us mighty when we were weak, rich when we were poor, large when we were small, and honored when we were despised.

"The question of this amendment is not a new theory; it is simply putting into the Constitution what is already in the hearts of the people."

J. M. Foster.

NEW ENGLAND LETTER.

A labor anomaly.—A clerical anecdote.—The municipal suffrage defeat.—A unique association.—Matters educational.—The Boys' Brigade in Maine.—Patriots' Day.

April, it is said, always borrows three days of March. She has borrowed them this year with compound interest. Last Sunday shone on as white a world as if it had been January. One alternately admired the snow-laden shrubbery, and the red-breasted robins as they hopped about on the lawn, perhaps inly wondering if they could have possibly made a mistake, and come ahead of time. But to-day the sun shines brightly enough to dissipate all their fears on this score, if they had any, and set them house-hunting in good earnest. "Sugar-snow," Vermont people would call it. The spring has been a favorable one for this species of industry, but the crop has been generally a failure, owing to the scarcity of help to work the sugar orchards. It is one of the anomalies of the financial situation that armies of the unemployed in one section should be balanced in other sections by farms only partially tilled, and women wearing themselves out in the tread-mill of domestic toil because it is impossible to obtain reliable help. This is a blundering old world anyhow. From slavery and feudalism it has slowly blundered its way into a more equitable but far from perfect condition of society; so we may reasonably hope that it will eventually blunder into the right solution of the whole economic problem by and by; though judging from past progress, it will take a millennium to do it.

There is a small New Hampshire town from which sixteen young people have gone, either for purposes of education or to engage in teaching. And not the least interesting fact is, that thirteen are members of the one church, which happens to be Congregational, in their native town. It is easy to understand why the New England country-town, drained of its best blood, so often lapses into intellectual and spiritual apathy, if not a state of semi-barbarism. Side by side with the question, "What shall we do with our city slums?" rises in importance the question, "What shall we do to enlighten the darkness of our back-country districts?"

The fondness for quotations shown by many young ministers in the pulpit, reminds me of a story told me the other day about a certain aged divine, whose name, though withheld for obvious reasons, is well-known at the Hub, as one of the most successful among her pastors of a former generation. He was fresh from the divinity school, but with considerable reputation already for power and eloquence. He preached a fine sermon—everybody said so,—full of pat and apposite quotations from Shakespeare. This was at the morning service. A young lady, who had attended and seemed deeply interested, was missed by a Christian friend from the second service. On making a remark to this effect, the young lady replied that as soon as she got home, she had proceeded to look up the minister's Shakespearian quotations and got so deeply engaged in the employment as to continue it till too late to go to church. The moral of this little story it would be quite superfluous for me to point out.

Women in the city of Boston control $120,000,000 worth of property; yet the Senate has decided to reject the Municipal Suffrage bill, by a vote of 23 to 13. The outcome was not a surprise to those who knew the immense pressure that was being brought on the members by the rum power. One Boston liquor seller said he would give $10,000 to defeat the measure. But the suffragists have not met with a Waterloo, but, rather a Bunker Hill, as the *Woman's Column* has it. It is simply putting the day a little farther off.

All of us have heard of deluded individuals setting out with pick-axe and shovel to find some of the buried treasures which Capt. Kidd is supposed to have concealed in various localities; but it was something of a surprise to me, and perhaps it will prove such to many *Cynosure* readers, to learn that there is a regularly organized company, having offices in Boston, whose sole object is to search for a large amount popularly supposed to be buried at Oak Island, Nova Scotia. If the grim old pirate had any sense of the ludicrous, he must have chuckled to himself when hiding away his ill-gotten gains; for while they have enriched no one, so far as I know, it is the glamour surrounding these buried pots of gold that has kept his name alive more than the record of his crimes. A company to search for the philosopher's stone would not be instituted on a more chimerical basis. In the old days when Boston was just a pleasant provincial town, and old elm-trees stretched their friendly arms where now huge stores replace the pleasant dwelling-houses, and the roar of traffic is never still, every ship which left her ports bound on a long voyage—and in those times when steam and electricity had not girdled the world as now, one to three years was the usual length—carried, packed in kegs, $20,000 or $30,000 in specie, hard Spanish silver dollars, for purposes of trade. These were very tempting in the eyes of the pirate gentry. It is a curious fact, by the way, and not one calculated to make us feel at all proud, that the only genuine survival of Boston's old-time commerce, when her ships were upon every sea, is the trade carried on with the West Coast of Africa by barks which carry Medford rum and import palm oil in exchange.

"Shall Greek in the Girls' Latin School be elective?" This question is causing considerable discussion in educational circles. We are growing away from the old-fashioned idea that the discipline of the intellect is sufficient reason for keeping up a study that is distasteful to the pupil, and will subserve no practical end in his or her future life. There is an appalling amount of time and brain force which is thus wasted in our high schools and colleges by both sexes. But why not make Greek elective and the study of English compulsory? I think every one who, like the writer, has been a witness to the treatment our noble mother-tongue sometimes receives from young people who have been through a college classical course, will assent to the suggestion with a hearty Amen.

A Boys' Brigade has just been started in Belfast, Maine, the first one which has yet been organized in that State. The whole movement is not a progressive, but a retrogressive, movement. It practically nullifies the teachings of the Prince of Peace, and tends to confuse and obliterate in the minds of young people that radical distinction which lies at the root of all true understanding of the Christian life;—that distinction between an earthly and a heavenly kingdom, carnal weapons and spiritual, which our Lord was always trying to impress on his disciples, and which the church, if she would follow in his footsteps, cannot emphasize too much.

Maine still retains her old-fashioned Fast Day; but Gov. Cleaver keeps step with Massachusetts, by appointing it on the 19th. Gov. Greenhalge, while omitting any mention of "fasting and prayer," calls it, in his proclamation, "Patriots' Day," and recommends that it be dedicated "to solemn religious and patriotic services." This is as it should be. How can a true Patriots' Day be otherwise observed? We may, if we will, retain much of the spirit of the custom, even if we change the form.

There is a movement, generally favored by the G. A. R., to have Memorial Day come on Sunday. This will be one more potent factor in breaking down the barriers which hedge in the day of rest; and it should meet with the strongest opposition from all Christian people who take a stand for Sabbath observance.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 11, 1894.

Indian Commissioner Browning is a staunch believer in the civilizing and uplifting effect of education and Christianity upon everybody, and he has never for a moment accepted the absurd theory put forward by some people that the American Indian is an exception to the rule. In order to back up his arguments with an indisputable object lesson, Mr. Browning recently obtained permission from the Secretary of the Interior to bring the band and choir of the United States Indian Industrial School at Carlisle, Pa., to Washington and give a public concert. Mrs. Cleveland and the ladies of the Cabinet kindly consented to allow the use of their names as patronesses, and the result was an audience of prominent people to hear the concert, which took place this week. The choir is composed of forty voices, male and female, and the band, led by a full-blood Oneida Indian, of thirty pieces. The program was quite as ambitious, both vocal and instrumental, as that usually given by the musical clubs from the great colleges, and it was excellently rendered. Not a few of those who heard the concert were greatly astonished, having accepted the idea that the musical instinct was entirely lacking in the nature of the Indian. It is only Christianity and education that the American Indian and all other savages lack to make them our equals in many things which partially-informed people imagine to be signs of race superiority in the Anglo-Saxon. It is principally the result of ages of Christianity, education and the naturally accompanying refinement in ways of living that appears to stamp the white race as superior to all others.

Senator Allen, of Nebraska, earned and received the thanks of those opposed to that species of gambling known as pool-selling on horse-races when he succeeded in getting an amendment adopted by the Senate to a bill regulating horse-racing in the District of Columbia, absolutely prohibiting pool-selling. The action of the Senate was a surprise to the gamblers, who are now hard at work trying to get votes enough to bring about a reconsideration of the vote by which the Senate killed horse-racing in this District, for notwithstanding the talk in certain circles about horse racing being merely "an incentive to improving the breed of horses," they knowing that without gambling there can be no profitable horse racing. It is a fact known to the sorrow of many parents that hundreds of young men have taken their first step towards disgrace for themselves and their families by making a bet on a horse race. And it is a fact equally well-known that intemperance is a twin brother of gambling. Therefore it is hoped that the Senate will not retrace this step towards lessening the temptation of the young men who reside at or visit the national capital.

The Christian Endeavor Union held one of the most enthusiastic meetings in its history Monday evening. Addresses were delivered by Mr. W. H. Pennell, who was introduced as the "First Christian Endeavorer," and who told the story of how the organization originated and the first society was formed by Dr. F. E. Clark, of Williston church, Portland, Maine, and by Dr. Tennis S. Hamlin, who spoke on "growth from great conventions;" but it was the encouraging reports of the committees which are working to have the 1896 convention held in Washington that aroused the greatest enthusiasm. All Washington is interested in these efforts, and valuable assistance is being rendered by the business men of the city, who are just as anxious to secure the convention as the Endeavorers are. One noticeable and commendable feature of the work that is being done is that not one word of disparagement is heard of the other cities which are competing with Washington for the honor of entertaining the convention in 1896.

Rev. Samuel W. Small, who is deservedly popular as a preacher and a temperance orator, has been in Washington for a week, and I regret to say that by one act of his he has caused himself to be harshly criticised by some of his warmest admirers. After preaching in one of our churches last Sunday morning, he lectured at night in the same theater in which the scoffer Ingersoll had the previous Sunday night attacked everything the Christian holds sacred. It did not lessen the offence that Mr. Small's lecture was advertised as an answer to Ingersoll's attack on the Bible and Christianity. It was delivered on Sunday night, and the Sabbath was desecrated by the sale of admission tickets. Christians are as a rule opposed to the opening of theaters for any purpose on Sunday, and many of them do not hesitate to say that Mr. Small made a mistake which he

should not repeat if he wishes to retain his place in their esteem. A minister should set a better example. *

REFORM NEWS.

OUR WORK UPON THE PACIFIC COAST.

Wells, Ore., April 5, 1894.

Editor Cynosure:—The people of Wells and Suver were favored with a visit from Rev. P. B. Williams last week, in the interest of the temperance and anti-secret reforms. He lectured two evenings at each place, and though the audiences were not large, they were attentive; and their attention was well repaid by a clear and vigorous presentation of the subjects under consideration. Whether any members of secret organizations were present when that topic was treated we do not know; but if so, a fair challenge was given to any who desired to show that the fraternities were misrepresented. So far as I have been able to learn, the lectures were favorably received, and if good impressions were not permanently made, we should say it was no fault of the lecturer, either through lack of candor, earnestness, or a wisely selected course of treatment. Freemasonry and Odd-fellowship were shown to be enemies of the family, state and church.

W. J. Feemster.

FROM THE COAST AGENT.

Among the foot-hills of the Coast Range Mountains, fifteen miles west of Philomath, nestles a beautiful little glen, called Blodgett's Valley, the station on the Oregon Pacific railroad taking the same name. Mr. Blodgett, a graduate of Yale College, came and secured a homestead of six hundred and twenty acres of this rich land, in the first settling of this country. I am credibly informed that he had eighty thousand dollars in gold coin at the same time. Unfortunately he took to drinking. When he died he would have been buried by the county, had not his son interfered and furnished the means. This is no isolated case, but one of many where rum destroys giant intellects and vast estates. It is related of Mr. Blodgett that he boasted of having paid one hundred fines of thirteen dollars each, in Corvallis. Besides, he served a number of terms in the jail. The students of the State school used to visit the jail to get him to work knotty problems for them.

We spoke two nights at Blodgett's to very fair and interesting congregations; the first night (April 3), on the subject of Intemperance, and the next night on Secret Societies. I find quite a number of intelligent farmers and business men here who are opposed to all secret societies. Several signed our constitution. I distributed some tracts and secured four subscribers to the *Cynosure*.

I was very kindly entertained by Mr. Brown and his family. They know how to make a stranger feel at home. May the Lord bless them very greatly.

Rev. A. C. Tunison was present the last night, and gave his hearty approval of our discussion of the lodge question.

From there I went to Salem, where I expected to speak in the city. On my arrival I found that the appointment was five miles east, at Fruitlands German Baptist church. The house was crowded. The lodge of Good Templars attended in their regalia. We had very good attention. At the close, a leader of their class desired to reply to us, but was promptly informed by the trustees of the church that nothing but the Gospel of Jesus Christ and Christian principles could be taught in that house. I would that all churches were as loyal to Christ as this one.

In our address we defended the position of this church and others who make the lodge a test of membership. We showed that the lodges were, or pretended to be, religious institutions. If a member comes to one church from another, we insist that he throw off his allegiance to the other; so, when a man comes from the Masons or Odd-fellows, we should require him to do the same. Those churches which do not, certainly place a premium on the lodges above the churches. Again, when a man comes from a foreign land, desiring to become a citizen of this country, we require him to throw off all allegiance to the foreign country, for the reason that no man can be loyal to two governments at the same time. If this is true in the political world, it is true in the religious world. No man can be true to a secret lodge and the church at the same time.

Rev. J. B. Early is the very efficient pastor of this church, and is also a teacher in the Salem deaf-mute school. He is greatly beloved by his people. He will receive the *Cynosure* regularly, and wisely desires to post up on the subject, so that he may meet the lodge adherents in an intelligent manner. Bro. Early and all his family are true-blue anti-sscretists.

We returned to Salem by midnight. I took the five o'clock train and ran down to Woodburn to see our afflicted Elder Barkley. We found him a little improved, and have hopes now that he may recover. May the Lord grant it.

P. B. Williams.

THE NEW ENGLAND SECRETARY IN RHODE ISLAND.

Providence, R. I., April 12, 1894.

The storm which is upon us, and the intensely bad condition of the sidewalks, have diminished the number attending the "Christian Workers" convention in this city; but has not interfered with the spirituality and power of the meetings. Those in attendance evidently believe in the "perseverance of the saints," and, as was frequently expressed, they are determined "to go through on this line." Yesterday's afternoon and evening services were times of humiliation and deep searchings before God. One dear man of sixty years' experience in the service of a "hard master" confessed his sins and bowed with the people of God, earnestly and intelligently praying that he might be forgiven and receive the witness that he was sealed an heir of his heavenly inheritance.

Bro. Hoyt asked me to open the afternoon session, and as there is perfect freedom in the Lord, I felt liberty to speak of the "hidden things of dishonesty." It was evidently a matter of interest to all present; but when I sat down I somehow questioned whether I had not mistaken the "mind of the Spirit." Subsequently I was convinced that it was in "the Lord's order," as it brought out a number of blessed testimonies to the antagonism of the lodge spirit to "the effectual workings of the Holy Spirit," even in the Good Templar and minor orders.

After calling on Bro. Paull, Sister Graves and a few friends, I had purposed to return on the 10 P. M. train to Boston. The leader of the local meeting here, who was once connected with and deeply interested in several secret orders, wished me to remain and speak further on the subject; and as I was tendered the hospitality of a Christian home I decided that it was God's will that I should remain. At the beautiful home of Albert H. Williams, every attention was given to their grateful guest; and on being shown to my room I saw upon the wall, in tasty frames, two certificates of mine host's membership in the Blue Lodge and Chapter. The subject of secret societies was not spoken of directly, but the kindness of mine host, and the fervor of his prayer, as we all knelt before the Lord, made me feel that, like our good brother Stephen Merritt, the Holy Ghost had touched his heart, and that he would anoint his eyes, and in due time bring him out into "a large place."

If the Lord will, I am to occupy a part of this evening's session in a "chart talk."

After my remarks yesterday, a gentleman gave me his hand, saying, "The last time I heard you speak before, was in the World's Fair, where you were discussing secret societies with a Roman Catholic," etc. And, by the way, I do not remember to have mentioned an incident of recent occurrence, indicative of the far-reaching influence of the work at the Fair. I was stopping at a hotel, and, learning of a prayer-meeting near, I felt inclined to ask a gentleman, who like myself was a transient, to accompany me. Two days afterwards I found myself his traveling companion for a couple of hours. As we talked, it came out that he had, as a member, visited many lodges of Odd-fellows in this country and Europe, and that we had met at the Fair. When he related some of the incidents of our conversation I recalled the meeting very distinctly, and how he bore a decided testimony to the correctness of what I had said, to the confusion and shame of those who were denouncing me as a fraud. Two young men, sitting on the seat directly in front of us, were attracted by our conversation. They proved to be students from Northfield, and one of them, mentioning an interview we had at the World's Fair, refreshed my memory so that I recalled the man and the conversation. They took tracts and said they would bring the matter to the notice of the authorities at Northfield and, if practicable, secure a discussion of the subject in that school of the prophets.

April 13.—Last evening's meeting at Providence was one of much interest. The hall, though not large, was well-filled. I spoke for an hour,

(*Continued on 9th page.*)

CORRESPONDENCE.

A LETTER FROM REV. WM. FENTON.

St. Paul, Minn., April 7, 1894.

Editor Cynosure:—When the man had ruined the girl, he said to her: "You have done for yourself now, my lassie;" and the glittering jewel she held in her hand—the price of her virtue—was a poor compensation for her loss.

When a man joins a secret society he takes a fatal step that deprives him of the confidence of his wife and his neighbor, and that confidence can be restored only by telling his wife and his neighbor all that was done in that lodge and ceasing to walk in the ways of darkness.

The Methodist denomination, as is evinced by her holiness leaders, bishops and pastors, goes in the way of Cain, following after her grandmother—the mother of harlots. The great holiness leader of the denomination (it is unnecessary to mention names, for they are all agreed; else why do they walk together?) is a Freemason and glorifies Freemasonry. With a ha, ha, ha, he scouts the idea of confessing that he sinned by joining the Masons, and calls Anti-masons monomaniacs, simply because they are Anti-masons. A bishop says: "I am a Royal Arch Mason; I like Masonry; if a man breaks the Masonic obligation the penalty should be executed." That is to say, if a Royal Arch Mason fails to "assist a companion Royal Arch Mason, when engaged in any difficulty, and refuses to espouse his cause so far as to extricate him from the same, whether he be right or wrong;" keep all his secrets, murder and treason not excepted; he should have nothing less than his "skull smote off, and his brains exposed to the scorching rays of the meridian sun." And these Methodists pray to their god (the devil who deceives them) to keep them steadfast in their diabolical crimes against the true God and human society.

Last Monday morning a paper was read in the Ministers' Meeting at Oshkosh, Wisconsin, entitled "Denominational Federation." But what other federation can be hoped for, as regards, Methodists, Baptists, Episcopalians Congregationalists, and Presbyterians, than that spoken of in Revelation 17: 13: "These have one mind, and shall give their strength and power unto the beast, and these shall make war with the Lamb?" W. Fenton.

REV. R. N. COUNTEE FAITHFUL AMONG TRIALS.

Wichita, Kan., April 5, 1894.

Editor Cynosure:—I have thought that a little of my experience in Kansas would be interesting to your readers and to my many friends.

When I last wrote you I was in Lawrence. I am yet holding forth for the Baptists in that city, but I am now at home on a visit to my family here in Wichita. I shall return to Lawrence again on the 6th of the month.

I find the church, or I may say churches, perfectly honeycombed with worldly societies, secret and social. And the brazen foe to Christianity has had full sway in this locality. No voice has been heard, no note of warning given to the people, and so on, on, and on they have gone, until I find a church with 280 members and sixteen secret societies represented in the body, and one of them meeting in the basement of the church-house.

My second Sunday, February 18, was remarkable for its excitement. I had announced, on my first Sunday among them, that no society notices should be read from the pulpit. It had been customary to publish every festival, public and pri-

vate entertainment, regular meetings of the society, or societies, therefrom each Sunday. On this particular occasion my integrity was to be tested, and so up came the notices. One was for a "Grand Masquerade Party," to be given by a secret benevolent society. I took the notice, and without giving any name, day, or date concerning the affair, I denounced the entire thing in the most vehement manner. My being a new man in the community, unacquainted with any of the parties concerned, gave them no opportunity to say that I was using personalities or venting any spleen towards any particular party; but you know how "touchy" the folks are who are deluded by these hoodwinked associations. Every remark made concerning their "awders" is a personal matter, and no sooner had I ceased to talk, than up jumped a man some sixty years of age. He denounced me to the people. He said: "I have been a member of this church for over twenty years, and, brothers and sisters, you know that our society laid the corner-stone of this church; and we bury the dead and look after the sick; and this man has come here to break up and interfere with our business, instead of preaching the Gospel. Come out Wednesday night. Admission, 15 cents. Come out, everybody—come." Having raised his voice to its highest tension, he broke down, and sat down, and the audience, or congregation, of nearly 500, made the walls ring, apparently, as they applauded the belligerent speaker.

I stood up in the pulpit, very much composed in body and mind. Several of the officers started to lay hold of this dear old brother. I waved them down with my hand, and said: "Be quiet; keep as sweet as you can; do not let the enemy throw you off your guard." I then said: "My brother, you or I want to run this church; but since nothing from nothing leaves nothing, we will be excused with the Doxology."

I am now steadily preaching Christ and him crucified. Many rumors are afloat as to my being run out of town; but I never shrink or falter. The usual "boycott" is resorted to, because of my contending for the truth against the lodge, the bar-room, or "dives" as they call them here, and the dance halls. I have, by God's grace, broken up a thriving dance hall, and the collection in the church has grown wonderfully small; nevertheless I trust Him.

A few weeks ago I went with one of the deacons of the Baptist church, with whom I stop, to hear an annual sermon preached to the Oddfellows. The exercises took place in North Lawrence, in the African M. E. Church. There were about 500 persons present, and the "buds" of the "awder" were rigged out in their Sunday clothes and lodge paraphernalia. The preacher was a miniature creature, like myself; and no sooner was my appearance made known, than one of the dignitaries came near the door where I had dropped down and said: "Elder, please come forward and have a seat in the pulpit." I respectfully declined to do so. The preacher was an earnest body, and did all in his power to impress upon the audience the importance of secret societies. He related the covenant between Jonathan and David as the first *secret* of the world. He had on a 'little white rag beneath his bosom," and took especial pains to let all know that he was a Mason. He also related his experience; told how roughly they treated him, and said: "I thought they were rougher than there was any need of being." I nudged the deacon, who sat by me, for he was and is a Mason. Finally the preacher warmed up and said: "And I am yet climbing up. I have spent nearly two hundred dollars climbing heavenward." I said aloud, unaware of where I was: "Oh, deacon, did you hear that lie?"

One day last week I was out dining with two M. E. preachers and a Baptist minister, and they were relating their experiences. They said they could do as I was doing, intimating that they had to live. I only know that God provides for me. And I am more and more impressed that with my present views I will have to stay in the field as a field-missionary. I am expecting the church to tell me to go every time we meet. They are all very timid; the church folks are so afraid I will offend, or, at least, that I will drive the congregation away and they will not get any money. The house is crowded every Sunday; but they have determined to starve me out. Pray that in God's name the good work may go on. Yours for truth at any cost,

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A. G. Wolford, in the *Western Odd-fellow*, gives the following account of the origin of Odd-fellowship, which was taken from an old magazine, published years ago:

"The origin of Odd-fellowship in America is closely connected with a Baltimore inn. At the Seven Stars, on the 26th day of April, 1819, the first American Lodge of Odd-fellows was instituted, by the assembling of the required number of five of the order, who had previously been initiated in England, under the name of Washington Lodge, No. 1. Thomas Wildey, to whom a monument is erected on Broadway, Baltimore, as the father of Odd-fellowship in America, was elected the first Noble Grand at the 'Free Loggerheads,' a dismal out of the way tavern near the docks, and much frequented by sailors and wharf loungers. The organization grew in importance, and received the first warrant ever granted a lodge in the United States, from the order in the mother country. Here the Grand Lodges of Maryland and of the United States were instituted, and held their first session. Its sign, which swung from a projecting beam, represented on each side two extremely ugly faces, with the legend above them: 'We three loggerheads be.'

"The social character of the 'Loggerheads' is described by a passerby, who one summer night was attracted beneath the open window by the sound of mirth. A large room was well lighted and pretty well filled; a noisy commotion was prevailing, but by three vigorous blows of a mallet orderly silence was produced. All at once a deep-toned tenor voice sang, 'Old King Cole,' with all the variations. The vocal imitations of four and twenty fiddlers, fifers, drummers and a soliloquy from 'Richard III' in imitation of a great actor of the day, followed. This also was well received. There was then a hubbub of internal commotion which lasted until stopped by the loud sounding mallet. A sweet, soft voice then executed: 'The Poor Little Sweep.' Entering the tavern, the stranger demanded:

" 'What is the charge to your Free and Easy?' To which mine host indignantly replied:

" 'There's no free and heesy 'ere; hits the Hodd-fellows' Lodge hover 'ead.' "

The writer heard Grand Sire Wildey sing: "Old King Cole" on July 4, 1838, at a barbecue, which was held in a grove near my residence.

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IOWA.—Pres., Rev. J. A. Greer, Columbus City; Sec., Rev. T. H. Acheson, Hopkinton; Treas., Rev. L. Mendenhall, Fairfield.

KANSAS.—Pres., Rev. C. H. Strong, Lawrence; Vice-Pres., Rev. J. L. Countermine Hiawatha; Sec., Rev. D. H. Coulter, Winchester; Treas., Joseph A. Torrence, Denison.

NEBRASKA.—Pres., Rev. W. I. Brooks Pawnee City; Vice Pres., Rev. C. G. Widen Mead; Sec., Howard P. Young, Wahoo Treas., Rev. T. H. Dabney, Hooper.

MAINE.—Pres., ——, ——, Sec., I. D. Haines, Dexter; Treas., H. W Goddard, West Sidney.

MASSACHUSETTS.—Pres., S. A. Pratt; Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec., H. A. Day, Brighton; Treas Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., S. B. Sjoblom, Fergus Falls; Cor. Sec., Wm. Fenton, St. Paul, Rec. Sec., Mrs. M. F. Morrill, St. Charles, Treas. Wm. H. Morrill St. Charles.

MISSOURI.—Pres., J. F. Beauchamp, Denver; Sec., M. N. Butler, Darlington; Treas. Rev. C. G. Cox, Grant City.

NEW HAMPSHIRE.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

OHIO.—Pres., J. W. Martin, Mt. Perry; Rec. Sec., A. T. Vestal, Senecaville; Cor. Sec. and Treas., E. Thomson, Senecaville

OREGON.—Pres., Rev. Wm. Dillon, D.D., Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

PENNSYLVANIA.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan, Beaver; Treas., Edwin P. Sellew, Philadelphia.

WISCONSIN.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas., J W. Wood, Baraboo.

The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, APRIL 19, 1894.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 16, 1894, at 10:30 A. M, in Carpenter building, 221 West Madison street, Chicago, Ill., for the election of officers and the transaction of other important business. Rev. A. J. Gordon, Pres.
Amos Dresser, Jr, Sec'y.

THE ETHICS OF LABOR.

Judge Jenkins, of the United States Court at Milwaukee, it will be remembered, a few months ago rendered a strong decision relating to strikers and their rights, and issued an order to the men employed by the receivers of the Northern Pacific Railroad Company, forbidding them to leave the company's service or to injure the property of the company. Under this decision and order, the railway secret, oath-bound labor brotherhoods claimed that the workingmen were put absolutely at the mercy of their employers, denying them the privilege of protesting against oppression, or of striking at such times as may be most effective in crippling the business of the road.

On the sixth inst., after carefully hearing and weighing the arguments of officers of four or five of the more important "brotherhoods" of railway men for a modification of his decision, the judge struck out the clause which read: "And from ordering, recommending, approving or advising others to quit the service of the receivers of the Northern Pacific on January 1, 1894, or at any other time."

In all other respects the judge denied the motion of the men.

On the fifth inst., in the United States Court at Omaha, Nebraska, Judge Caldwell handed down his opinien in the wage-schedule contest between the Union Pacific Railway and its employes. The decision is remarkable for being "diametrically opposite" to that rendered by Judge Jenkins, although many features in both cases are quite similar. The labor question thus becomes confronted by a decision from one high court, pronouncing workingmen slaves, and another, from an equally high court, declaring them freemen. This practically explains the situation, without proposing any method of reconciling the two decisions. If either is right, the other is wrong.

The outcome of this clashing of judicial opinions must be an appeal to a higher tribunal; for as soon as either decision is put to a practical test the war between labor and capital will be fiercely renewed.

POLITICAL SECRET SOCIETIES.

By the discussion of the influence of secret, oath-bound organizations upon the political safety of nations, at the Sunset Club, last week, our anti-secrecy reform was brought into a healthful prominence, the result of which cannot now be estimated, but it was a step in advance in the educational work of the N. C. A. Of the hundreds who were present on that occasion, no doubt a large number received impressions that will not easily be effaced. The very object which we would gain—the stimulation of right thoughts concerning the evils of secretism and their effect upon the political character of our country—was strongly presented. What we need is opportunities like that for the presentation of the influence these same evils have upon the social and Christian character of the nation and the world. We have reason to be thankful for the hearing which we have had through the Sunset Club, and pray for other equally favorable occasions for letting our light shine.

The evil influence of secret societies upon the stability of nations is not confined to our own age and country. History records many instances where it has wrought disturbance and ruin. They need not be brought into prominence here, but there is a chapter in American affairs, now almost forgotten, in which secret societies played an important part.

Every secret political society has an evil object, and must employ methods equally evil to perfect its operations. Whether that object has a religious, civil or social basis upon which to found revolutionary principles, it is no excuse for an underhanded work of secrecy.

THE LABOR SITUATION.

The last week has been filled with movements of the labor factions, creating and perpetuating strikes by dissatisfied workingmen, and of employers who assert their right to hire whom they will, or to close up their several places of business and hire no more help until they are met by concession and submission. Whether either class is wise in these operations is a problem for future settlement. At present the point of interest is, who can "hold the fort" in opposition the longest, with the least injury.

The strikes of a week or two ago undoubtedly crippled many employers and contractors, and seriously delayed building operations. So general were the withdrawals of employes, that the combined employers, feeling that they were being "bulldozed," determined for the most part to discharge the men who remained at work, and close their shops, to await the outgrowth of the situation.

That both steps will be disastrous to private and public enterprise there can be no doubt; but it is equally certain that important interests are at stake. Men have a right to quit work if they are not satisfied with the conditions that confront them in their positions. Employers, having the same right and privileges as other citizens, believe that they have an option whether to continue business under hindering and losing circumstances, or to discontinue their enterprises without consulting their laborers, especially after the latter have become a formidable disturbing element.

There have been threats, by laboring men, of bringing suits for conspiracy against employing manufacturers and builders, for acting thus independently; but this course has no foundation in equity, since the lockouts are a direct result of the strikes. As to conspiracy, the charge can be as well-maintained by the employers, especially where threats and violence have been used, or where union men have refused, by physical efforts, to allow non-union laborers to work in peace. There is, no doubt, blame on both sides.

While there have been no fatal outbreaks among the striking coke-burners in Pennsylvania, there has been rioting, combined with destruction of property by them; and it is remarkable that the female relations of the strikers have been most effective in the work of demoralization. Police protection has been in constant service during the past week; and although many of the workingmen would no doubt be glad to resume their occupations, the general disturbance caused by the discontented has not been favorable for a settlement of the existing difficulties.

A dispatch from Helena, Mont., last Friday, reports the beginning of a general strike on the Great Northern Railway extending from Minot, North Dakota, to Seattle, Wash., on the main line, and from Havre to Butte, on the Montana Central. Nearly 2,000 miles of road are tied up. The strike embraces all classes of employes. Every conductor, engineer, fireman, brakeman, operator, clerk, shopman, section man, car repairer and coal heaver between the points named quit work together with most of the switchmen. This strike was ordered by the general organizer of the American Railway Union, because, as he claimed, the men were being discharged at Great Falls for joining the American Railway Union and that he learned on reliable authority that men are now being brought from the east to take their places. The men have been urged not to concede a single point to the management.

Railway Brotherhood chiefs disclaim responsibility for the Great Northern strike.

The American Railway Union is a new secret order, and this is the first strike which it has inaugurated. It claims great strength in Montana, and the Montana Central is likely to become seriously involved in the present strike.

A call has been issued by the different railroad organizations of America for a convention of railroad employes of the United States, Canada and Mexico, to be held in the Lenox Lyceum on May 27, 28 and 29. The call is addressed to the Order of Railway Conductors, Brotherhood of Locomotive Engineers, Brotherhood of Locomotive Firemen, Brotherhood of Railway Trainmen, Order of Railway Telegraphers and Switchmen's United Aid Association. The object of the convention is to consider and, if possible, to agree upon a line of action to be followed in securing desired legislation.

Joseph R. Buchanan, a Knight of Labor, has sent out a call to the Knights of Labor, the Federation, the several railway federations and brotherhoods and other general organizations inviting them to be represented at a conference which, he says, will be held in Philadelphia on April 28 "to make the preliminary arrangements to effect the unity of labor on a common ground of understanding and mutual assistance on a practical basis of joint action."

—The case of Eugene Prendergast, the slayer of Mayor Harrison, is still unsettled. His execution has been postponed until July 2. His trial for insanity is set for May 21, when, if he be declared unsound in mind, he will be removed to a proper asylum for safe-keeping. Very few believe that he is crazy, or has been for a year past.

—Rev. H. L. Hastings, of Boston, has a unique but pointed "dig" at secret societies that fairly illumines the subject: "I take no oaths; I make no pledges to keep unknown secrets. If a thing is good I wish to tell it to others. If it is bad, I do not wish others to tell it to me." In this way Mr. Hastings keeps himself free.

—Referring to Pres. Chas. A. Blanchard's recent course of lectures at Moody's church in this city, the *Pacific* of San Francisco, Cal., has this pleasant mention of him: "Many in Oakland and this city will recollect this brother. He supplied the Oakland First church a few years ago for a time. We hope he will spend his vacation with some church here again. He is right in principle and practice—a whole, large-hearted man."

—It is understood that Congressman Breckenridge, the Masonic gentleman who "did not know" that his victim, Miss Pollard, was the daughter of a brother Mason, is to be expelled from the Presbyterian church of which he is a member; but we hear nothing of his expulsion from the lodge to which he belongs. Congress, it is believed, will also expel him, in which case it will be wise or his constituents to allow him to remain quietly at home with that stigma upon his character, and that awful sin upon his soul.

NATIONAL CHRISTIAN ASSOCIATION.

REGULAR MEETING OF THE DIRECTORY.

The Board of Directors of the National Christian Association met at their rooms, 221 West Madison street, Chicago, Saturday, April 7, at 9 o'clock, A. M.

The opening prayer was by Professor Elliot Whipple, of Wheaton College.

Mr. Ezra A. Cook was elected chairman, *pro tem*, in the absence of the chairman.

The minutes of the last meeting were read, corrected and approved.

Before entering upon business, the Board listened to a full and interesting statement, by General Secretary Wm. I. Phillips, of the workd one since the previous meeting. Notwithstanding the serious financial stringency throughout the country, special work of the Association has advanced healthfully in all departments.

A committee on plans for future work, to report at the next annual meeting, was appointed, consisting of the following gentlemen: President Chas. A. Blanchard, Professor Elliot Whipple, Secretary Wm. I. Phillips.

The annual meeting of the Association was called for Wednesday, May 16, at 10:30, A. M.; and it was voted to recommend to the Association that the time for holding the annual meeting hereafter be the second Wednesday in May.

Having received, through a friend of the anti-secret reform, a request from the Chicago Masonic Temple authorities for the publications of the Association for the Temple library, it was determined to make the donation of books.

The report from the Pacific Coast was especially encouraging, and arrangements were made, subject to the concurrence of friends there, to keep Rev. P. B. Williams in the field.

After a prayer of thanksgiving for the past, and petitions for the future, by Professor H. F.

Kletzing, of Northwestern College, the Board adjourned, to meet May 16, at 8:30.

Ezra A. Cook, *Chairman pro tem.* E. Blaisdell Wylie, *Secretary.*

SECRET SOCIETIES IN POLITICS.

THE DISCUSSION AT THE SUNSET CLUB.

As announced in the *Cynosure* of April 5, the semi-monthly festival of the Sunset Club of this city occurred on the evening of last Thursday at the Grand Pacific Hotel, and was of unusual interest, especially to those who favor the anti-secrecy reform.

The subject announced for discussion on this occasion—"Secret Societies and Politics"—called out a full attendance of interested gentlemen, and the occasion, from first to last, was marked with enthusiasm.

All the morning papers of last Friday gave liberal reports of the proceedings, a portion of which we gather mainly from the *Record*, and appears to best reflect the spirit of the discussion.

The National Christian Association and Wheaton College were represented by Pres. Chas. A. Blanchard, Professors H. A. Fischer and Elliott Whipple, and Secretary W. I. Phillips. President Blanchard, by invitation, first had the floor.

When he arose "the men who wore the Maltese cross watch-charms of the Knights Templar, the keystones of the Masons, the triple links of the Odd-fellows or the buttons of the Knights of Pythias, pursed their lips and nodded to each other with assumed indifference, for they recognized the speaker as the man who has been waging war upon secret societies since his boyhood days. As he progressed the winks and smiles gave way to frowns and set lips, the air of indifference was succeeded by rapt attention, and the mutter of disapproval was only prevented from becoming outspoken words of indignation by the laugh which followed the speaker's happily timed witticisms."

Pres. Blanchard, without attacking any special organization, said in substance:

"This is a land of secret societies. They cannot flourish in European countries, where the people have no money to indulge in their frills. In this country they have become dangerous institutions. The fact that the grip and sign are potent is evidence that they prove more effectual in the court than the argument of the attorney. These societies are organized for various purposes—for insurance, for benefits in sickness, for protection of class and business interests, and for political ends. They are in politics. This is admitted by the American Protective Association and denied by the Jesuits and the Masons.

"The fact that so many Masons are in office beyond their just proportion of the voting population is due to their oaths to help each other. Secret societies should not be in politics, for they are destructive of all civil service principles."

President Blanchard wanted to know how it happens that Freemasons, having about one vote in twenty throughout the land, have from one-half to nine-tenths of the salaried offices in the country. He said it is because the lodge is in politics and puts candidates on both tickets. He added:

"The Dr. Cronin end of a secret society is never so strong as the triangle end. If Dr. Cronin has not sense enough to wink at stealing he will be murdered and slandered, and then some one will swear that he undressed himself and put his clothes in a catch-basin, went to another catch-basin, fell in head first, pulled the cover on with his toes and died of kidney trouble as he lay head down in the water. Secret societies in politics, if they become strong enough, are certain to interfere with the administration of justice. A certain society when it becomes widely extended will inevitably be used in cases where only the law of the land should decide. If the American Protective Association proves permanent and secures a fair share of the offices its members will appeal to it for aid in civil and criminal cases as naturally as those connected with the Masonic order or the Clan-na-Gael do to their fraternities now."

Gen. Hawley was the next speaker. He said:

"The American Protective Association is in politics. It is purely a political organization of American citizens who have no fight with any man's religion so long as he uses it as a saving grace, but when he hitches it to the political wagon we are after him. You have heard of us in the last few days. You will hear from us again next fall; and in 1896 you will hear from us with a President who will have the A. P. A. brand on him or there will be no President. We see to-day the very bulwarks of American liberty attacked by an ecclesiastical institution that comes from the banks of the Tiber. The Catholic church has begun a cunning, relentless fight on our public schools, and it is now an open attack. The A. P. A. resists that attack. It would do it if any other than the Catholic church made the attack."

Postmaster Washington Hesing said that as an abstract proposition he was opposed to secret societies, and that secret societies in politics had his hearty disapprobation. He said in part:

"Secret societies in politics had never been productive of any good, but had invariably appealed to the baser passions of men. The A. P. A. is figuring prominently in our politics and everywhere forming sinister alliance with one of our great political parties. From three polluted sources its inspiration is drawn; first, the Orange order, which originated during the religious wars of Europe; second, the united empire loyalists or tories, who were driven from the United States at the time of the Revolution; and third, the old leaven of Knownothingism. What would that society say if another society were founded which imposed upon its members the same identical oath, only changing the words 'Roman Catholic' to 'Methodist or Presbyterian?' That society would have my unalterable opposition and undying hatred just as the A. P. A. has."

At this point, the meeting was thrown open for discussion of the topic under consideration.

Dr. W. A. Stevens rose to say that the Freemasons' was not a secret society, but was a society with secrets. He then scored the Catholic church and voiced some strong American Protective Association sentiments.

Prof. Elliott Whipple, of Wheaton College, denounced secret societies in general. He included in the list and as the most dangerous to the country the political party caucus and the executive sessions of the Senate. He concluded by reading President Washington's farewell address on the sinister influences of secret organizations.

Prof. H. A. Fischer was greeted with the cry: "Are you from Wheaton, too?" when he arose. He told them he was. He read what purported to be the oath taken by the Royal Arch Masons and which bound them to stand by and aid each other even though "murder or treason" were involved. He defied any of the Royal Arch Masons in the room to deny that they took that oath, and instantly a score of flush-faced men were on their feet with cries of "No, no, no." The professor did not quail, but on the contrary strode forward, and, waving the paper in his outstretched hand, cried: "Then meet me in some hall, in some public hall, and I'll prove by facts that either you took this oath or else you have committed perjury."

James Mann was particularly pointed and personal in his remarks and leaned halfway over the table as he threw argumentative bricks at the A. P. A. and Anti-masons. Gen. Hawley briefly but warmly replied.

After Mr. Hesing had charged the A. P. A. with "spreading infamous lies," President Blanchard ended the discussion. He appealed to Americans to stand by American principles, and his eloquence brought shouts from Masons, Catholics, A. P. A.'s and anti-secret society men. Then the meeting ended.

REFORM NEWS (*Continued from 5th page.*)

and some five or six testified to the power of God to save from lodge bondage, as they knew from personal experience. J. P. Stoddard.

THE EASTERN SECRETARY IN NEW YORK.

On Train, En route for New York City, April 12, 1894.

Dear Cynosure:—Wm. T. Totten, 672 North 10th street, Philadelphia, advertises patent medicines and Freemasonry. In his catalogue of patent medicines I find the following: "Freemasonry is a progressive moral science, veiled in allegory, whose foundation-stone is love. Freemasonry is as broad as the earth itself. It does not claim to take the place of the church, but it does claim to direct men to the same God, and to teach the same truths concerning our duties to God, our neighbors and ourselves."

His representation of the order is on a par with the usual bombastic utterances employed by lodge defenders. So blind is he that in the same sentence in which he says Masonry "does not claim to take the place of the church," he says it does claim to do the same work. If they do the same thing what's the use of the two? Perhaps he thinks it good to have a variety, so one can choose his route to heaven.

A Reading paper reports that Charles C. Baer died at his home in Pittsburgh. He was a wholesale tobacconist and Grand Commander of the Knights Templar in that State. The following titles are attached to his name. "He was Division Commander of the Grand Commandery; Secretary of the Masonic Consolidated Charity Fund; President of the Masonic Veterans' Association of Pennsylvania; Sovereign Grand Master of Pennsylvania Grand Council Princes of Jerusalem; Past Grand Master of the Grand Council Royal Select Masters, of the State; a 33 degree Mason, past officer of Dallas Lodge, No. 508, Zerubbabel chapel, No. 162, Mount Moriah Council No. 1 Pennsylvania Grand Council Royal and Select Masters of Pennsylvania." When he reaches that so-called "*grand lodge* above" to which his friends consigned him, will he appear with a cigar in his mouth and give the presiding "Grand Architect of the Universe" a list of his titles, if he can remember them? Doubtless he would agree, with patent medicine Masonic advertiser Totten and Masonic lecturer Col Breckenridge, that the "foundation-stone of Masonry is love," and that it teaches the same as the church. How sad that so many souls are being so terribly deceived!

I have lectured each night during the week past save one, and twice on Sabbath, making twelve addresses delivered in eleven days and evenings. Lectures have been usually well attended. Inclement weather has prevented the attendance of some.

I found that Bro. Shelly had my meetings arranged and well-advertised. All I had to do was to fill, as best I could, the program that he made out. The lectures have been as follows: Boyertown Opera House, Friday evening; Macungie Hall, Saturday evening; Bally Mennonite church, Sabbath afternoon and evening; also Monday evening; Bechtelsville Union church, Tuesday evening, and Mennonite Brethren in Christ, Spring City, last evening. Sabbath morning I heard Bro. Shelly preach in the German language. I think it was a good sermon; at least I could not testify that it was not. The "Pennsylvania Dutch" has been the language used all through this section. It has been the language used on the street, in the store, and in common everywhere. Few of the older people understand the English, but there are scarcely any of the young people and children who do not speak it well. It is taught in the schools. As the language is in a transition state, German and English sermons are required of the pastor who reaches and instructs all.

I leave this field for the great metropolis with pleasant memories. While I have worked hard I have been rewarded in seeing the kindly appreciation of friends. Many have been the invitations to return and tell us more regarding this matter. Collections have more than met expenses and the *Cynosure* list has been enlarged, as usual.

I intended in last week's report to have mentioned the departure of our brother and co-worker, J. L. Stiles. His home was in Philadelphia. There he labored as an evangelist and missionary. His work was among the poor. God honored him by using him in bringing many souls to himself. He was a member of the Free Methodist church. He spoke fearlessly against sin as he understood it. His anti-secrecy sentiments are well known. After attending our recent convention in Philadelphia he gave utterance to his convictions regarding the lodge evil in his meetings. His death was sudden, but we are assured that he died as he lived—happy in the Lord. The workers fall, but God's work goes on.

W. B. Stoddard.

[Since the above was written, Bro. Stoddard has secured headquarters in New York City at 228 West 36th street—the same apartments that he occupied last year—where he may be addressed until further notice.—Editor Cynosure.]

The Home.

DO THE DUTY THAT LIES NEAREST THEE.

BY MRS. VICTORIA ALEXANDRA STONE.

I have heard the music swelling
In a melody so sweet,
Like the tramp of angels marching
Down the length of Zion's street,
And the burden of that anthem
Made my pulses throb and beat,
As I listen for the coming of his feet.

By the mighty God of Israel
Who still rules with power complete,
By his glory flashing o'er us,
As the passing moments fleet,
By his Spirit we shall conquer,
As he guides with power replete,
While we listen for the coming of his feet.

Do thy duty!—do it nobly!—
Long as friend and brother meet;
Do thy duty!—do it bravely!—
Thy reward shall be so sweet!
Till He comes, and drums of heaven
Roll with thrilling throb and beat,
Let us listen for the coming of his feet.

Steamburgh, N. Y.

DEVOTED LOVE FOR THE BIBLE.

BY MISS M. J. MIDDLETON.

Not long since I was reading in a *Young People's Weekly* some of the history of the art of printing, and a sketch of the first printing presses, which stated that a copy of the Bible was the first book printed from metal type. The interesting facts of that piece brought to my mind some of the accounts of earnest Bible readings, and consequent persecutions, before Bibles had become plenty and cheap.

Hundreds of years ago, before the art of printing had been discovered, every book being written with pens, at a great cost of time and labor, there were so few Bibles that a single copy would cost as much as a house. So that instead of nearly every man, woman and child having Bibles of their own, there were many then who had never seen one. Even after there were some printed, they were so scarce, often, as to only supply one Bible for a whole parish or congregation; and it would be chained to a desk, so that it was never to be taken out of the church. But the people could come together to hear it read; and sometimes one person would get permission to come and read it for himself.

In the parish of Brentwood, in England, there lived in those times a youth still in his teens named William Hunter. He was happy to be able to read; but only having a copy of the Psalms of his own he used to go to the old church to read the Bible at the desk there. How searchingly the question arises to our minds: Would the young people of our day be willing to leave homes and pleasant occupations to walk several miles to the church daily for the purpose of reading the Bible? Yet this William Hunter would have been glad of the opportunity to read it at any pains and trouble unmolested; and no doubt many of our young people to-day are filled with the same zeal necessary to such pains, if it was so required by scarcity of the holy Word of God.

At the time of this young Hunter's zeal his privilege was about to be disturbed, as the pious young King Edward VI., by whose command the Bible had been given to the people to read, was now dead, and his sister, Queen Mary, who succeeded him, was a Roman Catholic. As she believed that none but the priests had any right to read the Bible, she sent them all over England to forbid the people reading it. One of these priests found this young Christian, Hunter, one afternoon in the old church diligently reading the Bible aloud, while some faithful listeners drank in the precious words of Life.

Upon seeing Hunter thus engaged, the priest cried out: "Who gave you leave to read the Bible and explain it?" William replied that he only read it for his comfort and did not explain it to others.

But the confession that he read it at all was quite enough to condemn him to the Roman Catholics, and he was at once sent to the bishop at London, who, failing to make him promise to not read the holy, comforting Scriptures, then sent him back to his native town to be burned to death. His father and mother, also, loving God's Word, they had encouraged their son to love it too, and they felt that they would rather witness his being burned at the stake than to see him deny the Lord and give up his faith in the Gospel which it teaches. His brother, also, stood firmly by him in the cause, and likewise came near losing his life by his devoted affection for William.

Many persons gathered around the youthful martyr as he was led to execution. After reaching the spot he said: "Good people, pray for me while you see me live, and I will pray for you likewise." "Pray for thee," answered the justice (as though he was one of the good people): "I will no more pray for thee than for a dog." William calmly answered: "You have now what you desired in my execution, but I pray God it may not be laid to your charge at the last day. Howbeit, I forgive you."

Through the teachings of our Saviour in his Word, this martyr had the same spirit of Christ, which cried out in his agony to his Father to forgive his persecutors for crucifying him, as they knew not what they were doing. And as the young faithful martyr, Hunter, for the sake of Christ, was bound to the stake, he raised his eyes to heaven and prayed: "Son of God, shine on me now!" which prayer was soon answered by the thick clouds, that had up to that time cast a gloom all around, then suddenly being dispersed by the sun of nature shining out brightly over everything about them, making a glorious type of the real Sun of Righteousness which lightens the hearts of all who trust him, and whose light and comfort was made manifest at that time to strengthen and uphold his faithful young servant in the painful death put upon him.

As the fagots were lighted, William gave up his precious book of Psalms (which had been such sweet comfort to him) into the hands of his beloved brother, who said: "William, think on the sufferings of Christ and be not afraid." "I am not afraid," he replied. Then, lifting his eyes to heaven again, he prayed: "Lord! Lord! receive my spirit;" and bending his head the thick smoke soon suffocated him, releasing his spirit, no doubt, to join that blessed company which came out of great tribulation, and "have washed their robes white in the blood of the Lamb; therefore are they before the throne of God, serving him day and night in his temple."

The day may not be far distant when we, both young and old, may be compelled to suffer persecutions for Christ's and the Gospel's sake; and shall not such noble examples as the above encourage and inspire us all with zeal and firmness to hold out faithful to the end?

New Concord, Ohio.

DESTROYERS OF AMERICAN HOMES.

No one with the best interests of our American life at heart can look but with disfavor upon the enormous growth of boarding-houses and apartment-houses in our large cities, writes Edward W. Bok in the *Ladies' Home Journal.* To a far greater extent than many suppose are these growing factors the destroyers of our American home system. Each year finds these apartment-houses more generally patronized by families. It will indeed be a pity if our American women shall continue to eschew house-keeping during the next twenty years as they have in the past score of years. Nothing bodes so ill for our children. What recollection does life in an apartment-house, a hotel or a boarding-house give to a child in after-years? The sweetest memory to a man is the home of his boyhood; and how little sweetness can there be in the memory of a childhood spent as a "cliff-dweller!" A child has a rightful claim to a house influence, and a mother is untrue to her highest trust when she deprives her child of that right. To offer the argument that a home circle can be established in our modern apartment-house just as well as in a home, is simply to excuse what we know in our hearts to be an untruth. Home life is only possible in a home. A poor apology indeed for a home is even the most comfortable and gorgeously appointed apartment. Women excuse their resort to this form of life because of the freedom from the annoyance of servants. But the servant girl problem cannot be solved by shirking it. It seems to me that if some of our American women would trouble themselves less about municipal and suffrage problems, which men will take care of, and devote their much flaunted capabilities for municipal executive ability toward the solution of the servant girl problem, which is theirs and theirs only, it would be better for our American life.

HOW WESLEY DIED.

Friday, February 25, 1791, Mr. Wolff having brought him home to City Road, Mr. Wesley went up stairs and requested that for half an hour he should be left alone. When the time expired, faithful Joseph Bradford found him so unwell that he sent for Dr. Whitehead. "Doctor," said the dying patriarch, "they are more afraid than hurt."

Saturday, February, 26, was principally passed in drowsiness and sleep.

Sunday morning, February 27, he seemed better, got up, sat in his chair, looked cheerful, and repeated, from one of his brother's hymns:

"Till glad I lay this body down,
Thy servant, Lord, attend!
And, oh! my life of mercy crown
With a triumphant end."

And then soon after, with marked emphasis, he said: "Our friend Lazarus sleepeth." His niece, Miss Wesley, and Miss Ritchie prayed with him. "When at Bristol," said he, alluding to his illness there in 1753, "my words were:

"I the chief of sinners am,
But Jesus died for me!"

Miss Ritchie asked: "Is that your language now?" "Yes," said he. "Christ is all. He is all." He then dozed and sometimes wandered; but in his wanderings was always preaching or meeting classes.

On Monday, February 28, his weakness increased. Dr. Whitehead wished for further assistance. Wesley replied: "Dr. Whitehead knows my constitution better than anyone else. I am quite satisfied, and will have no one else." Most of the day was spent in sleep. He seldom spoke; but once, in a wakeful interval, was heard saying in a low, distinct voice: "There is no way into the holiest, but by the blood of Jesus." Then, referring to the text, "Ye know the grace of our Lord Jesus Christ, that, though he was rich," etc., he remarked with solemn emphasis: "That is the foundation, the only foundation; there is no other." It was now evident to all that he was beginning to sleep his last sleep. His friends were intensely anxious and alarmed. "I want to write," said he. A pen was put into his hand, and paper was placed before him. His hand had forgot its cunning. "I cannot," said the dying man. "Let me write for you," remarked Miss Ritchie; "tell me what you want to say." "Nothing," he replied, "but that God is with us."

"I will get up," he said; and while his friends were arranging his clothes, the happy old man began singing:

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers.
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures.

"Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth and seas with all their train.
His truth forever stands secure;
He saves the oppressed, he feeds the poor,
And none shall find his promise vain."

Once more seated in his chair he, in a weak voice, said: "Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest tongues." And again he began to sing, which proved to be his last song on earth:

"To Father, Son, and Holy Ghost,
Who sweetly all agree."

But here his voice failed, and after gasping for breath, he said: "Now we have done. Let us all go."

Full of happiness, but utterly exhausted, he was put to bed, where, after a short but quiet sleep, he opened his eyes, and addressing the weeping watchers who stood around him, said: "Pray and praise!" and of course they at once complied. Then he asked Joseph Bradford about the contents of his bureau, remarking: "I would have all things ready for my executors. Let me be buried in nothing but what is woolen, and let my corpse be carried in my coffin into the chapel." And then as if no other earthly matters required

his attention, he again called out: "Pray and praise!" Down fell his friends upon their knees, and fervent were the dying patriarch's responses, especially to John Broadbent's prayer that God would still bless the system of doctrine and discipline which Wesley had been the means of establishing. On rising from prayer each watcher drew near to the bed of the expiring saint, and with affectionate solicitude awaited the coming of the shining ones to conduct him home. With the utmost placidity, he saluted each one present, shook hands, and said: "Farewell, farewell!"

Conflict, there was none. The scene was the peaceful setting of a glorious sun, undisturbed by the slightest soughing wind, undimmed by the smallest intervening cloud.—*New York Advocate.*

LIGHT IN THE DAYS OF DARKNESS.

I am not seeking to cast any shadow upon glad lives when I say that every young woman should learn in sunny days where to find light in the days of darkness. If you are about to enter Mammoth Cave, while you are still outside in the sunshine, the guide puts a lamp into your hand. It seems useless, then, as you walk down the green bank, and its beams appear pale and dim; but when you enter the cavern you understand the value of your little lamp, and its light is very beautiful as it shines in the dense gloom.

The lamp of Christ's comfort may seem useless to you in the happy days of youth, when you have no sorrow; but some time it will grow dark about you, with no earthly light to shine upon your path, and then this heavenly lamp will be most welcome. Keep the picture before you, therefore, at Christ's feet in sorrow. It will teach you where to go when the night darkens about your own soul.—"*Mary of Bethany.*"

WHICH?

Reader, there are two ways of beginning the day—with prayer, without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly or devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others die in their sins. You will die one of these two deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from the "wrath to come."—*Onward.*

THEY ARE GOD'S CREATURES.

The daughter of an army officer, whose life had been spent in the far West, told the following anecdote: "Indians, when they accept Christianity, very often hold its truths with peculiar simplicity. They are not hackneyed to them.

"There was near our fort an old chief called Tassorah. One day when I was an impulsive girl I was in a rage at my pony, and dismounting, beat him severely. The old man stood by, silent for a moment.

"'What words have I heard from Jesus?" he said sternly. 'If you love not your brother whom you have seen, how can you love God whom you have not seen?'

"'This horse is not my brother!' I said.

"The old man laid his hand on the brute's head and turned it toward me. The eyes were full of terror.

"'Is not God his Creator? Must he not care for him?' he said. 'Not a sparrow falls to the ground without his notice.'

"I never forgot the lesson. It flashed on me then for the first time that the dog that ran beside me, the birds, the very worms were his, and I, too, was one of his great family."

A French naval officer has written a book which is a bold and powerful plea for mercy and kindness toward all living things. Even the brief life of a day given to an insect is sacred in his eyes.

"If I can never return life to them again," he asks, "shall I make it wretched; shall I for no cause take it from them?"

The eloquence of his plea for the dumb part of God's creation was one of the reasons of the recent elevation of M. Viaud, better known by his pen-name Pierre Loti, to a seat in the French academy.

To understand the force of his argument, look attentively at the dumb creature nearest to you—horse, dog or cat; at its strength, its beauty, the intelligence looking out of its eyes.

If God took care and thought to make it thus, shall not he hear its cry against him who wrongs it?—*Youth's Companion.*

HOME HAPPENINGS.

Make bright the hearth where children throng
In innocence and glee,
With smiles of love, the carol'd song,
The spirit's harmony.

The healthful sports the cheek that flush,
The mother's fond caress,
Nor let the stateliest father blush,
His merry boy to bless.

For, far adown the vale of life,
When he his lot shall bear,
That hallowed gleam shall cheer the strife,
And gild the clouds of care.

If midnight storms and breakers roar,
Its treasured spell shall be
A lighthouse 'mid the wrecking shore,
The star of memory,—

Shall warn him, when the siren's wiles
His faltering feet entice;—
Make bright the hearth where childhood smiles,
And guard the man from vice.

—*Mrs. Sigourney.*

TEMPERANCE.

INTEMPERANCE.

BY REV. P. B. WILLIAMS.

(*Concluded.*)

In the city of New York there are over eleven thousand dramshops. The annual result is over two million dollars added to the city taxes; millions more wasted for liquors; twenty-five thousand men, women and children sent to the city prisons; forty thousand destitute, outcast, harmless children; ninety-eight thousand eight hundred and sixty-one arrests in a single year, nine-tenths of which were the results of drink; six hundred and fifty violent deaths, and seventy-five thousand young men hastening on to ruin.

The police of New York City arrested in 1868 eighty-nine thousand eight hundred and sixty-one persons, of whom fifty thousand eight hundred and forty-four were charged with intoxication and disorderly conduct. Drunkenness itself is a crime, and we have more than six hundred thousand drunkards in this country.

A man who gets drunk is a drunkard, though he may only get drunk once in five years; just as a man who commits theft is a thief, though he may steal but once in a year. A man who commits murder is a murderer, though he may commit but one murder in a life-time. So a man who gets drunk is a drunkard, though he may not be a common drunkard.

Were all those collected together who have been found drunken in our land the past year, they would make a much larger army than Napoleon, Lee or Grant ever commanded; and yet our tipplers and moderate drinkers would make a much larger army.

Could all the oaths, obscenities and blasphemies which alcohol causes every hour be uttered in one voice, it would be louder than the thunders of Gettysburg—it would appal creation.

Look at the fearful destruction of human life occasioned by the rum traffic. At the lowest estimate, it sends to drunkards' graves every year not less than seventy-five thousand men and women; two hundred a day, eight every hour, and one every eight minutes. The church of Christ can never accomplish her work until she first wipes out this monster evil of intemperance.

What can sixty-three thousand churches do to bring on the millennium while two hundred and fifty thousand saloons are in full blast—nearly four liquor-shops to every church and five saloon-keepers to every minister?

We have four saloons to every school-house in the nation. The sale of all our churches at the very highest cash value would not pay our liquor bill for six months.

Rev. Newman Hall says: "Thirty thousand church members are slaughtered in England annually by this traffic."

Rev. Richard Knill, of London, says: "Nearly all the blemishes which have been found on the characters of ministers in England for the last fifty years have arisen directly or indirectly from the use of intoxicating liquors."

The sale and use of intoxicating beverages keeps men away from the house of God, and leads to the neglect of the means of grace and ordinances of religion. The drinking usages are almost universally associated with infidelity, profanity and Sabbath-desecration. This sin debases and depraves man's whole nature, and tends to the utter annihilation of all moral and religious feelings, hence is always prejudicial to morality and religion. The rumseller outrages community, dishonors God, and feeds and lives upon the vices of his fellow-men. His business is a perpetual crime against God and man. He draws around him the worst classes of the community, and, instead of reforming them, he ministers to their most depraved and pernicious appetites. It is no wonder that he retires from the sanctuary, scarcely ever putting a foot within its doors. It is not strange that the minister of Christ is discarded, the Bible rejected, and Christianity ridiculed and burlesqued. The larger part of dramsellers are, sooner or later, cursed with their own curse; that is, they are overthrown and ruined by drink; and their sons grow up drunkards and form a large per cent of the rowdy element in our cities and towns, including many of our felons and criminals. "Woe unto him that giveth his neighbor drink."

This evil extends from generation to generation, so that the iniquity of the fathers reaches their children, and their families are usually blotted out in a few generations. It is very clear to be seen that the curse of God and heaven rests upon the ill-gotten gains of the iniquitous traffic. We can form no adequate idea of the state of things that would obtain if intoxicating drinks were dispensed with entirely. This world would be comparatively converted into a paradise. There would be comparatively no poverty. The one million four hundred thousand dollars spent and wasted for liquors annually would annihilate the physical poverty of the world, and the present poor-tax of Massachusetts would be ample for the United States.

There would be comparatively no more crime. Prison discipline and official statistics, as we have seen, show that nine-tenths of all our crimes are directly traceable to the use of alcoholic drink. Our prisons and poor-house would be comparatively empty. We would not have to build another insane asylum in a hundred years.

Nine-tenths of our insanity is traceable to drinking habits. Omniscience only knows the terrible woes of children begotten of drunken parents.

Before the track of intemperance is innocence, plenty, joy,—a full summer; behind it is poverty, crime, broken hearts, despair,—a desert. To license this business is a crime against God and man.

Philomath, Ore.

NUGGETS.

If drunkenness is a disease, what right has the state to license saloons and propagate the disease? If drunkenness is a sin, what right has the church to support a license party?

In Thomas' *Farmer's Almanac*, 1833, appears the declaration of seventy-five physicians of Boston, giving it as their opinion that "men in health are never benefited by the use of ardent spirits; that, on the contrary, the use of them is a frequent cause of disease and death."

Harvard College has never been suspected of being a hot-bed of prohibition, and yet the president and fellows of that institution have adopted a rule that "hereafter no punches nor distilled liquors shall be allowed in any college-room on class day, or on commencement day." And they expect this prohibition to prohibit.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON V.—Second Quarter, 1894, April 29.

SUBJECT.—Joseph Forgiving His Brethren.—Gen. 45: 1-15.

GOLDEN TEXT.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke 17: 3.

Open the Bible and read the lesson.

Daily Readings.—M.—Gen. 45: 1-15. T.—Gen. 43: 1-14. W.—Gen. 43: 15-25. Th.—Gen. 43: 26-34. F.—Gen. 45: 16-28. S.—Gen. 47: 1-12. Su.—Rom. 12: 14-21.

COMMENTS BY E. E. FLAGG.

1. *Joseph's emotion.* Vs. 1–3. The previous chapter gives us the moving appeal of Judah for the release of Benjamin, whom it had been part of Joseph's policy to detain as a prisoner. It so moved him that he could wear the mask no longer. He "caused every man to go out," leaving them with no curious eyes to witness the scene. It is evident, from the after-narrative, that he did not tell Pharaoh the shameful story of his brothers' treatment of him; but that he tried in every way to screen their former guilt, and cause them to make a favorable impression at court. So he who has been called our Elder Brother covers our former sins so that they are remembered against us no more, as soon as we show ourselves truly penitent. Joseph spoke no word of anger or reproach. He simply said, "I am Joseph;" yet it was enough to strike his brethren with speechless terror. Conscience pricked them to the heart. They were now as completely in his power as he was once in theirs. He could order them decapitated, or sold as slaves, and in an instant his command would be obeyed. They judged him by themselves. They could not conceive of a magnanimity so generous that it would utterly overlook the terrible past. So there will come a day when our Lord will appear in all the glory of his exaltation to the right hand of the Father, and sinners "shall look on him whom they pierced."

2. *Joseph comforts his brethren.* Vs. 4–8. No New Testament saint ever manifested a more Christ-like disposition than did Joseph. But the Spirit of God is not confined to any era, race, or dispensation; and then, as now, wherever implanted, it brought forth the fruits of the spirit, "long-suffering," "gentleness," "love." "God did send me before you to preserve life." In his own good time and way God will shed light on the darkest dispensations. Joseph must have often wondered why God should let him be sold into Egypt, but now it was all made clear. It was his appointed way by which not only the Egyptians, but the whole Hebrew nation in embryo, was kept from being destroyed by famine. It was through the terrible sin of Judas and the chief priests that God wrought out the salvation of our race. The greatest crimes and blunders of men have only helped on his divine purposes; but this fact does not take away free-will, or absolve us from personal responsibility. If men will deliberately choose, like Joseph's brethren, to be the devil's slaves and do the devil's work, the right will triumph all the same, without thanks or reward to them. If, instead, they choose, like Joseph, to be the Lord's freemen, they will have an intelligent participation in his great plans, and a share, at last, in the glorious reward. When our plans are defeated, when disasters overtake, or the wicked persecute us, if we can but recognize God's hand in it, and have faith that the final outcome of all will be good, both for ourselves and for others, we shall find every bitter cup sweetened. We shall feel no anger, or resentment, or rebellion against his will. This is the true philosophy of life: To live above our troubles and so look down on them as the aeronaut looks on the fogs floating in the valley beneath him and see them all irradiated by the sun.

3 *The charge to his brethren.* Vs. 9–15. Joseph's filial love and tenderness is here beautifully brought out. "Haste ye." He was eager to have his father know that his favorite son was yet alive, and holding the highest office in the greatest kingdom of the world. Doubtless Joseph had never before felt a thrill of joy at his elevation so keen and pure as now, when he thought of the wonder and delight with which his father would hear the glad news, and how he should fill his remaining days with every comfort and luxury. "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children," etc. Are we not reminded of Christ's tender words of promise; how he will bear in his bosom the aged, with the lambs of the flock? "It is my mouth that speaketh unto you." "It is I. Be not afraid." It was not a stranger masquerading for a cruel hoax, but Joseph himself. And so, when the disciples stood in terrified doubt at the first sight of their risen Lord, he comforts them with the assurance, "It is I, myself." How our doubts and fears would vanish if we could feel that Jesus is ever with us—not an abstraction, but a living Presence. Nothing will make him thus real to us but the ordering of our daily lives in the minutest detail to conform with his will, and studying his words and example with the constant endeavor to pattern our own by them.

LITERATURE.

Gems for the Sick: Compiled by Mary Paine Manwell. One volume, finely bound, pp, 261. A. W. Hall, publisher, Syracuse, N. Y. Price, 75 cents.

Mrs. Manwell has done a good work in the collection of these touching tokens of sensibility and sympathy for the sick. Its design is simply to bring comfort to the afflicted. The poems it contains are appropriately called "gems" in this respect, and are gathered from many sources, each and all bearing a spirit of kindness and pious resignation that well befits a sick-room. Some old favorites have found a place in its pages, and others less known, but none the less practical and soothing to the mind and heart. Had it no other merit, the gathering together of so many choice fugitive poems would entitle it to welcome consideration. Pres. Chas. A. Blanchard, whose own heart has recently been touched by severe domestic affliction, contributes to the volume an Introduction which alike commends itself and the collection to the afflicted.

The Pentateuch: Its Origin and Authorship. By H. L. Hastings. One vol., paper, pp. 30. Boston: H. L. Hastings, 47 Cornhill, Boston. Price, 10 cents.

Moses testified of Jesus, and our Saviour testified concerning Moses. Jesus taught the people from the words of Moses, as coming from God through the Jewish law-giver (see Matt. 8: 4, and Lev. 14: 3, 4, 10; Matt. 19: 3–8; Gen. 1: 27; Gen. 5: 2; Gen. 2: 24; Deut. 24: 1; John 7: 19, 22, 23; John 5: 46; and other passages, equally corroborative of the authenticity of Moses as the author of the Penteteuch). A very remarkable fact is the clearness with which the dying first martyr (Stephen) testified (Acts 7) to the works and writings of Moses, and then died triumphant in the joy of his Lord. Yet the higher critics would have us believe that the books of Moses were written by other men after the death of Moses. There is not a scintilla of evidence in this direction. It is to offset this sort of criticism, which is not worthy of the name, that Mr. Hastings has written this pamphlet, and in it embodied all the refutation necessary to save Moses from the charge of plagiary. It is not strange that Robert G. Ingersoll should find mistakes in Moses that Moses never made, or that Dr. Harper should fail to understand that Moses, living in or near the times of which he wrote, was better able to judge (having the aid of divine inspiration) of what was false and what was true of ante- and post-diluvian affairs. Many of these would-be critics have studied and worked hard, in the light of worldly wisdom, to "upset Moses;" but like the corner-stone of creation, he still stands as the witness of God's wisdom, power and justice. "The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isaiah 40: 8) Mr. Hastings' pamphlet is timely and good.

Steps into Journalism: Helps and Hints for Young Writers. By Edwin Llewellyn Shuman. One volume, pp 229. Published by the Correspondence School of Journalism, Evanston, Ill., 1894.

Here is a young man, who began his newspaper career as a "printers' devil," working upward as "compositor, proof-reader, reporter, copy-reader, telegraph editor, exchange reader and editorial writer" for one of our oldest and best daily papers, giving us his practical views of journalism and its requirements with the wisdom of many a newspaper "old timer," and doing it marvelously well. The attention which he gives to the thousand and one details of newspaper work stamp him as a close observer and student in his chosen profession. Nothing seems to have escaped his notice; and while we believe that your true press writer, like the real poet, is born, not made, we also believe that a very poor newspaper-man, by following our author's instructions, may learn to perform very creditable work in his proper sphere of action. Mr. Shuman's hints and suggestions, however, take a wider range than the routine duties of newspaper life. For all who desire to succeed as writers for the press in any form, he gives explicit instructions, ignorance of which, or too much reliance on the editor's good-nature, often compel the latter to reject communications which he would be pleased to print were they presented in a proper shape. To any young man or woman who has an ambition to earn money and promotion as a correspondent, reporter or miscellaneous writer for the press, this book will be a useful companion and guide, since it points out the importance of cultivating close observation and descriptive power, and the avoidance of the many errors into which even educated persons not familiar with the work of journalism are liable to fall when they put their ideas upon paper. As an intimation of the many good points scored in this volume, the following heads of chapters are mentioned, the treatment of which is replete with interest and information: Evolution of the Press. Mission of the Press. (The author should have given this subject a more prominent position in his book.) Preparation of a Newspaper Article. A Day With a Reporter. Interviewing and Newsgathering. Getting a Start as a Correspondent. Methods of the Editorial Room. Women in Newspaper Work. Errors of All Sorts. Special Writing—Stories, etc. The whole is not only a source of instruction, but of entertainment.

CURRENT PERIODICALS.

The story of the life of Rev. Dr. Parkhurst and of his remarkable war against the official protection of vice and crime in New York City, illustrated with several portraits of the doctor, forms an important chapter in the April number of *McClure's Magazine*. Portraits of Professor Henry Drummond, Andrew Carnegie, and Ellen Terry are the Human Documents. Ellen Terry, in her life on and off the stage, is the subject of an intimate study, illustrated with portraits and views of her charming country home. Archdeacon Farrar has a notable article on Christianity—True and False. The Poisonous Snakes of India—and there are more of them and of a more virulent type in India than in any other country—is the subject of an abundantly illustrated article. Zola, through that most skillful reporter, R H. Sherard, tells the story of his literary career and his methods of work. Robert Barr and Clark Russell contribute short stories. Altogether, in contents and illustrations, it is a prime number of this favorite magazine. Published by S. S. McClure (Ltd.), 743 and 745 Broadway, New York. Price, 15 cents.

The Progress of the World, in the April *Review of Reviews*, contains an interesting discussion originating in the resignation of Mr. Gladstone and its reception by the American people. Other topics in this comprehensive department cover the Seigniorage bill, filibustering in Congress, the outlook for Bimetalism, the Wilson bill in the Senate, Louisiana and free sugar, the Senate report on Hawaii, the triumph of the Brazilian republic, the Bluefields incident, the prosecution of election crimes, the present position of the Democratic and Republican parties, the fight against the House of Lords, the Russo-German commercial treaty, the services of the late Dr. Poole, of Chicago, the death of Louis Kossuth, and many matters of international interest. W. T. Stead contributes a tripartite character sketch of Gladstone, Rosebery and Harcourt, the Liberal leaders. The whole past, present and future of British liberalism passes under view. The analysis of character and policy is keen and skillful. Announcement is made of a series of articles by the leading publicists of Australia and New Zealand, to appear under the general title of "The Drift in Australasian Politics." The series opens with a paper on the delays in federation and what they have taught the people, by Sir Henry Parkes. Dr. Albert Shaw shows in an interesting way what is being done for Negro education in Alabama by the Negroes themselves. His article describes the remarkable work carried on at the Tuskegee Normal and Industrial Institute. There is also a history and description of the Battersea Polytechnic Institute, in Southwest London, which was formally opened by the Prince and Princess of Wales in February last. Published at 13 Astor Place, New York. Price, 25 cents.

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

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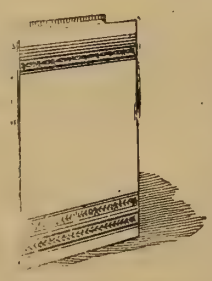

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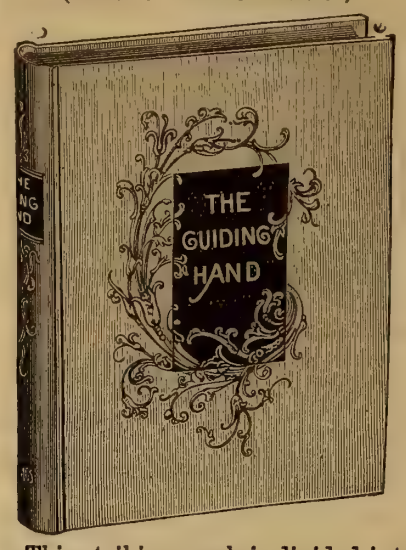

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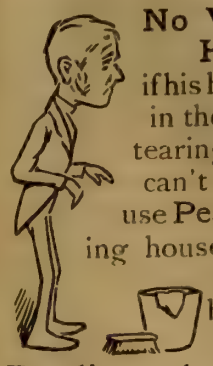

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FARM NOTES.

HOW TO FERTILIZE TOMATOES.

The market gardeners of Maryland have brought the growing of tomatoes to a nearly perfect science, and their methods of planting and fertilizing are therefore worthy of attention by tomato growers everywhere. They recommend applying 400 to 500 pounds of nitrogenous fertilizer broadcast, doing this early in the season, so that frequent stirring of the soil will thoroughly mix the fertilizer with it. When the plants are set out they apply a small handful of the fertilizer to each hill. Whether the crop is a success or failure depends largely on whether vigorous and stocky plants or those that have grown tall and spindling are planted. It is impossible for the best system of manuring to make spindling plants produce a good crop either in quantity or quality.—*Boston Cultivator.*

ODDS AND ENDS.

It is difficult to cure alfalfa into hay.

Now is the time to arrange for a pure-bred sire for spring use.

Green bones fed to chicks will make their growth seem marvelous.

Black leg is prevalent among the cattle in some sections of the West.

The best farmers grow the best crops and keep up the fertility of the soil.

Sprinkle powdered sulphur in the nest of the setting hen to keep out the vermin.

Corn contains eighty-six per cent of heat elements and clover thirty-five per cent.

After killing a fowl the inside and the crop should be removed as quickly as possible.

It takes a really good farmer to know how to put money into the farm so as to get the greatest advantage from it.

It requires one-half of the food that an animal can consume to sustain it. The profits must come from the last half.

It is said that the rotting of potatoes stored in cellars may be checked or prevented by scattering quicklime over them.

On gathering eggs from the nest see that they are perfectly clean before packing them for the market or sitting purposes.

When feeding clover hay cut it into one-half inch lengths; if too long it will cause crop-bound. Scald it at night and mix with bran in the morning mash.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25c a bottle.

THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry, now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison street, Chicago.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10cts each.

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COMMENDATIONS.

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These are not to be judged by the size, unless rubies are counted for the weight thereof. The first has been very largely circulated, the second is now only just published and deserves the same wide reading—both are gems such as are only found at rare intervals. If you have not read them, do so at once, you will be a better man or woman for the reading.

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By Rev. J. G. Terrill. 12mo, 200 pages, bound in fine cloth.....75

This book is the result of twenty-five years of experience in Sunday-school and treats of: 1. The Sunday-school organization and management. 2. Methods of work. 3. Studies in human nature. 4. Rules of Interpretation as applied to the Bible. 5. Illustrative exercises for primary classes and children's meetings. In the style of presentation, subject matter and price of the book, the wants of the officers and teachers of the ordinary Sunday-school are kept in view.

S. S. Times:—A very comprehensive book. N. Y. Independent:—A sensible manual for the average Sunday-school teacher. Evan. Mess.:—We have been very favorably impressed with the book, because it is so intensely practical. The subject is systematically treated, and leaders of teacher's meetings can not do better than adopt it as a text-book and devote half an hour of each session to teaching the theory and practice of teaching as here systematised. Christian at Work:—Any school that will adopt this book generally and carry forward its work or doctrines here laid down will not be long in developing into a model school and reaping the harvest of a rich fruitage. Herald and Presbyter:—These Talks are well attested in their profitableness and excellence. Buffalo Advocate:—A plain, practical, common sense book on a very important subject. The author has had wide experience in this field of work. He knows thoroughly the ground over which he would lead others, and possesses the happy faculty of packing a great deal of valuable information as to matter and manner of teaching into this little hand-book. We commend it to the attention of all Sunday-school workers. Religious Telescope:—We are pleased with the plan and treatment of the subjects throughout, and are sure that the diligent Sunday-school teacher who longs for more thorough equipment will find in this book a helper of great value. Illustrated Christian Weekly:—The author talks from observation and experience, and talks well.

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News of the Week

CHICAGO.

Charles Goodrich, accused of murdering Mrs. Cron at Wilmette, was found guilty of manslaughter and sentenced to imprisonment for five years.

Visiting Congressmen censure federal judges for leaving the postoffice building and threaten to oppose payment for the new quarters.

In the Von Humboldt school, Chicago, a panic occurred by which one boy lost his life, seven children were dangerously hurt, and over thirty sustained injuries more or less serious. The occasion was a defective automatic air valve in the steam radiator on the upper floor of the building.

In an address to the Chicago Academy of Homœpathic Physicians, Dr. R N. Foster said la grippe could be traced back nearly 100 years.

Prohibitionists of Cook County met at Willard Hall and nominated a county ticket.

Hyde Park's water tunnel, commenced ten years ago, is practically completed and water will be turned into it May 1.

Long distance telephonic communication between Washington and the Chicago postoffice has been established.

Rev. Edwin C. Bissell, D. D., LL. D., professor of Hebrew in McCormick Theological Seminary, died from pneumonia.

An injunction restraining Contractors Falkenau Bros. from employing union painters on the Stock Exchange Building was secured by the Nesbitt Company.

Male ticket sellers at all the suburban stations of the Illinois Central Road were replaced by young women.

COUNTRY.

By the burning of the Davidson Theatre at Milwaukee, Wis., nine firemen were killed and six seriously injured.

The fireworks factory at Petersburg, Va., was burned. Two explosions of the material caused the death of eleven persons and injured many more. Among the dead is the proprietor.

David Dudley Field, famous as a lawyer and a writer on legal topics, died in New York, aged 89.

Nearly 100,000,000 bushels of wheat in the United States and Canada is reported by *Bradstreet's*.

Many corporations in Illinois have failed to comply with the requirements of the anti-trust law and will be prosecuted.

Judge Dundy has ordered the Union Pacific receivers to restore the wages of employes which were cut last September.

Striking coke workers drove employes from their work at Uniontown, Pa. Governor Pattison has been asked for troops.

Democrats in Congress, tired of Republican filibustering, proposed to enforce business by counting a quorum when one is present.

At Birmingham, Ala., White Caps have been persecuting defenseless colored people.

Grading has commenced for the Chicago, Paducah and Memphis Line in Illinois, and for the Muncie extension of the Chicago and Southeastern road in Indiana.

At Chadron, Neb., a bandit stole $2,500 from a bank and locked the president of the institution in the vault.

On May 1, transcontinental freight rates between Atlantic and Pacific coast points will be advanced to the figures in effect two years ago.

At Buffalo, N. Y., the plant of the American Glucose Company was destroyed. The loss is $1,000,000; insurance $585,000. Twelve of the workmen were cremated.

Delegates representing the American Protective Association of Indiana were last week in secret convention at Indianapolis.

Newell B. Parsons, of Saginaw, Mich., has been arrested on a charge of stealing $463,000 worth of railroad bonds.

California commonwealers, 1,200 strong, seized a train of twenty Union Pacific coal cars at Uinta and are coming East.

Condition of winter wheat is placed by the government report at 86 7, which would indicate a yield of 268,000,000 bushels.

A logging train ran into a fallen tree near Whitehall, Mich., and of the nine men on board only two escaped death

Proclamation of the terms of the act to give effect to the Bering Sea arbitration award has been made by the President.

Edward H Strobel, third assistant secretary of state, was appointed minister to Ecuador.

A tornado which swept through Coffey County, Kansas, destroyed many buildings and did great damage to fruit and grain.

In a speech in opposition to the tariff bill, and particularly the income tax provision, Senator Hill attacked the administration of President Cleveland.

FOREIGN.

A bomb exploded in the window of a restaurant—the Foyot—opposite the Senate Chamber, in Paris. Many persons were injured.

Cholera of a virulent type is raging in Czenstochow, Poland, a place of about 5,000 inhabitants on the Prussian frontier. The town has been quarantined.

Speakers in the British parliament urged speedy legislation on the Bering Sea question and professed confidence in the fairness of Americans.

The steamer Faraday left London with a portion of the new cable to be laid from Waterville, Ireland, to Nova Scotia.

In the British house of commons the Irish land tenor bill passed second reading.

King Humbert, of Italy, and his queen visited Victoria at her villa near Florence. Great enthusiasm was shown by the people.

In an interview with a Paris newspaper correspondent King Humbert declared absurd the statement that Italy desired war.

A mob burned the French missions at Hsianfu, China, and maltreated the priests. France has demanded redress.

The Spanish minister at Washington has been instructed to ask the government to watch the movements of Cuban refugees.

Cholera in a malignant form is prevalent in Constantinople.

A Moslem band which had committed depredations in Malabar were attacked by mounted police and thirty-three were killed.

Sir Charles Russel assured the house of commons there were no serious differences between Great Britain and the United States in regard to the Bering Sea bills.

In Passen, Turkey, three weeks ago, 7,000 persons had no bread. A thousand have been added every week of late. In Khanoos the city is in a terrible condition. Twenty thousand human beings in Erzroom, with its population of sixty thousand, have nothing to eat except as it is given to them in charity. The story everywhere is the same—nakedness, hunger, sickness, death. Thousands pray to die rather than to live. Even loving parents are not sorry when their children die. Anything that is done should be done at once. These people—forty thousand of them—are starving now. Remittances for the relief of this distress if sent to Langdon S. Ward, Esq., 1 Somerset St , Boston, Mass., will at once be reported by cable and will be immediately available at Erzroom.

Civil war has again broken out in Samoa and many natives have been butchered.

Men connected with the United States Bank in Paris have been arrested, charged with fraud.

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Scott's Emulsion

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The following have made remittances of money to the *Cynosure* from April 9 to 14:

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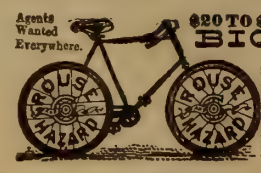
It would be worth while for the ladies to bear in mind that if they take a gentle course of Ayer's Sarsaparilla in the spring, they will have no trouble with "prickly heat," "hives," "sties," "boils" or "black heads," when summer comes. Prevention is better than cure.



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Winter No. 2	59¾	@	60⅝
Corn—No. 2	36½	@	38⅜
Oats—No. 2	31⅞	@	35
Rye—No. 2	49	@	50
Bran per ton	11 50	@	12 50
Hay—Timothy	8 00	@	10 50
Butter, medium to best	10	@	23
Cheese	08	@	12
Beans	1 10	@	1 55
Eggs, fresh	10½	@	11
Seeds—Timothy (100 lbs)	4 10	@	4 20
Flax	1 30	@	1 31½
Clover (100 lbs.)	9 00	@	9 00
Broom corn (per ton)	30 00	@	70 00
Potatoes, (old, bu.)	60	@	75
Hides—Green to dry flint	02½	@	06¼
Lumber—Common			15 50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	4 05	@	4 55
Common to good	3 50	@	4 05
Hogs	5 00	@	5 40
Sheep	2 50	@	4 90

NEW YORK.

Wheat No. 2	60¼	@	60¼
Corn No 2	43⅝	@	44⅝
Oats	37½	@	37½
Rye	51	@	56
Eggs, Western fresh	12		
Butter	12	@	25
Wool	15	@	26

KANSAS CITY.

Cattle	1 50	@	4 45
Hogs	4 70		5 15
Sheep	stronger		

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The recent civil and military disturbance at Denver, Colo., caused by the vigorous attempt of Gov. Waite to seat State officers selected by himself, in the face of strong factional opposition, has resulted in a complete triumph for law and order. The Supreme Court has rendered a decision fully supporting his position.

The destruction of ancient Thebes and seven other villages in Greece, with a loss of about 200 human lives, is among the events of the past week. At Athens there was great damage, but all the ancient classical monuments escaped, except that some injury was done to the Arch of Hadrian. At other points the earth opened in immense chasms, and houses were shaken into wrecks. Churches and monasteries were swept out of existence by the several shocks. The devastation was great, but the government has undertaken to alleviate the sufferings of the people.

Woman suffrage was never so popular at any time, or in any country, as it is to-day in the United States. The slow growth of the movement has given way to earnest pressure; frequent triumphs are noted, and woman's power is likely to become, at an early day, an important factor in the settlement of all controverted social and political questions. Catholics and Protestants alike favor it, and its advocacy in dominant circles of society will ere long become the rule rather than, as in the past, the exception in its discussion. The adoption of woman suffrage is but little debated, since manifest destiny has stamped it as a blessing to be desired.

The Chicago *Herald* complains that the speakers at the Sunset Club meeting, while discussing politics and secret societies, did too much "denouncing." It is impossible for a Christian patriot, in view of the authentic exposures of the evils of secret societies, to refrain from speaking of them as they are. These institutions ought to be rebuked, and were none too severely handled on that occasion. As for arguing the respective merits of such societies, their members will *not* argue, preferring to entrench themselves behind the "secrecy and silence" to which they are bound by their lodge obligations. The best witnesses against secret societies are those who have learned their real character in the lodges, and then renounced them. Not one of these men has ever been known to praise the organization from which he withdrew.

At Columbia, S. C., on the 19th inst., the Supreme Court of South Carolina declared the present temperance law—the "dispensary system"—unconstitutional. Two of the three justices supported this position; the third dissented. Perhaps it was not the best plan for the promotion of temperance in that State, but it was a step in advance of licensed saloons on every street corner; and in enforcing it with promptitude and vigor, Gov. Tillman is certainly entitled to commendation. In his dealings with the insubordinate officers and soldiers of the State militia who refused to obey his orders, he has been mild and conciliatory, although their action was treasonable and dangerous. Of course a new law will be next in order. In pursuance with the decision the governor closed all the dispensaries, and the traffic seems to be unrestricted.

On the 15th of April there was a commotion of no little significance at Hampshire, Ill., in the quarterly services of the German Lutherans. Rev. Otto Gruner, of North Plato, presided. When the time came to administer the sacrament of the Lord's Supper, the pastor flatly refused to allow five members of the church to partake of the sacred elements, because they were members of the secret order of Modern Woodmen. In explanation, Mr. Gruner said that he was acting in accordance with a decree from the conference, which must be strictly obeyed. As for himself, he said he was convinced that the Modern Woodmen of America, and other secret societies, were antagonistic to the church and its teachings. The five men, after one of them had denounced the pastor as "a willful prevaricator," withdrew, and the services proceeded.

Much of interest is comprised in the recent report of the House judiciary committee in Congress, asking for a further amendment to the present immigration laws. The amendment would confer upon our consuls in foreign ports the power of inspectors to keep out of this country all immigrants who are incapable of self-support. The report shows that while 14 77 per cent of our population is foreign born, twenty-six per cent of all white persons confined in jails and prisons for crime are persons of foreign birth. The total number of convicts in our penitentiaries whose birthplaces are known, is given in the census at 28,440, of whom 13,715 are native and 14,725 are foreign born. Of the 53,696 inmates of our poorhouses over 51 per cent were foreign born at the taking of the last census. These statistics indicate the necessity of this or a more restrictive amendment to our immigration statutes.

The record of strikes, last week, showed twenty-three new ones, involving 21,000 persons, besides the later one of 130,000 coal miners in Illinois and other States. The prospect is for the further extension of existing strikes. The number of workmen out, at the close of the week, is estimated at 190,000. Eleven important industrial establishments closed involuntarily during the week, while thirty-two others, employing 5,000 operatives, resumed work. Seven manufactories reduced the wages of their employes. Cities along the line of the Great Northern railroad, which road is now at a standstill because of the strike of employes, are finding their reduced volumes of business still further curtailed, and in this city the labor troubles seriously interfere with the progress of building enterprises. These events and the gathering of poorly-fed, ill-clad and reckless "commonweal armies" in various States, and the troubles which they cause, indicate a condition of affairs deplorable to contemplate.

It would seem as if the union of evangelical Christian churches is an impossibility, yet it is possible for the Holy Spirit, in his own good time and way, to reconcile all the differences that now exist among the churches and bring them into harmony with the divine government. The *Christian Inquirer* thinks that "the attempted union between the Disciples and Baptists does not seem to amount to much but talk;" and adds: "There can be no organic union unless the Campbellites (Disciples) abandon the old, mischievous and unscriptural position of Alexander Campbell." Now we have no controversy with the Baptists or the Disciples so far as their respective theological beliefs are concerned, but we "merely rise to remark" that if both the Baptists and the Disciples would adopt Alexander Campbell's ideas of the evils of secret societies and clear themselves from lodge influences, their churches would be cleaner, more spiritual and better prepared to perform the work set before them. "I simply affirm," wrote Mr. Campbell, in 1849, "that no Christian man is under any sort of obligation to join any secret society; nay, that he cannot, as a Christian, become a member of any of them without dishonoring the church of Jesus Christ, or himself and the Founder of it; and that his connection with them, as such, in any act of Christian worship is a departure from both the doctrine and practice of the first Christians."

BIBLE DISTRIBUTION IN MEXICO.

BY B. B. BLACHLY.

(*Concluded.*)

In March, 1892, I left Guaymas with fourteen boxes of books (weighing 150 pounds), for Mazatlan, a large city of 15,000 inhabitants on the coast of Sinaloa, where in one day I sold 150 Bibles. A woman about 100 years old bought a Bible, and pressed it to her breast with great joy. Another woman went without water that she might get a Bible; another pawned her flat-iron, with which she needed to earn her living. Here the M. E. Church, South, has a mission.

From here I went twelve leagues to a mining town called San Rosario, where there were three houses of inquisition, one of which I entered. It was here that one Sunday, after mass, the priest sent a crier through the streets to warn the people against buying books of me, under penalty of excommunication. But in spite of that the people were just as anxious for the Bible; for on filling my grip with books I went along after him and sold thirty-one Bibles and Testaments, and a Bible to a poor old soldier for seventy-five cents. It was here that a merchant was going to pound me. And here, too, I appealed to the chief of police for a special guard to be placed over my house one night.

On the way back to Mazatlan, by stage, I stopped at a small town. Arriving about two o'clock in the morning, I slept on the stones until daylight. Then, after breakfasting, I sold that day over one hundred books, which were all I had; so went on, by stage, to Mazatlan, and from there, by steamer, to Altata, a small port from which a railroad runs up to Culiacan, where I was burned in effigy.

Here I met Andrace Burtram, the same man who was in El Fuerte. He, his wife, son and two

daughters, were now members of the M. E. Church, South; also Hill Gueteras (the ex-soldier and shoe-maker), his wife and daughters were members, at which we all greatly rejoiced. Burtram bought a Bible Dictionary, and was known all over town as Protestant, for he was such a student of the Bible. His son, on being examined to find out how much of the Bible he had made his own during the year, wrote 19 pages of foolscap paper without mistake. In fact, the paper showed a wonderful memory and application for the year. The minister, a young Mexican by the name of Marcus de La Garcer, married the shoe-maker's daughter, a smart young woman, who was teacher of geometry in the public school; but after she became engaged to a Protestant, they would not let her teach. (This was in August, 1892.)

From Culiacan I went, by railroad, and then steamer, to Guaymas, after an absence of about four months; and being out of books (having disposed of nearly ten hundred) I went to Hermosillo for more; then off again to San Rosalia for the second time, where six more boxes of books, mostly Bibles and Testaments, were disposed of.

Then I went, by small sail-boat, of forty tons burden, to Los Anhales, farther north, in Lower California. While on this voyage we were in a hard wind for nearly three days, and I was very sick. The sail was badly torn, and the sea was so rough that it looked as though we might go down; but we finally reached Los Anhales safely. There I found three boxes of Bibles waiting, which had been sent direct from Guaymas. Here every one that could read took a Bible or Testament, and many took "Nights with the Romans." The people were anxious for the Word, and the sales were good. Here I was met by the same two men whom I had met in Culiacan in 1891, who told me, that when I left Culiacan several men started out to overtake and hang me. But they took the road to Alamos, and I took the road to Fuerte; so God can protect us anywhere.

From Los Anhales I went on a small sail-boat, of 120 tons burden, to Guaymas, and then to Hermosillo for more Bibles; then back to Guaymas, and by steamer to Cape Lucas, Lower California, where the sales were middling good.

In San Jose de Cabo I met an old man who, forty years ago, gave three cows for a Bible, and said that a man's life was not safe to own and read one in those days. He bought a large Bible and several small ones, as he wanted each of his children to have one. One woman traded her books for a Bible; some traded their rosaries.

On the 24th and 25th of October I sent two hundred and fifty Bibles by mail to the towns of Ures District, Arispo and Montezuma, but was delayed by failure of mail-carriers to take the books. In Montezuma twenty-four Bibles were taken out of the office and given away by the postmaster. Here an old Indian woman gave an old brass cross and saint for a Bible, with which she was much delighted. In Cumpus the books were sold out before the people were all supplied.

At one time I traveled through an Indian country, when my guide rode with his rifle in his hand all the time. At another time I rode in the night through a very rough country, with a guide from Montezuma; also took a trip of twelve leagues of very rough road, and sold only two Bibles and gave away ten. Most of the doors of the houses had white crosses and red hearts on them.

From Montezuma I rode one night, with a guide, eighteen leagues over a mountain trail; and in two days more reached Hermosillo, on the 15th of December; and started out again for the Altar district, where one hundred and seventy five books were disposed of; then hastened back to Hermosillo for the Christmas of 1892.

On the 9th of February, 1893, I left San Jose for Guaymas, where, for the third time, I had a wonderful sale, disposing of three boxes of books; then returned to Hermosillo. From Hermosillo I went with two boxes of Bibles and Testaments to Nogales, where about sixty books were sold, the first one being to a very poor woman, who said: "If I give this twenty-five cents for a Bible I can't have anything to eat to-day." But she took the Bible with great joy. Others gave their saints or rosaries. Leaving Nogales, by stage, I went to Tucson, Arizona, where, having sold ninety-one Bibles and ninety-nine Testaments, I returned to Nogales and took the train to Fairbank, Arizona, and then to Tombstone, where the sales were good; nearly all were eager for the Word of God.

Passing on to Bisbee, where there is a rich copper-mine, called the Copper Queen, sales were pretty good, and those who had no money gave up their saints and rosaries for Bibles. The minister at Bisbee said. "You have done more in three days than any other colporteur and I have done in five years." The need of Bible-work along the border States is great.

From Bisbee I went to El Paso, Texas, where success was good; but in Ciudad Juarez I was arrested and put in jail on the first day of work there. On May 10, 1893, I was obliged to wait for Bibles. About July 15, I went down to Eagle Pass, where were sold about ninety Bibles and Testaments. The people were anxious to procure the Word of God, even at a sacrifice of their saints and prayer-beads. Work has been done here for several years; still many of the poor have not the Bible.

Crossing from Eagle Pass, Texas, to the Mexican side of the line, I succeeded in putting in circulation about 119 Bibles and Testaments. Here some of the women took off their earrings and gave them for Bibles.

Oh, the thirst there is for the Scriptures when presented to the people, without note or comment!

From here I went to San Antonio, Texas, where I handed in my report for June, 1893. At San Antonio there are about 10,000 Mexicans, and, as far as I can learn, there has been no systematic Bible-work done here. I went out one day with a member of one of the churches, and in about three hours sold thirteen Testaments, but had to stop for lack of books.

All along the border, from ocean to ocean, there is great need of thorough Bible-work among the Mexican people, for they are ignorant of the true way of life and salvation. During the year of 1893, I had the pleasure of putting into the hands of the Mexican people, 1,409 Bibles, 612 Testaments and 246 portions, making a total of 2,267, for which was received, $874.55, Mexican currency.

THE SOLITARINESS OF CHRIST'S SUFFERINGS.

BY REV. J. M. FOSTER.

"I have trodden the wine-press alone." Isa. 63: 3.

The hatred of Esau for Jacob was perpetuated in the enmity of Edom for Israel. David gained his greatest victories in Edom. "Moab's my washing-pot; my shoe I'll over Edom throw. Oh, who is he will bring me to the city fortified? Oh, who is he to the land of Edom will me guide?" In the reign of Jeboshaphat the Edomites conspired with the Moabites and Amorites to destroy Judah, but their swords devoured one another. And during the capitivity in Babylon the Jews prayed: "Remember Edom's children, Lord, who, are in Jerusalem's day, even unto its foundation, raze, raze it quite, did say." They connect Edom's fall with Babylon's overthrow. "Oh, daughter thou of Babylon, near to destruction, blessed shall he be that thee rewards as thou to us hast done." The prophet Isaiah saw the conqueror Cyrus sacking Babylon and slaying her king. He saw him march into Edom, storm and carry their citadel—Petra—the city of the rocks, with a very great slaughter, and return, having his garments stained with blood and his captives chained to his chariot. He recognizes Edom as a type of Satan and his empire of darkness. Cyrus is a type of Christ. And he asks, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength?" And the response comes: "I that speak in righteousness, mighty to save." Again, the prophet asks: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" And the conqueror replies: "I have trodden the winepress alone; and of the people there was none with me. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me."

Christ's sufferings were solitary:

I. *In that they were the sufferings of a divine Person.* In the constitution of Christ's person, a perfect human nature was united with the divine nature. He possessed all divine perfections from ternity. In the fullness of time he took a true body and a reasonable soul, a perfect manhood, into union with his divine Person. Man is fearfully and wonderfully made. Body and soul are united. The body is the temple of the soul and the instrument through which the soul acts. But the personality of the man resides in the soul. "Great is the mystery of godliness; God was manifest in the flesh." In Christ the human and the divine are united in two distinct natures, but one Person. His personality resides in the divine nature. He is a divine Person from eternity to eternity. He never was a human person. He only assumed a perfect human nature. The acts of his human nature have no more moral character, considered apart from his divine Person, than the involuntary action of the nerves or muscles of a man's body. His human nature was infinitely blessed because of its union with the divine. The acts of his human nature had infinite merit, because they were the acts of a divine Person. "In him dwelt all the fullness of the godhead bodily." All the perfections of God were seen in him in a bodily form. These were "the unsearchable riches of Christ," which Paul was to preach to the Gentiles. If he were only God he would be too august and majestic. If only a man, he would be nothing. But the God-man is mighty to save. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "Who is the image of the invisible God, the first-born of every creature." Creation, providence and redemption are Christ-centric. "That in all things he might have the pre-eminence." It is proper to say a divine Person was born of the Virgin Mary. "Therefore that holy thing that shall be born of thee shall be called the Son of God." The title "Son of God" proclaims his possession of infinite and eternal dignity. He has all the perfections of God and is literally in and of that one indivisible essence which we adore as God. A divine Person was baptized at the Jordan. The voice from heaven proclaimed: "This is my beloved Son." A divine Person stood upon the Mount of Transfiguration. The Father declared from the excellent glory: "This is my beloved Son in whom I am well pleased." A divine Person arose from the dead. "He was declared to be the Son of God, with power, by his resurrection from the dead." And a divine Person suffered and died upon the cross. The church of God which he hath purchased with his own blood. The blood of God was shed on Calvary. "The blood of Jesus Christ his Son cleanseth us from all sin." "Redeemed not with corruptible things as silver and gold, but with the precious blood of Christ." The blood of Jesus was precious because it was the life of the infinite and eternal Son of God. In this appears the loneliness of Christ's sufferings. A father may enter into the joys and sorrows of his child and they may have fellowship together in them. But beyond a certain limit a child cannot go. There the father must leave the child and enter a world of thought and feeling and activity and experience to which the child is a stranger. So Christ had fellowship with his disciples, and they participated in his human joys and sorrows. But in the joys of the holy mount and in the deep and unknown sufferings of Gethsemane only the three chosen disciples could be wondering and overcome witnesses. And when the band of soldiers met him at the gate of the garden and bound him as the victim and led him away for sacrifice, all his disciples forsook him and fled, and he was left to tread the winepress alone. These were the mysterious and unknown sufferings of the Son of God, which attracted the attention of the angels. "Which things the angels desired to look into." These were the sufferings that will be the theme of God's people's praises through all eternity. "Worthy is the Lamb that was slain, to receive glory and honor; for thou hast redeemed us with thine own blood." He who died upon the cross is worshiped by men and angels on earth and in heaven.

II. *In that they were substitutionary sufferings.* There are two distinct elements in guilt. Blameworthiness, or demerit, and liability to punishment. The first cannot be transferred. It must forever be true that the man who committed the

sin is the culpable person. Christ could not be the substitute of sinners in the sense that he would become personally guilty. "He is holy, harmless, undefiled, and separate from sinners." But in the second sense Christ took our place, and our sins were placed to his account and punished in his person. Hence his sufferings were penal. The Jews regarded his sufferings, during the closing period of his life, as the evidence of his great guilt. "We esteemed him stricken, smitten of God, and afflicted." Although they could discover no trace of sin in his life, they concluded that he must be guilty of enormous crimes, and they wished to have nothing to do with him. "And we hid, as it were, our faces from him." He was arrested and tried as a criminal. A judicial tribunal found him guilty of a capital offence. The Jewish Sanhedrim condemned him to death for blasphemy, because he claimed to be the Son of God. Pontius Pilate, although convinced that he was innocent, and troubled at the presence of this mysterious Person, for fear of the Jew, gave sentence against him. "Take ye him and crucify him." But these outward forms of judicial procedure were but the instrumentality through which the divine tribunal discovered its decrees to the children of men. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." "God spared not his own Son, but gave him up to the death." "He became obedient unto death, even the death of the cross." It was a great execution. The Son of God was slain, The sword of justice was unsheathed and bathed in his blood. "Awake, O sword, against my shepherd, against the man that is my fellow. Smite the shepherd." "Christ, through the eternal Spirit (i. e., by virtue of his divine nature), offered himself a sacrifice without spot unto God." "I lay down my ife for the sheep."

(*Concluded next week.*)

FROSTY MASONRY.

Was it the influence of long-continued membership in the lodge that showed itself when a minister, listening to a sermon preached in Springfield, Mass., interrupted it by crying out, "It's a lie"? The Springfield *Union* and the Boston *Herald* have given the matter wide circulation, the latter emphasizing its report with headlines. Rev. S. T. Frost, of Palmer, fifteen miles east of Springfield, appeared in print once before in a similar connection, when he was pastor at Ashland, on the same line of road, but nearer Boston.

It was at the time when Holman, replying to Bro. Stoddard, told the Boston Baptist ministers' meeting that he never saw anything in a Masonic lodge that he would not have been willing to have in his own parlor, in the presence of his wife and daughters. This was the time when Cleveland withdrew from the Boston ministers' conference, and was rewarded by the present of a big watermelon, sent all the way from the distant South to cool him down.

Bro. Stoddard may not have recollected that the man who publicly accused him of lying at Springfield was the one who, at the time of the widely published Boston affair, went on record as a Mason who doubted whether, if he were to live his life over again, he would join anything rather than the church of God.

Mr. Stoddard's own report in the *Cynosure* is as follows:

"When I entered, Rev. Mr. Frost, of Palmer, Mass., was speaking. He is an adhering Freemason of 42 degrees. In private conversation, he averred that I knew nothing whatever about Masonry, since I had never been a member. I proposed to him that we try the case in his town, and let the people decide after hearing us both. His reply was, as he withdrew: 'If I wanted to split a church into fragments I would get on to some hobby and ride it.'"

This remark was peculiarly interesting to me, because I had lately heard and read so much relating to Palmer of which it reminded me. I will copy one recent editorial from the Palmer *Journal*, the editor of which is Bro. Fisk, of the Palmer Baptist church:

REV. MR. FROST AGAIN.

The not-altogether-harmonious state of affairs at the Baptist church was somewhat stirred up again last Sunday evening. In the course of his remarks, the pastor stated that during the war of the Rebellion there were in the South many Christians who were praying honestly for victory for their side, but that they finally came to see the error of their way, and at a meeting of Baptist clergymen held in Washington, they acknowledged their wrong and begged to be forgiven. Later in the evening some one asked that the hymn "Blest be the Tie that Binds" be sung; and the pastor gave a history of the origin of the hymn, which was, that a Baptist clergyman in England, who had been called to another place and had his goods packed ready to move, was importuned so strongly by his people to remain that he finally concluded he would; and, going into his house, wrote this hymn. The speaker remarked that this was somewhat different from the course pursued now-a-days, when the congregation kicked the pastors out and were glad to have them go, and he hoped that no one would sing the hymn who could not do so from the heart. After the singing of one verse, he announced that many who had sung the hymn were hypocrites, and was replied to by one lady, who questioned his right to judge them. He retorted that he had the right, and immediately pronounced the benediction. As he walked down the aisle, he met one young lady and told her she was the one he referred to; that she had made lots of trouble, and he was glad she had left town, and hoped she would never return, with other remarks of an uncomplimentary nature.

This happened before the Springfield episode, but after it had become obvious that Mr. Frost's removal was desired by a large part of the church.

A party adhering to Mr. Frost has hired the Advent chapel, and, at a late date, it was at least surmised, if not expected, that he would remain in Palmer and preach there after being obliged to end his pastorate of a church which he found in better condition than usual and leaves divided.

So it is obvious that any use he might have had for a "hobby" to "break a church to pieces" had been already superseded. NATHAN.

THE A. P. A.

BY A LUTHERAN.

For over a year I have studied this organization by a constant perusal of one of its recognized organs, and by observing all that the newspapers have to say about its doings. The result of this study is the following conclusions:

1. *The A. P. A. is only the political side of Masonry*, being manned by the same persons. This identity may not be intentional, but it is a fact, nevertheless. *Prominent Masons are nearly always the prominent A. P. A.'s.*

[Our contributor may not know it, but it is true, that the "grip" of the Masonic Entered Apprentice, made by the clasping of *right* hands, is identically the same as that of the A. P. A.; only the latter employ *left* hands.—EDITOR CYNOSURE]

2. The fight against the Roman Catholic church is only a *blind*, intended as a fool-catcher. Protestants, aware of the Masonic hostility to revealed religion, can be allured into the A. P. A.'s by their dread of the Jesuits.

3. Their pompous patriotism is another *blind*—a means to an end. That is paramount to the great patriotism of saloon-keepers in displays of flags, hurrah sfor Uncle Sam, etc. It is only a varnish, and not a thick one at that.

4. *The real aim of the A. P. A.'s is to banish Christian influence from politics*, and to make the educational system of the land an instrument of warfare against Christianity.

5. A secondary aim is to raise a spirit of animosity between the natives and the later immigrants and their children. The fact that in the States north of the Washington parallel, the immigrants and their children nearly equal in numbers the older immigrants (or natives)—that fact is one secret impetus to the A. P. A.; *i. e.*, a revival of the old "Knownothing" party.

It would be well if all anti-secrecy workers could find time to examine into the workings of this A. P. A. society. If it is such a liberty-loving institution as it claims to be, it ought to be supported. But its secrecy makes it look suspicious, and *that* aroused my curiosity. Let others investigate and give the readers of the *Cynosure* their results. My impression is that Christian morals and liberty of conscience have even a more dangerous foe in the A. P. A. than in Masonry itself.

Somewhere, April 14, 1894.

THE ILLINOIS CHILDREN'S HOME SOCIETY.

Rev. M. V. B. Van Arsdale, Presbyterian, is the general superintendent. The society is ten years old and has placed 3,832 children in Christian homes. The object and nature of the work is set forth below:

To seek homeless, neglected and destitute children, and to become their friend and protector.

To find homes for them in well-to-do families, and to place them there, wisely, with the least possible delay.

To minister in comforting assurances to parents living in fear of leaving their children penniless and homeless.

To make it possible for many persons without children of their own to adopt, without fear of future interference, a child that may be a blessing to the household.

To protect society by guaranteeing proper home training and education to the unfortunate little ones against its two greatest enemies, ignorance and vice, and thus to improve American citizenship.

THE METHOD.

1. By publishing a monthly magazine, *The Children's Home Finder*, also a Working Manual, and many circulars, calling the attention of the people of every community to these two factors, viz.: homeless children and childless homes.

2. By national and state directories and superintendents; also district superintendents and local advisory boards (now embracing 15,000 non-salaried officers).

3. By temporary homes holding the children a short time between acceptance and placement.

4. By careful transportation.

5. By supervision until of legal age.

It will be seen that this society is working along the same lines with our United Presbyterian Orphans' Home at Pittsburgh. We believe it to be a Christ-like work, which may save thousands of children from the clutches of the Church of Rome, as well as provide for them good homes and fit them for being good and useful citizens, instead of barnacles upon society. From our limited knowledge of this work, we are disposed to commend it as an undenominational, but Christian, effort in the right direction. It ought to be better known to the churches.—*Christian Instructor.*

WHAT IT PROPOSES TO DO.

The non-secret, independent National League for the Protection of American Institutions, which now claims 500,000 members, and has its headquarters at No. 1 Madison avenue, New York City (Rev. James M. King, Secretary), in its address to the people, says:

"New York State, more than others, has suffered from politico-religious alliances based upon enormous sectarian appropriations to institutions and undertakings under sectarian control. These have introduced religious questions into politics, have debased both religious and civil life, have encouraged a scramble for spoils, and have discouraged political reform....The proposed amendment (to the constitution of the State of New York) deals impartially with all religious sects and creeds, protects the common school fund, and secures that money drawn from the people by taxation shall honestly be used only for those civil purposes for which it was collected.

"We believe that the proposed amendment, when incorporated in the organic law of the State, will produce the following results:

"1. Preserve the integrity of the funds and the fair and impartial character of the American free public-school system.

"2. Eliminate religious controversy from political questions and issues.

"3. Secure and perpetuate essential separation of church and state.

"4. Destroy the intimidating power of ecclesiasticism over both citizens and lawmakers.

"Neglect to pass this amendment to our organic law at the present time would result in:

"1. Increased and continually increasing arrogance on the part of those who seek ecclesiastical or sectarian advantages by political organization, and by the use of public money.

"2. The continued disturbance of civil peace, of political issues, and of legislative and executive action by insatiate claimants of public money for private ends.

"3. The continued effort to decide questions of religious faith by political majorities.

"4. Continually increasing burdens laid upon the state for the support of private ecclesiastical or sectarian institutions.

"5. The gradual dismemberment and destruction of our free common-school system.

"6. The indirect but dangerous union of church and state in matters pertaining to taxation."

HUNTERS' LODGES.

A rebellion broke out in Lower Canada, in 1837, among the ignorant French Catholics, instigated by ambitious leaders, who desired to overthrow the existing government and wrest Canada from British control. It was a wild scheme, without a possible chance of success, but the unfortunate rebels were stimulated by offers of men, money and arms from restless citizens of the United States—men who, having nothing to lose but life and everything to gain in a war of invasion, flocked to the frontier to embark in this Quixotic enterprise. They comprised a class upon whom advice and warning could have but little effect; and, to add strength and mystery to their schemes, they established a number of secret, oath-bound societies, known as "Hunters' Lodges." All who joined their forces were compelled to pass through these lodges as a token of their fealty to the cause. The secret work has possibly never been fully exposed, but enough is known of it to condemn it as matching the brutality of any other similar institution for such an unlawful purpose.

The expedition from the United States eventually landed in Canada, near Prescott, where, in 1838, it encountered a superior force of British troops. A fight ensued, known as the "battle of the Windmill," in which the invaders were routed. The leaders were captured and hanged, and numerous others of the party were banished to Van Dieman's land as convicts. That ended the rebellion in Canada.

Louis Joseph Papineau, one of the French leaders in the Colonial Parliament, was suspected of complicity in the affair, and accused of high treason, but escaped to the United States, and fled to Paris. Under the general amnesty granted to the rebels in 1840, he returned to Canada and was again elected to Parliament.

"Hunters' Lodges," and the local secret societies of Frenchmen in Canada, were a prime element in promoting this rebellion. But it was no worse than the Fenian and United Hibernian secret organizations in the United States, which had for their object the invasion and conquest of British territory in Ireland.

NEW ENGLAND LETTER.

A link with the past—Temperance matters—Coxey's army—The New England M. E. Conference—A famous family—A false culture—Is Saul also among the prophets?

The name of Kossuth has been for at least a generation a mere link with the past, and the snapping of such a link makes one suddenly aware of the swift, silent passage of time, and the changes this greatest of all magicians has wrought in ourselves and the world about us. There are many who will remember the *furore* created by the appearance of the handsome Hungarian patriot as he rode through the cities and towns of New England, cheered to the skies by the multitudes who lined the streets to do him honor, the most of whom have joined the silent majority, while the rest are on the downward slope of life. My own dim and very unsentimental remembrance of the hero is limited to a bright tin-plate, bearing on it a picture of him, in relief, clad in a full suit of mail, and with the heavy, brigandish-looking moustache which he set the fashion of wearing. The old plate long since disappeared, and thereby some future antiquarian has lost a treasure.

The Murphy campaign against the saloon is stirring Boston, and it is to be hoped doing good. Anything which keeps the public mind agitated on this great question is to be welcomed. At the same time I do not think the liquor-sellers are very much troubled by temperance meetings, even on so large a scale and rousing so much enthusiasm as these. They are much more excited over the bill for a new liquor-law, which shall restrict its sale to outside of a 400-foot air-line radius from the schoolhouses. This, if put in force, will oblige a number of saloonists to move their places of business. A meeting to discuss the Norwegian system was held lately at the New Old South, presided over by Edward Atkinson and such bright and shining lights to address them as Bishop Lawrence, Rev. G. A. Gordon, and Drs. Park and Moxom. But an experiment endorsed by great names is not thereby made a success, as proved by its failure to reach the root of the evil in the very country where it originated. No-license in the towns around has not only made Boston a dumping-ground for their drinking classes, but also a refuge for the suburban rum-seller when forced to seek "fresh fields and pastures new." Naturally Boston liquor-dealers resent the intrusion, and are making it hard this year for those outsiders who have transferred their business to the Hub to get a license.

Coxey's army does not gather recruits very fast. The great majority who have joined it from Boston and the towns around are of that very undesirable floating material who abominate all steady employment—society's scum and refuse. But when the scum rises to the top it is always a sign of heat and commotion underneath. The papers have generally treated the movement as a huge joke, but thoughtful people are inclined to treat it more seriously. It shows the unrest beneath the surface. In history, as a rule, the farce precedes the tragedy. Before the French Revolution burst in its grim fury, the elements of burlesque and caricature disported themselves like the straws carried hither and thither in the first breath of an on-coming whirlwind.

At the recent New England Conference of the Methodist Episcopal church, held in Waltham, it was voted to raise funds for a hospital in Boston, to be carried on in connection with the Deaconess' Home. This is one of the good works for suffering humanity which church people are constantly doing without saying much about it. But if the lodge should do such a thing, which, with all its reputed benevolence, it has never yet done and never will do, it would be with such a blare of trumpets that all the world would be deafened. A controversy on tobacco one day, and the woman-question the next, gave the spice of variety to the proceedings. Rev. Dillon Bronson, of Newton, refused, on conscientious grounds, which the reporter did not make exactly clear, to answer the inquiry, "Will you pledge yourself wholly to abstain from the use of tobacco?" He explained, however, that he did not use tobacco in any form, or intend to use it. This precipitated a warm discussion; but what action will finally be taken in his case remains to be seen. On the question of admitting women to the general conference, Dr. Warren spoke over two hours. How much breath might be saved for the discussion of practical Christian work, if only these good brethren would come round to the standpoint of that first great Conference in Jerusalem, on the day of Pentecost, when the question whether the sisters should be admitted seems not to have been so much as thought of. If Dr. Buckley, instead of the Apostle Peter, had been moderator of that meeting, perhaps things would have been different.

New England seems to be especially the origin and starting-point of famous families. We are reminded of this by the long life just ended of David Dudley Field. The Fields were, like the Beechers, a Connecticut family, and, like them, the income allowed no margin for luxuries, and only a narrow one for common necessities. What a picture his brother, Rev. Henry M. Field, has drawn of the young man starting off with $10, a Bible, and his father's blessing, to begin those law-studies which were eventually to make him the most famous of living American jurists. "Our father was a Puritan of the Puritans," he writes..... "Our mother! Who but her children can tell what they owe to that bright, cheerful spirit that never gave way to despondency and gloom." These wonderful New England families will never entirely die out while there continues to be an apostolic succession of such mothers.

"The culture that destroys enthusiasm has dry-rot at the bottom, and it is the culture which breeds indifference that I most vehemently condemn," said Prof. Felix Adler at Harvard, recently. It is this kind of culture which makes such barren soil for reforms. The seed glances off as from the hard surface of a concrete highway. Was there not a class of people, in anti-slavery days, too cultured to touch with the tip-end of their fingers such a low subject as the abolition cause, just as there are to-day people too refined to take up the warfare against the saloon, and who, in reference to this and other social evils, seem to proceed on the principle of "letting the snake alone if he will let me alone?" But the snake does not always fulfill his part of the compact.

"Is Saul also among the prophets?" Dr. Lorimer's sermon, last Sunday, naturally raises the query. He "deplored that there should be any secret organizations." At least so the press reports him as saying, which is certainly strange language from Dr. Lorimer. Speaking of the A. P. A., he said, "it might be better for us to have no such society, and a great deal better still if there was no necessity for any such society;" but "American citizens are forced into it by another secret society which has its headquarters at Rome. We may have to oppose one evil against another," etc. This is far from being Gospel ground, as the Apostle Paul understood it, when he denounced as utterly wrong and fallacious the policy of "doing evil that good may come." There is a rumor that Dr. Lorimer is going to accept a call to a Baptist church in Brooklyn, N. Y. This the doctor denies, but says he "will stay in Boston and build Tremont Temple"—which sounds very praiseworthy; but if he daubs it with such untempered mortar as has filled his sermons of late, the worse for the Temple and the worse for Dr. Lorimer. Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 18, 1894.

President Cleveland and his entire Cabinet, with the exception of Secretary Lamont, who was out of the city, occupied seats in the front row of chairs in the Senate chamber during the funeral services over the remains of the late Senator Vance, of N. C., which were conducted by Rev. Dr. Moses D. Hoge, of Richmond, Va., who made use of the occasion to show how insignificant were all human affairs and greatness when brought into contact with the Divine will. He referred to the solemn statement of Massillon, a famous French preacher, when about to preach a funeral sermon over a French king, in the midst of the splendor and mocking vanity usually affected by followers of royalty—"God only is great!" "To-day," said Dr. Hoge, "this chamber, by a solemn dispensation of Providence, has been converted into a place of sorrow, and in this audience are those occupying the highest posts of authority and influence in the land; and yet how all temporal distinctions are now forgotten and how great themes of controversy and strife which absorb and agitate us appear insignificant in the presence of the dead, in the presence of the living God—there is nothing great but God." Dr. Hoge concluded with the familiar lines:

> "My God and Father, while I pray
> Far from home on life's rough way,
> Oh, teach me from my heart to say:
> 'Thy will be done.'"

Resolutions asking the House of Representatives to consider the case of Representative Breckenridge, of Kentucky, and to take some definite action looking toward a higher standard of personal purity in its membership, have been received from the Woman's Protective League, the Woman's National Press Association, and the District of Columbia W. C. T. U., and they have occasioned much talk, in and out of Congress. It may be that a resolution in accordance with the resolutions may be offered in the House, but it is not believed that it will ever be seriously considered. If offered, it would be referred to the Committee on Elections, and would probably never again be heard of. One member of the House, the purity of whose private life is so well-known that he could oppose such resolutions without suspicion being aroused as to his reasons, said of them: "I know many of these ladies and know that their intentions are of the best, but they have made a mistake. They should not appeal to Congress. When it is desired to purify the water in a stream, the proper place to begin the work is at its source, not its mouth. It is the voters of the several districts to whom they should appeal; they are the proper persons to pass upon the character of the men they send to Congress. If the voters of a district send a man to Congress, it means that they consider him the proper man to represent them, and, unless the man is legally convicted of treason or other crimes which could disfranchise him, I seriously doubt the Constitutional right of Congress to expel him."

As a part of their season's campaign against intoxicating liquors the W. C. T. U. engaged Dr. Dorman, of New Haven, Conn., to deliver his lecture on the "Effects of Alcohol on Body and Mind." The lecture was delivered in the Union

M. E. church, last night, and was illustrated by paintings and chemical experiments which proved, beyond the shadow of a doubt, that he who drinks alcoholic liquors is seriously injuring both his body and his mind. Dr. Dorman is thoroughly acquainted with the subject, and the lecture is interesting as well as instructive. It ought to be delivered in every school-house in the land. If we could only teach the children to abhor and shun intoxicating liquors the next generation would have no drunkards.

Another interesting meeting held under the auspices of the W. C. T. U. was that at the Garfield Memorial church. The principal speaker was Rev. Dr. William G. Hubbard, of Columbus, Ohio, a prominent member of the National Peace Association, and the subject was the good work that has been done and is being done by that association. Incidentally, the speaker said that he was not prepared to endorse the Coxey Commonweal army, although it claimed to be an army of peace, and that although it announced peaceable intentions, armies were always liable to get into mischief. That is just about the feeling of most people in Washington towards Coxey's army now nearing Washington.

Looking at the matter from a strictly legislative point of view the House of Representatives took the most important step of the session when it adopted a rule authorizing the counting of members present and not voting, in order to make a quorum. It is noteworthy that out of a total vote of 259 only 47 were cast against the rule. It was expected that the Senate would act upon the new Chinese treaty this week, but it is now understood that it has been postponed until May 3. *

—Several days and nights were occupied in the Masonic Temple of Chicago, last week, by the higher degree Masons—the consistory rank and file, the Mystic Shrine pilgrims, etc.—in secret work, conferring degrees and otherwise Masonically amusing themselves. Should any reader of the *Cynosure* desire to learn what it is all about, he can obtain complete rituals of their work and other information at this office.

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Reform News.

THE EASTERN AGENT IN NEW YORK.

228 West 36th St., New York City,
April 20, 1894.

I have met with nothing but success during the past week. Surrounded by the multitudes, realizing I am but one among millions, the feebleness of my effort is apparent.

When I consider that God has infinite power, and that as a Christian I work together with him, I may feel strong for the conflict. The little leaven is going to leaven the whole lump. The Stone cut from the mountain without hands is to fill the earth. Every plant that our heavenly Father hath not planted shall be rooted up. I may but drop a pebble in the ocean of public sentiment, as I visit this great metropolis from year to year. My labor in the Lord will not be in vain, but will redound to the glory of him whose I am. The seed which I have been enabled to sow here has grown, and already the fruits appear. I take subscriptions to the *Cynosure* as fast as I can call on the friends. Several of those who have been reading of the work have cheerfully, and often unsolicited, contributed toward its maintenance. As God warms their hearts by his love, they feel their privilege in thus working together with him. All receipts will of course be duly acknowledged in the *Cynosure*, so I will not make individual mention here. May God bless those who have so kindly aided us.

The subject considered at the Wednesday prayer-meeting in the 39th Street R. P. church was Self-control. The chapter read was Colossians 3, at the conclusion. The only true self-control is divine control. We are either controlled by an evil or divine power. If by the divine, we walk in the light even as he who controls is in the light.

Sabbath evening I preached the Word in the 7th Avenue United Presbyterian church, Rev. A. H. Tate, pastor. Bro. Tate is a staunch United Presbyterian. He has recently come from the seminary to take charge of this congregation. Since Bro. Kidd, the former pastor, resigned there has been a scattering of the flock. Internal trouble has diminished the membership. We are assured that Bro. Tate takes hold of the work with a strong hand, and a faith that knows no failure. May God bless him. He takes the *Cynosure*, of course, to keep up to the times on the anti-secrecy line. All the Y. M. C. A.'s in this and adjacent cities have been provided with the *Cynosure*, through the kind contributions of friends. Any receiving the paper regularly who have not subscribed for it may know it is sent by some friend.

I can not spend the time I could wish in work here now. If I reach the annual meeting in Chicago, May 16, I must return home soon. A strong convention could be held here with God's blessing next October. What say you, friends? Shall we work and pray for it?

W. B. Stoddard.

FROM THE PACIFIC COAST AGENT.

Philomath, Ore., April 13, 1894.

After speaking twice at Plainview, Linn county, Ore., last Sunday, I went, on Monday evening, the 9th, to Brownsville, an old town of some twelve hundred inhabitants. It has six or seven churches, and but one pastor who does not belong to some lodge—Rev. L. C. Haulman, pastor of the Christian church. We spoke, Monday night, amid the greatest racket we ever heard. The Opera House had been secured for two evenings, and the two brass bands of the place were occupying the upper room, practicing. Had it not been for backing down I should not have spoken at all. At it we went, and stayed with it an hour or more. The people were quite attentive, and seemed to be very appreciative.

It had been surmised by some of my friends, that possibly there might be some interference to my speaking on the lodge question. On the contrary, the lodgemen were out in full force. Some appeared pleased; others were mad from the very onset. Quite a number who came in displaying badges in a most prominent manner, were soon seen to hide them, so they would not be so conspicuous.

When we came to the point, "Why a woman cannot be made a man," we gave the only answer "Because she's a woman." You should have seen the ladies present clap their hands and stamp their feet, in demonstration.

The address was well-received by at least a majority of the large audience present, and I think good was accomplished for our cause. I received one subscriber for the *Cynosure*, and distributed a number of tracts. One of the most prominent business men of the place said, after the meeting closed: "I am a Mason, but you hit us pretty hard to-night. Such a giving away of the work as you did here will certainly hinder us from receiving any members into the lodge." I answered him, "That is certainly my desire." He took a number of tracts to his real estate office, and promised to distribute them to the best advantage possible.

Having taken a severe cold, and not receiving any word from Sodaville and Mountain Home, where I had sent appointments, I returned home for repairs; but after coming home I received a letter stating that I was announced to speak at Mountain Home last night. I am sorry. This is the first disappointment I have had or made since I started in the work. I have sent them an appointment for next month.

The political pot is beginning to seethe pretty lively here at present. Men are around telling us that the only salvation of the country is to make more money. I think a right use of what we have would be a start toward great prosperity. Our "wasted resources" is the cause of our hard times. Our speaker, last night, was one who was rampant in denouncing "goldbugs." At the same time he had on what appeared to be very large gold rings on each hand, gold cuff buttons, gold studs, a gold pin, and a gold watch and chain. We wondered how much of the "stuff" it would take to constitute a bug. We intimated to him at the close that he was on the wrong track; instead of fighting "goldbugs" he had better be after saloon snakes. They (the People's party) agree if we will put them in power they will do away with the saloon. I should hesitate to trust a party that is too cowardly to put anything in its platform. That sounds too much like marrying a drunkard to reform him. I fear the party itself will need reforming. No true prohibitionist will be deceived by any such chaff, I am sure. Stay by the party that is never afraid to show its colors.

P. B. Williams.

Correspondence.

FROM REV. WILLIAM FENTON.

St. Paul, Minn., April 20, 1894.

Editor Cynosure:—Excepting, perhaps, the apostate bride of Jesus Christ, I have no doubt but that Freemasonry, with its brood of vipers, is Satan's most gigantic enemy of God the Father, Jesus Christ, God's only begotten Son, and the Holy Ghost, the witnesser of the truth, that this world has ever known.

In regard to the contradiction offered to Professor Fischer at the Sunset Club, on the 12th inst., the publisher of "Freemasonry Illustrated," who also handles the "Cabala," printed by the Masonic fraternity to work by in the lodge, could best satisfy the readers of the *Cynosure* as umpire. The professor has, however, on his side the testimony of the celebrated Le Roy convention of eight thousand (see Bernard's "Light on Masonry"); also the affidavits in "Freemasonry Illustrated."

Concerning the fall that plunged us all into the gulf of sin and woe, John Milton wrote:

> ——"she pluck'd, she eat!
> Earth felt the wound; and Nature from her seat
> Sighing, through all her works gave signs of woe
> That all was lost! Back to the thicket slunk
> The guilty serpent."

The last sentence of this quotation is quite Biblical. It applies to the "Garrow Bush" of Africa, in which men swear to be perpetual liars, under penalty of death, as well as to the lodge, where the men who said: "No, no, no," at the Sunset Club nestle in the coils of the "guilty serpent."

On the Judgment-day, however, it will be interesting to observe that not one of the human race, in heaven or in hell, escaped a fall into that "thicket." And it will be no less interesting than marvelous to unfallen angels to understand how any one of us ever got out of the thicket. It has been said, and I think with good authority, that to be a true Freemason a man must commit the unpardonable sin—blasphemy against the the Holy Ghost. Any one who has given sufficient attention to the subject may see that such blasphemy is the design of the institution.

W. Fenton.

REV. FRANCIS J. DAVIDSON'S WORK IN THE SOUTH.

New Orleans, La., April 14, 1894.

Dear Cynosure:—I boarded the Chicago fast-mail train of the Illinois Central Railroad, at 6 o'clock in the evening, April 6, and sped along until we reached Paddock, where we were hindered by "hot-boxes" until 2 o'clock the following morning. We reached Jackson, Miss., two hours late. Here we were entertained by Mr. Milton Stamps until 6 A. M., when we boarded a Yazoo and Mississippi Valley train. Traveling along at about 15 or 16 miles an hour, we reached our destination (Greenwood) at 12 M., and were met by Brother Edward W. Barnes, a member of the A. M. E. church of Botlapoula, Miss.; and also our brother-in-law, Bro. Barnes, who carted us about eight miles back into the woods. We were kindly received and entertained during our stay by Bro. Barnes and family.

I preached four times at the Mt. Ariah Baptist church. Great interest was manifested in the services, and the congregation increased each night. We had the pleasure of adding several to the church, and left about fifteen anxious inquirers. Secretism has almost died out in this section of the country. Mr. Zedok W. Davis, who was one of my most ardent foes in 1888, was among my most cordial welcomers this year. Mr. Willis Davis (a secretist), however, is still very much prejudiced toward me and attempted to get me into a confusion twice. The "Red Necks" (bulldozers) are still alive in all of their deviltry. I was confidentially assured that a colored man's wife was whipped two weeks ago, and when her husband resented it, the white man that committed the crime threatened to kill the husband. Another colored woman, last week,

was cooking for a white family at Sidon, and she left and went to keep house for a colored man. The white man refused to give her her clothes and wages, and she applied to a magistrate, who sent a deputy constable to get her things. The colored woman wrote a note to her former employer relative to her clothes, etc. This raised his ire to bulldozers' pitch, and a crowd of "Red Necks" (as they are called) came to her cabin at night and carried the woman above Rising Sun, whipped her almost into insensibility and left her.

The county farm, or vagrant, law is one of those Southern enactments which are so generally established to disfranchise and oppress the Negro. I have always opposed wholesale Negro emigration to parts unknown; but since I have seen so much oppression and so many unreasonable legislative enactments against the Negro of this country, I am almost willing to say to my people, "go anywhere in God's world, so long as you leave the bloody South!" Everything in the South (with few exceptions) discriminates against the Negro.

I was very much surprised at the accommodation for colored passengers on the Illinois Central Railroad. I was compelled to pay first-class fare, but I was forced into a miserable second-class coach, where a partition had been built, and one end was utilized as a smoker, and the other end was used for colored passengers. I inquired, was there not another or better car attached to the train for colored passengers. I was assured that there was not, and that all of the Negroes were compelled to huddle together in this one half-car and be partly stifled with the tobacco fumes from pipes and bad cigars coming from the other part of the car.

After leaving Ponchatoula, several colored ladies boarded the train, and as there were several white men (apparently rough ones) who remained in the colored department of the car, and as they had been smoking and were still smoking, I entered a second protest. The porter requested the smokers to retire to the other end of the car to smoke, but very little attention was paid to his request, and especially by the whites. I finally inquired, was it not as proper to enforce the separate-car law by compelling the rough element of white men to remain in the car where white ladies were traveling as it was to force gentlemanly colored men and ladies to remain in the wretched apartment specially set apart for colored people. I was warned that I was not in New Orleans, and too many murmurs would cause me to think "Jordan a hard road to travel" on the I. C. R. R. through Mississippi.

On reaching Jackson, and changing cars, I felt quite sure that on the Yazoo branch we would have better accommodations; but to my disgust and surprise it was worse. The colored coach was a very respectable one, but there was not even a partition, and white men and colored men smoked excessively and cursed and used bad language without restraint. If the Negro is to be thus humiliated, subjugated and defamed, how can he ever rise above American serfdom?

I left Rising Sun on Thursday the 12th, at 1:30 P. M., and reached Jackson at 6 P. M. I was kindly received by, and dined with, Rev. E. B. Topp, pastor of the Church Street Baptist church, and ex-missionary to Africa. I found Elder Topp having a most glorious revival. He was enthusiastic, and assured me that he was in full accord with my views. Rev. A. T. Murphy, pastor of the Locust Grove Baptist church of Greenwood, was assisting Elder Topp in his meetings. I attended services with Elders Topp and Murphy, where I met fully 600 earnest listeners, about 60 of whom went forward to be prayed for, and four confessed and were received for baptism.

On Friday I returned to New Orleans, where I found the members of my church in revival meetings. I preached, Friday night, from Matt. 9: 14. A favorable impression seemed to have been made, and three came forward for prayers. One seemed very deeply impressed. I am still contending and battling for the right, and preaching the Gospel of separation. My opposers, however, seem to be legion; but God be praised, he has always given his servants the victory!

We are having a great revival season here in most of the churches. Some of them have already received and baptized more than 100 each. Pray for our continued success.

Yours in the Master's work,

FRANCIS J. DAVIDSON.

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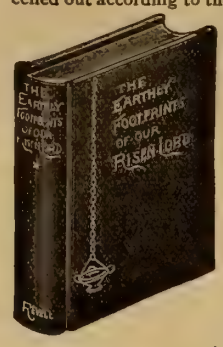

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OBITUARY.

EDWARD J. HAYES, SENIOR,

was born near Hartford, Conn., Sept. 8, in the year 1813, the younger of two boys, only children in his father's family. In early manhood he learned the silversmith's trade at Springfield, Mass. His eyesight not proving sufficiently strong for this trade he learned that of wheelwright in the town of Granby, Conn. Then at the age of twenty-one he removed to Mesopotamia, Ohio, whither his parents had gone eighteen months previous. In 1835 he was married to Evaline Lampson. His father having died he cared for his mother, who was a consumptive, until her death. His brother, Solon, who became totally blind, removed with his family to the southern part of Ohio. In 1843, Evaline, the wife of our brother, and the mother of two little girls, became the victim of consumption, and thus the tenderest ties were severed. In 1845 he was united in marriage to Phebe H. Bishop, of Middlefield, O. He had purchased land in East Middlefield, where he built a house, shop and other buildings, the place receiving the name of Hayes' Corners. This became his permanent residence. Of the six children born here, three sons and one daughter reached maturity. Four loved girls, two daughters and two granddaughters, were taken from him by death in early life. He was a most industrious, energetic and faithful laborer, both as mechanic and farmer. He was very provident; his household knew no want, and his was a hospitable home. His early advantages for education were small, but he was a good reader and writer, and by his constant reading became a well-informed man. He was a lover of truth, and a great reformer; a subscriber to the *Cynosure* from its commencement. His reformatory principles led him to change his church relations from the Methodist Episcopal to the Wesleyan Methodist church at the organization of the latter. His views of the atonement and Bible doctrines seemed clear and solid. For some time he was a great worker in the Sunday-school. His fondness for little children was great, and his love as a father expressed itself in practical help and kindness to his children. He departed from earth March 12, 1894, after one week's affliction with paralysis, aged eighty years, six months, and leaves a wife and six children, seven grandchildren, and friends on every side. No one in his neighborhood will be more missed than he; his home was a home to any who knocked at his door, and to-day in heaven we trust he hears the words of Jesus: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Funeral discourse Luke 20: 36.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, APRIL 26, 1894.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 16, 1894, at 10:30 A. M., in Carpenter building, 221 West Madison street, Chicago, Ill., for the election of officers and the transaction of other important business. Rev. A. J. Gordon, Pres.
Amos Dresser, Jr., Sec'y.

THE "PATRIOTIC" SECRET SOCIETIES.

"The *American Protestant*, a journal devoted to the interests of American Protestant associations," is published in Boston, and devotes a large space to the promotion of the current "patriotic" societies, secret and otherwise. As its name indicates, it is intensely Protestant, and forcible in its denunciation of whatever threatens the perpetuity of American institutions based on the outcome of the American Revolution. We may add, however, that it has no quarrel with any secret society not tolerated or supported by adherents of the Church of Rome.

In its issue of April 14, we find set forth the principles of all prominent "patriotic" political associations—to-wit: The American Protestant Association; The American Protective Association; Junior Order United American Mechanics; National League for the Protection of American Institutions; Loyal Orange Institution of the United States of America; Patriotic Order Sons of America, and the American Orange Knights. All of these, except the National League, are understood to be secret in their work.

It also gives a list of members of the Massachusetts Legislature and other State magnates. The Representative from the Fourteenth Worcester district is a Knight Templar, an Odd-fellow, a Knight of Honor and a United Workman. Another from Lowell is a 32-degree Mason. A third, from Somerville, belongs to the G. A. R., the Masons, and other fraternities.

There is great similarity in the principles of the seven "patriotic" societies named. Ostensibly some of them do not denounce Roman Catholicism as a *religion*, but all *do* oppose it for attempting to vitiate and destroy national and State institutions, founded in the interest of the American people, by partisan and sectarian aggressiveness.

The political secret society is rapidly becoming an important factor in our State and national economy, and its tendency is rather to a union with the Republican party than with the Democratic. Wherever, in the spring elections, such a union has been formed, the Republicans claim that they have either made large gains or won victories at the polls.

THE A. P. A. IN WISCONSIN.

A correspondent of the West Superior (Wis.) *Leader*, writing from Duluth, claims to have formerly united with the A. P. A., but never met with the order after the night of his initiation. He claims, also, that since he joined the A. P. A. the anti-Catholic oath, in Wisconsin, has been modified, but in other States is retained as printed. Originally it was copied from the Orange oath of certain societies in Canada. In this form the candidate was sworn *never* to give employment to Catholics, or to vote for one for office, or to go on a strike.

This correspondent claims, also, that at the Wisconsin State meeting of the order, at Milwaukee, the ritual was changed, and that the new version has not been published. He also prints a large list of prominent citizens who belong to the order in Wisconsin and are active promoters of its principles. These principles are similar in all the States, and are already familiar to the public.

We should have more confidence in the *Leader's* correspondent if we knew his name and responsibility, since he makes public additional statements of considerable interest. For instance, he tells us that "the fee for membership is $1.50; the dues are 50 cents per quarter, or $2.00 a year." The officers are D. B. Cheney, president; J. N. Galloway, secretary, with a treasurer, secretary of state, chaplain, sergeant-at-arms, guard, and vice-president, besides the executive committee. "The executive committee runs the whole council (lodge). It is composed of the four chief officers of the council, who are elected for one year. These four appoint five more, who are entirely secret, and not known, and never have been known to individual members of the order." This correspondent, however, gives the names of the entire five and their business connections in West Superior. "The five do the bidding of the other four, priming and fixing the council; and thus the council is hoodwinked, the same as a candidate when he is initiated." He adds that certain members of the committee, *with the help of a Roman Catholic editor*, and without the knowledge of other members, manipulated the entire political operations of the lodge (or council), by using the secret portion of the executive committee, who fixed up a ticket to suit themselves for the ensuing election of city officers; and the scheme worked very effectually. Of couse the rank and file of the council voted according to orders from their chiefs.

This correspondent is represented as a Baptist, a property-owner and former citizen of West Superior, where he still holds interests, although he lives in Duluth. A peculiarity of the order in Duluth and West Superior—the one in Minnesota, and the other in Wisconsin—is that to prevent undue publicity of their acts, citizens of each town united with the councils in the other; so that Duluth men belong to West Superior councils, and *vice versa*.

On the whole, we believe that this exposure, since the correspondent names well-known parties, is in all respects trustworthy, and shows how secret societies can govern not only their own members with a rod of iron, but also influence local elections, in spite of outside voters.

A MASONIC "KICKER."

The first resolution in the series adopted by the convention of the Pennsylvania State Christian Association, opposed to secret societies, held in Philadelphia, February 26 and 27, 1894, reads as follows:

Whereas, We believe that "Freemasonry," so-called, the Society of Jesuits, and all societies which impose on their members an oath or other obligation to keep secret and obey a code of unknown laws and regulations, are unscriptural, un-Christian, un-American, and necessarily and essentially unfriendly to the church of Christ, and a threatening danger to free republican government, etc.

A copy of these resolutions was sent by Rev. Anthony S. Shelly, of Bally, Pa., an efficient anti-secrecy reformer, to the writer of the following, which reached Bro. Shelly without name or date. Like the proverbial "wounded bird," he "flutters," and throws himself, for support, upon the dignity of the fraternity, as if it is too good or too strong to be assailed by Christian people. This is the protest:

"If you are a Mason, you know there is no truth, not the slightest shadow of it, in the resolutions that the 'Christian people' (who are they, by the way?) have, through you, spread abroad in such an un-Christian way.

"If you are *not* a Mason, you have no right, legal or moral, to pass upon, and print resolutions concerning that of which you can know nothing whatever.

"Nothing can be more insulting to a Mason than to have his craft included in the same sentence of censure as the 'Society of Jesus,' between whom and the Masonic fraternity there has existed an imperishable enmity since the founding of the Jesuits. And be it said, that if ever the plans of the latter to secure the control of our beloved country are thwarted, the Masons will deserve more credit than all other sects and denominations combined. Yours for Christ and our country,

"A Baptist, and 32d Degree Mason."

According to long-established authority, which seems candid and intelligent, the aim of Freemasonry is to supplant Christianity by ignoring its Founder, mutilating his Word, discarding his work of atonement, and forming a theology of its own, which is of itself to save a man, if he lives up to all the requirements of the fraternity. Its other aim, if similar authority may be accepted, is secretly to bring everything in church and state, in the community and the family, with matters of opinion and custom, into subjection to itself. If this is true, it is self-evident that such an association must be the natural enemy of Christianity. That the member of a Baptist church should not see it in this light indicates a spiritual blindness that is frightful.

AN IRISH-AMERICAN REVOLUTION.

Since the collapse of the Fenian Society, and the imprisonment and punishment of its members in Great Britain, Irish-Americans and Irishmen in the British kingdom have for many years been content to form themselves into less murderous and more moderate societies for the promotion of home-rule for Ireland, depending upon the leaders of that movement in parliament and elsewhere for its success. In Ireland the friends of home-rule formed a corporate body known as the "Home Government Association," showing its strength rather by numbers and political influence than by secret and warlike demonstrations. In the United States a similar society was established—"The Irish National League of America"—which, following the lead of the society in Ireland, has been giving its influence and money to the cause of home-rule for Ireland.

The last defeat of the Home Rule bill in the House of Lords, after its passage in the Commons, was a heavy blow to the friends of the measure, both at home and in America. The resignation of Mr. Gladstone and the elevation of Lord Rosebery to the premiership, added more sorrow and distrust to the situation, and led to the issue, by the treasurer of the Irish National League of America, on behalf of that organization, of a proclamation addressed to Irishmen in this country and abroad. The address condemns parliamentary methods as futile, and advocates revolution as the only means by which Ireland can achieve the restoration of her rights. After declaring that the Irish cause has been betrayed by Gladstone and Rosebery, the address says:

"Traitors have brought the Irish cause almost to the verge of ruin. The question is, Who can save it, rhetoricians or revolutionists? Rhetoric is a poor weapon in a struggle for liberty. Take the history of Ireland for a hundred years. What victories have the rhetoricians gained? None. Free trade, that is, the right of Ireland to trade on her own account, and legislative independence were won, not by the pen, or by the tongue, but by the sword."

The manifesto then gives a retrospect of the various parliamentary attempts made to secure self-government for Ireland between 1793 and 1870, and concludes as follows:

"The campaign is not over yet. The struggle still goes on. A critical moment has come. Let those who fight for the principle of Irish nationality close their ranks and smite the English foes and Irish traitors hip and thigh. Once again Ireland has got to depend on the revolutionists. The revolutionists only can save her. *We must have no more talk. We must have deeds.* One blow struck at the enemy is worth a thousand speeches. Remember this, each and every one of you, and the end of the struggle must soon come in a blaze of glory. Now for revolution and revolution only. God save Ireland."

In this connection we recall the publication, on the 3d of last February, in the *Western Catholic News* of Chicago, of a description of a new Irish-American non-secret league, to be popularly known as the "Ults." The editor of that paper seemed to be the prime originator and promoter of it. It proposed to embrace every Irishman in the United States, and its professed object was tersely stated to be—to rise *en masse*, when sufficiently strong, "demand home rule for Ireland or go and take it."

The manifesto of the Irish-American League is so similar in sentiment that it is easy to believe that an important Irish revolution against Great Britain is in progress.

—The Illinois State Prohibition convention is to be held at Bloomington, May 3 and 4. A State ticket is to be nominated. Particulars may be obtained from J. H. Shaw, Bloomington.

—"Over Mr. Gladstone's bedstead," says a traveling item, "is hung the motto: 'Christian, remember what thou hast to do.'" Very good, but less comforting and appropriate than the last clause of Psalm 127:2.

—A note from Rev. David Morrow, of Oakland, Cal., says: "We are making arrangements to have this middle part of the State of California canvassed by an agent and lecturer in opposition

to secret societies. If any should see this who wish to take part in helping the cause, they will please address me, Rev. David Morrow, at 1015 Twenty-first street, Oakland, Cal."

—Rev. A. J. Gordon, D. D, the president of the corporate body of the National Christian Association, writes his regrets that his other duties only permit his sanction to the call for the Annual Meeting, and will not allow of his being present.

—The *Deseret News* (Mormon) of Salt Lake City, Utah, mentions the delivery of a lecture on the Mormons there by Joseph Cook on the 8th inst. It must have been characteristically pungent, for the *News* speaks of it as "fanatical drivel." Some one seems to have been hit.

—Rev. Nathan Wardner, D. D., prominent among the Seventh-day Baptists, and a warm friend of the anti-secrecy cause, died at his home in Milton Junction, Wis., on the 6th inst, in his seventy-fourth year. Notwithstanding his age, he had fairly retained his mental and physical vigor, and his death was sudden. A biographical sketch of Bro. Wardner is to appear in this paper next week.

—Secretary Phillips has returned from New York State, where he has been laboring for the past week in the interest of the N. C. A. He has just perfected arrangements for a six days' series of meetings in Northwood, Iowa, by Rev. William Fenton. This city is in Worth county, and on the Burlington, Cedar Rapids and Northern railroad. The first lecture will be on Monday evening, May 14.

—An error in the first two lines of the fourth section of Rev. L. S. Stratton's article, "No Bible in Heaven," on page 2 of the *Cynosure* for April 12, made him say: "Science tells us that by the use of the solar spectrum *is* the weight of the planets so easily determined," etc. It read, as he wrote it: "Science tells us that by the use of the solar spectrum, *and* the weight of the planets so easily determined," etc., which is certainly more agreeable to the truth of science.

—The *Advance* chronicles the death, by fever, after a short illness, of Rev. Matthew A. Crawford, a missionary of the American Board, at Hermosillo, Mexico, on the 3d of April. He leaves a wife and four children. Mrs. Crawford is the daughter of the late Mr. and Mrs. Sturges, pioneer missionaries of the Board to the Caroline Islands. Mr. Crawford was a brother of Mrs. Zaraphonithes, the well-known missionary to Greece. His death will be a loss to the cause in Mexico.

—A note from a friend of the *Cynosure*, residing at New Concord, Ohio, April 16, says: "It is with great interest and profit that we read your paper, and we wish much success and prosperity to attend your good efforts for the cause of *right* and reform. The writings of the 'Home' department are always hailed with deep interest, especially those of the estimable and gentle Mrs. Victoria A. Stone—truth being the watchword of all that is ennobling and good, rather than fiction. May truth always prevail."

—The American Railway Union, the new industrial oath-bound league, which is holding down the Great Northern railroad in the strike, is rapidly gaining strength among railroad men, especially those who are dissatisfied with the other railway labor unions. It is peculiarly strong in the Northwest, and at St. Paul, last week, the thirteenth branch of the order was organized, with nearly 300 members. Its principal advantage over its sister societies appears to lie in its vindictiveness against the railroad company.

—It seems that the "Father" Lambert, a Roman Catholic priest who renounced his church and sacerdotal position the other day and allied himself to Rev. James O'Connor's Christ's Mission in New York City, is not, as we inadvertently stated in a recent number of the *Cynosure*, the L. A. Lambert who ably refuted Ingersoll's infidel teachings. Others seem to have made the same mistake that we did, and the unconverted priest felt called upon to deny the statement in a letter to the Philadelphia *Catholic Times*. Otherwise the *Cynosure* was correct.

—Mr. Shiel, a Roman Catholic, who was defeated at Indianopolis by A. P. A. voters, a few days ago, while seeking the Republican nomination for county treasurer, has issued a card denouncing the American Protestant Association, instead of the American Protective Association. We think it would puzzle Mr. Shiel to tell to which of the two associations he is indebted for his overthrow. It may have been either or both. Both are intensely partisan and "patriotic;" both are fighting Catholics, and both are as sly in their operations as the Jesuits themselves.

—Following the lead of Rev. Dr. Parkhurst, of New York City, the new "Chicago Society for the Prevention of Crime" has been fully organized and is now ready for business. It is to be a corrective of municipal neglect in the suppression of vice, and has already collected sufficient evidence, it is stated, to "warrant proceedings against several law-breakers high in social life" in Chicago, and arrests are to follow. Rev. W. G. Clarke is president, and the names of men of integrity appear in the list of officers. The field to be cultivated by this society is particularly rocky and weedy.

—The *Christian Reformer* quotes Dr. Lorimer's remark, when alluding to a recent pulpit utterance to the effect that all Masons should be excommunicated, "that when that time came, the Masons should go in a body, and he would go with them," and then quotes as follows: "Some years ago Mr. Moody, in a sermon, referred to the objection often made to preaching against secret societies, that it would drive members of the secret orders out of the church. 'Let them go,' said Mr. Moody, 'and better men will take their places.'" The retort seems quite as pungent as the provocation.

—The careful student of history will no doubt agree, with the late Hon. Elihu B. Washburne, that the "foolishness of one age" (and he might well have added, its wickedness) "supplies history for the succeeding generations." Yet all history of nations and peoples is liable to come down to us sadly tainted by the prejudices of our ancestors. Therefore every honest effort to evolve the truth from the distortion of the past ages is commendable. But this does not imply the right of "higher criticism" to shade with doubt the divine truths and inspired records of the Bible, the authenticity of which is amply sustained by internal and external evidence.

—A dispatch from Anderson, Ind., April 9, brought intelligence that G. W. Steece, a well-known manufacturer, who has been in Anderson and Muncie for some time, has disappeared very mysteriously. He was a radical A. P. A. man and has had several lively fights with Catholics, who detested him intently. He had been in a difficulty shortly before he disappeared, and it is the belief of his American Protective Association brothers that Catholics have dealt foully with him. The matter has been placed in the hands of the authorities and will be sifted to the bottom. He was well known in the central States and was president of the West Muncie tack factory.

—Segovia, capital of a flourishing province of the same name in Spain, contains more than 150,000 inhabitants, has over twenty-four churches and twenty-one convents, and is thoroughly under control of the Church of Rome. According to the London *Daily Telegraph*, the government is of a kind which all Christians should pray may never rule in this country. The incident is thus related: "The Dean of Segovia—a learned priest, and author of many works—has been flogged by the bishop of his diocese because he had dared to be a member of a lodge of Freemasons, the priests in attendance chanting the 'Miserere mei' while the flagellation was in progress." The case is without a precedent, and could never have occurred except in a thoroughly Roman Catholic community.

—Masonic charity is very greatly disgruntled by the recent decision of the Supreme Court of Pennsylvania in the case of the Masonic Home at Pittsburgh. Some time ago Masonic authorities claimed exemption of the institution from taxation on the ground that it was a public charity under the constitution and the laws. The city sued the Home for the taxes and the case went before the Court of Common Pleas. That court held that the Home was not subject to taxation. The case was appealed by the city to the Supreme Court, and, a few days ago, the decision of a majority of the court was given. It reversed the judgment of the lower court and remanded the case for a new trial, ruling that the Home is not a "purely public charity." It is feared, however, that this decision will also seriously affect the standing of other charitable institutions in the State, and likewise subject them to taxation.

—In the trial of Miss Pollard (a Mason's daughter) against Congressman Breckenridge (a Mason), for ill-usage, the jury awarded her damages to the amount of $15,000. The accomplished libertine is reported as saying that he did not intend to let the litigation end here. If the motion for a new trial be denied he will prosecute an appeal. "The verdict," said he, "has not weakened the ties that bind my wife and children to me nor impaired the friendship felt for me by my friends." He remains a candidate for renomination to Congress. The church to which he belongs, his lodge and Congress have yet to be heard from in this case. And this man has a wife and children! On Sunday week, Rev. Mr. Curmick, of Springfield, Ohio, preached a sermon to a good audience, in which he said: "If Kentucky shall return Breckenridge to Congress, it will place a premium on hypocrisy, seduction, and adultery that will ruin the youth of the country." This seems to be the object-lesson presented by the recent trial.

—A missionary writes to the New York *Sun:* "The men who form the A. P. A. believe that they are doing harm to the Catholic Church. But as a matter of fact they are doing her good, as the following incident will show. A few days ago a Catholic Irishman, who had not practiced his religion, gone to the sacraments or to church in many years, met his pastor, and bowing politely to him, said: 'Father, did you see this?' at the same time showing him a newspaper containing a bitter attack on Catholics by the Rev. Madison C. Peters, a champion of the A. P. A. 'No,' said the priest, 'I have not time to read such things.' 'Well, father,' said the Irishman, 'I have read it. It is a pack of lies. What a set of noodles he must preach to if they believe all he says. They are threatening the old church again, and by gob, if so, I am going back where I belong. Father, I will go to confession next Saturday night.'" If this is the effect of the A. P. A. and its teachings, why does the Church of Rome bitterly oppose it?

—The beating of a newsboy, last week, in this city, for selling a partisan newspaper on the street, was a piece of intolerance not warranted by the constitution and laws of this republic. It is true that the perpetrator of this unprovoked outrage was a "thug," a "tough," a "gambler," and probably not a citizen of the State or Union which he disgraces by his presence; and the act was one which forms no precedent to be followed by any other person, be he a Federal judge or only a beer-swigger. The boy was following a lawful vocation with lawful wares, and in a peaceable manner. If the paper was offensive to his assailant, the boy was free from the responsibility of its sentiments; if he was breaking any ordinance, he was amenable to the law in a court of justice; if he was not infringing upon the rights of others, he should not have been molested. It was a piece of cowardly brutality against which every citizen should utter an indignant protest. Since the foregoing was written this outrage has been repeated, and another boy hurt.

—"The army of the commonweal," under Coxey and other leaders possessing more persistence than good sense, has not yet reached Washington. The original movement gave rise to a number of other similar enterprises in various States. The situation last week, as depicted by the daily press, was as follows: "C. Columbus Jones in Delaware, 'Gen.' Kelly in Iowa and 'Gen.' Frye in Indiana are conspicuous among the marchers. An industrial army in Colorado is bartering for box-car transportation to the East. Out in Washington State a group of 'commonwealers' is getting ready to ride or walk, as best it can, toward the capital. And there are others. Some are tramping; others are traveling by freight; still more are combining their methods of transit. Coxey is floating on a canal." Even the unemployed in Chicago threatened to leave the city and join the motley crew. If we understand the situation, the rank and file of the "commonwealers" prefer marching and foraging on the country to working for an honest living. The prospect is that nothing but tramping and subsisting on charity will be gained by the movement. At Washington they will meet with a serious repulse.

The Home.

THE AMERICAN FLAG.

BY MRS. VICTORIA ALEXANDRA STONE.

My country's bright banner, the red, white and blue,
How dear are thy colors to hearts that are true;
Brightly thy colors are blown to the breeze—
Dear star of Columbia, I love thee for these.

'Mid the smoke of the battle you waved in the air,
And brave hearts grew strong that thy colors were there;
'Mid the cannon's wild thunder you waved in the breeze,—
Oh, soul of Columbia, I love thee for these!

From the far Southern skies, to the land of the pine,
O'er hill and o'er valley, how brightly you shine;
With the blood of all nations, ye sail o'er the seas,—
Oh, crown of Columbia, I love thee for these.

God bless thee, bright banner, wherever you wave,
And long may you float o'er the land of the brave;
And when on the earth our probation is past,
Then may you float over our ashes at last!

Steamburgh, N. Y.

A GIRL'S INFLUENCE.

BY MISS EDNA S. BECKER.

It is very difficult to tell what influence is. Webster says it is "a hidden power to lead or direct." Who can tell how far one's influence extends? A girl that is pure in thought, word and deed is sure to have a strong influence for good among her associates. I think a girl of this character has a stronger influence for good over a young man than any one else *can* have. Young men would never think of saying anything improper to any true lady.

I think I am right when I say, that if girls would use better judgment in selecting their company, there might be a better class of young men than there is.

A little of the writer's experience, right here, might add a little to what I wished to say. Sometime ago I kept company with a very fine young man; but in a short time I found that he, like a great many of the so-called fine young men, was in the habit of smoking. Once we were out for a drive, when, to my surprise, he took a cigar from his coat-pocket, and as he did so, he asked: "Have you any objections to my smoking this cigar in your presence?" Well, let me say that it took a great deal more courage to answer him in a way that would not openly offend him, and at the same time tell him in such a manner that he would know that it was very much against my wishes to have him smoke in my presence, than one would suppose who had never tried it.

I kindly told him that I dlsliked the smoke of a cigar very much, and that I would rather he would not smoke it. He said: "All right; just as you say," and put the cigar back into his pocket.

We had not gone far, however, when he took it from his pocket again. Then he told me that if I would let him smoke just that one, he would not ask to smoke another; but I felt that I had a right to refuse him, and I did so. Presently he said that if I would let him smoke that cigar, he would get me a cigarette. This I openly refused, and told him that if he wanted to smoke as badly at that, he might get out and walk while he did it, or I would—just whichever he chose to do.

What do you suppose he did? I will tell you. He put the cigar right back in his pocket, and never said another word about it. I kept company with him for some time after that, but never again did he offer to smoke in my company.

I do not know whether he was trying to get me to give up to him, or that he wanted to see how firm I would be. I have always been thankful that I did not let him smoke in my presence at that time, for it is more than likely he would have kept it up.

Tobacco-using in any form is very distasteful to me. I think it was a golden opportunity to do good; and if we neglect a duty of this kind, it may be as a pearl lost. I do not know whether the young man thought me unkind, or whether he respected me for standing up for my rights; but it must have had an influence, although it may have been small. But, dear girls, use your influence for good. Though it may be small, you cannot tell what good may come from it.

I was in one of the larger cities in Southern Illinois, some time ago, and noticed that more than half of the young men and middled-aged men were addicted to the use of cigars and cigarettes. And I have seen little boys puffing away, as large as life, when they really ought not to have known what a cigar looked like. Oh, I cannot tell you how very sad it makes me feel to see a fine, noble-looking young man smoking; I do not have the respect for him that I would otherwise. The most of us know some of the bad effects of tobacco on the system, in one way and another; but it is better understood by those that have been more closely connected with it.

Dear girls, most of you have an influence, and if you would just watch your opportunity for using it, you may be the instrument, in God's hand, for doing a wonderful amount of good to those around you. Oh, never, never tell a young man that you like the odor of tobacco used in any form, or encourage the use of it in any way, or entice them to smoke, as I have known girls to do; for you may be the means of doing a great deal of harm if you should; but, instead, say what you can against it in a polite, easy manner, and there are very few young men that will not respect you for your interest in them, in after-life, if they do not at the time. Who can tell what a kind word may do in this direction? Young ladies realize too little the influence they have over others.

Buda, Ill.

THE PURPOSE OF AFFLICTION.

Afflictions do not spring out of the dust. Do not be impatient with them; we need something to soften this hard life. Oh, if it were all buying, selling, getting gain, outrunning one another in a race for wealth, in which the racers take no time to record themselves, there would be no gardens on the face of the earth, no places consecrated to floral beauty, no houses built for music, no churches set up for prayer. But affliction helps to keep us right; affliction helps to bring us to our knees. Poverty says: "Think, fool, think."

Affliction opens the Bible at right places. If you, strong man, with the radiant face and full pocket, were to open the Bible, it would open upside down and at nothing. But you, broken-hearted mother; you, child of sickness; you, orphan and lonely one, your Bible falls open always at the right place. Give me your family Bible and I will tell your history. The Bible of the strong, prosperous, rich man, 'tis like himself; well kept—too well. Hand me yours, man of the broken heart and the tear-stained cheeks and the reddened eye and the furrowed brow. Ah! all marks and thumbings and turnings down and marginal notes and pencil indications—thirty-third Psalm, fourth of Isaiah, a hundred places in Jeremiah, including the Lamentations—why, I need no concordance to this Bible if I want to seek out the promises. I see your guest has been sorrow, and the hospitality you have offered him has been patience. If you would know the value of the Bible in the house, consult those who have needed it most, and abide by their sweet reply.—*Joseph Parker, D.D.*

A SAILOR'S BIBLE.

On the voyage of the "Lord Canonbury" from the Philippine Islands to England, a sailor, twenty-one years of age, fell from the mizzen top-gallant cross-tree to the deck and was fatally injured. Capt. H—— gently told the lad that recovery was impossible, and tenderly asked what he could do for him in his last moments. The dying boy pointed to his chest and asked for his Bible, the gift of his mother, and placing his finger on the fly-leaf, gasped: "Oh, sir, please read." With eyes wet with tears, Capt. H—— read the following: "May 16, 1884, my dear Joe's 18th birthday. Stick to this Bible, Joe, and never forget to read it. Let it always be your guide. When you read it think of your poor mother, who is always praying for her Joe. But thanks be to God which giveth us the victory through our Lord Jesus Christ. (1 Cor. 15: 57.) That I may know him and the power of his resurrection. (Phil. 3: 10.)"

As the above was read the picture in the forecastle was very impressive. As the sailors crowded about the lad's side they wept aloud, for tender-hearted sailors are sympathetic. Joe begged the captain to send the Bible to his mother in Hartlepool and tell her of his death, and—best of all—that he believed in a risen Saviour.

In due time Capt. H—— carried out this request to the letter, testifying to the mother that her earnest prayers in her son's behalf had been answered. Mothers' Bibles have a potent power, and many a sailor has been brought to the Master's feet as he has read the writing on the fly-leaf of his mother's Bible.—*The Sailors' Magazine.*

"FRITZ."

Fritz is a large gray and white cat. Fritz and his mother, Gyp, belong to Mr. and Mrs. Thomas Heath. Both are cats of unusual size and beauty. Fritz is an amateur acrobat of considerable ability, and will roll over, jump through a hoop and turn somersaults at word of command.

Two years ago there was mourning in the house of Heath. Fritz had suddenly disappeared. At night Gyp came into the house, snipped at the basket she and Fritz had occupied together since the latter's kittenhood, and walked disconsolately away. The Heaths thought perhaps their pet had been carried across the canal and could not get back, so they wandered in Finegan avenue and the purlieus of the Fourth ward, and searched diligently, but he could not be found. Time heals broken hearts, and as the months passed all but Gyp forgot the missing member of the household. She could not be induced to go near the accustomed bed still kept for her by the fire, and refused to be comforted.

A little more than two weeks ago she jumped into the basket for the first time since Fritz's disappearance, and lying down began to purr contentedly. A few days afterward Mr. Heath and his wife returned from an evening call. A cat, which they in the darkness supposed to be Gyp, was crying on the doorstep, and as they opened the door it ran into the hallway and out again as quickly. Later in the evening Mrs. Heath heard crying at the door, and being possessed of a tender heart toward suffering animals, proposed going down to bring in the poor thing, which had proved not to be Gyp, and give it something to eat. As she opened the door the cat darted into the hallway and up the stairs to the Heath apartments. When it came into the lighted sitting-room Mrs. Heath exclaimed: "Why, Tom, it's Fritz!"

Hearing his name, Fritz bounded into Mrs. Heath's lap, from her's to her husband's, turned somersaults, rolled over and performed all the tricks he had been taught, as if to thoroughly identify himself, or to express his joy at getting home. There was little doubt then of its being Fritz, but to make assurance doubly sure a small stick was thrown down the stairs into the dark hallway.

"Go get it, Fritz," said Mr. Heath, and the cat darted downstairs, returning instantly with the stick triumphantly balanced in his mouth—a trick, by the way, common enough with retrievers, but that few cats have ever been taught to perform. After a good supper the reclaimed Fritz went straight to the basket behind the stove and cuddled down contented. Gyp, seeming at once to recognize her prodigal son, fell on his neck and kissed him.

Fritz now stays very closely at home. His two years' absence seems to have given him an increased regard for the shadows of the family roof-tree.

A strange question, and one which should interest psychologists, is this: Did the old cat receive some telepathic information that Fritz was about to return, which dispelled her aversion to the basket, or was it simply a coincidence?—*Syracuse Journal.*

WHO ARE "POOR FOLKS?"

Polly was a bright and beautiful child, who, with a brother older than herself, carried home the laundry work to her mother's patrons. She was always neatly dressed, and had a happy smile and a cheerful voice.

One day Polly carried home some fine laces to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed, but Polly had had strict orders not to trust her package with anyone else; so she ventured to go upstairs.

She stood at the door for a moment, and then tapped very lightly, saying to herself, "If she is asleep, that won't wake her, and if she's awake, she will answer."

In a moment a low voice asked, "Is that you, Bridget?"

"No, ma'am," replied Polly, putting her lips very close to the keyhole and speaking in a loud whisper, "It's Paulina Brown, that folks call 'Little Polly.' I have a very particular message for you, and I won't disturb you a bit if you will let me in."

The lady could not help saying, "Come in," in answer to this modest request.

She was in trouble, and that had caused her a sick headache. She lay there all alone in a darkened room, with no one to care whether she got better or not.

Polly had just come from a bright, sunny room, with a gay rag carpet on the floor, and bright flowers growing in the windows; and this room, with its heavy draperies, looked gloomy to her. She went up to the bed and gave her message in a low, soft voice, and then said: "Oh, Mrs. Ball, I'm so sorry for you! You haven't any husband nor little girl to comfort you when you are sick. My mother has father, and Tommy, and me, and the baby. Sometimes when she has her tired headaches, I can drive them off just with my own hands and a little bay water. I don't suppose you would let me sit upon your nice bed, and bathe your head, would you?"

"Yes, Polly; I am always glad to have such a tidy little girl near me. You will find bay water in that pink bottle on the bureau," said Mrs. Ball.

While the little, soft hands were passing over her troubled brow, the lady said, "Polly, I think your family are the happiest 'poor people' I ever met."

"Oh, Mrs. Ball, we're not 'poor people,'" cried Polly, with a queer laugh. "There are three poor families in our house, but we are rich—almost. We were rich once, and had half a house, though we're not so rich now, since father lost his arm; but as mother can do up laces so beautifully, we're pretty rich still. We do lots of things to help the poor folks in the house, and other poor folks, too."

"What can you do for them?" asked the lady.

"Oh, we save Mrs. Crane's coal by letting her steep her tea in our kitchen—days that she can keep warm by sitting in the sun—and we take care of Mrs. Barnes' baby whenever she gets a day's work, and mother always makes broth enough on Wednesdays to share with some one that's poor."

"Who do you call 'poor folks,' Polly?" asked the lady.

Polly had no definition ready, but, after thinking for a moment, she replied, "Poor folks are folks that don't have everything they want."

"Then you have everything you want?" asked Mrs. Ball.

"Yes, ma'am," replied Polly innocently. "We all have Sabbath clothes, besides our common ones; and we have good things to eat—mother bakes all our bread and pies herself—and we have a real nice kitchen to work and eat in—without a bed in it, like poor folks; and we buy a whole ton of coal at once, instead of lots of bushels."

And so little Polly prattled on in a low, pleasant voice, till the lady really felt better, and said so.

"I'll tell you what's another real good thing to drive the rest of it off,—air and sunlight. Mother never shuts up for a headache," said the little nurse.

Here Polly looked at the bronze clock, and said, "It's time now for the baby to wake up, and I shall have to go as soon as I let in a little of my sun and air; but I'll come in any time when you have the headache, and cure you again."

"Thank you, my good little girl; you have almost cured me now," said Mrs. Ball. "In my closet you will find a large paper bag full of oranges; take them home and share them with the 'poor folks' in your house."

The rich little girl ran home in glee to divide the treasures with the less fortunate.

The poor lady lay alone, to reflect on the lesson she had just received. She had lost twenty thousand dollars, but she had thirty thousand left; and, instead of being thankful for that, she was bewailing her fate, as if she was next to a pauper. She would still have all the comforts, although a few less of the luxuries of life; and, as she remembered now, no one but herself would suffer by the change, for she had never helped "the poor folks in the house," nor out of it, as Polly's mother was doing.

"Poor folks," she said to herself, "are folks who haven't everything they want. I haven't that twenty thousand, and I never can have it again. But I can learn to be happy on less, and to share even what I have with others."

A ray of "Polly's sun" peeped in, and a breath of her pure air was wafted toward her; and she rose, saying, "Because I have lost some of my fortune, I need not therefore throw away my health, the best of all my blessings."

In Polly's sense of the word, the poor are often found amid elegance and luxury, and the truly rich in humble dwellings.—*Selected.*

TEMPERANCE.

THE TWO GLASSES.

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one as clear as the crystal flood.

Said the glass of wine to the paler brother,
"Let us tell the tales of the past to each other.
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight,
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown;
From the heights of fame I have hurled men down;
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than a king am I,
Or than any army beneath the sky;
I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me,
For they said, 'Behold, how great you be,
Fame, strength, wealth, genius, before you fall,
For your might and power are over all!'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host,
But I can tell of a heart, once sad,
By my crystal drops made light and glad—
Of thirsts I've quenched, of brows I've laved,
Of hands I've cool'd, of souls I have sav'd;
I have leaped through the valley, dashed down the mountain,
Flow'd in the river and play'd in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye;
I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheel of the mill
That ground out the flour and turned at my will;
I can tell of the manhood debased by you
That I lifted up and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the wine-chained captive free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its paler brother—
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

—*Pittsburgh Post.*

A PROPOSED LAW TO PUNISH DRUNKARDS.

The British parliament has before it the report of a committee recommending a much more drastic method of dealing with drunkards than British law now permits. This committee was appointed under the Salisbury government and has among its members several eminent physicians and the superintendent of the Broadmore Criminal lunatic asylum. Under an act passed in 1879 there were established some retreats or reformatories for the treatment and cure of drunkards who chose to go to them voluntarily. This committee finds that a considerable portion of the drunkards who enter these reformatories are cured and that more would be if they would remain longer; therefore they recommend that parliament give magistrates the power to send these dipsomaniacs to these retreats for a period not exceeding two years.

This commitment may be made on petition of the relatives of the inebriates or at the discretion of the magistrate, and it subjects the drunkard to a rigorous discipline and close confinement if necessary. A drunkard may still be admitted to these retreats on his own petition, but once in he must stay there until discharged as cured. He may select his own retreat, whether sentenced or going voluntarily there, and such property as he has would be liable for his and his family's maintenance during his confinement. The poorer classes are to be provided for out of the public treasury or in public asylums.

The semi-criminal class of habitual drunkards with whom the police have to deal are to be subject to an indeterminate sentence, which shall be not less than a year, upon their third conviction for drunkenness or neglect of their families. It is also proposed to give the police in the large towns and cities the power to arrest without a warrant all persons found drunk on the public streets or in public places and lock them up until they can be tried before a magistrate.

These last suggestions of the committee are regarded as bold and almost revolutionary, for the right of the Briton to be drunk on the streets has been regarded as an inalienable one. Public sentiment is said, however, to approve the recommendations of this committee, which are largely based on the legislation in force in several of our States, and they are likely to be enacted by the commons and probably by the lords also.—*St. Louis Star-Sayings.*

ANTI-SALOON LEGISLATION.

Rev. Joseph Cook recently wrote to the *Northwestern Congregationalist:* "The next step is to rescue voters who are church members from the inconsistency of excluding rumsellers from church membership and yet, at the same time, voting to legalize rum-selling. Most Protestant churches exclude the rum-seller from church membership. All voters that favor this wise and righteous measure ought in common honor to refuse to legalize the rum-seller's business. There are 5,000,000 voters in the United States who are church members. If they would act independently and vote together on the temperance question, there is no political party that they could not bring to terms.

"Many serious men are meditating on such a reorganization of politics, State and national, as will deliver the churches from all blame for the continuance of State sanction of solicitation to vice. We have all lived to see slavery made an outlaw. Why is it incredible that the liquor traffic, which destroys more property and more lives than slavery did in any one year before the civil war, should itself be made also an outlaw by both State and national constitutional enactment.

"When the path to political preferment leads through the gin-mills, free government is a farce and its future is likely to be a tragedy. No American political party can be permanently preserved in whisky."

GILDED SALOONS THE MOST DANGEROUS.

Think of it! $250,000 worth of paintings adorning the walls of one saloon in this city! How enticing the devil is making his snares! Give us a hundred low groggeries, with their sawdust-covered floors, their barren walls and greasy tables, where the air is thick and foul with tobacco smoke, and where curses come thick and fast from the lips of drunken loafers! Yes, give us a thousand of low dens, where every sight is repulsive to clean young men, in preference to one such as this, with its glitter and beauty, its cut-glass mirrors and costly paintings, its brilliantly decorated bar with its shining decanters and bright rows of glasses, its great soft plush-covered chairs where "tired young men can rest."

These are the places that start young men. They, with the fashionable club and bar, are the twin palaces of Satan.—*Chicago Ledger.*

A call has been issued for a reception to Gen. Neal Dow in honor of his ninetieth birthday, and for an international congress, to be held at Prohibition Park, Staten Island, June 3–5. All local, state, and national temperance societies, and all churches and other organizations, which hate the saloon, are requested to send representatives to the congress. The object of the congress is to review the entire field of battle, to compare in friendly discussion the conflicting views of temperance people, to come as nearly as possible to an agreement, so that there may be less waste of strength and disputations, and to take such steps as may be necessary to place the teaching of temperance hygiene in the public schools on the basis of a fixed study.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON VI.—Second Quarter, 1894, May 6.

SUBJECT.—Joseph's Last Days.—Gen. 50: 14-26.

GOLDEN TEXT.—The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4: 18.

| *Open the Bible and read the lesson.* |

DAILY READINGS.—M.—Gen. 50: 14-26. T.—Gen. 50: 1-13. W.—Ex. 13: 17-22. Th.—Josh. 24: 29-33. F.—Matt. 5: 43-48. S.—Psa. 37: 25-37. Su.—Prov. 4: 10-18.

COMMENTS BY E. E. FLAGG.

1. *The burial of Jacob.* Vs. 14, 15. The troubled life of the venerable patriarch had a beautiful and peaceful close, and according to his wish his body was taken to Canaan for interment in the cave of Machpelah. We have no account in the Bible of such another funeral procession as attended Jacob to his last resting-place. It comprised not only the Hebrews themselves, but members of the royal household, and the highest dignitaries in the land of Egypt, with detachments of military; a most imposing cavalcade for one who had all his life been a simple shepherd, "a plain man dwelling in tents," apart from the stir and glitter of camps and courts. "And Joseph returned into Egypt, he and his brethren." The last pious duty of affection to his aged parent had been performed. We can see from verse 1 how, with his warm, affectionate nature, he mourned for the beloved parent who once mourned so bitterly for him when thinking that he should see the face of his favorite son no more. But other duties remained to be performed, and Joseph was not the man to be so absorbed in his own selfish sorrow as to forget the claims of the living. They said, "Joseph will peradventure hate us." They could not understand the strong, noble, forgiving nature with which they had to deal. So the wicked judge the motives of the good by their own. They forget that the Christian stands on an altogether different plane, and views the injuries done him from a standpoint so high that he can afford to overlook them.

2. *Joseph's dream fulfilled.* Vs. 16–18. First they sent a messenger to Joseph, begging him to forgive them, because their father before he died had commanded it. We find no record of such a command anywhere else, and we cannot but think that Jacob understood too well the noble and magnanimous character of Joseph to consider a formal exhortation, like this, necessary. But there are lessons here to note. 1. We are to forgive our enemies because our Father commands it. He has made it one of the chief signs by which we may be sure that we belong to him. 2. We are to be especially careful to forgive a Christian brother or sister, if we feel that they have given us just cause for grievance. He or she, whatever their shortcomings, is a servant of the God of our Father. "And Joseph wept when they spake unto him." Although an Old Testament character, the love which suffereth long and is kind, which showeth mercy even as it hath obtained mercy, was never more fully exemplified than in Joseph. "And his brethren also went and fell down before his face." Here we have his youthful dream exactly fulfilled, and they themselves, their very malice and rage against him, had been the instruments of its fulfillment. Our early visions are more often realized than we think. Then it behooves us, in our dreams of the future, to cherish only the purest and loftiest. Let the young aspire to be rulers of themselves, bringing all their habits, appetites and desires into subjection, making them as vassals to bow before them—their servants, but never their masters. There is also another important suggestion. We are promised that if we delight ourselves in the Lord, he shall give us the desire of our hearts. We are not told how or when, or what untoward means the Lord will make work for our good, as in the case of Joseph, but such a promise should be a star of hope in the darkest night.

3. *Joseph consoles his brethren.* Vs. 19–21. "Fear not." So Christ our Elder Brother says Fear not, when our hearts are heavy with thoughts of our past sin and our present coldness, and we dread the thought of standing for judgment before him, lest he refuse altogether to receive such unprofitable servants. "I will nourish you and your little ones." So he has promised to care for his people from the cradle to the grave. "Spake kindly." The literal Hebrew is, "spake to their hearts." So he speaks to our hearts when weary and heavy laden. The true communion with our Master which brings with it the sense of sins forgiven is always heart communion.

4 *Joseph's last days.* Vs. 22–26. Joseph saw his descendants to the fourth generation, and died full of years and honors. But it is about his last words that our interest chiefly centers. Death as a rule strips away all masks, and shows the real man. Joseph's faith in God, which sustained him and kept him scathless "in the fierce light which beats upon a throne," shines out gloriously in his last hours. "God will surely visit you." To all outward appearances the Israelites had found a permanent dwelling-place in Egypt. They were prosperous and happy in the land of their adoption; but so sure was Joseph that God's promise would be fulfilled he made them swear that they would carry his bones with them when they left Egypt. So Joseph died having passed through the whole gamut of human experience, an Israelite indeed in whom was no guile.

RELIGIOUS NEWS.

AMERICAN TRACT SOCIETY.

—In connection with the removal of the American Tract Society in New York to its new quarters at 10 East Twenty-third street, the *Publisher's Weekly* gives the following interesting facts about the society's work: It has issued 472,767 copies of "Pilgrim's Progress," 512,000 of "Baxter's Call to the Unconverted," 832,877 of "Dew Drops," 400,000 New Testaments, with notes, 141,000 "Nelson on Infidelity," 141,000 "Pike's Persuasives to Early Piety," 181,000 "Doddridge's Rise and Progress of Religion in the Soul," 263,550 Baxter's "Saint's Rest," 339,240 "Songs for Little Ones at Home," and 223,260 Bible dictionaries.

BAPTIST.

—In the United States there are, now (1894), 38,122 Baptist churches, 25,354 ordained ministers, 1,498 associations, and an aggregate church-membership of 3,496,988. The grand total, including all other countries throughout the world where Baptists are found, shows an aggregate of 44,069 churches, 29,871 ordained ministers and a membership of 4,184,507. The number of members received by baptism, during the year, was, in the United States, 176,077, throughout the world, 221,724; received by restoration in our own country, 25,074; by letter, 88,071; making of additions in all ways, in the United States, 289,222.—*Standard.*

CHRISTIAN PHILOSOPHY.

—The American School of Christian Philosophy will hold its annual session at Chautauqua, N. Y., July 5 to 12. Among the speakers are Dr. Amory H. Bradford, Professor Purves of Princeton, Dean George Hodges of the Protestant Episcopal theological seminary, Cambridge, Vice-chancellor McCracken of New York, Pres. H. M. Booth of Auburn, Prof. Graham Taylor of Chicago, Pres. W. G. Balentine of Oberlin, and Dr. George Dana Boardman of Philadelphia. The subjects for discussion will be "The Incarnation" and "The Re-union of Christendom."

CONGREGATIONAL.

—The Congregational Church Building Society, during 1893, paid out $126,032 in aid of new buildings, and $20,108 in aid of parsonages. The society since 1852 has received for such work $2,524,568, and has aided 2,445 churches and 429 parsonages.

—President Blanchard's paper, read before the Chicago Association of Congregational ministers, had for its topic "The Puritans *vs.* Baptists, Quakers and Witches." He proved from history that Roger Williams was not banished for his religion, but because he was disorderly and uncontrollable. They had either to banish him or to make him dictator. He was not an immersionist when he was banished, but he could not afterwards get along with the church which he himself had made. In reference to the banishment of the Quakers, the President said, we are apt to think of them as the harmless, inoffensive persons which they are to-day. Such was not the case. They were banished, not because of their religion, but because they were factious and disorderly. In the witchcraft craze which swept over the world the Puritans were by no means the extremest participants. Innocent VIII., issued a bull which caused the death of thousands as witches. In Geneva 500 persons suffered death. In England they perished by hundreds. Moreover the judges which condemned the Salem witches were not elected by the people. It may be asked, then, why the Puritans have been specially stigmatized as persecutors. They loved God, to which no man objects; but they also hated the devil, which invariably creates trouble.

EVANGELICAL.

—The Rev. John McNeill, the well-known Scotch evangelist, has been conducting a brief but remarkable mission at Brighton, England, and is now on his way to South Africa, where he hopes to spend some time in Gospel work.

—Rev. Father Lambert, who lately left the Roman Catholic church, spoke to an immense audience at the revival meeting at Cooper Institute recently. He called upon the people to open their eyes and note the grasp the Pope was getting upon America and American institutions. He declared that Catholics are denied the liberty of speech and the liberty of thought, and that so long as they remained members of the Catholic church they were mere serfs and slaves.

METHODIST EPISCOPAL.

—The funds of the American University have been increased by a late donor to $1,000,000. The name of the contributor has not yet been made public. He is said, however, to be a wealthy Northern man. Toward the erection of Asbury hall, one of the buildings to be attached to the university, $65,000 have been pledged by ministers. In about two months the work on the foundation of the main structure will be begun.

—The Epworth League, which is confined to the Methodist Episcopal church alone, has, with its juniors, a membership nearly half as large as that of the Christian Endeavor society, which has about 1,800,000 members in thirty-one denominations in all parts of the world. Including the Methodist Episcopal church, South, and the Methodist church of Canada there are now 1,000,000 Epworth Leaguers.

PRESBYTERIAN.

—The sub-committee of the General Assembly of the Presbyterian church on theological seminaries had a meeting recently in Cincinnati, at which they formulated a plan for the more efficient control of the seminaries by the church. This will be submitted to the general committee before it is given to the public.

—The one hundred and sixth General Assembly of the Presbyterian church in the United States of America will meet in the First Presbyterian church, Saratoga. N. Y., Thursday, May 17, and will be opened with a sermon by the retiring moderator, Rev. Willis G. Craig, D. D., LL. D.

PROTESTANT EPISCOPAL.

—Bishop McLaren, of Chicago, declined to allow the students of the Episcopal Seminary to unite with the students of the Baptist, Methodist, Presbyterian and Congregational seminaries at their annual re-union, alleging that there was not much in common between his boys and the others. And yet the amiable bishop was one of the formulators of the bishops' general overture on Christian union! It is wicked to laugh at a bishop, and therefore we cannot commend such doings.—*Interior.*

SUNDAY SCHOOLS.

—The following figures in reference to the Sunday-schools in this country and in the world were given at the recent meeting of the International Sunday-school Committee: Number of schools in the United States 121,977, officers and teachers 1,303,254, scholars 9,688,506—total 11,113,557. In the whole world there are: Schools 224,563, officers and teachers 2,239,738, scholars 20,268,923—total 22,732,224.

UNITARIAN.

—The *Independent*, in an article under the caption, "Lowering the Christian Flag," takes notice of the fact that in a modified constitution prepared by a committee of which Dr. E. E. Hale is chairman, the National Unitarian Conference practically repudiates the Christian position it has heretofore claimed for itself, and now welcomes the fellowship and co-operation of all of every name who can unite with us." This is understood to put the conference upon a basis "which will allow the disciples of Judaism, Buddhism, Brahminism, Theosophy, Ethical Culture, and practically any other faith or form of ethics to enter into the Unitarian fellowship." In the report of the organizing committee article nine of the Unitarian constitution is dropped out altogether, and nothing is proposed to take its place. It is as follows: "Reaffirming our allegiance to the Gospel of Jesus Christ, and desiring to secure the largest unity of the spirit, and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ."

LITERATURE.

The *Preacher's Magazine* for April, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, has for its leading sermon, Guidance and Glory, by President H. C. G. Moule. Dr. Geo. G. Findlay writes on Faith and Duty, and Rev. Mark Guy Pearse on The Vision of God, being one of the chapters of his excellent series of articles entitled Moses—His Life and Its Lessons. Rev. W. Hay Aitken contributes an able paper on Mission or Revival Preaching. The Homiletical Department is, as usual, complete. Among the contributors are Revs. Gordon Calthrop, W. L. Watkinson, Wm. J. Holtzclaw, and C. S. Laird. Rev. J. Reid Howatt contributes a Children's Sermon, for which he has chosen the title, Well Grounded. Notes and Illustrations, Notes on the International Sunday School Lessons, Books of the Bible, Great Bible Words, are among the other departments and articles. One of the features of this magazine is the Outline Addresses on the Golden Texts of the International Sunday School Lessons. They are most suggestive, and will be found very helpful to the Sunday School superintendent and pastor. This homiletical magazine is published monthly at 15 cents per copy, or $1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

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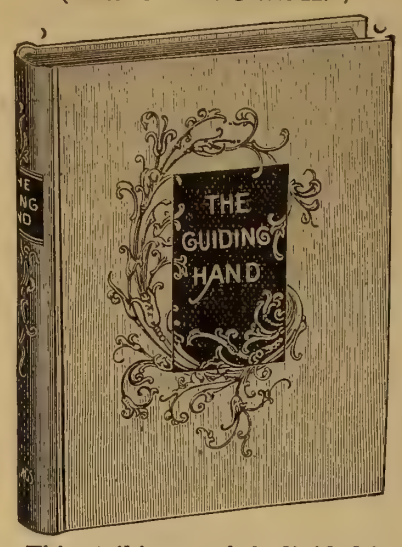

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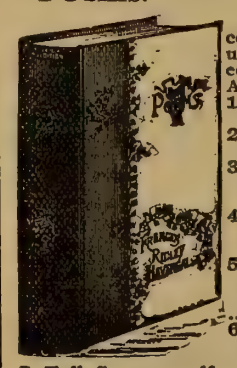

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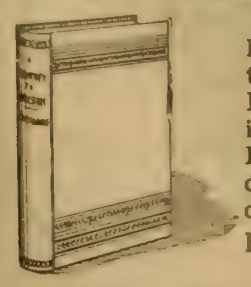

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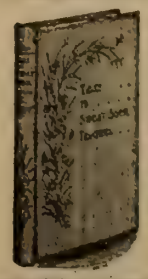

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NEWS OF THE WEEK.

CHICAGO.

Health officers and school officials entertain no fear of smallpox breaking out in schools. So far in April 277 cases of the disease have been reported.

Prospects for a beer war are said to be bright. An attempt to revive the former pool has failed, and several independent breweries are to be established.

Mayor Hopkins refused a race license to Garfield Park Club and West Siders held a jollification meeting.

The Atlas Loan Company was declared insolvent by Judge Ewing and its affairs were placed in the hands of a receiver.

Withdrawing stockholders of the Continental Investment Society have been asked to sacrifice 20 per cent to save the concern.

Police Officer Healy was fined and ordered imprisoned for ten days by Judge Goggin for intimidation of a witness.

Evanston will not become a part of Chicago. Only 642 votes were cast in favor of annexation. The "antis" numbered 2,155.

Judge Goggin refused to issue an injunction to restrain the police from interfering with nickel-in-the-slot machines.

Dr. J. B. Murphy was made honorary president for America by the International Medical Congress just concluded in Rome.

The no-license element was victorious at the election in Harvey, while the people's ticket carried the day in Lemont.

On account of annoying delays by being "bridged" the Lake street L is looking about for a second place to cross the river.

Agricultural implement dealers formed a national association to defeat obnoxious legislation. Colonel A. L. Conger was elected president.

Notice of annulment of existing agreements has been sent to Monon conductors, trainmen and telegraphers, as well as to engineers and firemen.

COUNTRY.

Great Northern railway strikers were enjoined from obstructing the operation of the road by Judge Sanborn.

The New York publishing firm of Charles L. Webster & Co., of which Mark Twain is a prominent member, has made an assignment.

Investigation of the Davidson theater fire at Milwaukee resulted in a verdict that no one was to blame for the loss of life.

Kelly's industrial army will come to Chicago on foot. Treatment of the commonwealers by the authorities led to indignation meetings in Council Bluffs and Omaha.

J. B. Greenhut was elected president of the whisky trust, whose net profits last year were reported at $726,944.

In Washington: At a conference of Chicago Congressmen it was agreed to advocate a new federal building on the present site. Meyer's bill for the coinage of the seigniorage and for low interest bonds is said to have been approved by Secretary Carlisle. A bill which prohibits the issuance by State banks of anything in the form of money was introduced by Senator Palmer. A loss of nearly $10,000 is expected in the general balance of the Treasury for the month of April.

In a collision between sheriff's officers and striking Polish laborers near Detroit, Mich., two of the latter were killed and at least fifteen persons were wounded.

All the employes of the Great Northern at Minneapolis were ordered out and the eastern end of the road is now tied up.

Exports of general merchandise in March were $4,750,000 in excess of imports, and for nine months the excess was over $223,000,000.

Party lines were generally ignored in the elections held throughout Illinois, license or no license being the issue.

In the aldermanic elections at Peoria, Ill., the Republicans, in alliance with the A. P. A., elected thirteen of their fourteen candidates.

Henry S. Ives, known as the "Napoleon of finance," died near Asheville, N. C., from consumption. He was twenty-nine years old.

Ernest Koabe, senior member of the well-known firm of piano manufacturers, died in Baltimore from heart disease.

United States marshals are reported to have had a fight with six members of the Dalton gang in Oklahoma. All of the bandits are said to have been killed.

FOREIGN.

The bill to repeal the Irish coercion act passed second reading in the British House of Commons.

Antwerp police arrested Mme Marie Joniaux, a society leader, on a charge of having poisoned her sister, a brother and uncle to get the insurance on their lives.

Brazilian torpedo boats are said to have sunk the Aquidaban, formerly Admiral Mello's flagship, off the Island of Santa Catherine.

Coburg (Germany) was a scene of royal magnificence and interest. Queen Victoria's arrival to attend the wedding of her granddaughter, the Princess Victoria, and the Grand Duke Ernst of Hesse, was marked by an address of welcome, and a review of her German regiment. The marriage ceremonies and festivities were attended by numerous distinguished visitors, including the Emperor of Germany.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 16 to 21:

B M Smith, J Cochran, L Warner, L Baldwin, W French, C P Potter, J G Butterfield, R Goreley, I Leadbetter, W Hamlyn, T C Radabaugh, W A Hervey, G A Scroggs, H R Smith, W H McKee, Mrs C M Candee, Rev D Morrow, Dea M Pierce, P B Bates, Rev C N Peterson, T White.

It is only of late years that rheumatism been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

In this paper appears an advertisement for the Leonard Manufacturing Company, of Chicago, to which the attention of the readers of the *Cynosure* is especially directed. Their offer of World's Fair Souvenir Spoons of exceptional beauty and durability at marvelously low prices is almost unprecedented.

The Company is reliable in every way and the spoons are exactly as represented. If not satisfactory the privilege of returning the goods is granted and money will be refunded,

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	59	@	59¾
Winter No. 2	57	@	59¾
Corn—No. 2	39	@	41⅛
Oats—No. 2	32	@	36
Rye—No. 2	49	@	50
Bran per ton	11 37½	@	11 50
Hay—Timothy	9 00	@	11 00
Butter, medium to best	10	@	21
Cheese	06	@	11
Beans	1 10	@	1 65
Eggs, fresh	10	@	10½
Seeds—Timothy (100 lbs)	4 12½	@	4 20
Flax	1 20		
Clover (100 lbs.)	9 35	@	9 00
Broom corn (per ton)	30 00	@	70 00
Potatoes, (old, bu.)	50	@	73
Hides—Green to dry flint	02½	@	06¼
Lumber—Common			15 50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	3 95	@	4 35
Common to good	3 35	@	4 00
Hogs	4 90	@	5 30
Sheep	2 25	@	4 80

NEW YORK.

Wheat No. 2	62⅜	@	63⅛
Corn No 2	44⅛	@	44⅞
Oats	39	@	40
Rye	51	@	56
Eggs, Western fresh	11	@	11¼
Butter	11½	@	23
Wool	15	@	26

KANSAS CITY.

Cattle	2 30	@	4 40
Hogs	4 85		5 05

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The official call for the Annual Meeting of the N. C. A. will be found at the head of the eighth page of this issue of the *Cynosure*. Especial attention is called to the date—May 16; and all those who cannot be present in person on that day are earnestly requested to write, conveying to the meeting whatever suggestions or opinions they may have to offer in regard to the work of the Association during the coming year. Everything that tends to the profitable extension and progress of our reform will be appreciated. Let as many as can, however, be with us on that occasion.

The British press sees in the Coxey movement an American conflict impending between labor and capital that threatens to equal that which grew out of slavery. This idea may be exaggerated by the press; but the movement is a problem that will require good judgment to solve it without injustice or injury to all concerned.

Whatever grievance may have originally induced the employes of the Great Northern Railroad to strike and "tie up" its rolling stock, the affair appears to have settled down into a contest between the new American Railway Union and the older "brotherhoods" of railway men. The affair is no less disastrous to the corporation and the public on that account; and the latter will hold all concerned equally guilty of foolhardiness and malevolence.

The financial and business situation of the United States is commented upon by *Dun's Weekly Review of Trade* as follows: "When accounts of great strikes and labor disturbances crowd all newspapers, it is idle to look for much improvement in business. That every week of idleness for so many men must appreciably lessen the aggregate power to purchase products of labor is evident. But in spite of all some improvement still appears. Continual reports of changes in the tariff bill add to the difficulties of producers and dealers." *Bradstreet's* notes that "trade is decreasing in the large cities." Labor disturbances are cited as the principal cause.

New York's new State law to punish the ruffianism of college students has received the Governor's approval and is now in force. There is not a State, we believe, that has not upon its statute-books a good and sufficient law to punish every sort of ruffianism, whether applied to the injury of persons or property; and it seems a little strange that it is not made sufficiently broad and effective to reach the rowdy element in educational institutions as well as in the slums. But the requirement of a special law of this kind does not seem to be questioned.

The *Christian Nation*, discussing secret societies in its issue of April 25, thus sums up the matter: "It is idle to hope for any permanent good from secret orders, no matter how praiseworthy many of their objects may be. They are destined to failure because they run squarely against the teaching of Scripture in their fundamental principle. No man need be in the dark as to his duty with respect to secret orders. He does not need to learn their evil before he can condemn them. He does not need to go in the way of evil to learn the path of duty." True—every word true.

Respecting the greatest strike of bituminous coal-miners ever known in the United States, and still "on," the *Christian Statesman*, of Pittsburgh, says: "It involves 132,000 men and stops work in mines that produced upward of 100,000,000 tons of coal last year in twelve States and Territories. These miners received $53,809,627 in wages in 1890, according to the eleventh census of the United States. In that year 139,886 produced 79,890,108 tons of coal valued at $69,350,-669." Now they prefer idleness and want to honest industry and a livelihood, while the great iron manufacturing interests of the country and their workmen are straitened on account of a scarcity of coal. It must be very earnest devotion to a principle that involves a sacrifice of such magnitude.

The A. P. A. in Germany is composed principally of educated persons, has been in existence for about five years, and is known as "The Central Committee of the Evangelical Union." It is thoroughly organized, is said to have a membership throughout the empire of nearly 130,000, and its declared purpose is to "combat Rome with tongue and pen." We are not informed as to its details, or as to its secrecy, but its opposition to the aggression of Roman Catholics is openly avowed. In this connection it is known that although a recent act of the national reichstag admits Jesuits to the empire, after keeping them out for years, the measure is not well received by the people, and lawful obstructions to the admission of these undesirable immigrants are employed.

The *Northwestern Christian Advocate* seems to doubt whether the distinguished Roman Catholic prelate to whom was confided, for transmission to the pope, the letter addressed to him, a few days ago, by the Methodist ministers of Chicago, will ever reach its destination. It noted the fact that the pope had expressed his approval of the freedom of the conscience and liberty of worship, guaranteed to all American citizens in our constitution, and asked him and his church to interpose and secure for Protestants the same liberty enjoyed by Catholics in such countries as Mexico and the South American States, which are almost completely under Catholic control. The *Christian Conservator* inquires: "If the pope announces such freedom as good in countries under Protestant control, why not in countries under Catholic control?" It is doubtful whether this conundrum will ever reach the Vatican, or receive attention there, if it does.

W. J. H. Trainor, of Detroit, supreme president of the American Protective Association, and C. T. Beaty, of Saginaw, supreme secretary, were in Chicago last week, on their way to Omaha, Neb., where the secret national convention of the order is in session. To are porter, said Mr. Trainor: "The A. P. A. holds the key to the political situation of the country." Rehearsing the well-known objects of the organization, he added: "The recent elections prove this. It has been the rule both in the east and west that where the issue has been made plain our side has won." The future will tell whether this is an idle boast or not.

We are indebted to some kind friend at a distance for a copy of the *King's Messenger*, edited and published by Stephen Merritt, the seceding Freemason and active missionary in New York City. An article in it is entitled "Secretism"—evidently written by the editor. It is throughout a strong plea against the lodge, and for the separation of Christians from this unclean work of darkness. We make room, to day, for one extract: "One of the duties of the day—of the hour is, to lift up thy voice like a trumpet, and awaken the church and the people to the danger and damnation of this evil in our midst. The rum oligarchy and Masonry are joined together to ruin and to waste; and more are destroyed by the former with its unholy alliance with the latter, then we can tell. A most eminent divine in our city during the past year, eloquent and beloved, a most pronounced Mason, advocating its rites and ceremonies, was led to his ruin and death by delirium tremens by the power of the saloon and the order, who joined hand to hand in his destruction." How can any man, after this, say that, a the Masons tell us: "A moral life is enough; if you are an upright man and obey the precepts of the lodge, it is all right?" This is the salvation offered by the lodge—a broken reed in the hour of death.

THE SOLITARINESS OF CHRIST'S SUFFERINGS.

BY REV. J. M. FOSTER.

Concluded.

His sufferings were vicarious. When the eyes of the Jewish converts were opened, they saw the truth. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." When the Spirit is poured out upon the Jewish people, "They shall look upon me whom they have pierced and shall mourn for him." "The Messiah was cut off, but not for himself." "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He died for our sins." Men tell us that Christ died simply as an example of self-sacrifice. It is true that "the captain of our salvation was made perfect through sufferings;" but this is only one ray from the Sun of righteousness. Some say, Christ died simply to demonstrate God's love. It is true that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But this is only one ray from the Sun. Others hold that Christ died to demonstrate God's hatred to sin and to maintain his moral government. It is true that Christ's death established the pillars of the moral world. But this is only one ray of light. The whole truth is that Christ died as our substi-

tute. His sufferings magnified the law of God more than the eternal sufferings of all the children of men could have done, as his obedience honored the law more than the perfect obedience of all the sons and daughters of Adam could have done. His sufferings made it possible for God to be just, and yet the justifier of the ungodly. They made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the stability of the divine government, and the majesty of the divine law. We say the life of a man is worth more than the lives of all the animals in the world. We say that the life of the chief magistrate, the head of the nation and the commander-in-chief of the armies is worth hundreds of lives of private citizens. David's men said: "Now thou art worth ten thousand of us." When Lincoln was assassinated, the whole nation mourned. So the death of the Son of God has redeeming efficacy. Andrew Fuller uses this classic illustration: "When Zeleuchers, one of the Grecian kings, had made a law against adultery, that whosoever was guilty of this crime should lose both his eyes, his own son is said to have been the first transgressor. To preserve the honor of the law, and at the same time to save his own son from total blindness, the father had recourse to an expedient of losing one of his own eyes and his son one of his. This expedient, though it did not conform to the letter of the law, yet was well adapted to preserve the spirit of it, as it served to evince to the nation the determination of the king to punish adultery, as much, perhaps more, than if the sentence had been put into execution against the offender. But if, instead of this, he had appointed that one eye of an animal should be put out in order to save that of his son, or if a common subject had offered to lose an eye, would either have answered the purpose? The animal and the subject were each possessed of an eye, as well as the sovereign. It might be added, too, that it was mere bodily pain; and seeing it was in the body only that this penalty could be endured, any being that possessed a body was equally capable of enduring it. True, they might endure it, but would their sufferings answer the same end? Would it have satisfied justice? Would it have had the same effect upon the nation or tended equally to restore the tone of injured authority?"

III. *In that they were victorious sufferings.* Satan, the god of this world, had taken unlawful possession. "The whole world lieth in the wicked one." When Christ came he shouted: "Shall the prey be taken from the mighty? Shall the captive of the terrible one be delivered?" Satan was the strong man who kept the house of this world. Christ was the stronger than he who came and bound him with the cords of the law fulfilled and spoiled his goods. Satan was the head of the empire of darkness which Christ overthrew. "Through death he destroyed him that had the power of death, that is the devil, and delivered them who through fear of death are all their lifetime subject to bondage." "He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross." This is the victory which Isaiah describes: "For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." This is the victory which the Apostle John describes: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." Christ gained the victory over Satan and his kingdom on the field of law in his cross. And this is the instrument of his successful conquest on the field of fact. "And they overcame by the blood of the Lamb and by the word of their testimony." When the apostle describes the conflict between Christ in the church and Satan in the Roman empire, he says: "There was war in heaven: Michael and his angels fought, and the dragon and his angels. And he prevailed not, but was cast out into the earth." When the apostle describes the conflict of Christ with Jesuitry and the secret empire, intrenched in secular governments and a worldly and corrupt church, he says: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, *King of kings*, and *Lord of lords*." The triple alliance of Germany, Austria and Italy, and the double alliance of France and Russia, each having an army of two or three millions, and armed with modern weapons that enable two armies to annihilate each other in a few hours, prepare us for the fulfillment of the prophecy: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven: Come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And when we remember that the Roman Pontiff controls the triple alliance and the western half of the double alliance, through the ultramontane party, we are prepared for the prophecy: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which swords proceeded out of his mouth; and all the fowls are filled with their flesh."

Boston, April 14, 1894.

ROME, IN APOCALYPTIC VISION.—THE DRAGON AND THE BEAST DESCRIBED.

BY REV. C. A. S. TEMPLE.

In Rev. 12, 13 and 17 is shown a great, frightful apparition, "with seven heads and ten horns." In chapter 12 he is called "a great red dragon." In chapters 13 and 17 he is called "a beast." In chapter 17: 9, those heads are the representatives of seven mountains, "on which the woman (the city) sitteth." (See verse 18.) Now Rome is built on seven hills. Hence her statesmen, her historians, her poets, orators and priesthood, often and loudly boast of her as the "city of seven hills," "the seven-hilled city." Both Romish and Protestant annotators are agreed that those seven "hills" are represented by the seven heads upon the dragon and beast.

"*And these are seven kings.*" (v. 10.) "In the general language of prophecy, monarchies, under a succession of princes of the same nation—*and not individual monarchs*—are meant by kings." (Scott's Commentary on Daniel 2:38.) In perfect agreement with our best Protestant expositors, the Roman church teaches, in her Rhemish "notes," that those "heads" also represent *a succession* of seven different, or distinct, forms of government, under which, at the end of her career, Rome will have governed all under her dominion and power; viz., kings, consuls, decemvirs, military tribunes, dictators, emperors and popes.

"*Five are fallen and one is, and the other is not yet come.*" (Same verse.) The first five "heads" had already come and gone.

"*One is.*" That is, the sixth form of government—the imperial—was in existence, then and there. It continued a few centuries, when that also "fell" and was succeeded by the seventh, the papal power. (Dowling; "History of Romanism." Pp. 173–8.)

THE SEVENTH HEAD.

The history of Rome, from the subversion of the empire in A. D. 476 till the full establishment of the papacy, in 1278, is veiled in great obscurity. It is known, however, that in 756 the pope was actually invested with the temporal power, "and took rank as one of the kings of the earth." Till then (from the fall of the empire) Rome had—only by sufferance—no civil government of her own, was sacked and pillaged, from time to time, by her enemies, passing occasionally from one master to another, yet subject, perhaps generally, to one or another of the sovereigns of the Eastern empire, though "from A. D. 730, the time of the dispute concerning images—their sovereignty there was merely a dead letter." "On Christmas day (A. D. 800) Charlemagne, King of France, was crowned and proclaimed emperor, by the pope". . . . "From this time forward, the nominal sovereignty of the Eastern emperor over Rome. . . . was formally transferred to the new emperor of the Romans, although the principal power of administering the government of that city was left by him (where it had long been) in the hands of the pope. From that time, notwithstanding the subordination (real or apparent) of the papacy to the outside imperial power, the pope claimed, at some period —supreme dominion over even all earthly kings and emperors." (Dowling, p. 178)

Such, for more than 500 years, was the status of the papacy; despite its temporal powers, a sort of fief, under different masters, till A. D. 1278, when Rudolph of Hapsburg (then, too, emperor of Rome) "defined by a charter the dominions of the Holy See, separated them forever from those dependent on the empire" . . . . and "released the people of all those places from their oath of allegiance to the empire, giving up all rights over them which might still remain in the imperial crown, acknowledging the sovereignty of the same to belong to the See of Rome." (Id. 178.)

Thus, after long centuries of unlimited and uninterrupted spiritual supremacy, and of subordinate temporal power, as the seventh head of the beast (in its incipiency and in its growth), the papacy became, by that act of the emperor an actual, independent monarchy; the full development and realization of the now perfected seventh head!

THE EIGHTH HEAD.

The advent of this head (the "healed" head of Rev. 13: 3), as represented both in that prophetic vision and in history (for it is history now), forms one of the most remarkable and important epochs in the career of Rome. Says the inspired revelator:

"*I saw one of his heads as it were wounded to death, and his deadly wound was healed.*" The chief interest, or significance, in these apocalyptic and historic descriptions of Rome now centres and culminates in those seventh and eighth heads. Those heads represent the closing scenes or events in her long and wonderful career. That career has abounded with epochs, *crises* even, through all of which Rome has ever maintained her identity as the great seven-headed dragon, or beast.

"ONE IS."

Those seven heads have now "all "come," and all "are fallen"; yet "*one is*!" Paradoxical as this may appear, it is proved by the following statements in the text before us:

1. "*The first of his heads.*" Although "one" is the primary signification of the Greek "*mian*," in the text, yet, as in several other places in the New Testament (see Matt. 28: 1; Mark 16: 2 9; Luke 24: 1; John 20: 1, 19), from its surroundings in that passage, and from the historical facts in the case, this rendering—"the first of his heads"—is a far more literal description of the circumstances, and therefore, as we shall see, an evidently more exact, and so a more correct, expression of the meaning and design of the sacred writer, than that in either the "Authorized" or "Revised Version."

2. "*As it were slain.*" This is the corrected *marginal* rendering, in both the old and new ver-

sions. It is a literal, an exact expression of the original Greek, and so, of course, of the intention and design of the inspired author. More; it is also a perfect statement of the historical facts in the case.

As we have seen already—"Rome was first governed by kings; but Tarquin, the seventh king, being expelled for his tyranny (A. U. 244), the regal government was abolished." . . . "The haughtiness and cruelty of Tarquin inspired the Romans with the greatest aversion to regal government, which they retained ever afterward." (Adams' Rom. Antiq., pp. 94–99.) Thus the first form of government (the first head of the beast) in Rome was literally "slain." For more than two thousand years it lay *dead*, beyond the possibility of restoration.

3. "*His deadly wound was healed.*" Despite the long and bitter "aversion" of the Romans to regal government, and the consequent failure of all attempts to revive and restore it, it was destined in the then far distant future to reappear.

When "the set time" had fully come (Sept. 20, 1870), Victor Emanuel, King of Sardinia and Naples, became king of Italy and Rome. That was at once a signal and an assurance that the secular or civil power of the papacy was ended.

But although the pope is shorn of his temporal power, his relations with the hierarchy and the church remain undisturbed. This is also after the ancient model. (See Adams' Roman Antiquities, p. 248). Livy, and other ancient historians, assume that the ancient "Pont Max" (a title which, as of old, the pope still claims for himself) "was supreme judge and arbiter in all religious matters," . . . that "he took care that sacred rites were properly performed, and for that purpose all the other priests were subject to him." Exactly so with the same pontiff now.

Thus, as in the days of Romulus, Numa and the Tarquins, Rome is again a kingdom. Thus, too, the ancient relations between the "two horns" (departments) of the Roman government, the civil and the hieratic, are now literally and completely restored. That "first head" has thus reassumed and still maintains its original place and relationship in "the city of the seven hills."

(*Concluded next week.*)

LETTER FROM JOHN WESLEY.

CITY ROAD (London), Jan. 21, 1780.

To the Editor of the Freeman's Journal, Dublin:

SIR:—Some time ago a pamphlet was sent to me entitled "An Appeal from the Protestant Association to the People of Great Britain." A day or two since a kind of answer to this was put into my hand, which pronounces its style contemptible, its reasoning futile, and its object malicious. On the contrary I think the style of it is clear, easy and natural; the reasoning, in general, strong and conclusive; the object or design, kind and benevolent.

And in pursuance of the same kind and benevolent design, namely, to preserve our happy constitution, I shall endeavor to confirm the substance of that tract, by a few plain arguments. With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as boundless a freedom in religion as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the Word of God. I consider not whether the Romish religion be true or false, I build nothing on one or the other supposition. Therefore, away with all your common-place declamation about intolerance and persecution for religion. Suppose every word of Pope Pius' creed to be true. Suppose the Council of Trent to have been infallible; yet I insist upon it, that no government not Roman Catholic ought to tolerate men of Roman Catholic persuasion.

I prove this by a plain argument (let him answer it that can): That no Roman Catholic does, or can, give security for his allegiance or peaceable behavior. I prove it thus: It is a Roman Catholic maxim established, not by private men, but by public council, that "NO FAITH IS TO BE KEPT WITH HERETICS." This has been openly avowed by the Council of Constance; it was never openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, nothing can be more plain, than that the members of that church can give no reasonable security to any government of their allegiance or peaceable behavior. Therefore, they ought not to be tolerated by any government, Protestant, Mohammedan or Pagan. You say: "Nay, but they will take an oath of allegiance." True, five hundred oaths; but the maxim: "no faith is to be kept with heretics," sweeps them all away as a spider's web. So that still no governors that are not Roman Catholics can have any security for their allegiance.

Again, those who acknowledge the spiritual power of the Pope can give no security for their allegiance to any government; but, all Roman Catholics acknowledge this; therefore they can give no security for their allegiance. The power of granting pardon for all sins—past, present and to come—is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power, can give no security for their allegiance, since they believe that the Pope can pardon rebellion, high treason, and all other sins whatsoever. The power of dispensing with any promise, oath or vow, is another branch of the spiritual power of the Pope, and all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any government. Oaths and promises are none; they are light as air—A DISPENSATION MAKES THEM ALL NULL AND VOID. Nay, not only the Pope, but even a priest, has power to pardon sins!

This is an essential doctrine of the church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any government. Oaths are no security for their allegiance to any government. Oaths are no security at all; for the priest can pardon both perjury and high treason. Setting their religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behavior. But this no Romanist can do, not only while beholds that "no faith can be kept with heretics," but so long as he acknowledges either priestly absolution, or the spiritual power of the Pope. . . . . .

If any one pleases to answer this, and sign his name, I shall probably reply. But the productions of any anonymous writers I do not promise to take any notice of. I am, sir, your humble servant,

JOHN WESLEY.

ODD-FELLOWSHIP DISSECTED BY REV. J. P. STODDARD.

Ever since J. P. Stoddard lectured on secret societies in Canada, about a year and a half or two years ago, the effects of his teachings have been felt and manifested, both by friends and opponents of the secret lodge system in the Dominion. Occasionally the opposition to his exposures and strictures crops out in the local Canadian press. Among others who severely criticised our brother was Grand Master Joliffe, who sent a "defence" of Odd-fellowship to the editor of the *Waterloo County Chronicle.* In reply, Bro. Stoddard caused the following to appear in the columns of the same paper. While it may not contain much that is new to the *Cynosure* readers, it will serve to keep the Christless character and selfish features of that order fresh in the minds of those who believe that it has no claim upon their respect or fellowship:

To the Editor of the Chronicle:

DEAR SIR:—An absence of several months, and the consequent accumulation of work at home on my return, has occasioned delay in noticing a communication from Grand Master Joliffe which he is pleased to style a "Defence of Odd-fellowship."

I respectfully decline to enter into personal altercation with the Grand Master, preferring to leave your readers to judge of the merits or demerits of my previous communications, to which he takes exception. If my critic is immaculate in his character and devotion, he is all the more culpable for being "unequally yoked together with unbelievers," and those tempted to follow even such a *human* leadership would do well to note the words of Jeremiah 17: 5: "Cursed is the man that trusteth in man, and maketh flesh his arm," before entering orders which may "indeed appear beautiful outwardly, but are within full of dead men's bones and all manner of uncleanness." With due respect to the warning by Jude, not to "speak evil of dignities," I may without assumption follow the example of Him who "made himself of no reputation" in exposing inaccuracies in the teachings of those "who love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi." Timothy seems to have encountered specimens of this "heady, highminded" Brotherhood of Mutual Admirationists, who, "having their conscience seared with a hot iron," made "lies in hypocrisy" a vocation, whom Paul affirms are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof," adding the timely words, "from such *turn away.*"

Omitting to note further Scripture proofs, that in the divine economy "One is your Master, even Christ, and *all* ye are brethren," I accept the obliging condescension of Ontario's Grand Master of Odd-fellows, when he says, "We are willing that Mr. Stoddard, or any other man so desiring, may see our book of form, with the ceremony of installing officers, dedicating halls, anniversary services, etc., together with our constitution and by-laws, and especially the charge of the Past Grand, the *publication* of *which has been authorized* by Sovereign Grand Lodge, and which epitomizes our principles." This is certainly an amazing statement, emanating from one high in the "Mystic Order." . . . . . .

Again I read, "There is nothing in Odd-fellowship antagonistic to Christianity." Before completing his "defence" the writer says, "In reference to the prayers used in the lodge, I admit the name of Christ is not prominent." Following this statement in the same paragraph, is a lengthy attempt to justify the suppression of Christ's name, which attempted defence is simply an acknowledgment that the order has the authority, and it has used that authority in *manufacturing* a system of religion to suit its own purposes, and as Jews and Buddhists and infidels (not atheists) are at enmity with Christ, his name is cast out. Could anything be plainer than this attempted justification of the stigma cast upon that ever blessed name? A simple assertion would not have a tithe of the force contained in such an attempted vindication, and for the same person to assert, "There is nothing in Odd-fellowship to conflict with Christianity," caps the climax of inconsistency. . . . . No marvel that they bar the door against the pure and holy One, but the marvel is that a professed Christian and Christian minister should admit Christ's exclusion and then attempt to justify such an outrage upon Christianity and its author. Is it possible that the writer has overlooked John 14: 6: "No man cometh to the Father but by me," or that he has never read John 16: 23, 24: "Whatsoever ye shall ask the Father in my name he will give it you; hitherto ye have asked nothing in my name?" What will he do with 1st Timothy 2: 5: "There is one God and one Mediator between God and men, the man Christ Jesus?" Has the Grand Lodge or its Grand Master in Ontario invented or discovered some by-path or "*other way*" to reach the Father, so that John 10: 1 is no longer true, so that the minister who professes Christ and the Jew who rejects him, the Mormon who has his spiritual wives and the priest with his vow of celibacy upon him, may clasp hands around a common altar, and acceptably approach the Father while rejecting and excluding even the name of his Son from their worship? The Grand Master, permit me kindly to suggest, would do well to make it a little clearer in his next article how it is "possible that God can be just and justify" the man who "defends" an order that rejects Christ to please those who do *not* believe in Jesus.

I had intended to invite your readers to take a short journey with me over the perilous road of initiation; but as this is not found "in the publication *authorized* by Sovereign Grand Lodge" its "Grand Master" might *not* be "willing," although he indicates great confidence when he says in behalf of the order, "I am sure we only need to be known to be appreciated," and so Mr. Editor, at some future time I shall be pleased to give your readers an opportunity to "*know*," that they may "*appreciate*" the inner life of this mysterious organization.

(*Concluded next week.*)

NO WOMAN NEED "PEEK."

To the editor of the New York Morning Journal:

"Not by peeking; so there." Every one who knows anything about Masonry believes that, and knows that Mrs. Lease has had no chance to "peek."

But the notion that she knows more about Masonry than all other women is a mistake. I could tell her of more than one woman who would be able to give some blue lodge Masons points they have never thought of, and tell them about chapter and commandery degrees they have never taken. Long before Mrs. Lease went to Boston, I met a woman there who is connected with the publishing department of a woman's paper, and who can talk with Sbriners themselves about Masonry.

Mrs. Lease's peculiarity is not knowing more, but claiming a purpose to do more about Masonry than other women. If any one doubts what I say, let him formulate a test question and address it to Mrs. J. P. Stoddard, Hotel Howland, 218 Columbus avenue, Boston. He can say that he does it by my direction, and can rely on my knowing that I am at liberty to give the direction.

He can also rely on learning, if he is a Mason, that, whatever Mrs. Lease knows or does not know, this Boston woman knows fully as much as Mrs. Lease pretends to.

But even she "didn't peek."

J. B. ROBINSON.

New York City, April 10.

COXEY—AND AFTER.

The rise of Coxey and several factions of "commonwealers," under men who imitate and encourage him, has recalled a remembrance of the period immediately preceding the famous French Revolution of 1789–1793.

The story, briefly told, is this: "In 1774, Louis XVI., a well-meaning, weak prince, succeeded to the throne. His first ministers, Maurrepas, Turgot, and Malesherbes, had not the vigor to carry out the reforms which their sense and patriotism suggested to them, and they were soon compelled to yield to the intrigues of the nobility and resign their places. They were succeeded by the financier Neckar, who endeavored, by economy and method, to arrest the impending bankruptcy of the state, and succeeding ministers made futile attempts to diminish these financial disorders by new forms of taxation, which were generally opposed either by the assembly or the court. The American war of freedom (the Revolution) had disseminated republican ideas among the lower orders, while the assembly of the notables had discussed and made known to all classes the incapacity of the government and the wanton prodigality of the court. The nobles and the *tiers etat* were alike clamorous for a meeting of the states; the former wishing to impose new taxes on the nation, and the latter determined to inaugurate a thorough and systematic reform." The general state convention, to consider the condition of the country, met at Versailles, May 25, 1789. "France was at that moment ripe for a revolution." The revolt followed on the 12th of July.

The Chicago *Herald* reviews the situation as follows:

WHERE THE DANGER LIES.

"Thus far Coxeyism has been for the most part an American movement. If it shall continue to be such to the end probably it will not result in any serious outbreak against the properly constituted authorities.

"Americans have a way of going close up to the line on the other side of which lies commotion and bloodshed and coming abruptly to a halt before crossing. Their demonstrations are sometimes noisy, and sometimes to the unpracticed eye they look decidedly menacing. But away down in their hearts, born in them as a precious heritage from a law-abiding, self-governing ancestry, is a feeling of respect for law and for existing institutions. There is an underlying realization of the truth that in this land of representative government grievances are not to be redressed nor wrongs righted by revolutionary violence. Left to themselves, therefore, there is not much danger that they will overstep the bounds and appeal to arms.

"But will they be left to themselves? The hordes of foreigners who have been attracted to our shores by the false promises of the tariff protectionists, or imported under contract by the beneficiaries of the tariff system, are just now extremely restive. The number of them now engaged in strikes is estimated at considerably more than one hundred thousand. Great armies of them, more or less thoroughly equipped for murderous work, are terrorizing whole communities, and we hear urgent appeals for military protection.

"These strikers are excited and in some localities furious. They lack American training and the inborn American law-abiding character. They are but little advanced beyond the plane of their ancestors, who once almost obliterated European civilization. When this inflamed material attaches itself to the Coxey 'armies' what may happen?

"The Republican organs which are egging on the deluded American Coxeyites and formulating demands for them to make when they reach Washington can tell us, perhaps. Encouraging the Coxey dead-beat and train-stealing movement is no joke. It is liable to develop into something very serious as the armies traverse the regions where more than one hundred thousand desperate men are marching about threatening destruction and slaughter."

NEW ENGLAND LETTER.

A curious test in court.—Riches that take to themselves wings.—Another count against the gipsey moth —A scandalous doctrine.—Mr. Hale's crusade.

We have all heard of the superstitious tests of the Middle Ages—the walking over hot ploughshares, or making the suspected murderer touch the body of his victim, in which case the wounds would begin to bleed; but it will surprise many people to learn that such tests are not quite obsolete even in this land and age. Judge Sherman, of the Supreme Court, had occasion recently to instruct a jury in the worth of superstitious tests as legal evidence. It was a case of larceny, and defendant and plaintiff were both Jews of the North End. There were seven persons, in all, who had an opportunity to take the money. They were requested to enter a dark room separately and touch a live chicken, with the understanding that in some mysterious manner the real thief would be thus detected. The chicken's feathers had been beforehand saturated with bluing. One of the seven, overcome by superstitious fear and a guilty conscience, did not touch the fowl, as was evidenced by his coming out of the room with no bluing on his fingers. The jury accepted this as proof presumptive of guilt, and very soon brought in a verdict to that effect.

P. T. Barnum's heirs, who are nine in number, are reported to be greatly dissatisfied—and certainly with some reason—over the way in which the executors are managing the estate. Their report for last year shows that it cost $41,000 to collect $114,000. The defunct endowment orders hardly make a worse showing. Another illustration of the proverb that riches take to themselves wings is the palatial mansion built at Portland, Me., at a cost of $125,000, the granite in the walls encircling the grounds costing $4,000, which has been offered for sale at $20,000, but nobody wants it. A home for priests who leave the Catholic church is to be established about eight miles from Boston, and fourteen acres of land, according to the *British American*, have already been offered for this purpose. Here is a chance for some patriotic millionaire to invest his money in a way that cannot fail to yield good interest, whatever the situation of the financial market. It would be the greatest aid in the fight against Rome of anything that has yet been done.

There is another count against the gipsey-moth. It likes tobacco. This shows it to be a low-bred insect, even if it is "so English, you know;"—as low-bred as Lord Randolph Churchill, whose American wife must have felt a keen pang of shame when he floundered through his tipsy speech in the House of Commons last week.

Dr. Donald, at the monthly meeting of the Trinity Club, last night, lectured to the young men on "The Political Parties of the United States," in which he said that once in New York he "voted for the greatest rascal who ever held office," and justified his action on the ground that principles not men should be recognized by the voter in exercising the ballot. As if a rascal could ever be trusted to carry out righteous principles! It is a pity to have young voters taught such a scandalous doctrine.

It is said there is a woman in Boston who belongs to twenty-two different clubs. She may be a member in the larger part simply by virtue of paying her fees, without attending; but certainly this is carrying the craze to an inordinate length. What time can such a woman have to bestow on her home and friends, or for actual self improvement?

Mr. Hale, the Middleboro pastor who so stirred up the churches in that place by his article in the *Forum*, a while ago, finds the idea of a church-union whose aim is "to bring Christianity into its simplest form, and do away with petty doctrinal differences," favorably received by such men as Dr. Shedd, of the Presbyterian, and Dr. Huntington, of the Episcopal church, which doubtless comforts him for the many enemies he has made in a good cause. He refuses, however, to apologize for writing the truth in regard to using Boys' Brigades, clam-bakes, and other adventitious attractions as a means to "draw." Those clergymen who are brave enough to protest against these abuses are getting the usual meed of reformers—persecution. It is not long since a pastor in Maine was arrested for refusing to allow a church-supper to be held in the church where he preached. A few more such examples of suffering for a principle may be needed, before the churches wake up to the importance of the subject. These questionable methods of raising money are to the Protestant church now what Miracle plays were to the Catholics in the Middle Ages—the gross indecencies of which were one of the many factors that helped on Luther's Reformation. Protestantism needs a new reformation.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, April 25, 1894.

The principal topic of conversation in Washington this week is the approaching armies of unemployed men. No less than three ministers preached sermons last Sunday in local churches on the subject. It is generally agreed that these men are doing a foolish thing to come to Washington, which has been severely taxed all winter to provide for its own unemployed, of whom there are more than ever before. They cannot get the relief from Congress which their leaders have evidently made them believe they can. It then becomes a serious problem for the people of Washington and vicinity as to what will be done with these men after they get here. Congress will not appropriate money to feed them; the government of the District of Columbia has no fund that can be used for that purpose, even if its officials were so disposed. Where then is their food to come from? It is plain that private donations will be insufficient to provide for the large number of men that those connected with the ill-advised movement say will be here next week, because many who, under ordinary circumstances, would gladly contribute will not do so now, knowing that the longer the men are fed the larger their number will grow and the longer they will remain. Having issued a proclamation warning these men that their coming can accomplish no good, the Commissioners of the District are now taking every precaution to prevent the vicious element, always found in large bodies of men, making trouble. The rest must be left in the hands of an all-wise Providence.

In view of recent happenings at the national capital, which have been spread broadcast over the land by the newspapers, a sermon preached by Rev. Dr. Power, last Sunday, is significant. He presented a strong, in fact, an unanswerable, argument in favor of an equal standard of morality for both sexes, and denounced as "an infamous slander" the recent public implication by a lawyer that all men were libertines. It is a subject that will sooner or later have to be taken up by the pulpit and by society.

The House of Representatives has joined the Senate in the good work of suppressing race-track gambling in the District of Columbia, by refusing, by a vote of 87 to 64, to pass a bill exempting the race-track in this District from the provisions of the law against gambling, when they were used for horse-racing. Nothing has occurred during the present session of Congress which more certainly indicates the growth of moral reform sentiment in Congress than the action of the Senate and House upon this question of race-track gambling. It would have been impossible to have secured such action a few years ago from Congress.

It really sounds odd, now that Rev. Thomas Harrison, the famous evangelist, is almost, if not quite, old enough to be himself the father of a preacher, to call him the "Boy Preacher," but that is the title under which he first earned renown as a revivalist, and it sticks to him. Mr. Harrison spent three days in Washington this

week, and for the first time in ten or twelve years he conducted revival meetings here. He was in charge of the meetings at Metropolitan M. E. church Sunday, Monday and Tuesday evenings, and very interesting and successful meetings they were, too. Mr. Harrison preaches with all the fire of his youth and believes thoroughly in old-fashioned revivals, in which the people go down humbly upon their knees to implore forgiveness. He went from here to Trenton, N. J., where he has been holding meetings for three weeks, and has made 300 converts.

"I have been accused of being a crank," was the abrupt way in which Mrs. Anna L. Diggs, of Kansas, opened a characteristic temperance speech at a meeting held under the auspices of the Good Templars. "And may be, justly," she continued, "for I am an awful crank in espousing the cause of anything that promises to benefit the human race. The great law of God is humanity, and there is no humanity in the wine-cup. It first insiduously steals in and gains the confidence of the imbiber, and when once it has secured hold of its victim, laughs at his petty efforts to free himself; and when its foul work is accomplished, and the man is robbed of his money, his health, and the honest manhood that God gave him, he is thrown into the street to bear the jeers of an unsympathetic world and to lie in the drunkard's grave. It is a great and all-consuming curse, and the sooner it is eliminated from the world the better for all of us. Legislation has been tried, and in some ways has helped to check the constantly growing evil; but there is one thing that kills it effectually, and that is the grace of God. We need that grace, and with our prayers and tears the reformation will eventually be worked out, although the way looks dark and the devil now appears to have the upper hand."

The amicable agreement in the Senate ended with the close of the debate upon the tariff bill as a whole, yesterday afternoon. The bill is now to be discussed by items, and, unless the surface indications are at fault, a wrangle is about to begin over the time that shall be daily spent in discussion. *

REFORM NEWS.

OUR WORK ON THE PACIFIC COAST.

PHILOMATH, Ore., April 18, 1894.

Yesterday, the 17th, I put in nearly the entire afternoon with a dear young man in Albany, who is a Christian Odd-fellow. He had never considered the unholy alliances caused by these secret societies, until I sat down by his side and talked the matter over with him in an intelligent Christian manner. He is very sincere, and will weigh the arguments against the order in the light of the Gospel. I would risk anything on his leaving the lodge. Where I find Christian character and spiritual life prevailing, it is no trouble to convince men of the sinfulness of organized secrecy. But where there is no spiritual life and power, there is very little hope of success. "The world will love its own." May the Lord bless the young man! I stayed all night with a K. of P. He undertook a defence of the lodge on Christian principles, but he was badly worsted in the conversation. I think he is under conviction, and he promised me to think over it and pray about it. He acknowledged that I gave him more light on the subject than any man he had ever conversed with. I have hopes that he will quit the secret order and stand for Christ alone. I received a letter to-day from a dear young man in Wallula, Washington. He says: "Since the conversation with you that night in Salem, I have left the lodge forever. I am growing in grace, and am very happy since I quit the lodge." The Lord be praised for these clear testimonies. If I could persuade all the pastors to speak out on this subject, and warn their people against the evils of the lodges, it would not be long until secret societies would be as unpopular as they are popular now. I notice that the ex-reverend gentleman who was here some time ago lecturing in the interest of the A. O. U. W. and Odd-fellows, is now suing his wife for a divorce. I have not been able to state the cause. One thing is certain, the lodge relation conflicts with the family relation, the church and the government. Any person wishing to maintain loyalty to these most sacred institutions, should steer clear of all secret societies. P. B. WILLIAMS.

CORRESPONDENCE.

LIKES THE CYNOSURE.

LAWRENCE, Kan., April 28, 1894.

EDITOR CYNOSURE:—Some years ago I was a reader of the *Cynosure*, and also for several years a contributor to it of reading matter. On account of permanent ill-health and financial disability, I "dropped out" of the ranks. Recently a sample copy (April 26) came to me, for which I thank you. I am glad to see its familiar face once more, and glad, also, to see its fresh, beautiful appearance and its unimpaired vigor.

Yours truly, (Rev.) J. D. GEHRING.

FROM WASHINGTON STATE.

SEATTLE, April 24, 1894.

EDITOR CYNOSURE:—The present financial depression is bearing down heavily on this State in the northwestern corner of our nation. Some who came here with high hopes of getting rich in a few years, are now returning to their former homes—some discouraged, some disgusted, some regretfully. But many more are holding on, because they do not care to return, though they "have nothing to do."

But probably, even now, there are a great many more people coming to this State than are leaving it. Central Washington is being developed, land is being redeemed by getting water from artesian wells, and from large rivers, on a large scale. The county of Yokima is having almost a boom, so rapidly is the land being taken in small lots of 40 acres, and less, for fruit-farming, and for homes.

It is requiring diligent efforts to supply new communities with Gospel privileges. But it is encouraging to learn that these new communities all desire such privileges.

The Great Northern railroad is just now tied up by a "strike." There is a great deal of sympathy shown towards the strikers, and as they are orderly in these parts, the people make no complaints. An "Industrial Army" has been organized in Seattle, and in other cities. Opinions vary a great deal in regard to the "army" movement. Joseph Cook was here a few days ago. His reference to this movement was spoken of by a good many as indicating a lack of sympathy with the common people in their needs. In fact, a great deal that is said against movements of the people lacks sympathy. There are many, however, who do not endorse the present movements who realize that the laboring people have real grievances, and that they need substantial relief. Never before has there been such a time in our nation. Men are organizing secret orders of one kind and another, swearing men to stand by each other in a common cause, and these secret organizations are contending one against another. The masses are bound by their oaths to follow their leaders; and in this way little—and big—monarchies,—tyrannies—are being established by scores in this land of liberty. We are forgetting that a government of the people, by the people, for the people, can stand, and can succeed. And we are allowing a multitude of governments, by one man or a limited committee, to govern the people in the interests of classes. All these combinations are such that Lincoln's formula would read "governments of classes, by one, or by a few, for the few or for classes." Thus we are being led away from the American idea. It is time for us to assert, with emphasis, the principles of American liberty and independence. On the Pacific coast we feel the pulse-beat of the Atlantic. And we know here that this nation must be *one* nation, and this people *one* people. And it requires no wonderful sagacity to see that an appeal to the law of Christ, the law of love, is all that will save the nation. Men form secret combinations to protect themselves against selfishness—and to promote the purposes of selfishness. When men are willing to deal justly and righteously, they will need no secret combination.

Cold logic, the reasoning of selfishness, will never solve the problems which now disturb our country. With the HEART, not with the head, man believes unto righteousness. No law but the law of love can secure to the child the tender care of a mother, and the protection and support of a father. The government must love the people, or it will not—it cannot—protect and support them. The capital of this nation will always be oppressive until the *hearts* of those who control it give the pulse-beat to business. This heart-beat will change the hands of toil from machines to men, and no one will care who owns the capital only so that it broods instead of bruises. No secret oath can take the place of secret love.

(Rev.) A. JUDSON BAILEY.

EXTRACTS FROM LETTERS TO SECRETARY PHILLIPS.

WILLINGTON, CONN.

We find it takes the grace of God to go up and down this earth teaching men the truth on the line of the lodge; and if any of your Christian people don't think so, to *work*, and it may lead you to have more respect for those called of God to hold up the truth on the line of secret societies.

(Rev.) F. W. WEED.

CHEROKEE, IOWA.

The spiritually-deadening influence of secret societies is simply deplorable. May God save our churches. I desire to attend more of the State conventions in the future than I have in the past. Yours fraternally,

(Rev.) W. L. FERRIS.

GENEVA, OHIO.

Cynosure friends, you who cannot take the platform, or obtain space in the newspapers, for the spread of anti-lodge truth, send your hard-earned dollars, if need be, to the *Cynosure* office, and get their leaves from the tree of life, and when you write to a friend, or to others, insert one of those leaves, and thus help to heal the nations. Try it, and gather fruit after many days. I am your old brother in the fight,

EDWARD BRAKEMAN.

ERWINNA, PENN.

We are having a series of revival meetings at this place, and the lodge is one of our worst enemies. The chief one is called Knights of the Golden Eagle. May the blessing of God rest upon you and your work. Yours in the fight.

(Rev.) R. D. DREISBACH.

CHICAGO.

The fight is hard, but books and tracts work like gunballs and bombshells. The devil is howling like a stricken dog and tries to hit back. But never mind, he has to flee anyhow. With brotherly love, yours,

(Rev.) E. F. W. BERSTH.

KIND WORDS FROM A NEW FRIEND.

DEGO, Ind., April 21, 1894.

EDITOR CYNOSURE:—I desire to express my appreciation of your valuable paper. I was not aware that there was a paper occupying the field, and endeavoring to do the work that you are so ably doing, until quite recently, nor did I know that there was so much opposition to secret societies, except by our own people—the German Baptist, or Dunkards, as we are called, until I was induced by a brother to subscribe for the *Christian Cynosure*. I can say, truthfully, that your paper is highly appreciated, and the reformation that you plead for is greatly needed, as we think that secret orders are the bane of society, a hydra-headed monster, controlling and corrupting courts, elections and churches. Having been an advocate of non-secrecy and an opposer to the lodge for many years, I am greatly pleased with your paper. I bid you God-speed; and if it should come within the scope of my opportunities, I will gladly aid you by my humble efforts to increase your circulation. I should like to see the *Cynosure* in the hands of many people in this community. Yours respectfully, ARTEMAS SMITH.

EVE REASONS MASONICALLY.

ST. PAUL, Minn., April 19, 1894.

Since writing my previous letter, my eyes rest upon a passage in Milton's "Paradise Lost," Book 9, line 810, in which Eve, expatiating upon her new-found and forbidden pleasures, flatters herself that God does not see her. The true spirit of Masonry is expressed by the prophet Ezekiel 8:12: "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say: The Lord seeth us not; the Lord hath forsaken the earth." [The pro-

phet, observe, is speaking of Freemasonry and its brood of vipers.] In this spirit Eve said:

".....Thou open'st wisdom's way,
And giv'st access, though secret she retire.
And I, perhaps, am secret; heav'n is high,
High and remote, to see from thence distinct
Each thing on earth, and other care, perhaps,
May have diverted from continued watch
Our great forbidder, safe with all his spies
About him. But to Adam, in what sort shall
I appear?"

You observe how she, like every sinner, puts God afar off, and fears man more than God.

It is for our encouragement that Christ said: "Blessed are those that hunger and thirst after righteousness; for they shall be filled." And again: "Blessed are the pure in heart; for they shall see God." But the guilty sinner does not want to see him, until grace enters his heart; then he pants after God, as the hart for the water-brooks. W. FENTON.

FROM A LUTHERAN.

FORT WAYNE, Ind., April 9, 1894.

To the Secretary, National Christian Association:

DEAR SIR:—Pardon me for not answering your kind and long letter sooner. By the information you gave me, I was able to procure literature sufficient to prove that these more modern (secret) societies are organizations which a Christian must avoid.

Our Lutheran church, especially the German Lutheran Synod of Missouri, ever did take a decided stand against the lodges; hence we had no Masons or Odd-fellows; but the Royal Arcanum, A. O. U. W., National Union, etc., had gained a number of our people, by saying: "We are simply an insurance company."

We opened our crusade against them in a large German church. About 900 voting members were present. There are six large German Lutheran churches here which exclude members of secret orders. Four of them belong to the Missouri Synod, or synodical conferences, and two to the Ohio Synod. There are three English Lutheran churches—one of the General Synod, and one of the General Council. These two are full of lodge members. The third is a small one of twenty-five voting members (or families). They are "Missourians," and have not a single secretist among them. Our German churches have had, but have drawn out, quite a number. Others are coming; but a few, undoubtedly, will remain stubborn, and will be put out of the church.

SOME NEW LAWS OF IOWA.

DE KALB, Iowa, April, 1894.

EDITOR CYNOSURE:—The new laws of Iowa are an improvement, in the main. A step was taken in the right direction on woman suffrage, but they are only allowed to vote for bonds or to increase taxes. Bonds for school or any other purpose, and an increase of taxation, would not be a desirable improvement, however.

The prohibition of the sale of tobacco in any form to minors under sixteen, after July 4, is in the right direction of reform. The State takes the lead of some of the churches in this needed reform. The Free Methodists are nearest right on this line, I think, and I am not a member of their church either, but I rejoice at their noble stand. The old United Brethren are toning up on that line.

Lodge insurance is to be controlled by the Auditor of State. It is supposed that it means that they are to be allowed no more privileges than other insurance companies. This seems, also, a proper step, because lodge insurance companies need to be inspected and regulated as well as others, to keep them from swindling their own brethren.

A new law prohibits prize-fighting. Heavy fines and imprisonment are the penalties for violation.

The new liquor law amounts to nothing, except probably where prohibition is most liable to be violated. CYRUS SMITH.

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July 22, 1833, said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

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OBITUARY.

REV. NATHAN WARDNER,

son of Deacon Philip and Polly Wardner, natives of Vermont, was born in Wheatland, Monroe Co., N. Y., April 12, 1820. He was the youngest of nine children. His mother died when he was two and a half years old, and he was brought up by a stepmother, a Christian woman. At the age of 19 he was baptized into the fellowship of the First-day Baptist church of Andover, N. Y., of which church his father was deacon.

Leaving home in June, 1841, he started out to get an education, with the view of entering the ministry of the Baptist church. He soon entered Alfred Academy, where he continued his studies most of the time until the autumn of 1846. When he left home he had but 18 cents in money, and was poorly clad. He had to depend solely upon his own labor for his support while in school, which made the practice of economy a necessity. He early manifested those traits of character which were the earnest of the success which, all the way through life, attended his labors, viz, integrity, industry, economy, courage, perseverance.

While a student at Alfred he came to believe in the Seventh-day Sabbath, and began the observance of that day. In September, 1846, he was called to the Foreign Mission Field by the Seventh-day Baptist Missionary Society. At a missionary meeting held in Alfred, Oct. 6, 1846, he was married to Olive Brown Forbes, by Rev. Chauncy Wardner, who still lives at North Hector, N. Y.

December 31, 1846, at Plainfield, N. J., he was ordained to the Gospel ministry, and he and his wife, together with Eld. Solomon Carpenter and wife, were set apart to the China Mission, for which field of labor they sailed Jan. 5, 1847, from New York. They returned from China to this country in 1857.

He occupied the pastorate of the following named churches, entering upon his labor with each as indicated by the dates given: Second Alfred, 1858; Westerly, 1866; West Hallock, Ill., 1868; Milton Junction, 1877; Utica, Wis, 1892. From 1875 to 1877 he engaged in missionary and Sabbath reform work in Scotland, under the employment of the American Sabbath Tract Society. From 1890 to 1892 he did not serve as pastor.

He was from the beginning among the ablest defenders of the principles of the denomination which he loved.

October 5, 1888, the companion with whom he had lived forty-two years was removed by death. December 4, 1889, he was married to Miss Mattie Harvey, who remains to mourn her great loss.

In his later years he ripened rapidly in spiritual tenderness and sociability. He had been in usual health so far as any one had observed, and the community was greatly shocked when, on the morning of April 6, he was suddenly called from a life of toil to an eternity of rest. The funeral services were held in the church at Milton Junction, April 10. The pulpit and platform were tastefully draped, and the floral offerings many and choice. The services were impressive.—*Rev. Geo. W. Burdick, in the Gospel Messenger.*

[Bro. Wardner was a staunch friend of the anti-secrecy reform, as every true and intelligent Christian must be as soon as he becomes acquainted with the effects of secret societies upon our social, religious and political institutions.—EDITOR CYNOSURE.]

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MAY 3, 1894.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 16, 1894, at 10:30 A. M., in Carpenter building, 221 West Madison street, Chicago, Ill., for the election of officers and the transaction of other important business. REV. A. J. GORDON, Pres.
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INCORRIGIBLE STUPIDITY.

Following, we present parts of two private letters, written, respectively, by the editors of two prominent religious newspapers, printed in the State of New York, to a well-known Congregational missionary in Africa, which we deem it a duty to publish, to show their deplorable and willful ignorance of Freemasonry:

THE FIRST LETTER.

I do not believe those stories about their (Freemasons') oaths. If they were true, we should never see a Mason convicted of a crime, and that fact would be a publicly notorious one. So far as I know, Masons are just as likely to be convicted of crime in the courts as anybody else; and I agree with the great mass of our citizens in thinking that President Blanchard, of Wheaton College, is a crank on that subject, and that President Finney was misled. Plainly, we do not see evidence of the truth of the statements made. I regard them as slanders. I am not a Mason, myself. I despise the whole thing for its folly. Yours very truly.

THE SECOND LETTER

As we have not seen the publications to which you refer, we must refrain from expressing an opinion upon them. We may say generally, however, that there have been some very absurd statements published by well-meaning, but somewhat fanatical, people regarding Freemasons. No member of our staff happens to be a Freemason, and we speak only from outside knowledge; but we all know many excellent citizens and honorable men who belong to the association (fraternity), and are perfectly confident that if it were, in fact, anti-Christian and anti-moral, these men would not for a minute belong to it. The present writer happens to know two or three ministers, with whose personal life and moral character he is very well-acquainted, who are Masons, and they assure him that there is nothing prejudicial to good citizenship and Christian character in belonging to that body.

The exceeding *verdancy*, to use no harsher word, of these editors is really amazing. The facts in reference to Masonic oaths are as well-known as any other facts of history. Whether "President Blanchard is a crank," and "President Finney was misled," may be questions about which men may differ, but some things are as clearly proved as ever were the statements on which a jury founded their verdict. They are, briefly:

1. That the oaths of Freemasonry have been declared to the world by many hundreds of seceding Masons of unquestionable reputation. They all agree in their statements, and have never been officially contradicted.

2. In a considerable number of instances, these oaths have been authenticated by legal investigation in courts of justice, and made the basis of judicial decisions. They have also been established by repeated investigations before several State legislatures.

3. Freemasons, themselves, who are not only in good standing, but prominent leaders in the order, have printed the ritual and the oaths of Freemasonry, and they are now on sale in Masonic bookstores. The oaths thus published (in cypher) do not differ in any essential respect from the statements of seceded Masons.

4. If the statements made in reference to the oaths of Masonry are "slanders," as one of these astute editors thinks, they could easily be proved to be such, and the men and the papers that publish them could be enjoined from so doing. On the contrary, when Thaddeus Stevens was accused of slander, because he published the ritual and oaths of Masonry, he proved before the courts that the statements were *true*, and therefore not slanderous.

Will the editors who write so tenderly of Freemasonry kindly notice that the statutes of Vermont make the oaths of that fraternity and other secret societies illegal? They put a penalty of $50 to $200 upon every secret oath not authorized by public law. By this statute Vermont has actually uprooted all societies founded upon such oaths. Massachusetts also had once a law abolishing all such oaths and obligations, and Daniel Webster heartily approved of it.

5. Whatever may be the editor's opinion about President Finney's being "misled," he will hardly say this of Drs. Moses Stuart and Leonard Woods, of Andover, John Quincy Adams, Daniel Webster, William H. Seward, John C. Spencer, Millard Fillmore, and many other distinguished men, who not only accepted the truth of the statements about the oaths of Masonry, but condemned the system as strongly as ever did Presidents Finney and Blanchard. John Quincy Adams wrote:

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

We ask the reader to carefully scan the statements made in the second editor's letter, quoted above, and compare it with the following, written by John Quincy Adams in 1831:

"Go to the records of the courts. You will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they consider those obligations paramount to the laws of the land. You will see them contumacious to the decisions of the courts, fined and imprisoned for contempt, suffer the punishment rather than bear the testimony, and instead of expulsion, be refunded, in part, at least, for their fines by contributions from the lodges." And then he gives the names of the nine Masons to whom he referred. Then he proceeds: "You will find much more. You will find the Masonic grand and petit juries, summoned by Masonic sheriffs, eager to sit upon the trials, perverting truth and justice when admitted on the array, and often excluded upon challenge to the favor; and, last of all, you will find one of the men most deeply implicated in the murder screened from conviction by *one* Mason upon his jury."—*Letters and Addresses on Freemasonry, by John Quincy Adams, pages 69–70.*

Let this offset the "good-man" argument.

Before these astute editors of religious papers in New York State again write letters as misleading as those copied at the beginning of this article, let them read a little of New York's history, which will abundantly confirm all that has been charged against Freemasonry.

WE HAVE NO NEED OF THE A. P. A.

It is worthy of note that just now Rome in the United States is confronted by two separate and distinct A. P. Associations—both secret in their operations. The names by which they are known are: The American Protective Association and the American Protestant Association. The *American Protestant*, the Boston organ of the latter organization, which is very much older than its political co-laborer, makes this statement in its behalf:

It is American, because we sincerely believe that elements are at work in our midst whose object is to sap the foundations of our government, to overthrow its institutions, and to smother out the last spark of the fire of our glorious liberty. It is purely Protestant, because we believe that Roman Catholicism is antagonistic to true republicanism, and that a pure and undefiled Protestantism is essentially requisite to the preservation of our country and its free institutions.

There is nothing offensive in this declaration. But ——

In his address at the Sunset Club, when secret political societies were under discussion, General Hawley, championing the American Protective Association, used this expression:

"You have heard of us in the last few days. You will hear from us again next fall; and in 1896 you will hear from us with a President who will have the A. P. A. brand on him or there will be no President."

This is one great objection to the A. P. A. It will have the President branded and owned by itself, or there will be an end to Presidential administrations. The country wants no secretly-branded or secretly-elected President. It wants a President wise enough, strong enough, good enough, whatever his religion, to know the needs of the whole people, and energetic enough to use all his influence to satisfy them—a man whose private judgment is unwarped by injurious, oath-bound partisanship—a man whose conscience is sufficiently tender to enforce all wholesome laws for the benefit of all the people rather than the few.

The glaring fault of the American Protestant Association is its religious partisanship, which pits one form of religion against another, and would combine Protestantism with national politics, just as the Church of Rome is seeking, under cover of its religious tenets, to subdue the politics of America to itself. This course is as un-American as that of the American Protective Association, which proposes to have a President who will do its bidding without regard to any other brand than its own. What we most need is a Union-loving band of intelligent citizens, with only one object in their efforts to overcome the aggressions of Rome, regardless of sects, or parties, or lodges—the salvation of our country from alien dominion.

JESUITISM IN CANADA.

A statue of Loyola, the founder of the Jesuits' society, stands in front of the Jesuits' Retreat, in one of the best suburbs of the city of Quebec, Canada. It represents "Loyola Crushing out the Protestant Reformation." The base is ten feet high, and the statue is eight feet. It is a reproduction of the celebrated statue of the Vatican, and was erected in Quebec a few years ago. On the panel above the base is an inscription in Latin, "To Loyola, Founder of the Society of Jesus." On the coat-of-arms of the base, and on the scroll in Loyola's left hand, is the motto of the Jesuits, "To the greater glory of God." The statue represents Loyola as stamping on the Protestant and on the Book which he clasps.

To discover the object for which the secret order of the Jesuits was created by Loyola, we must not go to the books which they have written (although these develop the wickedness of the organization), but to those who have broken away from their despotism after having experienced their brutality. If the testimony collected against them may be relied upon, "the first, most manifest design of the Jesuits was to exterminate Protestantism, and the second, to build up the Roman Church. Included in the latter, was their purpose to diminish the power of the bishops, in favor of the supremacy, the absolutism, the infallibility of the pope, and then to obtain control of that pope, as embodying the church, and so advancing their society. The vow of obedience is the strongest and most essential part of the constitution of the Jesuits. Every Jesuit's oath includes perpetual obedience to the Father-General, 'as holding the place of God.' Jesuit missionaries, going under orders, confessed to a fellow-traveler: 'Wherever we are, in the garden, in the street, if the command comes to us to go to any part of the earth, ... on any service, we do not wait to enter the house for money, for clothing, or for farewells, but simply and at once start from where we are and go'".

In the Church of Rome, unless the pope was obedient to the will of the Jesuits, the highest prelates were freed from obedience to the pope, and history records that the clashing of the pope's will with that of the Jesuit General has always resulted in the submission or ruin of the pope.

Such is this dangerous order. History is filled with their deviltries; nations have either expelled them or bowed to their tyranny. They are not men, but mere machines—engines of destruction alike to individuals or nations who oppose them. They have become a necessary adjunct of the Church of Rome, and Protestantism, off its guard, is their victim. In this case eternal vigilance and valor only can insure deliverance from their machinations.

Canada, as we understand it, is partly ruled by the Church of Rome, which is controlled by the Jesuits; and were Canada separated from the British empire, no doubt it would become an independent nation of Jesuits.

ENFORCEMENT OF MASONIC "CHARITY."

A dispatch from Topeka, Kan., April 23, states as follows: "Judge Hogan, of the district court, to-day decided the celebrated case of Reno County Lodge *vs.* The Grand Lodge, Independent Order of Odd-fellows, giving the opinion that the Grand Lodge of Kansas has the right to lay (or assess) the per capita tax for the support of the DeBoissiere Odd-fellows' Home in Franklin County. The court recites that the Sovereign Grand Lodge duly authorized such a levy. The decision is of national interest, and affects not only the order of Odd-fellows, but all secret orders."

"In 1853 the Grand Lodge (Masonic) of Arkansas passed an edict requiring its subordinate lodges to levy and collect a tax of $2 00 per annum from each affiliated Mason for the benefit of St. John's College. Two lodges refused to comply. At the communication in 1854 the Grand Master argued that the Grand Lodge had the right

to impose the tax."—*Chase's Digest of Masonic Law, p. 448.* "These precedents are sufficient to establish the power of the Grand Lodge to levy and collect taxes for such purposes as in its estimation will tend to carry out the great ends of Masonry."—*Ibid.*

"A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic.....Its edicts must be respected and obeyed without examination by its subordinate lodges."—*Mackey's Encyclopedia of Freemasonry, page 320.*

With such power in its hands, what can hinder a Grand Lodge from levying *any* tax upon the members within its jurisdiction? The Kansas decision is in exact harmony with Masonic law.

TO ENFORCE LAW AND ORDER.

Under its present government, Chicago is a stronger commonwealth than the State of Illinois. The Mayor and Common Council permit Sabbath-breaking by all classes whose inclinations lie in that direction, either by liquor-selling, working or seeking unhallowed amusement. But the State laws provide:

1. That whosoever keeps open any tippling house or place where liquor is sold or given away, upon the first day of the week, commonly called Sunday, shall be fined not exceeding $200.
2. Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding $25. This section shall not be construed to prevent watermen and railroad companies from landing their passengers, or watermen from unloading their cargoes, or ferrymen from carrying over the water travelers and persons moving their families on the first day of the week, *nor to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as Sabbath.*
3. Whoever shall be guilty of any noise, rout or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, shall be fined not exceeding $25.

These statutes have become dead letters in our municipality, and are seldom or never referred to within the city's jurisdiction, except by those who deplore the neglect of them and desire to have them reformed. We do not wonder that Evanston, situated in a wealthy and flourishing prohibition district, eight miles in diameter, would not consent to annexation with our rum-sodden corporation.

It is announced that the International Sabbath Observance League has been organized to enforce the State laws above quoted in this city and county. Every good citizen is under obligation to support it in opposition to the "gang rule" under which we now suffer.

—The quality of Chicago politics is shown in the refusal of the election commissioners to produce the ballots of last election in a court of justice for investigation.

—Y——— can't keep house without the *Cynosure*—it improves with age," writes one of our Pennsylvania subscribers. He "doesn't have to." Really these kind words of appreciation touch us deeply.

—A feature not surprising in the Coxey movement is the statement of a secular paper that "Col." Inman, of the Sacramento (Cal.) branch, has served three terms in the penitentiary. No matter how just a cause may be in any behalf, it is such adherents that serve to bring it into disrepute.

—Educators will remember that this year's sessions of the National Educational Association, of which A. G. Lane, superintendent of Chicago public schools, is president, are to be held at Asbury Park, N. J., July 6–13, inclusive. Liberal rates by rail to this beautiful resort on the seashore are offered to interested visitors.

—Coxey and company, in several factions, in various localities, have furnished the staple material for the press during the past week. The situation is full of interest, rather for the possible consequences than for the actual disorder that attends the movement, although that is by no means trivial. An article—"Coxey—and After," on page 4, and our Washington correspondence, discuss the gravity of the subject.

—New Jersey has twice placed itself, recently, on the record as in favor of the custom of college hazing. The bill making the practice a distinct crime was defeated in the Legislature, and when called up for reconsideration was again defeated. It now devolves upon the faculties of the several colleges and universities in the State to fix the limits to this demoralizing custom.

—Lay representation in Methodist Episcopal conferences, on equal terms with ministerial representation, has been defeated by a vote of 831 in its favor to 2,579 in opposition. Several plans to overcome this defeat are under discussion. One is to reduce ministerial representation to a minimum. Another is to divide ministers and laymen into upper and lower houses of legislation. The *Northwestern Christian Advocate* favors the latter, and deems it available in removing the friction of the two classes.

—Mrs. Hattie C. Powers, the earnest supporter of our reform at the national capital, writes to us as follows: "I am holding anti-secrecy meetings every day. I have started out in simple faith in God, and by his commandment, to throw the light of truth upon the secret things of darkness, with a success that warrants me in sending this order for books, with the names of two subscribers for the *Christian Cynosure.*" We are sure that the Lord will abundantly bless this sister's work to his glory and the advancement of his kingdom.

—The World's Fair Parliament of Religions, last year, was a serious mistake. It encouraged infidels and deists of all degrees and names, from India's coral strand to Chicago's twenty-fourth ward, to flaunt their respective isms and sneer at the religion of Jesus Christ. In the words of the *Christian Instructor*: "Well would it have been if that parliament had never been held. It has done, and will, for years to come, do injury to the cause of Christ. We trust that God will in the end overrule it for good." That prayer will be widely echoed.

—A Masonic writer in the *Craftsman* intimates, by blasphemously quoting Scripture, that the anti-secrecy "cranks" (as he calls them) in the recent Philadelphia Convention "know not what they do." He also points to Gen. Washington as a glorious Mason, while Stephen Merritt, who probably took 135 more Masonic degrees than "the father of his country," is alluded to as "the daisy boss crank" of the convention. Somehow, Freemasonry, like Romanism, is very inconsistent in its expressions, and always hates those who are led by the Spirit to forsake it.

—A writer in the *Advance* has reduced charitable giving to a proportionate system, on the basis of one-tenth of the personal income. Thus one whose income is $1,000 a year should divide up $100 annually as follows: To local church work, $50; foreign missions, $13; home missions, $11; Freedmen and Indians, $7 40; church and parsonage building, repairs, etc., $3; education, $3 80; mission Sunday-schools, $1; ministerial relief, 80 cents; miscellaneous, $10. Other objects than those named may be substituted, but the proportion will remain unchanged. Systematic giving has many advantages.

—Ida B. Wells, a young colored woman from Memphis, Tenn., is interesting the British public by her efforts to arouse them to protest against the prevalent custom of Americans to hang, burn, or otherwise destroy accused Negroes on small provocation. She emphasizes her addresses by recounting numerous instances of these outrages, and insinuates plainly that in most cases where the Negroes have been hanged for assaulting white women the latter have been willing companions of their black paramours. The English are rather inclined to believe her statements, of which an incident of a few days ago will serve as an excellent object-lesson and attestation. Four more of the half-dozen colored men accused (not convicted) of the Boyce murder were lynched near Tallulah, La., by a mob of 200 persons. Miss Wells has plenty of material for a successful appeal to British sympathy and protestation.

—Rev. J. C. McFeeters, of Philadelphia, in a recent letter to our Eastern Secretary, sending a remittance for the State work in Pennsylvania, writes: "I wish I had more to send you for the good cause. The echoes of the convention here are still heard. Such good work must, by the blessing of God, bring forth good fruit. These two dollars are from Miss Augusta Tabor, 1617 Summer street, of our city. Please send her a receipt. May the Lord give you help and strength for your work. With kind regards, sincerely yours." Bro. Stoddard particularly desires that contributions from friends of the State work in Pennsylvania may be sent directly to Rev. Edwin P. Sellew, State Treasurer, at 207 Walnut place, Philadelphia, Pa.

—The *Christian Intelligencer* sees, in the signs of the times, hopeful indications of "a closer union of Presbyterians, Reformed, Congregationalists, Methodists and Lutherans." This hope has its basis in a meeting of the "Executive Commission of the Alliance of the Reformed churches, in Philadelphia, in which it was decided to establish a Committee on Co-operation in Home Missions, and Rev. Dr. Roberts reported that the joint Committee on Federation, which had met that day, had unanimously adopted a plan of federative union to be recommended to their churches—a plan which he thought was most feasible and promising. This joint committee represents the Presbyterian and Reformed Churches of the country." In union there is strength, and division is weakness. Paul's injunction is too easily forgotten—Eph. 4:1–7—but this movement seems to be in harmony with it.

—The executive committee of the Indian Rights Association (1305 Arch street, Philadelphia) has addressed an earnest and strong protest to the Committee on Indian Affairs, H. of R., in Congress against the proposed abolition of the office of superintendent of Indian schools. To abolish this office, it claims, is practically to destroy the usefulness of the Indian school service, and reproduce the state of confusion and inefficiency out of which the present superintendent, Dr. W. N. Hailman, is now bringing it. The committee also urges weighty reasons why the present force of inspectors and special agents of the Indian school system should not be reduced. The appeal is filled with cogent arguments against the proposed changes and the disastrous effects which they would inaugurate. These changes are attributed largely to ignorance of the needs and value of the service, and the plea of the association is both timely and important.

—The United Presbyterians have lost their church property in Detroit, by a recent decision of the Supreme Court of the State of Michigan. The decision is important as involving ownership in this class of property, and will form a precedent in other cases than the one in which it originated. The case, as stated by the *United Presbyterian*, is this: "In 1889, the Detroit congregation, by a majority vote, decided to withdraw from the United Presbyterian church, and, in common with several others, was given a certificate by the presbytery, a majority of whose members were concerned in the movement. Some of the members, in behalf of those who did not go with the majority, entered suit, asking the court to enjoin the trustees to hold and administer the property for the United Presbyterian congregation. In the lower court this was refused, and now the decision has been confirmed by the Supreme Court." The point at issue and settled by the court is, that the congregation as a corporation, or society, is, under the civil law, virtually independent of the ecclesiastical body.

—An interesting international temperance congress, to be held at Prohibition Park, Staten Island, N. Y., June 3–5, 1894, has been called by many of the most distinguished men and women of the United States and Canada. Its object is two-fold—to offer suitable demonstration in honor of the venerable Neal Dow on reaching his ninetieth birthday, and "to compare frankly and fully the conflicting views of temperance reformers, to come to an agreement as nearly as possible, to issue an address appealing to the people of the United States and Canada against the saloons, to plan for temperance teaching in the public schools, for temperance agitation among the people, for the enlisting of pulpit and press, and for the obtaining of fresh laws." Churches, societies, and religious bodies may send one delegate for each twenty members. Delegates, to participate in the proceedings, will be required to favor total abstinence and the overthrow of the saloon. General Dow is to be present on the opening day. Maj. Gen. O. O. Howard will preside, and the oration will be delivered by Joseph Cook. It promises to be an attractive and useful event, and should be a representative gathering of the temperance people throughout America.

THE HOME.

TO A FELLOW-LABORER.

BY MRS. VICTORIA ALEXANDRA STONE.

If I could guide thy way,
Across life's stormy sea;
If hopes and prayers could aught avail,
I'd hope and pray for thee.

But clouds obscure our sight,
And loud the thunders roar,
And farther seems the morning's light,
And dim the distant shore,

And wide the trackless sea,
That spreads before our eyes;
And a dreary hour, dear friend, for thee,
In the far-off future lies.

Although the tempest's shock
Our heart with terror thrills,
Our feet are still upon His Rock,
Our eyes upon his hills.

And so, dear friend, his love
Shall guide thy steps along
To that reward which waits for those
Who suffer and are strong.

Steamburgh, N. Y.

THE LIFE THAT NOW IS.

To suppose that temporal things are too little for our condescending God is to forget that he observes the flight of sparrows and counts the hairs of our heads. Besides, everything is so little to him, that if he does not care for the little, he cares for nothing. Who is to divide affairs by size and weight? A man of God once lost a key. He prayed about it and found it. It was reported of him as a strange circumstance. But why? We are assured that when our Lord gave his angels charge to guard our feet from stones in the way, he placed all the details of our life under heavenly care, and we are glad to commit all things to his keeping.

It has been the writer's lot to test the Lord hundreds of times about temporal affairs, being driven thereto by the care of orphans and students. Prayer has many times brought opportune supplies and cleared away serious difficulties. I know that faith can fill a purse, provide a meal, change a hard heart, procure a site for a building, heal sickness, quiet insubordination, and stay an epidemic. Like money in the worldling's hands, faith in the hand of the man of God "answereth all things." How I wish that my reader could so believe in God as to lean upon him in all the concerns of his life. This would lead him into a new world, and bring to him such confirmatory evidence as to the truth of our holy faith that he would laugh skeptics to scorn. The simple-hearted believer, though laughed at as an idiot, has a wisdom which cometh from above and effectually baffles the cunning of the wicked. Nothing puzzles a malicious enemy like the straightforward unguardedness of an out-and-out believer.—*Spurgeon.*

THE FORCE IN EACH DAY.

To live each day so that it ministers to the day that is to follow, is the unexpressed hope of every thinking mortal. In business we call this foresight, in education it is a love of study, in religion we call it living like a Christian. Each day, whether we will it so or not, represents the high-water mark of attainment. The mistakes of to-day mark the development of business sagacity; the unlearned lesson is the test of intellectual ambition; the sin of to-day measures the strength of resistance.

Physicians tell us that our weakest point, physically, measures our strength to resist disease. In mechanics there is an adage that expresses a principle: "The vessel is no stronger than its weakest part." It is true of man. The measure of his strength is where he shows the least resistance; where he is persuaded by outward or inward forces to that act which results in evil, in retarding of development, whether in purse, in mind, or in soul.

Men grow narrow because they do not live in sympathy with the times; they grow hard because they keep the world outside; they lose in spiritual force because they keep that force under in their daily life. Every day witnesses to the life lived the preceding day; this must be so, for life is cumulative either in good or evil; there is no blank. Consciously or unconsciously, this force is working, for good or evil; stagnation is death. When we realize this to the full, we strive to compel attainment. When we look upon each day as a period by itself, we become the playthings of time.—*The Christian Home.*

SPOILING CHILDREN.

Sacrifice appears to be the predominating element in a mother's nature. She is willing to deprive herself of actual necessaries for the sake of giving to her children, and when taxed by others with the too great self-denial will plead as her excuse that it is for the children.

Parents save and skimp themselves of many comforts; they toil from morning until night, with but one object in view—the future happiness of the sons and daughters God has given them; and in how many cases does their sacrifice result in fostering in the hearts and minds of those for whom they slave a selfishness that causes them to accept all that is done for them as their due, and complain because greater favors are not in the power of the parents to bestow?

We know how the great mother heart has no boundary in its loving desires and earnest wishes for life's best gifts to be showered upon the children that lisp her name; but, after all, is this continual subjugation of self the best training for those that are in time to be turned loose upon the world and fight there the battle for daily bread and earthly preference?

The children who have been accustomed to get all that they desired, even though they crippled the purse of father and mother in the accomplishment of their wishes, will find that the great world is not so willing to bend to their slightest whim, and strangers are not prone to give up the best places and greatest good to them as mother and father have always done.

Life will be much harder for them if they have been spoiled at home, and the selfish nature which has been encouraged there will materially work against them when they come in contact with all sorts and conditions of men. Remember this, all ye dear, kind-hearted fathers and mothers, when ye feel tempted to forego some personal benefit and plead that the sacrifice is made for the sake of the children.—*Commercial Advertiser.*

THE HEART OF THE RELIGIOUS PROBLEM.

When a veteran missionary in India affirms that the Hindu's "religion is only the outward expression of his desire to conceal the true nature of his original depravity," or "the garment of fig-leaves in which he has chosen to clothe himself in the vain attempt to hide his nakedness," that is giving another side of the problem from that which is presented usually at a congress of religions. It is the side, too, which just now it is not counted liberal to take; yet it is often profoundly true. There is in the religion of the Hindu, as of the other various non-Christian peoples, truth, of course, and often well and even beautifully expressed. The fig-leaves are really quite tasteful garments. But the human heart there is the same as it is in the Christian congregation. It is fond of substituting the ideas of religious philosophy for genuine repentance.

The missionary referred to once spoke to a large company on "Love to God and Love to Man." A man in the audience rose and said, "Sir, there is no objection to what you have said; if all men would act according to this doctrine, there would be a marvelous transformation in this world; but there is one difficulty; it is a fatal one among us Hindus. It is simply this, we have no relish for it." Intellectual, emotional relish some might have for it; but not that relish which proceeds from a will that has accepted these fine ideas as the inspiration and rule of present daily living.

The Hindu is not different in this regard from the San Franciscan. The latter rather likes the notion of the Fatherhood of God and the brotherhood of man. Any eloquent speaker can bring down a house from that platform. Parliaments and congresses of religion regale all hearers with that watchword. The hearers listen and are so complacent to think that their minds are so hospitable to noble ideas. But in the real, the thoroughgoing insistence, such as Christ gave this deep law, complacency in one's self gives place to conviction of sin and to immediate renovation. The young man who has admired and kept the Commandments goes away sorrowful, or else denies himself and follows the Master. He comes to have that "relish" for these truths, which is the sign of genuine moral health, and is the promise and potency of the eternal life.

There comes such an amazing difference, both for the Hindu and the church-going American, when one or the other exchanges the admiration of the forms of religious thought for personal repentance. In nothing does simple New Testament Christianity show itself to be so divine as in the fact that it concentrates the problem of religion right on this point of immediate obedience to the soul's true King. Not those who say, or admire, Lord, Lord, but they who do his will.—*San Francisco Pacific.*

KEEPING THE WORD.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned," said the Saviour. Words reveal man's inner nature. Even those who believe that language was intended to "conceal ideas," cannot deny that words disclose the real character of the individual; and this is often the case when people intend no such thing. If a man uses deceptive words, they simply show him to be a deceiver; his vain words tell of his vanity; his false words tell of his falsehood; and the man who does not *keep his word*, who does not redeem his promises, who neglects to do what he has promised that he would do, who leads people to trust in him only to be disappointed; that man, who cares nothing for his word, cares nothing for his character.

How an honest man will toil to keep his promise. The promise may have been unwisely made, circumstances may have changed, but still, if it is a possible or practicable thing, the man will do as he has agreed. Of course no man can perform impossibilities; but if it becomes absolutely impossible or impracticable for a man to keep his word, it is his business then to honestly state the facts, and so explain and account for his failure. But the man who makes promises right and left, fails to fulfill them, says nothing about them, but seems to suppose that others will forget what he has promised as readily as he does, will find ere long that what reputation he had for truth has gone, and that only strangers and foolish people put trust in what he says.

It is a sad thing for a man to lose the confidence of honest and intelligent men, who know him but dare not trust him; and if we forfeit the confidence of men who know us, how can we expect the blessing of God who is of purer eyes than to behold iniquity, who hath magnified his word above all his name, who through the ages, as they pass on, keepeth covenant; and who has said, that though heaven and earth shall pass away, his word shall not pass away? Surely if men wish to receive the blessing of the most high God, it becomes them to take heed to their ways and their words; to remember that the lip of truth shall be established forever; and to see to it that there stand upon record against them no array of broken promises and unfulfilled agreements, to dishonor them here in the sight of men, and to condemn them hereafter in the sight of God, when the words which Christ hath spoken shall judge us in the last day.—*The Christian.*

THE UNLOCKED DOOR.

A poor girl betrayed fell into sin, and was ruthlessly driven from home by her father. She went forth into the great city, forlorn and friendless. Entering a den of infamy—the only place generally open to the fallen—she continued her degraded life for twenty years. At last, worn, diseased, and penniless, one cold, stormy night, she resolved to take her life, and risk the terrors of the future rather than face further the sorrows of this wicked world. On her way to the river, with full intention to drown herself, the memory of home and childish innocence and happiness got a strange hold upon her heart. She felt she must once more look upon the old home, which, though within a mile of it, she had not looked upon for these twenty sad and sinning years.

She turned aside and came once more to the old home spot. There stood the house as of yore. A light was shining out through the window from her mother's room. Her heart was melted; recollections of happy years spent there and

childish innocence and glee stirred her soul. Questions rushed through her mind: Are father and mother alive yet? If so, are they living here? Creeping up to the door she peered in through the keyhole. Impulsively she laid hold of the door knob and turned it. To her surprise the door opened. There sat before her an old lady—her own mother. The mother, looking up at her a moment, recognized her, and, springing up, they fell into each others' arms weeping. After a few moments of sobbing she got calm enough to speak.

"Mother, how is this? Your door unlocked at such an hour as this, when nearly every other door in the city is bolted? How came it the door was not fastened?" "Ah, my daughter," said the good old mother, "that door has not been locked day or night in twenty years. It has stood unlocked for your return since the day you went forth a wanderer."

So, my brethren, when the door of mercy and hope was locked against a lost and sin-blighted world, and there was no key, our blessed Saviour, with love stronger than a mother's, went upon the cross, baptized it with his blood, and made it a key with which to unlock the gates of salvation to a lost world. Wanderer, he awaits you now with more than a mother's love.—*Rev. L. L. Pickett.*

A DEMOCRATIC ARISTOCRAT.

There has been so much criticism adverse to the Prince of Wales lately in circulation that the following anecdote, showing a pleasanter side, is worth repeating. It was related to me this summer by a friend, and I can vouch for its accuracy, barring a change in the name of the chief actor:

"It was in the autumn of '72," said my friend, "that I was on my way home from Europe by one of the old cunarders. We had a dreadful passage, and, being the only lady who was not sea-sick, I had the exclusive attention of most of the well passengers. Among them was a small boy, who was one of the plainest little mortals that I ever beheld, red-haired and freckled, but with a bright, sharp little face like a terrier.

"My attention was first called to him by noticing his intimacy with an English baronet aboard, who seemed to derive the keenest delight from his conversation, and was constantly being reduced to a helpless condition from laughter at the remarks of his small friend. In the course of time, he drifted into my vicinity and opened conversation.

" 'Ever seen the Prince of Wales?' he said.

" 'Yes,' I answered, 'I have seen him.'

" 'Nice man, very. Nice in his own house. I like him very much.'

" 'Oh, don't talk that way, Jack,' I exclaimed. 'That's silly.'

" 'But I mean it,' he persisted; 'I know him. I've dined at his house.'

" 'How was that?'

" 'Well, you see, it was when we were travelin' in Italy. I was puttin' my head out of the car-window, and I saw two boys puttin' their heads out, and I says "Hello!" and they said "Hello!" back again, and I says: "Come in here; there's lots of room," and they said: "No, we can't, but there's room in here, and when the train stops you come in here with us." So when the train stopped, I asked pa, and he said I could go, and I got in their carriage. And I asked them what was their names, and one said: "I'm Prince Albert Victor of Wales," and the other said: "And I'm Prince George, his brother." '

" 'And what did you do then?'

" 'Why, I says: "Whew—ew, is *that* who you are? Well, I'm Jack Post, of New York."

" 'They were real nice fellows, and we were having a splendid time when the cars stopped and their pa got out of the next carriage and came to speak to us, and then my pa saw it was the Prince of Wales. So he got out himself and told him that he didn't know who they were, or he wouldn't have let me go, and he was going to take me away, but the Prince of Wales said: "No," he was glad to have his boys meet a little American boy, and he would be much obliged if he would let me stay all day. So I stayed. We played games, and their pa told us some first-rate stories; and when we had to change cars he took me back and asked my pa to let them know when I was in London, because he would like me to come to dinner with them. Pa said it was "an opportunity," so just as soon as I got back to London I wrote a note.'

" 'What did you say?' I asked.

" 'Oh! I said: "Dear Princes, I've come. I'm here at the Langham. I can come around just as soon as you want me."

" 'Well, it hadn't hardly had time to get there when a gentleman came back with an invitation for me to come and take dinner with them in the middle of the next day. When I got there, they were waiting at the window. It was an awful nice house. Their ma came in and shook hands, and we had our dinner. Didn't think much of the things they had to eat. I'd have given them lots more if they'd come to take dinner with me in New York. But they treated me just *fine*, and their ma was an *awful pretty lady*.' "—*Christian Union.*

HIS SATANIC MAJESTY.

Men don't believe in the devil now
As their fathers used to do;
They've open'd the door of the broadest church,
To let his majesty through.

There isn't a print of his cloven foot,
Nor a fiery dart from his bow,
To be found in earth or air to-day,
For the world has voted it so.

They say he doesn't go about
As a "roaring lion" now,
But whom shall we hold responsible
For the everlasting row

To be heard in church and state to-day,
To the earth's remotest bound,
If the devil by unanimous vote
Is nowhere to be found?

Who dogs the steps of the toiling saint,
And digs the pit for his feet?
Who sows the tares in the field of time
Wherever God sows his wheat?

Who tempts the young to the gates of death,
Then opens its portals wide?
Who kindles with a sirocco breath
The flames of passion and pride?

Whose boiling cauldron overflows
With a flood of liquid fire?
Who gloats o'er each victim swept away
To a doom unutterably dire?

Who poisons the blood and life of a boy
With the baleful cigarette?
Who whispers to the beautiful girl
The wiles of a fast coquette?

Whose creed proclaims that to disobey,
Deceive and lie is "smart"?
To take God's holy name in vain
Is progress in "manly art"?

Suggests, that it's only "a few wild oats;
Some day, you will dig them up;
No harm in an innocent game of cards—
In a sip of the sparkling cup."

The devil was fairly voted down,
And of course the devil is gone,
But simple people would like to know
Who carries his business on?

—*Associate Reformed Presbyterian.*

TEMPERANCE.

A RUMSELLER'S STORY.

The following is the experience told by a genuine liquor-dealer to H. L. Reade, Jewett City, Conn., and reproduced in the words of the man who told the story with reference to himself. No doubt this story is substantially the story of thousands engaged in the business: I was born in Canada. When I was ten years old I came with my parents to the States, and with other members of the family began work in a cotton-mill. Being large of my age, I was very soon getting 75 cents a day—more money than I could get for a week's work in the place where I came from.

My father took my wages until I was twenty. When I started for myself, I got good pay and immediately began to lay up money. Before mill and after I used to take care of a lot of fancy fowls and to train dogs, out of which business I made more money, which I added to what I got working in the mill.

Before long I had enough to hire a saloon, pay for a license and go into the liquor business. I was young and ambitious and did all that I could to attract custom to my shop. In my efforts I frequently broke the law, and as the prosecuting agent meant business I was often arrested for illegal sale.

Ten times have I been before the courts; and while I never have got put into jail I have had to pay lots of money for breaking the law. I did not understand how it was at first that I was took up so much. Afterward I did. When I began selling, if a man got noisy and saucy and nasty in his talk, I would hustle him out. That would make him mad, and he would get some boy under age to buy a pint, or somebody to come and get drinks on Sunday, and first I would know the officer would be on me, and it would be "settled or the jail." Afterward I took their sauce and filth whether or not it was agin my grain or not.

From the first I never liked the business. I never drank myself. I never liked the taste of liquor; and after seeing what miserable beastly fools it made of men I could not touch the stuff anyway. But I kept in it because there was money in it. I could buy cheap liquor at a little less than $1.50 a gallon, put it in my shop, and if I sold it by the drink it brought me $6 and sometimes more. That's a pretty good profit.

After a while I said, I will quit the business; and I did, and went to work by the day, as I did before I began to sell rum.

You ask me what made me quit the business; I'll tell you. My wife and I lived in the same house where we sold the liquor—the saloon below and the tenement overhead. We had some children, and once in a while my little girls would come into the shop, no matter how much we tried to keep them out; and most always there would be half-drunken men in the saloon, and these girls would hear their talk and see their actions—things I could not tell you—and then they would go up and ask their mother what it meant and keep talking about it.

I saw that nothing could be worse for my family than seeing what they did and what we could not help seeing. Besides, I saw that the children of some of my neighbors who kept saloons were growing up bad. Some of the girls were street-walkers, and the boys were beginning to drink and "bum;" and I said to my wife I had rather shovel gravel at $1 a day than to see my girls harlots and my boys sots. Then, again, I never had any peace. After I got to bed some half-crazed man would begin to kick my door and holler for me to get up and give him some rum.

Sometimes four or five would come in and make a night of it. I could not get the drunken fools out. If it was cold, I'd got to keep them anyway; and if it was not cold and I put them out they might tell on me and make me trouble, and so I had to sit up all night and clean up—wash the floor in the morning; and sometimes they had spent their money elsewhere, and I never got a cent. Besides this, we all broke the law—selling to minors and selling Sundays—and every day I expected the sheriff or constable would be on us, and what peace could I have?

One other thing helped to make me stop—my poor brother died a drunkard! I ain't much religious, but when a man is in a business that helps men on their way to hell I tell you he had better get out, money or no money. It will be better for him in the end.

And so I quit it, and I would starve before I would take it up again. And we are a happy family now. What money we get we honestly earn, and we didn't get it out of somebody that ought to spend it for his family instead of making a miserable fool of himself.

NUGGETS.

The Maryland legislature has passed a bill making it obligatory on the courts of Maryland, on certain conditions, to send inebriates to gold cure institutes for treatment.

A writer in the New York *World*, who is an expert in athletic and other contests of strength and endurance, urges the folly and danger attendant upon the use of any form of alcoholic drink in connection with the task of training for such enterprises. He says: "Touch not the hurtful thing, since it will be sure to undermine all the qualities on which you depend for success. It will injure your precision, your decision, your presence of mind and your endurance."

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON VII.—Second Quarter, 1894, May 13.

SUBJECT.—Israel in Egypt.—Exodus 1: 1-14.

GOLDEN TEXT.—Our hope is in the name of the Lord. —Psalm 124: 8.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Exodus 1: 1-14. T.—Gen. 46: 1-7. W.—Gen. 47: 27-31. Th.—Isaiah 52: 1-6. F.—Ex. 5: 13-19. S.—Psa. 14. Su.—Acts 2: 1-12.

COMMENTS BY E. E. FLAGG.

1. *A small beginning.*—vs. 1–6. The proverb that "small beginnings make great endings" is a law which prevails both in the natural and spiritual world. Seventy souls seemed but a small nucleus from which to form a nation whose numbers should be as the sands of the sea, and whose continuance to this day is one of the standing miracles of the world. Let us not be discouraged, however few are those around us whose faces are set towards the heavenly Canaan. Nor let us faint, or be weary in well doing, though after years of earnest labor we seem to have but few sheaves to show for them. There is a story that the aged minister under whose preaching the missionary Moffatt was converted when a lad, was thought a very unsuccessful pastor because he had converted only one boy. Yet that boy carried the light of the Gospel to multitudes of benighted souls who had never heard of Christ before "And Joseph died, and all his brethren, and all that generation." There is a story told that a man, who afterwards became a successful preacher of the Gospel, was converted by reading the fifth chapter of Genesis, where, at the end of almost every verse, these words occur:—"and he died," having lived eight or nine hundred years, or, as in the case of Methusaleh, nearly a thousand. The longest life must come to a close. The men who seem to be pillars in church and state must go the way of all the earth, and lie as low as the common laborer. The Hebrews must have felt keenly the loss of their great protector; but if he had continued with them they would never have felt the need of a stronger Arm. So earthly props are taken away that we may learn to trust God more entirely. Great men pass off the stage that others more suited to the exigencies of the times may fill their places. Joseph could not have done the work of Moses. Like human workmen, God lays down one instrument and takes up another, as he thinks best.

2 *Trials and prosperity.*—vs. 7–10. The simple lives led by the Hebrews, with none of the enervating luxuries of wealth which had already sapped the morals of the upper class of Egyptian society, had much to do with making them a prolific race. They "waxed exceeding mighty," and threatened in time to outnumber the native population. With this prosperity came trials unheard of in the days when they were small and weak. "A new king arose," supposed to be Amasis; one of a new dynasty who cared nothing for Joseph or his years of public service. Yet Joseph's name is embalmed for all time on the pages of sacred history, while that of the king who contemned his memory is a subject for conjecture, and the record of his deeds a blank to the world at large. So the names of God's faithful ones may perish from men's minds, but they are written in his "book of remembrance," to be revealed in the last great day, if not before. "Let us deal wisely with them." This was the thought of the Egyptian government, jealous lest their numbers should make them a formidable help to the enemy in the event of war. But an oppressive and unjust policy is never wise. Generally it fails, as in this case, to accomplish the end sought, and is always a boomerang that recoils on the head of the oppressor.

3 *The Hebrews enslaved by the Egyptians.*—vs. 11–14. The steps were no doubt gradual by which the people were brought into slavery. It is supposed that they were first loaded down by taxes too heavy for them to meet, and then, in lieu of payment, were degraded by the government to the condition of serfs, and employed on the public works. Two fortified cities, Pithom and Raamses, are especially mentioned, being perhaps the first works of importance that were built by this new slave labor. "The more they afflicted them, the more they multiplied and grew." So the people of God have never multiplied so fast as in times of persecution. "The blood of the martyrs is the seed of the church." It was the death of the first martyr, Stephen, that gave Christianity its first great impetus, by scattering the disciples into strange lands instead of keeping them a little community by themselves at Jerusalem. What is true of men is also true of principles. Truth may be crushed, but it cannot die. It contains within itself the germs of immortal life, as error bears in her own bosom the seeds of death. "They made their lives bitter with hard bondage." So the slaves of Satan serve a cruel master. "All manner of service" is required of them. He does not stop to inquire whether they like it. And it is "with rigor" they are made to serve, crushing out the spiritual life, and binding them every day in a more hopeless and miserable bondage.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The issues from the Bible House in this city during the month of March were 100,602 volumes. The total issues from the Bible House during the year ending March 31, not including those issued in foreign lands, were 1,040,020 volumes.—*N. Y. Observer.*

CONGREGATIONAL.

—Sunday, the 22d of April, being the fifteenth anniversary of Dr. F. A. Noble's pastorate at Union Park church, Chicago, he repeated the same sermon, substantially, which he preached there fifteen years before, from the text, "I can do all things through Christ which strengtheneth me." During these fifteen years the church has increased wonderfully in numbers and in material and spiritual strength.

—The triennial convention of the Directors of the Chicago Theological Seminary will be held at Union Park Congregational church, Wednesday, May 9, at 10 A. M. The directors invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico to appoint each one delegate to represent the churches of such local associations.

—Chicago Theological Seminary is to have the privilege of a series of very interesting lectures from the Rev. James Denney, of Scotland, the lectures, ten in number, to be delivered in the Union Park church and to cover a wide range of topics.

METHODIST EPISCOPAL.

—Bishop Newman said to the London Methodists at a missionary anniversary, "You complain of empty churches in this country. Have you ever complained of empty preachers?" His amplification of the connection between the two—showing the first to be the effect of the second—was applauded to the echo.

—The Methodist ministers' meeting, at Chicago, has, it is stated, passed resolutions of appeal to the Pope asking him to use his influence to establish in the South American States the same degree of religious freedom that prevails in the United States. The appeal is made in view of the persecutions to which Protestant missionaries have been subjected in Peru, Equador, Bolivia and elsewhere.

PRESBYTERIAN.

—It is not always that an evanglist has the privilege of seeing the results of his early labors. Dr. E. P. Hammond has recently been holding a series of meetings in Springfield, Ill., where twenty-eight years ago he conducted what was the greatest revival ever known in that city. Many who were then children and were converted came now with their children, and the evangelist had the great pleasure of hearing one after another testify to the good work done so many years ago. This fact undoubtedly had a great influence in the results attained during these meetings, when nearly five hundred professed conversion.

—Rev. W. M. Thompson, for forty-five years a missionary to Asia Minor, died in Denver, Colo., April 8, at the age of 86. He is well known as the author of "The Land and the Book."

MISCELLANEOUS.

—There are said to be 149 Young Men's Christian Associations in Denmark, the oldest dating from 1880. The Copenhagen branch has 400 members, and two other branches have 100 members each, while the smallest branch has five members.

—Sweden is the most Protestant country in the world. Of a population of 6,000,000 there are only 2,000 Roman Catholics, the remainder of the population belonging almost exclusively to the Lutheran church.

—The *Occident* tells the story of a tramp who, in a Methodist prayer-meeting at Elkwood, Ind., prayed thus: "Lord, thou knowest I am a stranger here; thou knowest I live in a neighboring town, and thou knowest why I can't get there. Lord, thou knowest just what I want. I want 40 cents. Amen." And he got his 40 cents.

—At a recent Sunday service of the Young Women's Christian Association in Toledo, Ohio, five young women members, under appointment to mission work, spoke. One goes to establish a model home in the mountains of Tennessee. Another to work among her own people, the Germans, in Cleveland. The others expect to go to Shanghai, China, Sendai, Japan, and the Congo.

—The Ministerial Union of Philadelphia has inaugurated a campaign against Sunday newspapers. As a first step 476 circulars were sent to the pastors of the city asking suggestions for practical measures to suppress them.

—The railroad from Joppa to Jerusalem is being followed by another from Acre, under Mt. Carmel, through Esdraelon, past Cana and Nazareth, across the Jordan, and thence north to Damascus. A third is to run from Beyrout across Lebanon to Damascus.

—Several Protestant chapels have been closed in Spain by the government acting under the pressure brought to bear by the Catholic clergy. The front entrance of a Protestant house of worship in Madrid is kept closed, and the worshipers are obliged to enter by a side door.

—A church presided over by a German Catholic priest, at Wesley, Iowa, is in trouble from alcoholic embarrassment. The priest, Father Eckert, was recently indicted for keeping a nuisance and selling liquor contrary to law, and on the 13th ult. pleaded guilty and was fined $300 and costs.

—Rev. A. R. Torrey, for several years superintendent of the Moody Bible Institute, Chicago, has been appointed pastor of Chicago Avenue church, popularly known as Moody's church. This church has been without a pastor for five years.

LITERATURE.

CURRENT PERIODICALS.

Scribner's Magazine for May is up to its standard of excellence and attraction. Its contents, copiously illustrated, are: Some Episodes of Mountaineering, by a Casual Amateur (Edwin L. Weeks); John March, Southerner, by Geo. W. Cable—continued; The Provincials—Sketches of American Types, by Octave Thanet; A Pound of Cure—A Story of Monte Carlo—continued, by Wm. H. Bishop; A Corner in a Market (painted by Jules Muenier), with a full-page illustration (frontispiece); The American Congo, by John G. Bourke, U. S. A.; Womanliness as a Profession, by Alene Gorren; Afoot, by Chas. G. D. Roberts; A New Portrait of Benj. Franklin; Working-girls' Clubs, by Clara S. Davidge; Alone, by Melville Upton; That Good May Come, by Edith Wharton; Two Sonnets, by Edith Thomas; Climbing for White Goats, by Geo. B. Grinnell; The Ethics of Democracy—Liberty, by F. J. Stimson; Science and Song—The Passing of Man—Truth and Stage-truth—Objections to Cleverness, by the Editor. New York: Chas. Scribner's Sons. Price, 25 cents.

The March-April issue of *Our Day* presents a fine array of papers for thoughtful readers, as follows: Cosmopolitan Christianity in the Twentieth Century, by John B. Donaldson; Principles of the Covenanters, by Rev. J. M. Foster; Crudity of Japanese New Theology, by Rev. J. L. Atkinson; Atonement—a Boston Hymn, by Joseph Cook, whose Boston Monday Lecture embraces the proposed annexation of Hawaii, and the peerlessness of Christian Theism. Vital Points of Expert Opinion discuss Reed on Free Trade and Protection, Stoeckel on Germans in America, Comstock on Immoral Shows on the Midway Plaisance, Behrends on the New York Society for the Suppression of Vice, Kate Field on Statehood for Utah, Gladden on Municipal Misgovernment, etc. The editorial and kindred departments possess versatility and general interest. The full-page portraits are those of the Archbishop of Zante, Greece, and Baba P. C. Mozoomdar, of Calcutta, India. Published at 28 Beacon street, Boston. Price, 25 cents.

The more important papers in *St. Nicholas* for May are sketches of our former naval heroes, Commodores Decatur and Somers, by Mollie E. Seawell; Some Ancient Musical Instruments, by H. S. Conant; A Few of Our Fur Bearers, by W. T. Hornaby; Washington Irving, by Brander Matthews, and Peril Among the Pearls. Continuations appear of Recollections of the Wild Life, by Dr. Eastman; The Brownies Through the Union, by Palmer Cox; Jack Ballister's Fortunes, by Howard Pyle; and two new serials—A Four-leaved Clover in the Desert, and Rhymes of the States—are begun. The remaining contents embrace the usual variety of short sketches, verses and what-nots that never fail to find delighted readers. The illustrations are numerous and satisfactory, especially the frontispiece—"The Bloom of May"—a charming art-picture, by Francis Day. Published by the Century Company, New York City. Price, 25 cents.

Good Roads is a handsomely printed and illustrated monthly magazine "devoted to the improvement of the public roads and streets," published by the League of American Wheelmen, 12 Pearl street, Boston. The engravings are numerous and artistic, and the character of the letter-press may be gathered from the following list of its contents for April: The Colored Man and the League, a plea for equal rights as wheelmen; Asphalt Block Pavement, illustrated; How to Repair a Macadam Road, illustrated; Concerning the Human Head, illustrated; The Mutual Relations of Cities and Street Railroad Companies; Denver and its Vicinity, illustrated; Form and Location of Street Railroad Tracks; Another Impractical Inventor, etc. Price, $1 a year.

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HOME AND HEALTH.

PRETTY TEA TABLES.

As housekeepers we are apt to satisfy ourselves if there is plenty to eat, but do we make the table look pretty? Where there are children nothing makes better manners than flowers every day. And when there is company it relieves stiffness and encourages cheerful conversation. We had a mournful widower at the tea table some time since and the social atmosphere seemed as heavy as lead. The boy had brought in a very curiously-shaped beet which looked like a basket, and when washed, the beautiful red color showed while the scarlet-veined leaves hung over. I put in a few calliopsis, one of the brightest and cheeriest annuals that grow, and fastened the hanging basket to the chandelier. Our friend caught sight of it, was interested, and from that moment talk went on famously. This spring let us decide to have table flowers, and here are a few which can be easily raised and are very desirable: The double sun-flower has long stems, and mixed with blue larkspurs is as bright a combination as one could have; gladiolas alone in tall vases are lovely. An annual little known is the shell flower, or molucca balm; this mixed with a spray of scarlet phlox would start a conversation in a deaf and dumb asylum. Roses are beautiful at any meal, and morning glories belong to the breakfast table; put a bunch of sweet peas on each napkin and see how quickly the annoyances and bothers will disappear.—*Anna Lyman, in Vick's Magazine.*

HOW TO SLEEP.

Dr. J. E. Huxley, of Maidstone, Eng., thinks he has hit upon the natural remedy for sleeplessness. It is, in brief, to curl under the clothes like a kitten, or put the head under the wing like a hen. ....Try nature's plan: lower the supply of oxygen to the blood, produce a little asphyxia, limit the quantity of air to the lungs, and the heart and circulation becoming quicker, the brain loses its stimulant and sleep follows. When you find yourself 'in' for a sleepless night, cover your head with the bed-clothes and breathe and re-breathe only the respired air. Thus you may reduce the stimulating oxygen and fall asleep. There is no danger. When asleep you are sure to disturb the coverings and get as much fresh air as you require; or, when once drowsiness has been produced, it is easy to go on sleeping, though the air be fresh. What do the cat and dog do when they prepare to sleep? They turn around, generally three times, and lastly bury their noses in some hollow in the hair, and 'off' they go. They are in no danger, although it might look as if they were from the closeness with which they embed their noses."

THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry, now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison street, Chicago.

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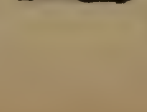

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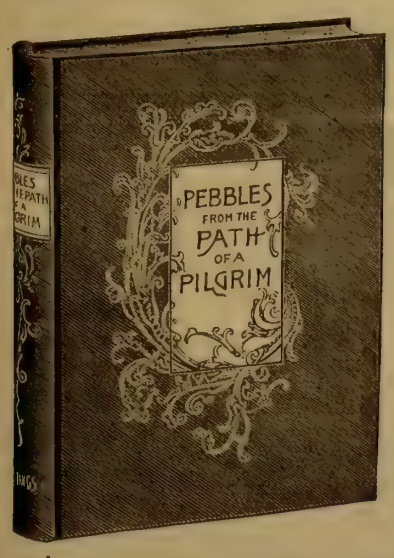

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2. The urine of our domestic animals contains about four-fifths of the total potash of their excrements.

3. When urine is allowed to waste, the manure is poor in potash.

4. When manures are exposed to rains, much of the potash, being soluble, is washed away.

5. Nearly all the special fertilizers are especially rich in phosphoric acid, and do not contain enough potash.

6. Superphosphates were the first fertilizers to come into general use among our farmers.

7. When the farmer buys a fertilizer, he still, nine times out of ten, calls for a phosphate.

8. As a result of the above conditions, our soils seem to be quite generally in need of more liberal applications of potash.

9. In the case of corn the need of potash appears to be particularly prominent.

10. For a good crop of corn the fertilizer used should supply 100 to 125 lbs. of actual potash per acre; 200 to 250 lbs. of muriate of potash or one ton (50 bus.) of good wood ashes will do this.

11. With ordinary farm or stable manure it will generally pay to use some potash for corn; 125 to 150 lbs. of muriate of potash has given profitable results.

12. The liberal use of potash means more clover in our fields, more nitrogen taken from the air, more milk in the pail, a richer manure heap, and store-houses and barns full to overflowing. It means also a sod which when turned will help every other crop.

13. For the potato crop the sulphate appears to be much superior to the muriate of potash, promoting both yield and quality in much higher degree; 300 to 400 lbs. of high grade sulphate of potash furnishes enough of this element.

14. For oats, rye and grass, nitrate of soda applied just as the growth begins in spring has proved very beneficial; 300 to 400 lbs. per acre should be applied.—*Prof. W. P. Brooks, Massachusetts Agricultural College.*

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NEWS OF THE WEEK.

CHICAGO.

Smallpox has secured a foothold in the "sweat shops" of Chicago.

Lucy Parsons was rebuked by General Randall for preaching anarchy to the 1,000 Chicago commonwealers.

Differences between the master plumbers and journeymen have been adjusted and the men return to work.

Graff & Co., of Chicago, have purchased the World's Fair buildings for $87,500. The Art Palace, Convent and Forestry buildings are not included.

Certain brick manufacturers are said to be paying to keep the men on strike that they may secure advanced prices for stock.

Heavy shortages have been found in the accounts of the Universal and Continental loan associations and they have been given sixty days to make good the assets.

At the dinner of the Congregational Club Dr. Washington Gladden said American cities were the worst governed in the world.

Judge Smith reprimanded and discharged the jury which found Carl Brandt, charged with burglary, guilty of petty larceny.

Attorney General Maloney decided to bring quo warranto proceedings against the Chicago gas companies, holding that they were violating the anti-trust law.

Major Joseph Kirkland, a well-known soldier and author, died in Chicago, at the age of 64.

For refusing to turn over ballots to the grand jury, election commissioners and Clerk Taylor have been cited for contempt by Judge Chetlain.

Addressing a mass meeting at the Calumet Theater, South Chicago, Thomas McGuire said the American Protective Association is a foe to organized labor.

COUNTRY.

St. Joseph's Roman Catholic church of Denver has sued Father Malone for $12,066, which he is charged with converting to his own use.

Col. J. A. Watrous, of Milwaukee, was chosen commander of the Wisconsin department G. A. R. at the convention at Janesville.

Nick Martin, a member of the coroner's jury investigating a murder at Omaha, has been arrested for the crime.

Seven horse thieves were killed by vigilantes in Oklahoma near the Texas line.

All overtures for a peaceful settlement of the Great Northern Railroad strike have been declared off.

Deputy marshals engaged a gang of desperadoes in battle near Coal Creek, I. T. Three officers and one bandit were killed.

It is estimated that 1,000,000 Odd-fellows celebrated the seventy-fifth anniversary of the order.

Diplomatic and consular appropriation bill passed the house and shows a decrease of $46,706 compared with the current year's appropriation.

Floyd Radbaugh, a young Ohio farmer, rendered desperate by domestic troubles, hanged himself and his two children.

Supervisors of Woodbury county, Iowa, are charged with having misappropriated $250,000 by a taxpayers' committee.

Two children were killed and three adults fatally injured by a gasoline explosion in the home of Casimir Nigg, near Carondelet, Mo.

Western lines have determined to continue the immigrant rate war, in spite of the refusal of the Southern Pacific to handle the business.

Discovery that Juror Armstrong had solicited a bribe led to the dismissal of the jury in the Indianapolis bank wrecking cases and the arrest of Armstrong and Frank Stannard, the go-between.

Changes have been agreed upon in the tariff bill which placate the Democrats who were opposed to certain features.

Republicans in the New York Senate buried factional differences and passed three of the bills aimed at Tammany.

Wisconsin department G. A. R. suffered a reduction in membership of 700 during the year.

Editor Rosewater, of the Omaha *Bee*, and one of his reporters were sent to jail for contempt in writing and publishing an article reflecting on Judge Scott.

Illinois miners in convention at Springfield indorsed the strike ordered by the national body and adopted a political platform.

Fifteen thousand persons attended the reunion of Confederate veterans at Birmingham, Ala.

Union Pacific earnings in 1893 showed a deficit of $2,595,841, compared with a surplus the previous year of $2,069,757.

The Merchants' Bank, of Enid, O. T., failed, with liabilities of $20,000. Depositors pursued the cashier, but he escaped on a train.

James Douglas was convicted at Jacksonville, Fla., of vending obscene pictures in selling a copy of Rubens' "The Judgment of Paris."

Bandits stripped the cathedral at Banon, Mexico, of its ornaments. Two were killed in a fight with guards.

Michael Boland, one of the celebrated triangle of the Clan-na Gael, died at his home in Kansas City.

Jesse Seligman, of the New York and London banking firm of J. & S. Seligman, died at Coronado Beach, Cal.

FOREIGN.

Great damage was done by the storm on the Irish coast. Forty-five vessels were missing.

Great Britain, Germany and the United States are corresponding on the subject of annexation of Samoa to New Zealand.

Returns from all Grecian districts affected by the recent earthquake show 250 persons killed and 150 injured.

Great Britain is planning to assume an exclusive protectorate over the Samoan Islands. Germany and the United States are said to favor the move.

Troops fired on rioting Socialists at Hodmezo Vasarhely, Hungary, wounding six severely and many others slightly.

The Wellman arctic expedition sailed from Aalesund, Norway, for Spitzbergen on the Ragnvold Jarl. A fleet of small boats escorted the steamer out of the harbor.

Another violent earthquake has destroyed many villages in Greece. It is feared the loss of life has been heavy. Bodies of 233 persons killed by the recent earthquakes have been recovered. It is feared many more have perished in seacoast towns.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 23 to 28:

A M Lundstrom, G S Peck, J W McKinley, R Paddock, A Acker, J S Yaukey, Miss H E Powers, H Kohler, W Pallister, C H Watson, C A Webb, M Woodward, J Dalrymple, W Ferguson, Rev M A Gault, W G Hathaway, Rev H A Fischer, R Hammond.

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address
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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		57¾@	58
Winter No. 2		55¾@	58⅛
Corn—No. 2		37⅝@	39
Oats—No. 2		34 @	35
Rye—No. 2		46⅛@	48
Bran per ton	11	37½@11	00
Hay—Timothy	9	00 @11	00
Butter, medium to best		10 @	19
Cheese		07 @	12½
Beans	1	10 @ 1	72½
Eggs, fresh		10 @	10½
Seeds—Timothy (100 lbs)	4	00 @ 4	30
Flax	1	24	
Clover (100 lbs.)	9	00 @ 9	40
Broom corn (per ton)	30	00 @70	00
Potatoes, (bu.)		70 @	90
Hides—Green to dry flint		02½@	06¼
Lumber—Common		15	50
Wool (unwashed)		12 @	26
Cattle—Choice to extra	4	00 @ 4	40
Common to good	3	55 @ 4	00
Hogs	5	05 @ 5	40
Sheep	2	70 @ 4	75

NEW YORK.

Wheat No. 2		61 @	62¼
Corn No 2		43⅜@	45
Oats		41 @	45¼
Rye		51 @	56
Eggs, Western fresh		11 @	12
Butter		10 @	20
Wool		15 @	26

KANSAS CITY.

Cattle	1	75 @ 4	45
Hogs	4	80 @ 5	10

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The official call for the Annual Meeting of the N. C. A. will be found at the head of the eighth page of this issue of the *Cynosure*. Especial attention is called to the date—May 16; and all those who cannot be present in person on that day are earnestly requested to write, conveying to the meeting whatever suggestions or opinions they may have to offer in regard to the work of the Association during the coming year. Everything that tends to the profitable extension and progress of our reform will be appreciated. Let as many as can, however, be with us on that occasion.

The *Free Methodist* of May 2 says: "Our attention is called to the fact that a number of the pastors of Protestant churches are becoming frequent attendants at spiritist circles, seances, etc., in this city. It is to be deplored that in any enlightened community any one should be found to advocate the idolatries, infidelity, heresies and witcheries of modern spiritism. It also seems strange that Protestant ministers should lend their influence to this infernal system by attending their seances where persons profess to put themselves in a trance state, and while professedly unconscious pretend to converse with the spirits of the dead." There is no more direct method of forming an alliance with the devil and his works than by following or tolerating modern spiritualism. We speak feelingly, because we speak from sad experience.

The present disturbances in labor affairs, and the great number of unemployed and disgruntled laborers, ought to produce an era of hard thinking among philanthropists, statesmen and capitalists. The remedy, or the attempt to find one, should not be left to pothouse politicians, walking delegates and reckless strikers. It is time that the "upper classes" should make a practical study of the situation and evolve measures of relief not only for the deserving poor who are willing to work, but to equalize and harmonize the respective claims of labor and capital, and to establish foundation principles and codify measures thereon, whereby all differences arising between employers and employed may be definitely settled by a governing law based upon justice and mutual forbearance.

At the meeting of the Supreme Council of the American Protective Association in Des Moines, Iowa, the Grand Secretary reported that since March, 1893, 1,400 charters for new councils (lodges) had been issued. Press reports indicate two factions (radical and conservative) in the supreme council. The former wishes to have the order indorse a policy of aggression in the matter of citizenship and the Church of Rome, while the other favors more moderation. An address to the public, embodying the principles and aims of the order, will be prepared for publication.

A Mason has recently begun, in a leading Masonic periodical, a serial romance entitled "The Man of Moriah," meaning the mythical "Hiram (Abiff), Tyrian, widow's son," who "visited King Solomon" to find employment as a boss in the construction of the temple, which Solomon, with the assistance of King Hiram of Tyre, was erecting at Jerusalem. Of course the entire story as perpetuated in Masonic legends and rituals is a romance, without a particle of evidence to sustain it. "When you hear ministers, or orators, on any occasion, claiming for speculative Freemasonry.....a great antiquity, let it be settled, I pray you, in your minds that such claims are utterly false, and that those who make them are either grossly ignorant, or intensely dishonest.....Does any one believe the silly tale?" So wrote Chas. G. Finney—himself a Master Mason—once a friend and companion of the modern Hiram Abiff.

White Caps are terrorizing people in North Alabama. Quite recently three Negroes, accused of burning barns at Tuscumbia, were lynched by these secret vigilantes, and one morning last week a threatening circular was found posted up in Tuscumbia, addressed to the public. Among other information given in this manner is the following: "We never had an organization in North Alabama until March 23, and now it numbers 483, in three counties, of the best people of the State. We are here to stay and try to protect the property of our people, and do all the good we can. When the law is too slow, we take it in our hands. We have just eleven on our docket to go as the three did last Saturday night. We have them on trial in our court, and want just a little more evidence. Take warning." The moral condition of a community where the organization of such secret societies for the punishment of crime is necessary must be terrible indeed. The practice of "lynching" criminals may *seem* to be a necessity in certain communities, but it looks more like a return to barbarism than advancement in civilization.

The new labor organization—secret, of course, to retain its power over its members—it is said, has met with a success unparalleled in the history of similar unions. During its six months of existence, it is claimed, it has organized one local union every day, and in Chicago, within a few weeks, thirteen lodges have received charters. An ominous feature of the society is the fact that those who unite with it profess great contempt for the older and more conservative railway fraternities to which they formerly belonged. They exhibit a desire for more aggression in their new sphere than either of their old leaders—Arthur, Clark and Sargent—ever advocated, and, in the opinion of an intelligent city daily, their leaders will find it difficult to properly restrain this spirit. The disposition of the men will be to inaugurate fierce strikes on innumerable provocations, and this will test the good sense of the leaders as well as their popularity with the unions. An organization of such great numbers, and with the spirit already manifested by it, is calculated, if thwarted, to become a mob of anarchists.

Protestants and Freemasons are placed on the same level in Roman Catholic circles. "Mexican papers announce that through the intercession of the Blessed Virgin the conversion of a Mason and Protestant has been obtained." The man was originally a Catholic, but for seventeen years professed to be a Protestant, and was at the same time a Mason. Now he says: "I have returned to my early faith." We doubt very much whether he was ever a Protestant at heart. By the way, is it not singular that while Freemasons and Roman Catholics in the United States profess to oppose each other, they will vote together to overthrow any political influence aimed against either? In the election of a school board at Wheaton, last week, the two fraternities united their forces and elected their men.

Bradstreet's Review thus delineates the commercial situation at the close of last week: "The movement of general merchandise throughout the country is smaller in volume. Spring trade is finished, and orders for fall delivery are, with few exceptions, not meeting expectations. Jobbers in leading lines at almost all larger cities report sales almost without exception as of a hand-to-mouth description. The extension of the coal and coke strike, accompanied by riots at Cleveland and Mesaba, has emphasized the depression. The industrial situation, therefore, has not improved. Strikes of iron ore miners, among building trades, with an extension of the coal miners' strike and the almost total cessation of operations in the coke regions have swelled the total number of idle industrial workers to fully 215,000. Shut-downs of industrial concerns, dependent on coke or soft coal for fuel, are increasing, notwithstanding an attempt of coal operatives and operators to get together to arrange a basis of settlement. Corn, oats, cotton, coffee and refined sugar are all lower, and wool and some varieties of woolens and cotton goods heavy, with a market tendency of quotations to weaken. Wheat scored its fifth or sixth lowest price on record during the crop year, 60¼ cents at New York."

ROME, IN APOCALYPTIC VISION.—THE DRAGON AND THE BEAST DESCRIBED.

BY REV. C. A. S. TEMPLE.

(*Concluded*)

SUMMARY.

The facts above stated shed a flood of light upon Rev. 17: 8–17. They show that "the beast" there exhibited is a simple impersonation of the "healed head" of "the first beast" (chap. 13: 3, 12), the head which "had been slain." Hence, in verse 8 (chapter 17) he is called "the beast that was and is not, and yet is." Verse 11 adds, "The beast that was, and is not, even he is the eighth, and is of the seven." "The eighth"—what? Clearly not the eighth beast, for even if we include the dragon of chapter 12, only three seven-headed beasts are exhibited in the Apocalypse, and no other, throughout the Scriptures. Of course, therefore, for the same reason, he could not be "of the seven" *beasts*. He must, then, be one "of the seven" *heads*. That is, he must of necessity be that head which (chap. 13: 3) "had been slain," but "whose deadly wound was healed."

Some writers assume that that head was restored in Charlemagne, when (A. D. 800) he was crowned and proclaimed Emperor of Rome. But

his coronation did not restore to Rome even her independence, much less her long-lost imperial dominion over "the nations." Although at that time Charlemagne "had reduced under his sway nearly the whole of Europe," Rome still continued a mere dependency and tributary of and to the kingdom of France, exercising a subordinate temporal power over only her own municipal affairs, and over those of what have since been called "The States of the Church."

Thus, notwithstanding the great dominion and power of Charlemagne, his coronation at Rome was not the reconstruction, or in any sense the revival, of the ancient Roman Empire. It did not and could not restore or "heal" the "slain" sixth head of the beast. Besides, the fact that the "healed" head, to be "the eighth" (chap. 17: 11), must come after all the seven, showed that when that restoration should come, the seven heads would all have run their course; whereas, when Charlemagne became Emperor of Rome, the papacy had not even reached its full development as the seventh head, and did not reach its end for more than a thousand years.

Charlemagne did not, therefore, represent "the eighth" head. But although his coronation did not restore the ancient empire, with the administration which followed it, it did strengthen, confirm and help forward the papacy, and opened the way for its full development as the then expanding and maturing seventh head.

Other writers have seen, or have thought they saw, in one or another of the many other epochs in the career of Rome, the restoration of the "slain" head.

A few such cases may be mentioned. The first occurred early in the fifteenth century (1414), when the Council of Constance deposed two popes, from which to the appointment of another there was an interregnum of three years. The second case was in 1798, when France usurped the papal government, and in consequence the papal chair was vacant for two years, when (1800), "the pope (Pius VI.) was restored by the Emperor." In 1809, France again interfered. The pope was "deposed and taken captive to France." In 1814, "he was released by Napoleon," returned to Rome, and to the Vatican, and resumed the tiara. In 1848, the outraged and indignant Roman people drove Pope Pius IX. from the Vatican and from Rome. In a few months, France restored and reinstated him. In neither of these cases was the seventh head "slain." Although, in each case, the Roman pontiff was, for a time, removed, yet in neither case was the papacy (the seventh head of the beast) anything more than temporarily discomposed. In each and every intermission, the papal-civil regime was retained. Thus, on the restoration and return of the pope, no revolution occurred. None was needed. Papal, civil magistrates—ecclesiastics, always—though perhaps, during the absence of the pope, overborne and hampered somewhat by superior power, still administered papal government and papal law.

When the first, the regal head, was "slain," that whole system of administration was destroyed, root and branch. Nothing of royalty remained. When, in 1870, it was revived and restored, all that had made the papacy "the seventh head of the beast" (its secular, or civil power), was taken from it and appropriated by its successor, now "the eighth," that "healed" first head—the present kingdom of Italy and Rome. The removal in those former cases could not, therefore, be the "slaying" of the seventh head. Neither, for the same reason, could his restoration be, in either case, the "healing" of the "slain" head. In each case, in its effect upon the papal system, it differed nothing, essentially, from his removal by death. The interregnum, which, in each case, followed his deposition, was also, to all concerned, precisely the same as if the pope had then died and years had intervened before the appointment of another.

But no deposition of the pope has introduced the present state of things in Rome. He is neither a deposed monarch nor pontiff. He is neither a captive in a foreign land, nor a refugee from the fury of his long oppressed subjects, or of any one else. He is, and has been, from the first, in the Vatican; and, despite the silly pretense that he is "a prisoner" there, he is as free as he ever was. His situation there differs nothing from that of other times, excepting that the temporal power which he used to exercise is now wholly in other hands, while he is compelled to confine himself exclusively to the sacerdotal and religious functions of the papacy. In other words, as in ancient times, "the Sovereign Pontiff is supreme judge and arbiter in all religious matters." (*Adams' Rom. Antiq., p. 248.*) As then, too, while all taxes and other imposts levied by regal authority find their way into the royal treasury, the papal exchequer absorbs all ecclesiastical revenues. Only in the temporal power is the pope, or his hierarchy, in any way superseded. He still monopolizes the Vatican, with all its appurtenances and belongings, with perfect liberty to go or come when and where he pleases.

Thus it was reserved for Victor Emanuel (and his son and successor, or successors) to personate (unconsciously, no doubt) the once "slain," but now, in them, "healed" head of the beast, and in that capacity to stamp out (probably forever) the papal monarchy, the seventh head. Their government, therefore, thus formed, though the restored first "of the seven," becomes "the eighth" in the succession, the concluding link in the prophetic chain.

CONCLUSION.

"And goeth into perdition." Rev. 17: 11.

The connection of these words with the previous statements in the same verse, and in the 8th, and with the facts brought out in the foregoing investigation, renders their solution easy and clear. They show (1) that "the eighth" form of administration in Rome is to be *the last* in her career; (2) that that career is to end in her destruction, and "in perdition."

Such is the sentence already pronounced upon Rome; such her destiny, when her seven heads shall all have done their work, passed on, given place to "the eighth"—which would be "of the seven"—and when, too, that shall have "filled up the measure of its iniquities" there. That eighth form, or period, of administration is the last in a career in which Rome has been the conqueror and the oppressor of the whole known, civilized world; a career in which she has reveled in the tears and groans and blood of more than fifty millions of "the saints and martyrs of Jesus." When this last head has done its work, she "goes into perdition." Her present vigorous, and even desperate, efforts to spread her influence and power among "the nations"—especially in these United States—will not, cannot, prolong her existence, much less her power. Her doom is sealed. Her sentence, from the Almighty, is gone forth. Her days are numbered, her end is at hand; and "the things that shall come upon her make haste."

The very presence of a king—as a sovereign—in Rome is of itself a sure token, a *signal* even, that she has entered upon that last stage in her career. In it, she fills up the measure of her iniquities, and "comes in remembrance before God," to receive at his hand "the cup of the wine of the fierceness of his wrath," when "with violence, she shall be thrown down and shall be found no more at all." More, we are assured, chap. 19: 20, that "the beast" (Rome) and "the false prophet" (the pope and hierarchy, or "church" of Rome) shall be "cast alive into a lake of fire, burning with brimstone!"

The apparent impossibility of a literal construction or fulfillment of these words, is thoroughly dispelled by the following facts:

1. "Whatever God has promised (or predicted), in his Word, he is able also to perform." 2. Every prophecy of the divine Word, whose time of fulfillment has come, has been fulfilled to the very letter. 3. Possibilities. Geologists tell us that the whole region in and about Rome is volcanic. From that it would seem possible, if not even probable, that Rome and her surroundings may at some time be subjected to some terrible catastrophe, from the action of those vast, subterranean fires, even now gathering strength in unknown depths beneath her. 4. The startling predictions (for that is what they are) in chapters 16 and 19, do indeed seem to have these very things in view, and so to magnify and emphasize the dangers which threaten that devoted city.

Says the Revelator (chap. 16: 17–19), "And there came a great voice out of the temple of heaven from the throne, saying, It is done." "From the throne," that is, it was the voice of God, saying, "The end is come." "And" (when he had said this) "there were voices and thunders and lightnings, and .... a great earthquake, such as was not since men were upon the earth; so mighty an earthquake, and so great." "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." "A great earthquake" which shook the earth, but its central and chief power was to be in and upon "that great city, Babylon," Rome, splitting up and dividing her, and thus (as in chap. 18: 8–18, 21) "throwing her down," burning her up and utterly destroying her, as in verse 8, "she shall be utterly burned with fire."

"The nature of the soil in the vicinity, the frequent eruptions of subterranean fires and terrible earthquakes which have occurred, seem to point out the method. The combustibles are provided and the train is laid. There wants only the breath of the Almighty to kindle it." (Scott, comment on Rev. 18: 11–17.)

The fearful crash which shakes to pieces and "throws down" that great city will, no doubt, combine with the flames bursting up from beneath to consume her. So terrible will be the spectacle that all who behold it ("the kings of the earth who have committed fornication with her," that is, rulers who have catered to her, or who have fawned upon her, or her lackeys—her deputy popes, cardinals, archbishops, etc.... "the merchants of the earth....every shipmaster and all the company in ships and sailors") "stand afar off, for fear of her torment, "her burning," ....and cry, weeping and wailing, "Alas, alas, that great city, for in one hour is she made desolate." (Verses 8–21.)

Probably, too, in fulfillment of that divine prediction in chapter 19: 20, the scene will close by sinking her, her papacy, the false prophet, and all her belongings there, "alive," into the fiery abyss, then opened from beneath her, and thus literally (as in the vision) "casting her into a lake of fire, burning with brimstone."

Lebanon Springs, New York.

NO CHURCH FELLOWSHIP WITH SECRETISTS.

BY REV. A. MAYN.

The following paper was read before the Young People's Society of the Bloomington, Ind., Covenanter Church, on Sabbath evening, April 8:

Should a church exclude members of secret societies from her communion? Her Founder established the Christian home—so very different from the heathen home, that the female members are equally honored with the males. Yet these societies exclude all females from participation in their mysteries. The father and husband is bound to keep all these in his own bosom, and must never reveal them to those who are nearest and dearest on earth to him. And though these secrets are claimed to be highly beneficial to their possessors, they must not be possessed by the wives and daughters, lest they should be benefited, too.

He must also absent himself from home, without necessity, for many nights in the year, apparently regarding the companionship of his fellows as worth more than the society of the home circle.

Suppose the mothers and daughters should form such circles, and exclude the husbands and fathers from their society, absenting themselves from home and binding themselves by oath to keep out their husbands and fathers. What would result? You will predict that a want of harmony would exist in every such home. Yet they would have the same right as the others thus to stab home confidence.

2. The fellowship into which the secretist enters is not a true Christian fellowship. Its basis is selfishness. "Pay your dues" is the watchword, and the promise is, that if you *do*, you shall be counted a brother beloved; when sick, one or two paid brothers shall watch over you; and, if you die, your payment of dues will still secure the fellowship of your brethren. If a Freemason, you can march in a Masonic funeral procession, while alive, and when dead you can be buried with the honors of Masonry, provided you are a Master Mason. No Fellow Craft or Apprentice is entitled to such honors—dead or alive. So says Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States.

John says: "Truly our fellowship is with the Father and with his Son, Jesus Christ." How wonderfully different such a fellowship. The

language of the lodge is: Our fellowship is in the lodge—with every worthy brother—every one who pays his dues—whether infidel or Christian, Jew or Mohammedan, anarchist or socialist.

3. Another reason is found in the great tendency of such societies to prevent justice. Everywhere in my travels have I heard of instances where justice was disregarded in court, because one of the parties was connected with a secret society. No wonder, when the oath in one society is to help a brother in all cases, "murder and treason excepted;" or in another degree of that society, "in all cases, murder and treason not excepted." Morgan, Bernard, Allyn, and a host of others are my witnesses of this oath. This tendency has been admitted even by some secretists. A judge of the court has lately referred to the throwing of signs to him when on his seat of justice. Even outside the court-room public men have been led, by their affiliation with the lodge, to give an undue preference to a brother of the mystic tie; and this has even been boasted of, as in the case referred to by Rev. Mr. Finney, who quotes from the *American Freemason*, published in Louisville, Ky., and dated April 8, 1854. The writer to that paper says that his load of pork was received at the depot in preference to many others which were ahead of him, because he was a Freemason. The writer says: "Is it not an admirable thing, this Masonic spirit of brotherly love?" And the editor says: "Verily it is! We have seen it in many varieties of form, but our kind-hearted brother's is but an every-day experience of Masonic practice; but to the world, how inexplicable do such things appear!" Again, the various oaths imposed by the lodge are un-Christian. First, they are administered without proper authority. It is not the government, but a self-appointed tribunal that swears the candidate. Secondly, he is sworn to conceal a thing before he knows its nature. For aught that he knows, it might be something which a sense of duty would compel him to reveal. How then can he submit to give up his right to be ruled by his own conscience? This certainly is not according to Jeremiah 4:2: "Thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness."

Some say that their lodge does not administer an oath; that they require only a solemn promise. What makes the promise solemn? Is it not because God is thought of? Is it not, then, an appeal to God? Therefore it is an oath. In the leading secret society the oaths are horrid in language, and demoralizing in effect. What think you of such penalties as having the throat cut, the heart cut out, the tongue torn out, or the body quartered? These are Masonic penalties, as affirmed by many witnesses. Said I once to a Mason: "Why do you Masons swear not to violate the chastity of a Master Mason's wife or daughter?" "Oh! we do that Masonically," said he; thus admitting that they *did thus swear*. "Well," said I, "suppose that I should promise that I should not steal from a Presbyterian, would it be a sufficient explanation to say that I did it Presbyterially?" Do not such oaths demoralize by implying that we may do evil to certain classes?

Again, what was the example of Christ? In the temple or synagogue by the highway—in the fields—on the seashore, he taught the multitude. He spread no tent or placed an outside tyler or sentinel. No grips or signs were necessary in approaching him. Said he to the Jews: "In secret have I said nothing." What were his commands? Not "organize a lodge in every town, for which you may charge a fee of five or ten dollars," but, "freely ye have received, freely give." "Publish the glad tidings of salvation."

By the mouth of Paul he says: "What fellowship hath light with darkness, or what part hath he that believeth with an infidel?" "Be not unequally yoked together with unbelievers." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Now, McKnight, Adam Clarke and Matthew Henry, chief commentators, say that Paul probably referred to the Eleusinian Mysteries, and leading Masons say that Masonry is based upon these Mysteries. Albert G. Mackey, a Masonic author, speaks of the Ancient Mysteries as "those sacred rites which have furnished so many models for Masonic symbolism, referring, doubtless, to the Eleusinian and Dionysian Mysteries."

[*To be concluded.*]

ODD-FELLOWSHIP DISSECTED BY REV. J. P. STODDARD.

(*Concluded.*)

Keeping strictly within the limits of my permit, let me say a word in closing on the "benevolent work" to which my respondent alludes. The benevolence of the order, like its profession of good will to men, is a myth and a delusion. The very extreme limit of good will among Odd-fellows is restricted by their covenant to brothers in good standing in the lodge, and the benevolence of the order does not go beyond an insurance *paid for* and limited to those expressly named in the bond. Individuals belonging to the Odd-fellows may and often do perform acts of real benevolence, but no subordinate lodge as such ever did, under the present system, or ever can, perform an act of *real* charity without doing violence to their covenant bond without obtaining permission from the Sovereign Grand Lodge of the world. I assert this without fear of successful contradiction; and challenge the Grand Master of Ontario, or any other member of the craft, to substantiate the claim of the order to a single benevolent act. Such a thing as *real* charity or true benevolence is precluded and made impossible by the organic basis of the compact itself. Here is the proof. A requisite number of able-bodied men desire to form a subordinate lodge, and apply to the proper authority and receive a charter authorizing them to organize and work according to the established laws of the order. Having complied with the necessary requirements, they put their scheme in motion.

The payment of membership fees and dues brings money into their treasury, which becomes the common property of the brotherhood. The articles of compact provide for the use and bestowment of every penny accumulated, and disbursements can only be made in compliance with these articles of compact. It is provided that members in good standing whose dues are paid, and certain of their relatives, shall in certain contingencies be entitled to receive aid from the lodge treasury. It occurs that two worthy and deserving widows in the neighborhood are in sore need of assistance, and when the lodge meets to "dispense sweet and blessed charity," a brother states the case of widow Smith, and moves that money be appropriated from the treasury to buy a cord of wood and a barrel of flour for her relief. The motion is seconded, when a brother raises the question, was Mr. Smith a member in good standing in our order and were his dues paid at the time of his decease? The secretary and treasurer report favorably and the motion prevails. A brother arises and states the case of Mrs. Browne, who is equally needy and personally deserving, and moves that a similar appropriation be made for her relief. The motion is seconded and the question raised, was Mr. Browne an Odd-fellow, and if so were his dues paid and was he clear on the books at the time of his decease? The secretary and treasurer find no evidence in the records, and there is no satisfactory proof at hand that Mr. Browne was an Odd-fellow, or that he ever paid a dime into the lodge treasury. A discussion follows. The case is urgent; and when the vote is finally taken, a majority favor the appropriation. The minority protest and appeal to the Grand Lodge. The State grand body sustain the minority as being true to the laws of the order. But the majority appeal from the decision of the State lodge to the Sovereign Grand Lodge of the world, where the decision, to accord with the highest code of law recognized by that supreme body, must be that as Mr. Browne had never paid anything into the funds of the order, it would be a misappropriation of the funds to bestow anything from the treasury for the relief of his widow, however great her necessities. The case is simply that of insurance where the lodge guarantees certain returns in consideration for moneys actually paid by the insured, and the lodge has no legal authority to appropriate a dollar to aid Mrs. Browne, or for any other benevolent purpose under heaven. No honorable insurance bodies claim to perform a benevolent act when they cancel a just claim for which they have been paid according to agreement, and it is a specimen of the most brazen effrontery when the order or its Grand Master trumpet their benevolence, when they simply deliver the goods for which they have already been paid at *their own price*. It is presuming too much upon the credulity of the man of average intelligence.

It gives me sincere pleasure to assure the "Grand Master" that his prayer to "Mr. Stoddard to study the Decalogue referring to the bearing of false witness against one's neighbor" is heard and answered. I have borne a truthful testimony against the order, avoiding personalities where not absolutely required in the interests of truth, but had I felt constrained to speak even more pointedly I have ample warrant in Leviticus 19:17: "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." "With love towards all and malice towards none," I am, sincerely, etc., JAMES P. STODDARD.

Boston, Mass.

UNITED BRETHREN AND THE LODGE.

There is a whole sermon in the declaration against the lodge of the forty-first session of the Rock River Conference of the United Brethren in Christ, held at Kent, Stephenson county, Ill., last September, and printed in full in the official proceedings.

SECRET SOCIETIES.

We see no valid reason why we should abandon our position on secret societies, but many why we should faithfully maintain it.

Our position is a tenable one from a Bible basis, and were we to desert it now we would confess ourselves moral cowards.

It is our belief, that as the world becomes more and more enlightened and Christianized, the more it will see the uselessness and folly of such organizations.

The argument so often resorted to in defense of secret sscieties, namely, that because so many good and eminent men belong to them, therefore there must be no evil in them, is not conclusive. Such an argument, if it proves anything at all, proves too much, and is therefore worthless.

Catholics used to burn Protestants, and they in turn burnt Catholics, but who would now dare to say it is right to burn men and women at the stake just because men of eminence, and claiming to be Christians, gave the crime their sanction?

In the days of American slavery, Christian men and Christian ministers held slaves and justified themselves in so doing, claiming that the Bible sanctioned the system and slavery.

It is a sad fact that the conduct of Christians has not always been, and is not always even now, consistent Christian conduct.

Paul says of Peter: "I withstood him to the face because he was to be blamed."

To all of our people, and specially to such as have more recently entered upon the Christian life, we would say: "Do not take your Christianity from men, but take it from Christ, who said in vindication of the purity and honesty of his life and labors, "I spake openly to the world—and in secret have I said nothing"—"Leaving us (says Peter) an example, that ye should follow his steps."

To emulate the example of the Saviour, should be the ambition of every professed follower of his. He says: "My sheep hear my voice and I know them, and they follow me." Following his steps no one can ever go astray. "Be ye therefore imitators of God, as beloved children."

Secret societies, to say the best that can be said of them, are worldy institutions; most frequently officered and dominated by wicked men; and are anti-Christian in their religious character.

Into such societies the Christian goes, if he will, but at the loss of his spiritual power, and to the injury of the cause of Christ.

For when a Christian becomes a member of a secret society, as they exist in our day, he enters into and sanctions a communion contrary to the plain teachings of the New Testament; for the communion of saints is there taught by precept and example as opposed to communion with the wicked. Such is the teaching in 2 Cor. 6:14-17; and Eph 5:11; and exemplified by the apostles in Acts 1:14; and by Paul, Acts 20:36, 38; and by the primitive church as shown in Acts 2:42 and 5:12.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

"Be not conformed to this world."

We hereby record our approval of our present law touching secret societies, and pledge ourselves to loyally execute the same.

COLLEGE SECRET SOCIETIES.

DISSECTED BY REV. M. A. GAULT.

Rev. M. A. Gault preached on "College Secret Societies," Sabbath afternoon, to an unusually large congregation, comprising quite a number of students.

His text was John 3: 21. "But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." Mr. Gault said the whole conduct and life of the Christian should be like that of Christ, luminous and aboveboard. Of Christ, it is written, in John 18: 20, he said: "I spake openly to the world; I ever taught in the synogogue and in the temple, whither the Jews always resort; and in secret have I said nothing." The standards of the Reformed Presbyterian and United Presbyterian churches, and those of a score of other denominations, forbid membership in any secret society. He read the pledge of the Beta Theta Pi society of the Indiana University, and from the oath of the Kappa Phi Delta society. The members of the latter bind themselves by an oath, in the name of Almighty God, with their hands on the Bible, that they will vote only for their own members in preference to any other fraternity or neutral man. No student with the spirit of freedom in his veins could take such an oath. The motto of every honest student should be to secure fair play for himself and fellows and let the best man win.

There was no advantage the secret fraternity can secure which cannot be secured by the open society. Secrecy necessarily excites suspicion. Let a man sneak around your hen-house or coal-house after dark; or let him come to Bloomington, rent a room, close the blinds, bolt the doors, go in and out after dark, and use secret signs and passwords, and your suspicion is aroused. Why do the saloons in Bloomington invariably screen their doors? Secrecy is the natural tool of the evil doer, burglar, counterfeiter, whisky-seller, assassin and thief. The cabals, star chambers, inquisitions, towers and bastiles, and every conspiracy against liberty and equal rights have been secret. It has been proved that the war of our late rebellion was plotted at a secret wine supper at New Orleans.

College secret societies are expensive and lead to extravagance. They absorb the time, money, talent and interest that should be devoted to literary pursuits. They are the cause of the decline of the once flourishing literary societies of our colleges. Their initiation cost the students from $5 to $25 a year. The rent of their halls costs from $150 to $200 a year. At Yale they have windowless, gloomy, tomb-like structures costing $10,000 and $50,000. At Williams there is a secret society hall costing $15,000. They break the confidence between parent and child, and substitute club life for family and domestic relations. The young man and woman have crossed the danger line when they have secrets they dare not tell their parents. Their worst feature is, they inspire lawlessness, crime and disorder. Their champagne suppers and dances are the starting point of many down the road to ruin. Their hazings and initiations have led to crime and death. In October, 1873, Mortimer M. Leggett, a student of Cornell University, was killed while being initiated into the Kappa Alpha fraternity. While waiting blind-folded on the verge of a precipice overhanging Six Mile Creek, near Ithaca, at the hour of midnight, he fell over the bank and died in two hours, saying in his unconscious delirium: "Oh, boys, don't! Oh, boys, take it off!" He was taken to an undertaker's unobserved, and the fraternity boys tried to remove the body from the town without an inquest, and to keep it out of the papers. And some months afterward, when President C. A. Blanchard, of Wheaton College, Ill., lectured in Journal Hall, Ithaca, on secret societies, the fraternity boys broke up the meeting in disorder. And last April, at the Ohio Wesleyan University, students of the Phi Gamma fraternity hazed five of their fellow-students, branding them with a strong solution of nitrate of silver, with the letters "D. O. A." on their cheeks and chin, so that they were disfigured for life; and the five victims, it was reported, entered a suit for damages for $100,000. On the same night forty girl-students of Monnett Hall took five others down to the basement after midnight, and, like the boys, branded them for life with nitrate of silver. The faculty have since prohibited all secret fraternities in the college, and the State legislature of Ohio, by a vote of sixty-one to two, has passed a bill prohibiting hazing under a penalty of from $10 to $100, and imprisonment for a year. This, the speaker hoped, will soon be the law in every State and in every college.—*Bloomington (Ind.) Telephone.*

[*To be concluded.*]

NEW ENGLAND LETTER.

May days.—Radcliff College.—A descendant of King Philip.—Temperance matters —"Golfing."—Ex-Senator Dawes.—The military drill in the high schools.

"If May will be a gardener he will not fill the granaries," says the old weather-proverb. But when everything is coming forward with a leap; when twenty-four hours, and even less, are enough to change as by magic the whole face of nature, who can resist the gardening fever? Who, in the mild intoxication which these spring days breathe through the veins, can stop to think of the frosty nights or the fortnight of cold rains which may cause the seed to rot in the clod, and dash all one's hopes? This golden sunshine and flood of bird-songs engender a blessed forgetfulness in which frosts and cold rains seem as distant as last February's snowstorms, or a past sorrow in the sunshine of present joy.

"We don't want a new Gospel. We want the old Gospel with increased power," said Mr. Moody in Music Hall, yesterday. There seems to be no "dead-line of fifty" with this famous evangelist, who still draws as big crowds as ever.

Radcliff College has received its first endowment by the will of Miss Sarah Parker, who lately died at Roxbury, of a handsome estate valued at not less than $150,000. It is one of Roxbury's old estates, and was purchased from the Indian owners 250 years ago for a pint of brandy, according to one tradition, and, according to another, for two young pigs. The house itself, which was built early in the last century, is one of the most interesting houses in New England, and ought to be preserved for the wealth of colonial treasures which it contains. Even the wire loops are still to be seen on the old beams from which hung the golden rows of squashes in "ye olden days." We are continually striking chords that bind us with the past, and remind us how with every step we tread on the graves of former generations. Occasionally I have the privilege of entertaining a lady of royal blood—no less than a lineal descendant of old King Philip. She is very proud of her relationship to that dusky monarch; but sometimes I wonder how he would regard his descendant—a very lady-like person, by the way—as she goes about from house to house, plying her trade of book canvasser. I am afraid King Philip, who thought reading and writing superfluous arts, and preferred his wigwam and bear-skin to all the amenities of civilized life, would give only a disgusted "Ugh!" and wish he had never returned to earth at all. But she is, if possible, more proud of her life-long friendship with Prudence Crandal, William Lloyd Garrison, Harriet Beecher Stowe, and other noted Abolitionists. Her picture of Mrs. Stowe, as she saw her a few months ago, guarded by her faithful nurse, Hannah; happy as a child over trifles, and yet with occasional gleams of that noble intellect which charmed the world a generation ago, breaking through like sunshine over some ivied ruin, is one that will long remain in my mind. And why call it "sad," —this going down into the valley, like a little child all unconscious of any dread, to fall asleep and wake in the glorious morning of the resurrection, with every chord of that wondrous harp in tune which now gives forth only wandering, broken melodies?

"If Satan and his council had control in Holyoke, things could not be worse than they now are," says Mayor Whitcomb of that city. As in Fall River, Haverhill, and other places, the aldermen control the license question, a few members of the board combining to monopolize the business. As they owe their election to the liquor-power, they know their tenure of office will depend on the promptness with which they liquidate the debt by accommodating their political friends with licenses, which are not always sufficiently numerous to "go round," and then trouble and confusion ensue and the public gets an inside view of "the saloon in politics." I heard a story, the other day, from one of the members of the Massachusetts House, who is himself incorruptible and voted for woman-suffrage, that the day before the final vote on this matter was taken, a dinner was given at one of the largest hotels in Boston, at which many of the men whose votes the next day turned the scale were bribed by the liquor-dealers to defeat this measure, which they well knew, if carried, would mean ruin to their nefarious business.

A Soldiers' Home, with a saloon on one side, and a Keeley Cure Institute on the other, is one of the sights in Bath, Me. The last two, in locating so near each other, seem to have been guided by a sense of the fitness of things, but the Soldiers' Home should be in better company.

The Congregational ministers, at their last Monday meeting, took up the subject of pugilism. It is about time. When Music Hall is crammed to its utmost capacity with a crowd anxious to see one human being pound another into insensibility, and newspapers of the largest circulation publish the disgusting details, it is enough to make a genuine Bostonian question whether he has any longer a right to be proud of his name. Every prize-fight is a source of gain to the rum oligarchy, and while they rule municipal politics the law against these brutal exhibitions will continue to be a dead-letter.

Most people who have read in Scotch stories about "Golfing," have cherished a dim idea that "golfs" were a peculiar kind of fish; but now that it has got established on our shores as firmly as lawn-tennis, and even the Wellesley girls have their Golf Club, we have learned, with a blush for our former ignorance, that it is only a game in which balls are caught in baskets. It is a rather pretty game, but like all other athletic sports subject to the abuse of overdoing,

Ex-Senator Dawes and his wife have just celebrated their golden wedding. He lives in the old historic town of Pittsfield, Mass., which not everybody knows was named for Lord Chatham, the elder Pitt, and has among its other old houses the one famous for the "Old Clock on the Stairs" immortalized by Longfellow's verse. Mr. Dawes introduced the first appropriation for Indian schools, in 1878. It was only $20,000. Last year $2,200,000 was appropriated, which shows how the cause of Indian education has advanced from its first feeble beginnings.

The death of Gen. Moore has left the place of military instructor vacant in the high schools of Boston, and as the salary is $2,000 there are plenty of candidates. The question is whether the position would not be better honored by being left vacant. There are many who do not believe in the military drill at all, or that love for the trappings of war which it necessarily inculcates. One army officer, Lieut.-Col. Edmands, thinks it does the boys more harm than good, even from a physical point of view; military duty being for men rather than undeveloped boys. Another, Col. Logan, is of the opposite opinion, and thinks—but most judicious parents and teachers would, I am persuaded, differ from him—that "we cannot infuse too much of the military spirit into our boys." Such doctrine is at least fifty years behind the times. Most of the teachers seem to favor the drill merely as a means of physical development; yet anyone who has seen a battalion of these high-school "soldiers" marching along with round shoulders, hollow chests, and slouching gait will question whether it produces the results claimed for it. One serious objection has been recently brought forward by those who have investigated the question, and that is, that it generates ambitions and rivalries, those boys who desire to be elected as officers buying up votes with all manner of promises, thus developing into "machine politicians" at a very early age.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 2, 1894.

The last fears connected with the unwelcome appearance in Washington of the misguided men who irreverently call themselves "The Commonweal of Christ" vanished yesterday afternoon when they marched up to the Capitol grounds and their leaders pretended to make an attempt to speak from the steps of the Capitol building. They had been previously notified that no meeting or speaking would be allowed on the Capitol grounds, because of there being a law against it,

and when the attempt was made, Mr. Coxey, the head of the movement, was quietly escorted off the grounds by the police. Two of his aids attempted to resist the police, and were arrested and locked up. One of these, Carl Browne by name, has a record as a mischief-maker extending away back to Dennis Kearney's sand-lot agitation in San Francisco, and the other is a half-crazy socialist who calls himself Christopher Columbus Jones. Mr. Coxey then marched his three hundred-odd foolish followers into an enclosure in the most unhealthy part of Washington, and, having procured a license for that purpose, put his men on exhibition, charging 25 cents admission. They will probably stay here as long as they are fed; but if they remain where they now are for any length of time their camp will be turned into a hospital, as it is alongside of a creek that is practically a big open sewer. The majority of these men have not the slightest idea why they came here; they simply obeyed Mr. Coxey, who they regard as a man of means and who they rely upon to see that they are fed. It is farcical to call the most of them unemployed working-men; they are professional tramps and vagabonds, who could not be persuaded to work for a living. Some few of them might work, if the job was easy and the pay large.

Miss Harriet Blaine, daughter of the late Hon. James G. Blaine, who was married at her mother's Washington residence this week to Hon. Truxton Beale, ex U. S. Minister to Persia, is a communicant of the Episcopal church, and desired to be married by the Episcopal ritual. Her mother, who has attended the Church of the Covenant, a Presbyterian church, ever since its erection, about eight years ago, desired that her pastor, Rev. Dr. Tennis S. Hamlin, should perform the ceremony. The desires of both were gratified. Dr. Hamlin performed the ceremony, using the Episcopal marriage ritual, What a pity it is that all religious differences cannot be as easily and as satisfactorily settled.

An important decision was handed down from the Supreme Court, this week, concerning the right of States to tax a selling-agent from any other State. The opinion, which was prepared by Justice Brewer, holds in substance that no State can levy a tax on interstate commerce in any form. The case grew out of the fining, by one of the city courts of Titusville, Pa., of an agent for a Chicago firm who failed to secure a license before soliciting orders. He appealed, and the Supreme Court of Pennsylvania affirmed the judgment, which is now reversed by the U. S. Supreme Court.

Two more deaths in the Senatorial circle occurred within the last week. The friends of the late Mrs. Morgan, wife of Senator Morgan, of Alabama, before attending her funeral, which took place here yesterday morning, received an additional shock from the morning papers which contained telegraphic news of the death of Senator Stockbridge of Michigan, at Chicago. Although not altogether unexpected, the death of Senator Stockbridge, coming so soon after the deaths of two other Senators, has had a peculiarly saddening effect upon his late colleagues. Three deaths within the short period of five weeks in the small membership of the Senate is certainly a startling warning as to the uncertainty of life.

The Washington branch of the American Tract Society held its sixty-ninth annual meeting this week, ex Justice Strong, of the U. S. Supreme Court, president, presiding. The report of the secretary showed the past year to have been one of the busiest in the history of the society, special efforts having been made to utilize the crowds in attendance upon the World's Fair for the distribution of Christian literature.

The "Sunday-school Teachers' Club," a branch of which was recently organized in Washington, appears, if one may judge from its rapid growth, to fill a real need. Its purpose is to enable teachers in Sunday-schools to prepare themselves to do their work better.

The tariff situation in the Senate is not satisfactory to anybody. The most contradictory assertions are constantly being made and denied on the floor of the Senate as to what is to be done. Meanwhile little or nothing is being publicly done.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

REFORM NEWS.

FROM THE PACIFIC COAST.

SHERIDAN, Ore., April 30, 1894.

EDITOR CYNOSURE:—Since my last letter to the paper the Prohibitionists of Benton county met in the county seat, in regular convention, and put in the field a complete county ticket. Your correspondent was honored with the nomination for Representative, and also was made chairman of the convention. Rev. F. A. Powell, pastor of the Christian church of Corvallis, was the secretary.

During a respite in the convention work, this brother whispered to me, "Are you still engaged in the reform work?" Being answered in the affirmative, he said, "God bless and prosper you; I am with you, heart and soul, in that work."

He is a true blue anti-secretist, and regretted very much his inability to attend our last convention at Canby. We hope to have him with us at our convention next September.

The Benton County Sunday-school Convention convened in our church at Philomath last Wednesday evening, and was addressed by Mr. Wm. Reynolds, of Peoria, Illinois, of the International Committee. He is a grand Sunday-school worker. I was compelled to leave the next morning to meet lecture engagements already out.

I went to McCoy, on the Southern Pacific Westside railroad. I was met by Rev. C. R. Zumwalt, who conveyed me to his home at Perrydale, where I spoke two nights in the Methodist Episcopal church. The first night my theme was the evils of intemperance. I advocated the prohibition of

(*Continued on 9th page.*)

CORRESPONDENCE.

MORE EXTRACTS FROM LETTERS TO SECRETARY PHILLIPS.

HATTON, N. DAKOTA.

The K. P. lodge has recently introduced itself at this place, this being the only secret society here. Now I would like to know if there is any manual, constitution or text-book setting forth the form of devotion, practice and general principles of this identical society, the K. P.

(Rev.) C. J. M. GRONLID.

[The above is a hint to friends to keep a supply of our catalogues, and to distribute them.]

MARS, PENN.

[The writer of this letter was pastor of one congregation 46½ years. He is a *Cynosure* subscriber and circulates it among his neighbors.]

I pray God to give you good success in contending against secretism and all the works of darkness. (Rev.) JOHN GALBRAITH.

BALTIMORE, MD.

Some back numbers of the *Cynosure* would help on wonderfully in making our young men see the evil of secret societies. The lodges are not satisfied with taking our young men, but our girls also, and even our children from 8 to 10 years of age. May our God bless you in the grand and noble work in which you are engaged.

A. BROWN.

LIBRARY OF THE UNIVERSITY AT WORCESTER, OHIO.

You ask whether we have any anti-secret books in the library. We have quite a number, presented by some friend a few years ago, and I try to see that they are used. Only a few days ago I received a letter from one of our alumni, saying that he remembered such books in the library, and asking me to give him the names and authors of some of them, where published, and to inform him how he might get them. Of course I told him of the N. C. A., the *Cynosure*, and where and how he might obtain the books he wanted.

ALEXANDRIA, NEB.

[Rev. J. E. Wolfe, of Indian Territory, tells of missionaries sent there by denominational boards, who seek the salvation of the Indians by first getting them into the Masonic lodge, and then they find it easy to get them to "join the church"—just as Catholicism combines heathenish practices with Christian names, and then gets the heathen to accept Christianity in name, while remaining heathen in practice.]

Your letter came to hand, and its contents were read with interest. There is no reform that lies so near my heart as the National Christian Association, because the foe that it grapples with (organized secrecy) is in my mind the greatest enemy of the home, the church, and the state—a subtle enemy in the guise of a friend. It is robbing the church of God and retarding the coming of the Redeemer's kingdom. The M. E. minister of Pleasant Plain told me that he had a two-fold influence by his belonging to the lodge. Our eldest son marched in the Woodmen procession. So you see these things have come into our home and have saddened our hearts. But the blame lies more with these hireling shepherds than with any one else.

NEW HAVEN, CONN.

I promised to find out for you, when I returned to Yale, the number of Masons there were in college, but have been so busy that I have not had as much time to devote to that subject as I would like. However, I have found by observation that there are only four in my class, which numbers 239 members; in the class that is below me there is only one, and that class numbers 247; and there are only two more that I know of; so you see that the men who come here do not cater to that sort of thing. I am to deliver essays on the various systems of societies, and as soon as I get an Encyclopædia of Masonry that I have at my home, I am going to show the boys what Masonry is, and in that way get them not to go into it. Up to the present time I have shown the foolishness of it to quite a number, and they are disgusted and will not join the institution in consequence.

SECRETISM AND THE PUBLIC SCHOOLS.

PROSPECT, Ohio, April 26, 1894.

EDITOR CYNOSURE:—This is a suggestive thought. Romanism and the public schools has been a very common subject in the last few years. But who has thought of secretism and the public schools? The fact that the latter subject is not so prominently before the public as the former is no argument against its importance. The argument may even run the other way. There is no such positive line of distinction between secretists and the rest of society, as there is when we speak of Roman Catholicism. Roman Catholics are known to be such, and those opposed to the Romish church are generally known as such opponents also. Those connected with secret orders are mixed up with society everywhere, like the frogs of Egypt, and it is often exceeding difficult to know who stands in such connection. They are watching every movement, and using every opportunity to advance their interests as organizations and as individuals. They have no use for those who are not in some way connected with them, least of all for those, who, driven by conscience, stand in their way and earnestly contend against them. Masons are more deeply interested in the sun-worshipers of Egypt, and the Odd-fellows in the fire worshipers of India, and the Knights of Pythias in the transmigrationists of Greece, than they are in their fellow-citizens who choose to differ with them on the subject of secret societies.

Those connected with these institutions of darkness secure for themselves almost every office of influence and financial worth in the land. The nominations are frequently made before a political caucus is held. It is but natural that the greed, which has been a distinguishing mark of these orders, should drive these hungry wolves, also, into the public schools. Under the pretence of patriotism the Grand Army of the Republic has succeeded in elevating the red, white and blue over the school buildings of the nation, and succeeds, in many places, in having the schools engage in ceremonies prescribed and approved by their lodge. Those who denounce the Decoration services, and forbid their children to participate, are looked upon as bigots and dis loyal citizens, although their consciences prevent them from doing otherwise.

The influence of secretism is felt in the whole school system. The children are now being organized and decorated with badges, that in this way they may be trained for the system of secretism. In order to do this without awakening suspicion, it is important to keep the schools under the management of secretists or of those who are in hearty sympathy with them.

In recent years it has come under our observation that order-men are endeavoring to get the public

school entirely under their control. Secretists are wanted in the school-boards, and if it can be done without the danger of being found out, those not belonging to an order are going to be kept out of these boards. If they can, however, only succeed in having a controlling number, they are all right, for then they can make their plans in secret, and, having the majority, execute them when in session as a board. In this way things are manipulated, and those not in the ring often wonder at the strange results. A young lady connected with a church which antagonizes secretism, served one year as teacher. She gave excellent satisfaction. She applied for another year, but, as she afterwards learned, the fact of her connection with such a church made her in the eyes of that school-board unfit for the position of teacher; or, to put the most charitable construction upon their actions, they had some one who was more in sympathy with them for the position.

The same lady afterwards applied for a position in another county, presenting in every way first-class testimonials; but, as it afterwards leaked out, she was not wanted because she was a member of a church that uncompromisingly renounces secretism. The president of the board belonged to the same church; but the whole thing was cut and dried in secret, and in a few moments the business was settled.

Only recently a number of applications have been made under similar circumstances and with like results. What we here state occurred in two village boards and one township board. Possibly these facts will help others who have been disappointed in their efforts to secure schools to understand why they should be treated thus.

In our opposition to that dangerous foe, Romanism, let us not forget that there is another wolf after the lambs. Let us take to heart what St. Paul says:—Gal. 1:8: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." It cannot be disputed that secretists do preach another gospel, a gospel differing from the Gospel that St. Paul preached. Woe unto us if we sympathize or co-operate with them in the spreading of their un-Christian and ungodly gospel! (Rev.) D. SIMON.

ORANGEMEN.

NEW YORK CITY, April 28, 1894.

EDITOR CYNOSURE:—There are some things harder to do than to stand against secret, oath-bound societies, but not many. They can, without observation, throw their forces against a man, or a particular work, and with but little fear of detection. They can manipulate conventions, religious as well as secular, and have "one of them" in the chief position. This is done much oftener than the unobserving will suppose. It is their common practice.

It is gratifying, however, to say that now and then these societies are called upon, though much against their will, to lose some of their best men. Recently an Orangeman, one who had held prominent official positions in their lodge and who was about to be put up as a candidate for Worshipful Master, left the order, "bag and baggage," and connected with a denomination which has the most uncompromising testimony against all secret societies.

This is gratifying to workers in this field of activity and encourages them not to cease their efforts, for they are not in vain. The testimony which this young man gives, and which is corroborated by others who have left the Orange lodge, is, that several rum-shops are visited on the adjourning of the lodge, and the chief officer leads the way. Theoretically, they read the Bible, and call upon the membership to do right and "to hell with the Pope." This is strong language, but probably not much stronger than fills the air of the large proportion of lodge-rooms.

It is gratifying, also, that the better element of Protestants coming from the "Green Isle," and who are in connection with the Orange lodge, find some reason for discontinuing the same, after being here a few years. But new and unsophisticated recruits to the order come across and the twenty or thirty lodges in New York live. But they cannot well endure the blaze of light from the "Sun of Righteousness." They will become less and less until they disappear; at least such in the opinion of F. M. FOSTER.

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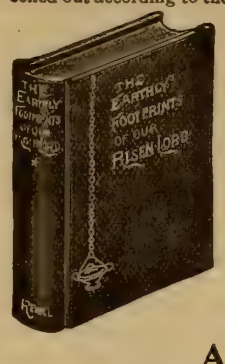

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Some months ago Excelsior Lodge, No. 34, of Thibodeaux, received an appeal for aid from members of Northern Light Lodge, located at Fargo, in North Dakota, representing that the lodge hall, and the lodge property of almost all of the brethren, had been destroyed in a great conflagration. That lodge, although small and isolated, seldom fails to respond, according to her means, when the wail of distress is heard, and sent five dollars to the aid of her so-called afflicted brethren. It now appears that the appeal was unnecessary, that the distress was greatly exaggerated, if not false, and the lodges, that in the exercise of fraternal duties, sent donations of some six or eight thousand dollars, were deliberately made the victims of misplaced confidence. The principal part of the relief sent has been, or is about to be, used in the erection of a temple for the use of the brothers of Northern Light Lodge. Such a misappropriation of the funds of the order, wrongfully drawn from the great heart of Odd-fellowship, should not be permitted and deserves the attention of the entire brotherhood.—*Uncle Silas, in the Odd fellows' Companion.*

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MAY 10, 1894.

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AMOS DRESSER, JR., Sec'y.

THE BOUNDS OF HUMAN RESEARCH.

The student of nature, carefully examining the causes, progress and results of intricate phenomena, is frequently met by manifestations of opposition that bring his researches to a sudden halt. This is one of the principal difficulties encountered in the prosecution of scientific investigation. Certain rules have been laid down by the learned for conducting the study of abstruse subjects, as systematic as the *primus, secundus, tertius, et ergo* of the logician, and often with surprising success in unveiling mysteries that have hitherto surrounded them; but often, even under the most favorable circumstances, and when following the most judicious methods of research, some particular phenomenon will baffle the most discriminating mind.

There is one cause—omitting the discussion of all minor hindrances—to which these impediments may be traced. The Creator wisely does not take mankind into his confidence and reveal to even the most studious all the arcana of his designs or system of operation. Much can be accomplished by mental effort in what may be styled the field of the *knowable;* and we are justly astonished when we realize to what extent men have analyzed the material facts relating to the mysteries of nature. But the fiat of the Almighty has gone forth to human intellect, as well as to the seas that he has made—"Thus far mayst thou go, and no farther." To press a mystery too far is to reach the borders of the *unknowable*, the *unanswerable*, and the *unattainable*, and the result is confusion frequently merging into insanity, if the mind persists in trespassing upon the domain of the Deity. Men of the most brilliant intellects stand aghast when confronted with phenomena that lie beyond their powers, and confess how little they have learned with all their assiduity. This is the humility of genuine wisdom. The charlatan alone is satisfied that he has gained the heights of scientific research.

THE COXEY FIASCO.

Leaving the details of the movements of the several branches of the so-called "Army of the Commonweal," bossed by Coxey, Kelly & Co., to the daily press, we commend the view taken of it by our Washington letter in to-day's issue of the *Cynosure*, and the following, from the *Wheaton College Record*, both of which, we cannot doubt, fairly indicate the character and failure of this new tom-foolery:

> The Coxey armies are moving from various points of our country toward Washington. They propose a personal petition to Congress to issue money, build roads, etc. Nine out of ten of them voted for the political parties which are destroying the nation. They are troubled by their own work. If men will stop voting for demagogues who talk tariff and silver while they license grog-shops and wink at prostitution and gambling, matters will right themselves. It is astounding that the business men of the country can tolerate the tariff-tinkers for one hour. It is more so that Christian men do not refuse their votes to the authorities who permit all the evils which the church is organized to renounce.

It seems as though the daily newspapers, the Associated Press and other newsmongers have all along placed too high an estimate upon this movement as a political factor. It is the outgrowth of unrest, idleness, and the desire to obtain something for nothing that pervades the animal man when ignorantly searching for a panacea for the evils which beset our race. It is a disorder that afflicts the lazy and ignorant, and is more likely to result in crime and poverty than in virtue and prosperity. It is a subversion of the laws of supply and demand. The demand for honest labor is very great, and very few who are able and willing to work faithfully need go long without employment and a livelihood. But the man who pays his hard-earned stipend to a labor-lodge as dues, and binds himself in a blind obedience to the mandates of the lodge, is a slave. His private judgment, his manhood, his abilities, are all perverted to the use of the lodge, without whose consent he may not earn a penny for months, although his family should starve. Then he is ready to be beguiled by the first politician who would convince him of the "political wrongs" under which he suffers—phantoms that exist only in the brains of wily schemers or fanatics. He does not stop to reason for himself, but joins any movement that does not involve manual labor and promises to provide him with a square meal and a can of beer a day.

Such fellows as Coxey, Kelly & Co., know how to fool these victims of ignorance, finding in them the material for their own purposes, in either an oath-bound secret fraternity or a half-clad, half-starved "army" of tramps, ready "for treasons, strategems and spoils.

These collections of idle fellows are dangerous, inasmuch as their condition easily tempts them to rob and steal from those who are so unfortunate as to live along their lines of march. It is in this light that the voluntary charity extended to them on their way to the capital is to be regarded as a safeguard against robbery.

CLAN-NA-GAEL AND MASONRY.

Last Friday, the anniversary of the murder of Dr. Patrick H. Cronin, was celebrated by a number of his personal friends, who visited his grave in Calvary Cemetery and decorated it with flowers. Since the previous anniversary of this event, has occurred the death of LeCaron, the British spy, who became the unsuspected "brother" of the Doctor in the murderous Clan-na-Gael Camp 20, in which the assassination of Cronin was devised, and by which it was accomplished. The event also gains new interest from the recent publication of LeCaron's Autobiography, in which the character of the Clan, and the circumstances leading to the assassination, are graphically described.

Between Le Caron's Autobiography and John Devoy's review of Le Caron's acts, some interesting developments concerning the Clan-na Gael have been made public.

Le Caron was an Englishman. His real name was Thomas Willis Beach. When he became a spy upon the Fenians, the Irish Nationalists, the Clan na-Gael, and the Irish Land League, he laid aside his name and nationality and became Major Le Caron, the friend of Ireland, and entered upon a course of hypocrisy and falsehood that has never yet been separated from the profession of a spy or detective.

Le Caron was shrewd. He carried a presence, a spirit, a traction, that deceived all the enemies of Great Britain, and admitted him freely to their councils and secret lodges. John Devoy, who is heralded abroad as a sterling Irish patriot, acknowledges that Le Caron fooled him as he fooled others. "I never suspected him of being a British spy, but I never liked or trusted him." Possibly the solution of the antipathy of Dr. Cronin and Devoy to Le Caron might be traced to the fact that they were opposed to the "triangle" policy of the Clan-na Gael, while the spy supported it. But the wily Englishman, nevertheless, became a Clan-na-Gael Center, a Fenian commander and a Land-League orator, while he never for one moment flinched in his duty to the sovereignty by which he was employed. John Devoy's knowledge of the spy's real character seems never to have been confirmed in his mind until Le Caron was dead.

With all Le Caron's success among the friends of Ireland, most of whom became *his* friends, Devoy says that Dr. P. H. Cronin did not like the spy, and opposed his admission as a member of the "Union" Irish convention of 1888, because "he was not of Irish birth or lineage." But even Dr. Cronin did not seem to suspect Le Caron as a British spy. Indeed, Devoy says: "The senior guardian of the Braidwood camp (Le Caron) was implicitly trusted to the last by the men who managed the dynamite policy, and was able to bring with him to England the very latest news of their most secret action."

One interesting feature in Le Caron's connection with the Clan-na-Gael is described by Le Caron himself (Autobiography, pp. 81, 82), in the following language:

> "Merging almost all other societies in itself, the Clan, now known as the V. C. or United Brotherhood, established subordinate bodies or 'Camps,' as they were called, almost simultaneously in all the leading centres of the United States Secrecy was the text preached in every direction Every member was bound by the most solemn of oaths to keep secret all knowledge of the order and its proceedings which might come to him, under penalty of death. A Masonic form of ritual was adopted; grips, passwords, signs, and terrorizing penalties were decided upon; and all the pomp and circumstance of mystery so dear to the Irish heart and so effective in such a conspiracy were called to the aid of those who now inculcated this new doctrine.....The ritual and forms of initiation were framed entirely upon Masonic precedent; and, to the vast majority of the members of the Clan, the statement will come no doubt as a great surprise that the much-vaunted secret forms of the Masonic order need be secret to them no longer, inasmuch as that, when being admitted to a Clan-na-Gael club, they were going through the same forms and ceremonies as attached themselves to that great source of mystery and wonderment in the eyes of the non elect, the Masonic brotherhood. I have often laughed to myself at the surprise shown by some Masons on the occasion of their initiation to Clan-na-Gael clubs—for there are Masons in the Clan—at being brought once more into contact with the familiar procedure. One great feature of similarity exists between the two ceremonies. In both, the candidate is impressed with a deep sense of awe and respect, to learn subsequently that nothing very mysterious or wonderful is to come within his knowledge."

Le Caron remained in the Clan-na-Gael until 1884, when a dispute arose in the fraternity, which led to its division—part of the membership joining the Alex. Sullivan wing, and others uniting their fortunes with Devoy, after the latter and his adherents had been expelled. The Sullivan faction was the strongest in point of numbers, and, following his usual rule, Le Caron joined the majority, which organized as the U. S. An important change in this faction regarded the number and title of the governing body, and thus originated the celebrated "Triangle," composed of three members, in whom centered the executive power of the organization. The name—triangle—was taken from the triangular sign which was used by way of cipher signatures on all documents coming from headquarters.

The fight between the two factions of the Clan-na-Gael raged bitterly, and the oath of the U. S. was so drawn as to exclude members of any other Irish revolutionary body, thereby denying the right of Devoy or any other person to belong to both organizations.

Money collected under the former united organization for revolutionary purposes had disappeared. The records had also been burned and no documentary evidence remained that would allow of any investigation. Loud and sweeping charges were made by Devoy and his adherents against the Triangle for misappropriations of funds, and other like accusations. "None," writes Le Caron, "was more prominent in leading the attack on Sullivan and his colleagues than Dr. Cronin....Indeed, from this point onwards, almost down to the end of 1888, the history of the Clan-na-Gael is the history of the dispute between Cronin and Sullivan."

The quarrel waxed fiercer and fiercer. Finally "Cronin, filled with fury, returned to his camp and made a series of sweeping charges against the Triangle. In return charges were prepared against him of being a traitor, liar, etc.....A trial-committee, of which I was one, was appointed, and by it Cronin was promptly found gullty and formally expelled."

Immediately, however, Dr. Cronin joined the Devoy faction and became one of its executive officers.

This paved the way to his subsequent murder.

Le Caron's testimony of the Triangle, we think, may readily be accepted as the truth.

MASONIC DEMOCRACY AND CHRISTIANITY.

John Cuckson writes in the May number of the *Voice of Masonry:* "Not only is Masonry democratic, but I venture to say that Masonry is, in the very best and broadest and highest sense of the word, thoroughly Christian." Chase's Digest of Masonic Law tells a different story: "A Grand Lodge is the supreme Masonic authority within its jurisdiction. Its powers are threefold: legislative, judicial and executive. In its legislative capacity it has the power of enacting laws and regulations for the government of the craft, and of altering, repealing and abrogating them. In its judicial capacity it has the power of investigating, regulating and deciding all matters relative to the craft or to particular lodges, or to individual Masons, which it may exercise, either of itself or by such delegated authority as it may appoint. In its executive capacity, it has the power of erasing lodges and expelling brethren from the craft." And Mackey's Masonic Lexicon tells us: "A Grand Lodge

is invested with power and authority over all the craft within its jurisdiction. It is the Supreme Court of Appeal, in all Masonic cases, and to its decrees unlimited obedience must be paid, by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges. Yet, should a Grand Lodge decree wrongfully or contrary to the ancient constitutions, though there be no redress for its subordinates, the Grand Lodges in other States *may* declare its proceedings irregular."

As for the second part of Mr. Cuckson's statement, referring to the *thorough Christianity* of Masonry, it is completely refuted by Mackey's Encyclopædia of Freemasonry, although we readily admit (which many Masons deny) that it is a religious institution: "Freemasonry is not Christianity, nor a substitute for it" (page 641). Dr. Mackey also tells us why Masonry rejects Christianity: (In the lodge) "the precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan would have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zend-Avesta. The universal law of nature .... is therefore the *only* law suited in every respect to be adopted as the Masonic code." In Romans 3: 19, 20 we find the Scripture estimate of this law as a religion. So far from Masonry having any affiliation with Christianity, it should be remembered that it is only a revival of heathen worship, or "mysteries," and that "the natural man" (who is not a Christian, because he follows a law of nature) "receiveth not the things of the Spirit of God, for they are foolishness unto him." That is the real difference between Masonry and Christianity. There is no affinity between them.

—Among esteemed visitors at the approaching Annual Meeting of the N. C. A., we are to have (D. V.) the pleasure of greeting Rev. M. A. Gault, of Bloomington, Ind., our old-time friend and co-worker. He will be heartily welcomed.

—Is there any city, outside of New York and Chicago, where it is necessary for a grand jury to return twelve indictments against election judges and clerks for permitting fraudulent balloting? That was last week's record here, and it is not creditable to us.

—The law of Illinois forbidding the sale of railroad tickets by "scalpers," or unauthorized brokers, has been declared constitutional by the State Supreme Court. The decision is important to all travelers, as it will undoubtedly cause a revolution in passenger traffic throughout the State.

—It stands on record in the Chicago papers that a Mason has been expelled from a Masonic lodge for gambling. Probably the world would never have known anything of it, if the money which he wasted in this manner had not belonged to the lodge. It wasn't a very brotherly act, to be sure.

—A Farmers' Alliance paper in Texas gravely remarks that "Manufacturers are closing down all over the country, throwing additional men out of employment." To us, up North, it looks as if the secret, tyrannical labor-unions were closing up manufactories all over the country, and that the manufacturers have very little to say about it.

—Important news comes from Africa to the effect that Kabarega, the native king of Unyora, has been defeated by the British-African expedition. This event is considered a death-blow to the inhuman slave trade which has so long prevailed on the African coast. Should it prove true, it is cause for great rejoicing in all civilized nations.

—In the proceedings of the eightieth annual communication of the Grand Lodge of Tennessee, it is stated that "Rev. Sam P. Jones, a Royal Arch Mason, invited the members of the Grand Lodge to attend his meeting," etc. Is this revivalist Jones the predecessor of Rev. Sam Small? On his own statement, the latter is not a Mason. Sam Jones may be.

—Among recent deaths in the United Presbyterian church is that of Rev. Dr. R. A. McAyeal, a close friend of our reform, and a participant in one of our Eastern conventions, a year or two ago. The *United Presbyterian* truly says that "in the death of such men the church sustains a great loss." And so does the world in which they labor. But we are assured that such men find blessed rest in the world to come.

—In answer to an inquiry concerning the obligation imposed upon the Jesuits, we would say it is published in full in a pamphlet entitled "Secret Instructions of the Jesuits," with much other interesting matter connected with them. Sent by mail from this office to any address for thirty cents.

—The *Voice of Masonry* quotes the *Cynosure* as saying: "Masonry is now the ruling power in Italy," and adds: "If pure Masonry were the ruling power everywhere, earth would indeed be blessed." Yet Roman Catholic papers assure us that the government of Italy is one of the most detestable on the globe—if not the very worst in existence anywhere.

—From information recently made public, it would seem that the A. P. A. declares itself opposed to the practices of ex-Roman Catholic priests who travel and revile the religion of the Church of Rome. In the Supreme Council of the order at DesMoines, Iowa, last week, the judiciary board refused to consider a memorial asking that this declaration be changed. The action of the board indicates that the purposes of the order are political, not sectarian.

—Freemasonry, boiled down to the Masonic standard, is a system founded only on "the Fatherhood of God and the brotherhood of man." The phrase is too indefinite, since it lacks the only element that can render these two relationships holy and complete—even Jesus Christ, the Son of God, the only mediator between God and man, without whom all religion is vain, since men can only come to God in heaven by him, and without whom all men must remain sinners forever.

—John Jay, son of William Jay, and grandson of the distinguished Revolutionary statesman and jurist, has just died in New York, in his seventy-seventh year. He seems to have been a worthy representative of his family. His father was a noted philanthropist, devoted to temperance, anti-slavery, and universal peace reforms, and the son also took a prominent part in the anti-slavery agitation. As a public man he occupied leading positions, and served as United States Minister to Austria from 1869 to 1875.

—Our friends in Iowa should not forget the revival of our work in that State, which is (D. V.) to be inaugurated at Northwood, Worth county, on the Burlington, Cedar Rapids and Northern railroad, on Monday evening next, May 14, by Rev. William Fenton, with an anti-secrecy lecture. That discourse will be the first of a series of six on this subject, and the excellent reputation of the speaker should secure him full houses on each evening. Friends of the lodge will find him an intelligent opponent of the secret system.

—Recent foreign intelligence gives color to the common taunt, that "Home-Rule" is "Rome-rule" for Ireland. Almost to a man the Protestant ministers in that country are averse to it. Out of seven hundred Presbyterian clergymen, only five favor it; as do, also, three out of 200 Wesleyans; while Congregationalists, Primitive Methodists, Baptists, Unitarians and Friends all oppose it. In the United States the great mass of the friends of Home-Rule for Ireland is composed of Irish Roman Catholics in various secret fraternities.

—This week is remarkable in England for the annual meeting of the British Women's Temperance Association, of which Lady Henry Somerset is the head. Monday was devoted to her reception of the assembled delegates; Tuesday, to devotional exercises and addresses; Wednesday and Thursday, to the work of the council. These meetings are held in Holborn Town Hall, with the galleries thrown open to the public. A grand evening demonstration is appointed at Queen's Hall. American friends of temperance are interested in these meetings.

—Judge William W. Farwell, for a number of years attorney for the National Christian Association, died in this city April 30, aged 77 years. As a lawyer he obtained honor and just preferment, serving for years in the Circuit Court of Cook county, and for fourteen years as professor of equity jurisprudence, pleading and practice in the Union College of Law. From his youth, up to the issue of Lincoln's Emancipation Proclamation, he was an ardent Abolitionist, and throughout his life he bore a professional and social character of which his children may be justly proud. Funeral services were conducted by Rev. E. P. Goodwin, of the First Congregational church, of which Judge Farwell had been an active and influential member ever since he became a resident of Chicago.

—A New York newspaper "thinks it safe to assert that three-fourths of the Protestant people and clergy are in favor of taxation of church property and the other fourth would be in favor were they intelligently informed on the matter. Not only are they in favor of taxation on the consistent ground of opposition to a state-supported church, but on the ground that if the people who build the enormous and costly churches had to pay taxes on them, they would build more in consonance with the spirit of Christianity, and would not erect palaces from which the poor are excluded, but would build several smaller churches where most needed, instead of building one great structure in a fashionable quarter." No better arguments in favor of the proposed reformation have been advanced, and they are sufficient to promote some hard thinking on this subject.

—In the Masonic lodge, when the foresworn initiate is to be restored to light, he can only receive it at the hands of the Master, who comes *from the East* to bestow this great Masonic blessing upon the half-dressed and haltered neophyte. We are reminded of this incident by an article in the New York *Weekly Witness* of May 2 (page 9) showing the boastfulness of the Hindoo priests of India over the introduction and flattering reception of their religion at the World's Fair Parliament of Religions. The writer (Rev. G. W. Morrison) remarks in this connection: "It must be a great comfort to the promoters of the Parliament to think that through their efforts spiritual truth is at last beginning to break in from India to America.....Fortunate America, that at last is about to find light 'from the East.'" It was, in point of sublimity, a "shock of enlightenment" almost equalling that produced by the Masonic three tallow-dips when the hoodwink is removed and all the "boys" clap their hands.

REFORM NEWS (*Continued from 5th page.*)

the rum-traffic. We had only a fair congregation, owing to the rain. The next night I was almost completely boycotted, not more than two dozen persons showing themselves.

One member of the A. O. U. W. become so heated up that he could stand no more, and fled.

My hope is that good was accomplished for the few young men who were present. On this occasion I showed a letter received by another brother at another place—printed, so as to not detect the hand-writing—reading as follows, "You have spouted here long enough. You can preach here Saturday night, if you show up. After that, *death shall be your penalty. Take warning.* VIGILANTES." On the letter were pictured a man hanging to a limb, the skull and cross-bones, a cleaver and a revolver. The best people of Perrydale came forward, examined the letter, and remarked, "I thought this was a free country." What a mistake! How many in this fair land have sold their freedom and are now the veritable slaves of secret orders!

I distributed some literature, secured one subscription to the *Cynosure*, and left them to their reflections.

I went on Saturday to Bellevue, where, on Sunday, I preached the funeral sermon of Mrs. Davis, who died Jan. 31, at which time the telegram failed to reach me in time to attend the funeral.

I spoke last night at Sheridan to three hundred people. At this place I am at present writing. I am billed to speak here two nights. It has been predicted that I will meet with mob violence here on Tuesday night, as it is a hotbed of lodges. I have no fears. I noticed groups on the streets this morning discussing how it is that "an intelligent man like Mr. W., who preached last night, can be opposed to secret orders." Shall I consider that a compliment?

Well, after Tuesday night, May 1, 1894, (D. V.), their doubts will be dispelled, or their curiosity gratified.

P. B. WILLIAMS.

THE HOME.

A SERMON IN RHYME.

If you have a friend worth loving,
  Love him. Yes, and let him know
That you love him, ere life's evening
  Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
  Sung by any child of song,
Praise it. Do not let the singer
  Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
  By its humble, pleading tone,
Join it. Do not let the seeker
  Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
  From a brother's weeping eyes,
Share them; and by kindly sharing
  Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
  Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
  For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
  By a friendly, helping hand,
Say so. Speak out brave and truly
  Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
  All enriching as you go—
Leave them. Trust the Harvest Giver,
  He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—*Alice Cary.*

THE SCOTCH COVENANTERS.

Ettrick Shepherd.—.....To my ears, sir, the most shocking epithet in language is—Apostate. Soon as you hear it, you see a man selling his soul to the devil.....I look to the mountains, Mr. North, and there they stand in a glorious gloom, for the sun is struggling with a thunder-cloud, and, facing him, a faint and fast-brightening rainbow. The ancient spirit of Scotland comes on me from the sky, and the soul within me re-swears in silence the oath of the Covenant. There they are—the Covenanters—all gathered together, not in fear and trembling, but with Bibles in their bosoms, and swords by their sides, in a glen deep as the sea, and still as death, but for the sound of a stream and the cry of an eagle.

"Let us sing to the praise and glory of God, the one hundredth Psalm," quoth a loud, clear voice, though it be the voice of an old man; and up to heaven holds he his strong, withered hands, and in the gracious winds of heaven are flying abroad his gray hairs, or say, rather, white as the silver or snow. The eagle and the stream are silent, and the heavens and the earth are brought close together by that triumphing Psalm. Aye, the clouds cease their sailing, and lie still; the mountains bow their heads; and the crags, do they not seem to listen, as in that remote place the hour of the delighted day is filled with a holy hymn to the Lord God of Israel?

Oh, if there should be sitting there—even in that congregation, on which, like God's own eye looketh down the meridian sun,.....an Apostate!

Mr. North.—The thought is terrible.

Ettrick Shepherd.—But no, no, no! See that bonny, blue-eyed, rosy-cheeked, golden-haired lassie—only a thought paler than usual—sweet lily that she is—half sitting, half lying on the green-sward, as she leans on the knee of her stalwart grandfather—for the sermon's begun, and all eyes are fastened on the preacher—look at her till your heart melts as if she were your own, and God had given you that beautiful wee image of her sainted mother, and tell me if you think that all the tortures that cruelty could devise to inflict would ever wring from those sweet lips one word of abjuration of the faith in which the flower is growing up among the dew-drops of her native hills?

Mr. North.—Never—never—never!

Ettrick Shepherd.—She proved it, sir, in death. Tied to a stake on the sea-sands she stood; and first she heard, and then she saw, the white roaring of the tide. But the smile forsook not her face; it brightened her eye when the water reached her knee; calmer and calmer was her voice of prayer, as it beat against her bonny breast; no shriek when a wave closed her lips forever; and methinks, sir—for ages on ages have lapsed away since that martyrdom, and therefore imagination may without blame dally with grief—methinks, sir, that as her golden head disappeared, 'twas like a star sinking in the sea! .....When I think on these things—in olden times the produce of the common day—and look around me now, I could wish to close my eye in the darkness of death; for, dearly as I love it, still, alas! alas! I am ashamed of my country. —*Nostes Ambrosianæ.*

THE LOST BOY.

One Sunday Dwight L. Moody, having hired the big circus tent near the Columbian Exposition in Chicago, preached there in the morning to many thousands of saints and sinners, from the text, "The Son of man is come to seek and to save that which was lost." After he had finished, a little boy with handsome face and form was brought to the platform by an officer, who said he had found him wandering in the crowd, evidently lost. Mr. Moody took the little fellow in his arms and, standing before the great throng, asked the people to look at the lost child.

"This boy has a father who is no doubt at this moment looking for him with anxious heart," said the preacher. "The father is more anxious to find his boy than his boy is to be found. It is just so with our heavenly Father. He is seeking us to-day: seeking us with unspeakable solicitude. For long years he has been following you, oh, sinner; he is following you still. He is calling to you to-day."

At this instant a man with blanched face and excited eye was seen elbowing his way toward the platform. As he reached it the little boy saw him and, running quickly over the platform, threw himself into his father's outstretched arms. The multitude witnessed the scene with breathless attention, and then broke out into a mighty cheer.

"Thus," cried Mr. Moody, "will God receive you if you will only run to him to-day. 'The Son of man is come to seek and to save that which was lost.'"

The impression made by the incident was very great, and as the people filed out many eyes were filled with tears. God providentially gave to the preacher a most vivid object-lesson with which to illustrate and enforce his message.—*Epworth Herald.*

MISS HAVERGAL'S SECRET.

Although thousands throughout this broad land sing with delight the sweet songs and hymns of this sainted minstrel, few probably are familiar with the record of her life on earth—how she walked by faith, hand in hand with her blessed Master, in blessed communion with the heaven-life, so that her songs were but the breathings of her own soul, the manifestation of the hidden life within.

May our divine Lord bless this meditation as we turn aside from the rugged path of life, and resting awhile our weary selves upon the promises, endeavor to quicken our own spiritual life, and cause the flame of devotion upon the altars of our own hearts to burn more brightly, because touched by a divine spark from the altar of another life, and fanned by the Spirit's breath from the sacred incense of that other life, "hid with Christ in God."

"It is impossible," a recent writer states, "to epitomize a life so full of courage, faith, sympathy for others, forgetfulness of self, industry and intense devotion, as this of that minister's daughter seems to us who judge it as a whole. She wrote so many books, and sent so many letters, it was marvellous. And God blessed everything she did."

The very name of Havergal is an inspiration. It is supposed to have been derived from "heavergill," the heaving or rising of the brook or gill. Our own Whittier, when paying tribute of grateful affection to the life of another, aptly portrays the influence of the life we are now considering.

"For all her quiet life flowed on,
  As meadow streamlets flow,
Where fresher green reveals alone
  The noiseless ways they go."

The parents of Miss Havergal were both persons of deep piety. Her father, Rev. Wm. H. Havergal, has bequeathed a rich legacy of hymnology and sacred music to the church. Her mother, when sweetly falling "asleep in Jesus," taught little Frances the prayer which became the mainspring o her after life, "O Lord, prepare me for all thou art preparing for me."

Little Frances, with her golden hair, dancing eyes, buoyant temperament, agile movements and winning ways, was indeed a "very fairy-like creature." She was full of fun and frolic, sometimes getting into mischief like other children, but a very clever scholar. One might also infer that she was a good deal of a romp, from the fact that her father's pet name for her was his "Little Quicksilver."

We could know but little of her early life were it not for her autobiography written about 1859. This autobiography was written for perusal by her sister Maria only in case of her own death. It has but recently been made public, in order, her sister writes, "that the shadows on her early pathway may reveal more clearly by contrast the light which afterward shone more and more unto the perfect day."

Frances in this autobiography writes as follows: "Up to the time I was six years old I have no remembrance of any religious ideas whatever..... I think I had a far more vivid sense of the beauty of nature as a little child than I have even now (1859), and its power over me was greater than one could imagine." Astley rectory lay, ivy-clad, glistening like an emerald gem in the lap of the velvet hills—no wonder that the beauties of God's universe should have left their impress on her childhood. She continues: "But I did not feel happy in my very enjoyment; I wanted more. I do not think I was eight when I hit upon Cowper's lines, ending:

"'My Father made them all!'"

A recent biographer writes: "Lofty and unusual attainments in spiritual life sometimes discourage us, they so cast our own experiences in the shadow. It may be encouraging to know that Miss Havergal did not begin her Christian life on the gilded mountain tops of unbroken peace, on which we see her in later years."

"I shall know some day," she writes, "why my Father left me to walk thus alone in my early childhood." Though her grief at her mother's death, which occurred July 5, 1848, was very deep, she persistently endeavored to conceal it. "If anything else occupied my attention," she writes, "I had a happy faculty of forgetting everything else for a moment. And thus it happened that a merry laugh or a sudden light-heeled scamper upstairs and downstairs led others to think I had not many sad thoughts, whereas not a minute before my little heart was heavy and sad."

In the summer of 1850, Miss Havergal went to school with a Mrs. Teed. Before her departure her sister Ellen engaged her in conversation, the puport of which Miss Havergal records as follows:

"She spoke of God's love and of how pleasant and sweet a thing it was to love him who first loved us. I could not stand it, and for the first time for five years I spoke out: 'I can't love God yet, Nellie,' was all I said, but I felt a great deal more."

Little does the world ever know of the hidden life and of the conflicts fought, lost or won, in the heart of childhood.

Miss Havergal's life-long friend, Elizabeth Clay, writes of this period as follows: "For some years she had not the settled peace and joy in the Lord which were so characteristic of her after-life; she seemed to seek in vain for an assurance of salvation. In later years her impression was that her trying and painful early experience was permitted, partly that it might be evident that her after joy had nothing to do with her naturally happy, buoyant temperament."

It was not long now, ere the light broke upon her. It was at the school of Mrs. Teed, in sweet

intercourse with her loved teachers and companions, that she began to trust in her Redeemer. In February, 1851, we find the following recorded in her autobiography:

"I feel that the beginning of this year (1851) ought to be marked as the commencement of a new life chapter, because it was then for the first time I ever knew what it was to have one gleam of hope or trust in Christ, or one spark of conscious faith.....Having broken the ice by speaking on sacred things with a few at Belmont, it was the less difficult to do so again, and before long I had made a confidante of Miss Cooke..... At last one evening (I remember it was twilight) I sat on the drawing-room sofa alone with her, and told her again how I longed to know that I was forgiven." Her friend said to her: "'Why cannot you trust yourself to your Saviour at once? Supposing that now, at this moment, Christ were to come in the clouds of heaven, and take up his redeemed, could you not trust him? Would not his call, his presence be enough for you? Could you not commit your soul to him, to your Saviour, Jesus?' Then came a flash of hope across me which made me feel literally breathless. I remember how my heart beat. *'I could,* surely,' was my response; and I left her suddenly and ran away upstairs to think it out." And then she completes the record of this triumph of faith over which in gladdest strain the heavenly hosts rejoiced, as follows: "Then and there I committed my soul to the Saviour, I do not mean to say without any trembling or fear, but I did—and earth and heaven seemed bright from that moment. *I did trust the Lord Jesus."—N. Y. Observer.*

"WHAT IF WE HAD GONE BACK!"

A young clergyman and his brother, when on a tour through Switzerland, prepared to ascend a certain mountain that they might enjoy that rare privilege of a lifetime—a sunrise on the Alps.

How easy it seemed as they stood gazing upward from the valley, with setting sun flinging a robe of glory over the mountain side, softening each rugged feature and transforming every rugged boulder into a thing of beauty. About midnight they commenced the ascent of the mountain, and for a time all was well. But when about half way up the mountain side the moon went down and darkness fell over them. Steeper and more difficult grew the ascent, and having lost their way, they ofttimes halted in terror, as they found only a step between them and eternity, while the roar of a distant avalanche perhaps echoed in their startled ears, or a rock disturbed from its delicate equilibrium dashed by them in its career of mad destruction.

Several times, footsore, weary and awe-stricken, they were on the point of turning back; but, ah! the thought of sunrise on the Alps!

An so they pressed on and upward, till the rough and dangerous way lay all behind them, and they stood at last upon the summit in time to behold the sun slowly rising above the eastern peaks. Almost the whole of Switzerland, that earthly paradise, lay spread out before their enraptured vision, and far off like a crowning glory to the scene appeared Monte Rosa, wrapped in her funeral robes of white, stained with crimson and crowned with gold.

Like a dream faded away the remembrance of the weary night; what weariness or danger to the rapture of such an hour as they stood and whispered to each other in awed voices, "What if we had gone back!"

Dear friend, are you struggling up the mountain side of life in the darkness of night, the sun of prosperity gone down in disappointment, and even the stars of hope obscured by foreboding clouds? Has misfortune, sickness and death, like an Alpine avalanche, swept from you all that was dearest in this life, and left you to pursue your journey, stricken and alone? Have you well-nigh lost your way while treading the devious paths of life, and are you anxiously sending up the prayer, "Lead me in a plain path?"

O friend, press forward for the joy that is set before you. "Sorrow may endure for a night, but joy cometh in the morning." And when you and I have reached the summit of the "high eternal hills," and have beheld spread out before us the "sweet fields" of that fair land which hath no need of the sun to lighten it, and have begun to realize something of that "exceeding great and eternal weight of glory," of which the apostle speaks, as we catch the gleam of sunrise on the pearly gates and jeweled foundations of the holy Jerusalem—we shall wonder that we could ever have cast one backward glance, and one thought will fill our enraptured souls: "What if we had gone back!"

"When the paths of prayer and duty
And affliction all are trod,
And we wake to see the beauty
Of our Saviour and our God,
Then his rest will be the sweeter,
As we think of weary ways,
And his light will be the clearer
As we muse on cloudy days."

—Lena G. Every, in Michigan Christian Advocate.

THE PENITENT.

Matthew xviii: 11.

'Tis not for me. I may not come
And kneel before that holy shrine;
I cannot pray; my lips were dumb
If I should seek His face divine.
That shrine the cross, he thereon died;
But not for me 'twas sanctified!

'Tis not for me! My soul so stained
Can find no lasting refuge there!
Mercy, some souls thereat have gained
When pleading in repentant prayer.
So steeped in guilt, I feel there'd be
Naught of forgiveness proffered me!

* * * * * * *

It is for me! Oh, blessed word!
How rich the promise which Christ gave;
The vilest sinners, he averred,
He came into the world to save;
My soul so deeply dyed in sin,
He by his grace there sought to win.

It is for me! Through mercy's smile
He drew me to his feet in prayer,
And pardon granted me, the while
I sought forgiveness from him there;
Then said, as he redemption gave:
"That which was lost I came to save."

—S. P. Leeds, in the San Francisco Pacific.

TEMPERANCE.

FARMERS AND THE LIQUOR TRAFFIC.

"More than any other class of our population, the tiller of the soil is interested in the continuance of the prosperity of the liquor traffic."

That is the strong and rather startling assertion we find in a leading liquor journal. It is well-known that rural communities are the ones that are strongest in their opposition to the saloon.

Prohibition States are those in which the rural population preponderates. In these States only the larger cities tolerate the traffic at all; from all farming communities the saloon is rigidly excluded. If the statement above quoted is true, then the farmers are the very men who ought to encourage the liquor traffic. Strange, is it not, "what fools these" farmers "be!" It might be well for farmers to consider this question carefully and not oppose their own interests. The article from which the above assertion is taken, is an argument based on internal revenue statistics intended to establish the proposition, that if the manufacture of liquors should be stopped the farmers of this country "would be utterly ruined." Let us review the argument. "There was consumed in this country in the manufacture of distilled spirits only the following amounts of grain and other materials:

Rye	5,521,205
Corn	19,770,559
Malt	3,272,899
Wheat	97,070
Barley	5,958
Oats	13,516
Mill feed	17,343
Molasses, gallons	4,884,577
Other materials	3,823

These figures indicate that large quantities of the cereals are consumed in the manufacture of alcoholic liquors. It might be well, however, to make some comparisons. Nineteen million bushels of corn is an immense quantity. But our yield of corn last year was one billion eight hundred million (1,800,000,000) bushels, or about one hundred times as much as was consumed in the distilling business. That is to say the liquor trade furnishes a market for about one bushel of corn out of every hundred produced in this country. Well, that is not so wonderful after all. If we just suppose that the farmer would have to throw away that portion of grain or reduce the price of the whole in the same ratio, it would amount to only one per cent, or at the present average price of corn it would be a reduction of a quarter of a cent per bushel.

Then there is the wheat consumed, ninety-seven thousand and seventy bushels. But the entire yield of wheat was estimated at twenty-four million three hundred and thirty-three thousand (24,333,000) bushels. That shows that about one bushel in every two hundred and fifty the country produces is used in distilling. If that amount should be thrown away it would be a loss of one bushel in two hundred and fifty or a reduction at the present average price of wheat of less than a quarter of a cent per bushel. That would hardly be considered a disastrous drop in the wheat market.

But looking at this subject in another light, we will see how insignificant a factor the liquor traffic is in comparison with the farming products of the country. The entire amount of material consumed, according to these internal revenue figures, is worth about ten million dollars. But the entire farm products of the country are valued at about two billions of dollars, so that the farmer gets from the distiller one dollar for every two hundred dollars from other sources. That does not indicate that the farmer is so tremendously indebted to the liquor traffic after all. But this liquor journal is so bent on showing the blessings of the distilling business that it announces a fact which calls the attention of the farmer to the competitive character of the distiller. It tells us that in addition to the immense quantity of liquors made out of this small amount of grain the distillers produce 21,664,936 pounds of meat by means of the cattle and hogs they fatten. Of course that is just so much out of the pockets of the farmer. But does the competition of the distiller with the farmer end with the amount of meat produced. Not by any means. It is a fact that there are about one hundred and a half of families in this country living on half-rations because of drunkenness. It takes about two hundred dollars of farm products to support the average family a year—this is a low estimate. The million and a half of saloon-cursed families, were it not for drink, would buy from the farmer one hundred and fifty million dollars' worth of farm products more then they now do. In other words, for every dollar the liquor traffic pays the farmer he would get fifteen dollars from the homes of the country were it not for the saloon. But still worse and more of it. The great burden of which farmers complain to-day is taxation. Now the liquor traffic lays a tax of about sixteen dollars per capita upon the entire population of the country. It is entirely safe to estimate the proportion of that tax paid by the farmers as at least one-fifth, or two hundred millions of dollars. While, therefore, the distilling business of the country puts into the pocket of the farmer about ten million dollars a year it takes out of the other pocket three hundred and fifty million dollars, or thirty-five for one, which is not anything certainly to boast of. There is no greater foe of the farmer to-day than this accursed, poverty-producing, tax-levying liquor traffic, and they will do well to lend every energy they possess to drive it from the land. And that is true of every other legitimate business. The liquor traffic is the enemy of every human interest, financial, social, moral and political, and THE SALOON MUST GO!—*The Christian Statesman.*

LACK OF ENTERPRISE.

"Let me have three fingers of whisky," he said to the clerk of a drug-store in a Kansas town.

"I can't," replied the clerk, who did not know the customer; "this is a prohibition State."

"I can't get a drink of whisky, eh?"

"No, sir; not without a physician's prescription, when it is to be used as a medicine."

"Is there no emergency at all in which you would be permitted to dispense a small quantity of whisky without that formality—a case of life or death, for instance?"

"Why, yes," replied the clerk; "I suppose if a man were to be bitten by a rattlesnake, and it would require some time to go to a doctor and

get a prescription, in that case it might be allowable to give him whisky."

"Do you know where I could find a snake?" was the next question.

"Why, no," replied the clerk, greatly surprised at the query.

"Well," commented the thirsty one, with a great deal of disgust in his tone, "it seems to me that if this drug-store had any enterprise it would keep a rattlesnake on hand for use in cases of emergency."—*Harper's Monthly.*

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON VIII.—Second Quarter, 1894, May 20.

SUBJECT.—The Childhood of Moses.—Exodus 2: 1-10.

GOLDEN TEXT.—I will deliver him and honor him. —Psalm 91: 15.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Exodus 2: 1-10. T.—Ex. 2: 11-15. W.—Ex. 2: 16-25. Th.—Heb. 11: 23-27. F.—Acts 7: 17-22. S.—Acts 7: 23-29. Su.—Psa. 33: 10-22.

COMMENTS BY E. E. FLAGG.

1. *The birth of Moses.*—vs. 1–4. Man's extremity is God's opportunity. In the darkest hour of Israel's history the deliverer was born. He sprang from an inferior tribe, although it afterwards received the distinguishing honor of the priesthood. In common with the tribe of Simeon, the curse of the dying Jacob had rested upon it on account of the cruelty and dissimulation practiced in the murder of the Shechemites;—characteristics which seem to have been continually re-appearing till the climax was reached, when they conspired against our Lord, and by their clamor forced Pilate to consent to his crucifixion. Moses' parents had other children born before the persecution grew so fierce. Without doubt they were grieved over the advent of another at this particular juncture, so fraught with evil for the innocent babe and themselves. "She saw that he was a goodly child," bearing the impress, even at that tender age, of extraordinary endowments both of mind and body; and while it is not at all likely that his mother had the faintest idea of the destiny that lay before him, something deeper was behind her action than the mere maternal instinct to save her child. She evidently followed a divine leading in the matter. Many of the Hebrew mothers reasoned (see Acts 7: 19) that it was better their children should die in infancy than grow up to lives of wretched slavery. But she seems to have been a woman of the loftiest faith, and her faith was joined to works.

She hid him three months" in her own house; and when she could no longer hide him, because the search for concealed infants was growing more rigorous, she made an ark of bulrushes, made waterproof with bitumen, and laid it in the beds of papyrus which grow so thickly in the broad canals of Lower Egypt, his sister, a child of ten or twelve, being stationed outside, but "afar off," that she might not attract suspicion. The same land of Egypt which was such a furnace of affliction to the oppressed Israelites, became a sanctuary for the infant Jesus when his life was also sought by a cruel king. Our prison-house may become our door of hope. God controls our most untoward circumstances as much as he does our happiest; and if we maintain an active, living faith in him, using all the means he has given us, he will surely make us a way of escape.

2. *The rescue of Moses.*—vs. 5–10. Says Henry: "God has a special care for outcasts." This is illustrated not only in sacred history, but by the traditions of ancient nations, which abound in cases, doubtless founded more or less on fact, of infants cast out to perish, who afterwards became famous kings and leaders. "When my father and my mother forsake me then the Lord will take me up." This was wonderfully fulfilled in the case of Moses, to whose rescue God sent the one person in the whole empire who could dare to take the responsibility of disobeying the royal mandate—the king's daughter herself. She "came down to wash herself at the river's brink." This is thought to have been some ablution performed as part of a religious ceremony. The Nile, as is well known, was worshiped in Egypt. "And behold the babe wept." God ordered that even this trivial circumstance should happen at the right moment to arouse the womanly sympathy of the Egyptian princess. Miriam's ready wit secured as nurse for the infant Moses his own mother, who must have received him back to her arms with feelings of mingled awe and thankfulness, and more than ever convinced that some great destiny must await him. "And I will give thee thy wages." The Egyptian princess could only pay in silver and gold; but that is a far richer reward which God gives to faithful motherhood. Can we compute the value of that bestowed even here on earth to the mother of the Wesleys, as she saw the blessed fruits of her early training in the conversion of multitudes of souls? Moses' mother, without doubt, seized the opportunity so providentially given her to instill into his infant mind those principles of devoted piety and heroic patriotism which made him, in after-years, "refuse to be called the son of Pharaoh's daughter." This was an excellent foundation on which to build his future education. Being "learned in all the wisdom of the Egyptians" was a help to him in his lifework. It would have been a hindrance without this early training, or, rather, would have prevented him altogether from developing the qualities requisite for leading his people out of bondage. Such a mother would not have taken leave of him, when she brought him to Pharaoh's daughter to live henceforth as a prince of the blood in the most magnificent court in the world, without words of counsel and warning. Humanity owes a vast debt to the faithful mothers of great men.

LITERATURE.

CONSECRATION: "I am the Lord's." By H. L. H. Boston: Scriptural Tract Repository, 47 Cornhill.

The keynote of this pretty booklet is Isaiah 44: 3–5, including the motto—"I am the Lord's." The whole is a meritorious application of the text to the Christian as an individual; and happy is he or she who can, with bowed head and thankful heart, adopt its language as the song of the soul. Scriptural in spirit, deep in spirituality, it is an excellent companion for the closet. It can be obtained in silver and blue cloth binding for 25 cents.

CURRENT PERIODICALS.

The two papers in the May issue of the *Century Magazine* in which the thoughtful reader's interest will center are: Across Asia on a Bicycle—the journey of two American students from Constantinople to Peking, copiously illustrated from photographs, and the Capture of the Slave-ship Cora—the last slaver taken by the United States, an exciting narrative, with capital engravings. Continuations appear of Pudd'nhead Wilson, by Mark Twain, and Cœur d'Alene, by Mary Hallock Foote. Other contributions are presented as follows: The Kearsarge, by James J. Roche; Hunting an Abandoned Farm in Upper New England, by Wm. H. Bishop; Dagnan-Bouveret (French artist), with portrait and copies of his paintings, by Wm. A. Coffin; Fragments, by J. Russell Lowell; Contrasts of English and American Scenery, by E. S Nadal; Book-bindings of the Past, by Brander Matthews; The Imitative Functions, and their Place in Human Nature, by Josiah Royce; Reminiscence, by Thomas Bailey Aldrich; Minor Chord, by Edgar Fawcett; The Heart of the World, by Wm. P. Foster; A Loan of Half Orphans, by Thomas A. Janvier; Aelbert Cuyp—An Old Dutch Master, by Timothy Cole; "Their Exits and their Entrances," by Geo. A. Hibbard; Love and May-time, by Nath. H. Dole; Witherle's Freedom, by Cornelia A. Pratt; Iovanovich, the Chief Servian Poet, and Paraphrases from the Servian; Mr. Pate's only Infirmity, by Rich. M. Johnson, etc. The illustrations throughout are fine, and the editorial departments rich in thought and expression. New York: The Century Co. Price, 35 cents.

The leading sermon in the *Preacher's Magazine* for May is by F. W. Farrar, D. D., the Archdeacon of Westminster, and is entitled: Am I My Brother's Keeper? Prof. Geo. C. Findlay contributes the second and concluding part to his able paper on Faith and Duty. The Senior Editor, Mark Guy Pearse, writes on the Prayer of Moses, and Its Answer. The Minister's Use of His Bible, by the Rev. H. J. Foster, will command attention, especially among the clergy. The Homiletics or Sermon outlines include: The Wastefulness of Christian Love, by Rev. Samuel E. Keeble; The Hidden Word, by Rev. J. Feather; A Lion in the Snow, by Rev. Thomas Champness. Elocution, by Alfred C. Genty, is suggestive, as is the article of Difficult Texts, by the Rev. John Urquart. Notes and Illustrations, and Notes on the International Lessons, are interesting features and of the magazine. Outline Addresses on Golden Texts are most complete. The magazine is intended for the preacher, but will befound most helpful to the teacher and the Bible student. Wilbur B. Ketcham, Publisher. 2 Cooper Union, New York. Price, 15 cents.

A new Christian Workers' manual comes to our desk in the form of No. 1, Vol. 1, of the *Temple Builder*, whose basis of operations is Ephesians 2: 20–22. It purposes to advance Christian work and improve the methods of such service on a plan that shall cover the whole field—and "the field is the world." It is not only a comely magazine, but filled with suggestive and instructive papers, by various writers. Among the more important of these are the following: An account, by Russell H. Conwell, of Grace Baptist Church, Philadelphia, of the methods of work in his church by which it has grown in ten years from a membership of forty-nine to something over two thousand. The Boys' Club, by John C. Collins, giving the general plan and methods of this work which has been organized by Mr. Collins in many cities of New England, and has been the means of reaching, in the last few years, over twenty thousand street boys. Tracts and How to Use Them, addresses by Rev. R. A. Torrey, Rev. H. W. Pope, and Dr. Wm. A. Rice, at the World's Convention of Christians at Work. Corporations in Christian Work, giving methods of Connecticut organization for churches, benevolent, philanthropic, and other Christian work organizations. The subscription is $1 a year; single copies, 20 cents each. Published bi-monthly, at New Haven, Conn.

McClure's Magazine for May is a choice number. Prominently it commemorates the birthday of Gen. Grant, with reminiscences and anecdotes of him by his son and old comrades, and with a complete series of portraits of the hero from youth to age. It also presents a study of the life and habits of captive wild beasts and their trainers, in the preparation of which the author (Cleveland Moffatt) and the artist associated closely for months with the largest collection of trained wild beasts in the world. Other articles of interest include a sketch of Flammarion the Astronomer—His Home, Manner of Life, and his Work, by R. H. Sherard, illustrated; The Sheriff of Siskyou, a story, by Bret Harte; The Governor's Prerogatives, a story, by Mary T. Earle, with additional chapters of The Ebb Tide, by Stevenson and Osbourne. For its price, and considering its uniform excellence both of letter-press and illustration, this is a very satisfactory periodical. Published by S. S. McClure (Ltd), 743 Broadway, New York. Price 15 cents.

The May issue of Dr. M. L Holbrook's excellent *Journal of Hygiene* (edited and published by the doctor at 46 East 21st street, New York) is, as usual, filled with topics of interest and utility. Among these are: Congestion of the Brain, by Dr. A. W. Leighton; The Hygienic Treatment of Insanity; The Bread We Eat, by R. T. Colburn; Ceylon and the Sinhalese (continued), by Dr. W. A. English; A New Education for Women, by Jennie Chandler, and the following by the editor: Danger to Health in Street Dust; Malaria, its Prevention and Hygienic Treatment; Useful Bacteria; Bacteria necessary to Plant-growth; The Elmira Reformatory; Milk as a Disease Producing Agent; Suggestion to Vegetarians, and Book Notices. Price, 10 cents.

RELIGIOUS NEWS.

BAPTIST.

—The following Baptist general anniversary gatherings are to be held this month, at Saratoga Springs, N. Y.: Women's Home Missionary Society, May 21, 22. American Education Society, May 22, 23. American Home Missionary Society, May 23, 24. American Publication Society, May 25, 26. American Missionary Union, May 28, 29. All correspondence with Saratoga Springs, in reference to the anniversaries, should be addressed to Dr. J. Byington Smith, chairman, or S. R. Barrett, secretary.

LUTHERAN.

—The only Protestant church in Bethlehem of Judea is a Lutheran church, in which the pastor preaches in the Arabic language.

—Rev. Dr. Joel Swartz, of Gettysburgh, Penn., where he has until recently ministered to the people of St. James Lutheran church, has severed his connection with his congregation and that denomination. He has accepted a unanimous call to the pastorate of two congregational churches in Ohio, but in bidding farewell to the flock over which he has for more than twelve years presided, he told them that his removal meant with him no change of doctrine, and the harmony with them remained intact to the close of his labors.

PRESBYTERIAN.

—The American Presbyterian synod for China has decided upon the formation of a missionary society for sending out Chinese as missionaries to new and unoccupied fields in that country. The question of uniting seven other Presbyterian boards in a single church, as has been done in Japan, is under discussion.

—Dr. Kerr, of the Reformed Presbyterian church, Scotland, suggests the appointment in a public manner of a committee of five Established ministers, five Free, four United Presbyterian, two Original Secession, two Free Church Secession, and two Reformed Presbyterian, to consider the question of reconstructing the Presbyterian church.

SALVATION ARMY.

—This year General Booth of the Salvation Army celebrates the fiftieth anniversary of his conversion. In honor of this jubilee it is proposed to raise a thanksgiving fund of $350,000 for the promotion of the army work, and the first week in May was observed as a jubilee week. A lady friend of the army has already given $100,000.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 65 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

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FARM NOTES.

PROFIT IN FARMING.

A statistical review of the agricultural situation, given out by the national board of agriculture, says: "With wheat selling at fifty-seven cents and corn at thirty-six cents a bushel in Chicago, a rotation of crops rather than a persistence in exclusive wheat growing would be more profitable to our farmers."

Very likely this is good advice. Those competent to judge of the matter should also see if it is not true that the farmer markets too much raw material—products in their primary condition. Corn is not a profitable crop if sold as corn, but converted into pork it is usually highly profitable. To convert wheat into a secondary form it must be made into flour. This is now done with great profit by the miller. And the baker converts the flour into bread at a large profit. The farmer cannot convert his wheat into flour, but must pay for having it done for him.

Perhaps it would be safe to say that the farm product which may be made most profitable is that which can be converted into the greatest variety of marketable products. There was a time when the farmer raised corn, fed it to hogs, killed the hogs, cured the meats, rendered the lard and sold these ultimate products. Now he aims to sell his product in its primary condition. Possibly the idea of converting the crop into another form could be worked out with profit by very many farmers.—*Chicago Record.*

FULLY FATTENED STOCK.

Every year a great deal of half-fattened stock is sent to market which sells for low rates and helps to depress prices for that fattened as it should be. There is loss every way in this. Not only does the farmer get a poorer price than he ought, but what he sells has cost more per pound than it would if fully fattened. What does the feeder do in fattening a lean store animal? He simply puts on carbon on the already existing frame of bone and muscle or lean meat. This frame has cost him more to grow than it cost to fatten it. English farmers used to pay more per pound for well-grown, thrifty store cattle than they got per pound when it was fattened, says the *American Cultivator.* Their reasoning was that the extra weight cost them less than did the frame. They buy store cattle now from America and fatten them, and of course they adopt the American idea and get their stock to fatten as cheaply as they can.

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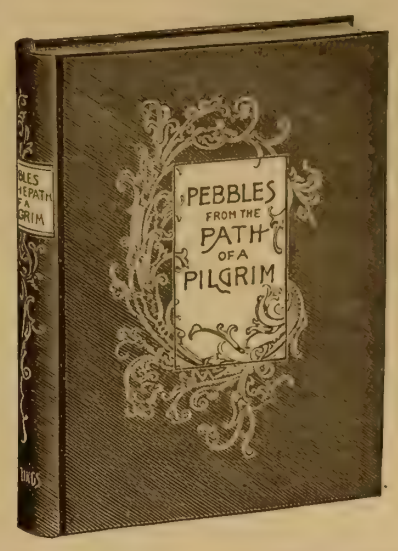

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NEWS OF THE WEEK.

CHICAGO.

Judge Chetlain dismissed the contempt proceedings against the election commissioners on discovering that the grand jury had acted on hearsay evidence in its investigation of alleged election frauds. A special jury will be summoned to take up the inquiry.

A decision sustaining the finding of the lower court upholding the Edison lamp patent was handed down by the United States circuit court of appeals.

The Continental Investment and Loan Society, having again deferred action on a plan to place it on a sound basis, Auditor Gore has asked the attorney general to begin proceedings for a receiver.

A boycott on the product of the Washburn flour mills of Minneapolis has been ordered by the executive board of the Knights of Labor.

General Miles has decided that Lieutenant Maney, who killed Captian Hedburg at Fort Sheridan, and was acquitted by a Chicago jury, must be tried by a court-martial for unmilitary conduct.

Attorney General Maloney began proceedings against the cigarette trust, alleging it was violating the Illinois statutes.

An appropriation of $100,000 to aid the health department in its efforts to stamp out smallpox was made by the council.

Seventh national deaconess conference met in Grace Methodist church. Bishop Joyce presided. One hundred and fifty delegates were present.

Mrs. McCormick and her son Cyrus donated funds to establish a chair of biblical theology in the McCormick Seminary.

It is announced that several election judges and clerks have been indicted by the April grand jury.

At the meeting of the real estate board it was resolved to ask the attorney general to institute proceedings for the recovery of lake front land illegally occupied by the Illinois Central.

Output of the Chicago breweries continues to show a falling off, notwithstanding prices are lower than they were a year ago.

COUNTRY.

The Association of General Secretaries of the Young Men's Christian Associations of North America met at Cedar Rapids, Iowa.

According to Commissioner of Labor Wright there are 5,838 building and loan associations in the country, with net assets of $450,667,893.

Big land owners have entered into a project to straighten the Kankakee River and reclaim vast tracts of marsh lands.

Thomas E. Benedict, of New York, nominated for public printer, has been confirmed by the Senate.

Through the efforts of the business men of St. Paul and Minneapolis, the Great Northern strike has been settled, the men securing most of their demands.

Seven thousand of the unemployed at Cleveland wrecked a number of business establishments and drove out the men at work. They were dispersed by the police after many had been injured.

In Illinois the wheat plant is reported to have made excellent progress under the favorable weather conditions of the last week.

The April Treasury statement showed a smaller loss than was expected, the general balance standing at $125,097,785.

Work in every mine on the Mesaba Range has been stopped by riotous strikers. The sheriff of St. Louis county, Minnesota, has asked for troops.

William Richie, the astronomer, died at Sharon, Pa. A book on which he had been working for twenty-five years will be published by his niece in Chicago.

A nugget weighing 3,300 pounds and containing silver worth $25,000 was hoisted from a mine at Aspen, Colo. It is the largest ever found.

Lyon and Osage counties, Kan., were visited by a destructive storm. At Olivet a waterspout injured a number of persons.

Illinois prohibitionists nominated a State ticket headed by H. J. Puterbaugh for treasurer. Dr. J. G. Evans was named for United States Senator.

Nearly 110,000 Chinese are believed to have registered in compliance with the provisions of the exclusion act.

American Railway Union members employed in the Pullman works demand the wages paid in 1893, and may strike to carry the point.

FOREIGN.

Five hundred Mexican troops are said to have been ambushed by Yaqui Indians in the Le Bacetot Mountains and 200 either killed or wounded.

An anarchist meeting in London was broken up and the speakers roughly handled by listeners who became enraged at expressions used.

Seismic disturbances continue throughout Greece. It is now believed nearly 500 people lost their lives in the recent earthquakes. Nine villages on the Island of Euboea were destroyed by the earthquake shocks of last Friday.

The Walter Wellman expedition sailed from Tromsoe for Spitzbergen to begin the search for the north pole.

Trial of the directors and officers of the Banka Romana, charged with issuing notes without authority, permitting a cash deficit, and attempting forgery, was begun at Rome.

The Duke of Devonshire's report on labor, in which he opposed the institution of any general system of industrial tribunals and advocated suppression of sweat shops, has been substantially adopted by the British labor commission.

A later earthquake in Greece completed the destruction of many houses. No lives are reported lost.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 30 to May 5.

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May 10th, 1894.

OUR readers are not ignorant of the fact that education is the power which under God determines the future. Why are we what we are? Largely because of our training. How are the people of the earth to be made what they should be? Evidently by correct education. We do not omit the truths of Scripture. Repentance, confession, faith, and regeneration are foundation stones in character. No man is educated into salvation.

But none the less education has to do with salvation. How can men believe unless they hear? and how can they hear without a preacher? and what is a preacher but a teacher? The learned nations are not necessarily Christian but the ignorant nations are necessarily pagan. This is true not only of Christianity in bulk but of the system in detail. Evils are not recognized and opposed without information, and information is not gained and communicated without schools or their equivalent.

These truths which are patent to all have application to the work of the NATIONAL CHRISTIAN ASSOCIATION and its organ THE CHRISTIAN CYNOSURE. While we recognize with gratitude the work of other schools and scholars we may still say what all who are familiar with the facts know that WHEATON COLLEGE has done much toward setting the truth on the lodge question before the people. We know that many CYNOSURE readers have given to it, prayed for it, and thanked God for its teachers and graduates. This fact would be ample apology were any needed for saying a few words regarding our college at WHEATON.

It was founded in 1860, having had its beginning some years before as a preparatory school called Illinois Institute. The purpose of the College was and is to furnish a thorough preparatory and college education and at the same time to aid its students to become Christian workers. This latter point is not crowded into a subordinate place but is kept continually before both FACULTY and students as the great end for which education is to be desired. That a measure of success has been attained in this direction is evidenced by the work which its graduates Stoddard, Bailey, Kellogg, Phillips, Hiatt, Wheeler, Nutting and others have done.

The College has a fine stone building beautifully located in a campus of fourteen acres in WHEATON, twenty-five miles west from Chicago on the C. & N. W. Railway. A frame building which has served a valuable purpose for nearly forty years is also employed but should now be replaced by a modern structure. Here are taught over two hundred fifty young men and women annually. Three courses of study, the Classical, the Scientific, and the Literary each requiring four years constitute the College work. The *Preparatory School* includes courses leading to each of the above and the English and Normal courses which are designed for those who have not been able to complete their English work and for those designing to teach.

In order to the highest usefulness the College should have as soon as possible a Ladies' Hall, and Observatory, a Gymnasium and an addition to its permanent funds. With these facilities added to those now at hand there is reason for supposing that four or five hundred students would be enrolled and that the power of the College for good would be much more than doubled. Meanwhile there is required a subscription toward current expenses in order that those who are instructing these young men and women and are thus giving thousands to the work of CHRISTIAN EDUCATION may do so without care. At the present time nearly three thousand dollars are needed in order to close the year with all expenses paid. If ten persons should give one hundred dollars each; twenty, fifty dollars each, and one hundred, ten dollars each the entire sum would be raised, a great work would be forwarded, and no one need be deprived of any comfort.

Of course gifts larger or smaller would be gratefully received. No offering which comes from a friendly hand will be unwelcome, but the above plan is outlined that all may see how easily the needed sum could be secured by a concerted effort on the part of those interested in the work. As one who has been for twenty-five years your fellow worker and who has labored for our common cause so far as strength and ability permitted, I am free to urge every reader of the CYNOSURE to send at once some offering large or small to this work. I believe that it will come back to you in a better state of society, a more effective church.

Should any of those to whom this may come desire to give toward buildings or endowments and desire to confer with me on the subject it will be a pleasure to hear from them. We are gratified also to acknowledge notice from a number of our friends of bequests for our work but at this time our special desire is that all those who are laboring with us for Christ and His kingdom and who have not aided us for the present year should, if God puts it within their power and into their hearts do so immediately.

In the love and service of Jesus.

Your friend and fellow worker.

CHARLES A. BLANCHARD.

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Seven thousand of the unemployed at Cleveland wrecked a number of business establishments and drove out the men at work. They were dispersed by the police after many had been injured.

In Illinois the wheat plant is reported to have made excellent progress under the favorable weather conditions of the last week.

The April Treasury statement showed a smaller loss than was expected, the

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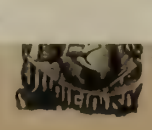

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The Great Northern Railroad has emerged from the immense strike of its employes, with as little damage as there was reason to believe it possible. It was the result of quiet arbitration. The moral aspects of the affair seem not to have been taken into account. As a matter of dollars and cents it was a success. The labor unions won all the advantage and the glory.

Last week, at a session of the executive committee of the National Farmers' Alliance and Industrial Union, at Washington, D. C., it was decided to establish permanent headquarters in that city, and a committee was appointed to revise the secret work of the order. It was also determined to amend the charter of the Alliance so as to improve the establishment of insurance terms, etc., in connection with the organization.

Although the dispensary system of selling ardent spirits in North Carolina was declared unconstitutional by the supreme court and had to be abandoned, another decision from a high judicial source declares that the State is under prohibitory rule, so far as the liquor traffic is concerned. This unexpected turn in affairs is a severe blow to the liquor dealers, who had reason to believe themselves freed from all restraint when the dispensary law failed.

The death of Mrs. Charles Kenyon, by poison, and the attempted suicide of her paramour, Dr. J. M. Applewhite, after the latter had endeavored to kill the woman's husband, is the story, in brief, of a shameful tragedy near Corvallis, Oregon, last week. Mrs. Kenyon was a patient of Dr. Applewhite's, and, to avoid interruption in his visits to her, he induced her husband to join a secret society, which would keep him away from home one night in each week. Both families are prominent. Applewhite, who may recover, is treasurer of the board of regents of the State Agricultural College. Who ministered the poison to Mrs. Kenyon was not known at latest accounts.

Another instance of the efficacy (or, rather the inefficiency) of high license to abate the sale and use of ardent spirits, has recently occurred in Philadelphia, where, according to the *Christian Instructor*, the license court "has granted for the current year 1,661 retail licenses and 518 wholesale licenses, including those to brewers and bottlers. This is an increase of 40 in the retail, and a decrease of 16 in the bottlers' licenses over last year. The whole number is considerably less than before the Brooks' high license law went into effect, but statistics show that the amount of liquors sold is larger than when the saloons were more numerous." And this will be found a universal experience wherever high license rules instead of prohibition.

Spoliation of Roman Catholic churches in Paris, France, including Notre Dame, according to the London correspondent of the New York *Sun*, has been traced to a diabolical sect known as Luciferians, or worshipers of Satan. Their headquarters are near Fribourg, Switzerland, but they have a large following in Paris. Their liturgy is a parody on the Roman Mass, and their sacrilegious thefts from Catholic churches are mostly confined to consecrated wine and wafers. The latter are also received, it is alleged, by Luciferian females while partaking of the sacrament at Catholic services. The stolen elements are then used in what is known as Black Mass. So numerous have these church robberies become as to excite increased vigilance by the priests and police. A Roman Catholic exchange professes to see in this sacrilege new confirmation of the doctrine of transubstantiation, since the devil worshipers prefer the Catholic to the Protestant form of the Eucharist!

Secret societies are not more exempt from intermeddling women than other institutions. The Masonic fraternity rid itself of some of them by putting them into the "Order of the Eastern Star;" the Odd-fellows, by making them "Rebekahs;" and it looks as if the Knights of Pythias, in self-defence, may have to corral them in a sideshow to their order before quiet can be secured. Two female societies, both claiming affinity with the Knights, and struggling for precedence, are known as "The Sisters" and "The Sisterhood," and there is war between them. "As they are now on a par, as far as their standing in the Pythian order goes," says the *Knight*, "neither being recognized nor countenanced by the supreme power, and Knights of Pythias being prohibited by their order from joining or affiliating with either, it were well to stand aside and view the fight, if fight they must." A project is already on foot for a "ladies' rank," to be controlled by the Knights.

A Roman Catholic writer in a London periodical severely criticises the pope's encyclical on the study of the Bible, and characterizes it as a disappointment to the clergy of that faith, by more rigorously excluding argument than error. "In the name of reasoning, it lands us in a maze of difficulties and contradictions, whence the wit of man is unable to find an issue." "Strange to say, in most Catholic cities on the (European) continent, it is at this day impossible to obtain a copy of the document (the papal encyclical) for love or money." The truth is, the Roman Catholic priesthood and people have so long depended upon the infallibility of the church and its traditions that the Bible has sunken into desuetude. To make the Bible a study, as recommended by the pope, the priesthood very well know would tend to unsettle the foundations of the church, by creating doubts as to its correctness in the light of Scripture truth. For this reason, we believe, the pope's encyclical has become a veritable dead-letter.

The *Christian Standard*, organ of the Disciples' church, criticizes the action of the Lutheran minister at Hampshire, Ill., who refused, on a recent occasion, to administer the communion to church members because they belonged also to secret societies. It does not deny the right of the church to refuse fellowship with lodge members, but insists that the repudiated persons have also the right of seceding from the church. As no one disputes this proposition, why make a great hue-and-cry over it? "Let every one be persuaded in his own mind." "If the Lord be God, follow him; but if Baal, then follow him." If "Ephraim is joined to his idols, let him alone." But the church should have no affiliation with Baal or Ephraim. It is a plain case.

The condition of business at the close of last week, as reported by *Bradstreet's Review*, is thus defined: "The great coal miners' strike has been extended in the far west and in portions of Maryland and the Virginias, and this has been followed by an increase in the number of industrial shut-downs due to increasing scarcity of fuel. Not far from 175,000 men are reported idle in the coal trade alone, and with those idle or on strike in other lines the total out of work is not less than 225,000. Destruction of property has been a feature of the coal strike in Pennsylvania and Alabama. The Pennsylvania and Baltimore & Ohio railroads are reported confiscating coal in transit. It is suggested to ship Duluth's excess stocks of coal to Chicago to relieve the fuel famine. General trade remains dull, as does business in manufacturing lines at Buffalo, Cleveland, Detroit, Cincinnati, Louisville, Milwaukee, Minneapolis and Omaha, except that at the last named more activity is reported in dry goods and hardware. Favorable crop prospects and activity in agricultural lines have checked trading by country merchants. At Chicago also there are decreased volumes of sales with jobbers in dry goods, millinery and clothing."

BEING FILLED WITH THE SPIRIT.

[A paper read before the New York Presbytery, in the Twenty-Third Street Reformed Presbyterian Church New York City, April 24, 1894, by Rev. J. M. Foster, of Boston.]

And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5: 18.

We speak of a drunken man as being "full." On the day of Pentecost there were certain who mocked and said: "These men are full of new wine." But Peter replied: "These are not drunken, as ye suppose," but have received the promised Spirit. So Paul's exhortation is: "Be not intoxicated with wine, but be intoxicated with the Spirit." A drunken man is alcoholized in his whole being. A Christian should be spiritualized in the whole man.

I. *Its character.* The man possessed with the devil was completely under the control of the evil one. The thoughts of his mind, the choices of his will, the desires of his heart, were suggested by the spirit of evil. So a man possessed by the Spirit is wholly under the power of the good Spirit of God. The Spirit reveals to him the great and glorious truths of God's Word, awakens in his heart a response to those truths, and persuades and enables him to transmute them into practice. His inward and outward life is determined by the indwelling Spirit, so that it is no more he that doeth the work, but the Spirit. The cloud of glory in the temple prefigured the indwelling Spirit of God with his people. That meant four things: 1. Divine presence. "I will send the Comforter, even the Spirit of truth, and he shall abide with you forever." 2. Holiness. No one

ceremonially unclean was allowed to enter the temple. "Holiness becometh thine house." "The temple of God is holy, which temple ye are." "Know ye not that your bodies are the temple of God. If any man defile the temple of God, him will God destroy." 3. Consecration. "We beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto the Lord, which is your reasonable service." 4. Proper instruments for the Spirit of God. The tabernacle and the temple were proper instruments of divine worship, because they were made according to the pattern shown in the mount. So believers are proper instruments of the Spirit, by being made conformable to the holy and just and good law of God.

This indwelling has an analogy in nature. God is immanent in all his works, producing all organic structures that indicate design, controlling and directing all forces and agencies. He upholdeth all things, and by him all things consist. But this power and sovereignty are not exercised contrary to or in disregard of the laws of the material universe. He does not say: "Let it rain," or "Let it snow," or "Let there be a harvest," as he said in the beginning: "Let there be light." But he brings these things to pass through the operation of natural laws, which he ordained and which he executes. So the Spirit of God dwells in the soul of the believer, working in him to will and to do of his good pleasure. He does not ignore or violate the laws of our mental and moral constitution. He does not produce sensible impressions in the believer's soul, so that he is conscious of a power within him, not of himself, which is leading him. It is not a matter of consciousness, nor faith, nor profession, but simply a fact. The Spirit, according to the laws of his moral being, leads him to recognize, receive and love the truth which he reveals, to love the Lord Jesus Christ, whose beauty, excellency and glory he shows unto him, and to devote himself to his service by avoiding that which is evil and cleaving to that which is good, in loving his Redeemer supremely, and his neighbor as himself, on which two commandments hang all the law and the prophets. The Spirit takes and uses all gifts, natural or acquired. Thus Moses becomes the law-giver, Joshua the captain of the Lord's host, David the sweet singer of Israel, and Isaiah the evangelical prophet. Peter is the bold leader, John the apostle of love, James the meditative soul-winner, and Paul, the logician. Augustine exhibits the city of God's truth, Athanasius defends the Godhead of Christ against the world, Luther breaks the image of Romish superstition, Calvin sets in order the doctrines of God's Word, Spurgeon is the great preacher, Moody the evangelist, and Joseph Cook the unique lecturer. Gladstone and Bismarck are the great Christian statesmen. Peabody and Childs and Rockefeller and McCormick use their money, making talent for Christ, while Carey and Duff and Judson and Paton and Hamlin and Livingstone go to the foreign field. "As many as are led by the Spirit of God, they are the sons of God."

II. *Its power.* It is to be noted that the expression "filled with the Holy Ghost" in the New Testament generally signifies miraculous gifts, such as revelation, inspiration, tongues, miracles, and prophecy. These gifts ceased with the apostles. But there were "greater works" than these performed by the apostles. The Spirit of God fell upon their hearers when they preached the death and resurrection of Jesus Christ. To this the Saviour referred when he said: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Accordingly, when Peter and John preached in Samaria, when Peter preached in the house of Cornelius, and when Paul preached at Antioch, "the Holy Ghost fell upon them" who heard. This power of the Holy Spirit is a permanent gift to the church. The apostles still live in the church in their message and their divinely-appointed order. And those who proclaim the apostles' message and observe the apostolic order have this Holy Ghost power. Peter said: "Christ was put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits that were in prison." This is a difficult passage. It seems to teach this: Christ was put to a violent, bodily death; as a reward, he was quickened spiritually; he was made a quickening Spirit; the resources and energy of the Holy Ghost were placed in his hands; in the exercise of this Spirit-energy, he went by the apostles, preached to men in the prison-house of sin, and the result was multitudes were converted. Three thousand believed, on the day of Pentecost, and five thousand were soon added. Paul had converts in many lands. Since the apostles' day He has been going and preaching through Cyril, and Chrysostom, Savonarola and Zwingli, Wickliffe and Knox, Wesley and Whitefield, and the missionaries in India, China, Japan, Africa and the islands of the sea, and greater multitudes have been converted each succeeding generation. And he will continue going in this Spirit-power, through the apostles' message and order, proclaimed and observed by his ambassadors, until all the world has been brought out of darkness into his marvelous light. There have been more conversions in Madagascar during the last fifty years than in all the Roman Empire during the first one hundred years. On the tombstone of William Geddes, the apostle of Anityum, New Hebrides, is inscribed: "When William Geddes came there were no Christians; when he went away there were no heathen."

On a tablet in a church in Malden, Mass., is inscribed: "Adoniram Judson, born 1788, died 1850; birthplace, Malden; sepulchre, the great sea; the Burman converts and Burman Bible his monument; his record is written on high." He was one of four who founded the American Board of Foreign Missions, which sent him to India. On the ship his views on baptism underwent a change. He was carried against his will to Burmah and founded a mission which led to the organization of the Baptist Missionary Union. So these two great organizations were brought about by his agency. For twenty years he labored without a convert. To his discouraged friends "the prospects are just as bright as the promises." His faith was rewarded with a great harvest. He was led by the Spirit. To a friend, Dr. Cyrus Hamlin said: "If you care to listen to the simple annals of the poor, I was born in a New England home, put myself through college, went as a missionary to Constantinople, spent forty years among the Turks, cleared $50,000 by a bakery during the Crimean war, which I used in building mission churches, built Robert College on a hill overlooking the Bosphorus, returned to America, taught three years in Bangor Theological Seminary, was five years president of a Vermont college, two years professor in Auburn Theological Seminary, and since traveling lecturer for the American Board. As for the future, God knoweth and careth for, not I." That is being filled with the Spirit.

John G. Paton was raised in a Scotch Covenanter home. Teaching a village school and conducting a mission in Glasgow furnished means for his education and gave him needed discipline. By the loss of his dear wife and child, three months after landing on Tanna, New Hebrides, and by personal sickness, he was baptized with the Holy Ghost and with fire, fitting him to remain for three and one-half years, the only white missionary on that island of cannibals. When he struck off the first proof of the Tannese Bible and found it correct, he danced for joy around his rude printing-press at 1 o'clock in the morning, like David around the ark of God. Making two tours of the churches at home, he secured funds for purchasing two mission-ships—the Dayspring and the Auxiliary, which ply those islands as white-winged messengers of the Gospel; and half the people, who were once man-eaters, are sitting at the feet of Jesus, clothed in their right minds. This is being filled with the Spirit.

This power, resulting from being filled with the Holy Ghost, presupposes regeneration and conversion. It implies that all the graces are in lively exercise. Being, as Calvin says, a proper instrument of the Holy Ghost, he is endued with power from on high. He has aspirations and longings and yearnings after God and a burning zeal for the salvation of men that transform and transfigure and spiritualize the whole man. Such an one the Spirit separates for the work of Christ. And when he calls the worker responds: "Here am I—send me." whether it be to teach in the Sabbath-school, to lead a prayer-meeting, to visit the slums of our cities, or to go into the dark regions of heathen lands. With such an one is the secret of the Lord, not by revelation or inspiration, but illumination. Such an one is led by the Spirit of God as an obedient son, his outward and inward life being determined by the indwelling Spirit, so that it is no more he that doeth the work, but the Spirit of Christ within him. His liberty and responsibility are not impaired. He is not conscious of a power within not of himself. But he does not resist or grieve or quench the Spirit. His thoughts, feelings, desires, and purposes are prompted by the Spirit. The Spirit governs his tongue, controls his passions, orders his life. The Spirit gives right views and right motives in determining his conduct in all the emergencies of life.

NO CHURCH FELLOWSHIP WITH SECRETISTS.

BY REV. A. MAYN.

Concluded.

Perhaps some may say: "All this is against Masonry; what say you of the minor orders?" Let me say: They were created partly to blunt the edge of opposition to the leading secret societies. The Order of the Sons of Temperance was first organized by six Freemasons and six Odd-fellows. The Patrons of Husbandry (or Grange) had its ritual prepared by leading Odd-fellows and Masons of the 32d and 33d degrees. An opponent of the leading secret societies told me, after joining the Good Templars, that joining them had the effect of lessening his opposition to Masonry. Is not this necessarily so? Sworn secrecy is the foundation-stone of all of them.

Again, on joining a secret society puts one's self directly in the way of temptation—temptation to *lie.* The rituals of almost all such societies are published to the world. Their secrets are well-known—may be bought for a few cents; then, when a member is asked if he did not take a certain oath, or dress in a certain manner, remembering his oath, he is tempted to deny the truth. He is in a quandary; he must either violate his oath or lie, unless he giggle, or cough, or refuse to answer, and any of these courses would be counted a confession.

May the church admit such, and thus countenance lying?

But the greatest objection to secret societies is, perhaps, this: That almost all of them teach a religion, and that a false one. They have their prayers, their hymns, their reading of the sacred Book, their chaplain, their oaths, and their "good lodge above," to which their members are said to go.

The 19th Landmark of Freemasonry is this: "Every Mason must believe in the existence of God as the Grand Architect of the Universe." It is not said what god it must be, whether Jehovah, Jove or Baal.

A. B. Grosh, in his Manual of Odd-fellowship, tells us that the Jew, Mohammedan, Parsee, and Christian leave their prejudices at the door of the lodge—they cannot take their distinctive beliefs with them. Then the Christian must leave his Christ outside. The prayers in Mackey's Manual make no allusion to a Redeemer; and he says that, "though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree."

I once perused the ritual of the Patrons of Husbandry (the Grange). I asked a leading member if the book were correct. He said: "Substantially so." I noticed that in the prayers used at the grave the Saviour's name was mentioned every time, but in the prayers used in the lodge, his name was suppressed every time, and no allusion is made to him. This was in keeping with part of the ceremonies. A young lady, dressed in white and adorned with flowers, had many honors bestowed upon her. Her name was Ceres, the name of the heathen goddess of agriculture. So we see that even the minor secret societies are tainted with infidelity, and even with idolatry. Mackey says that Freemasonry is a system of morality veiled in allegory, and illustrated by symbols. This is true of all the brood. He also says that Freemasonry is a philosophical development of the ancient sun-worship.

Those societies, in order to give instruction, go back to the age of signs and emblems, while our age abounds in other and better means, since

books, maps and pictures are a hundredfold more common, and plainer, too.

While the Lord Jesus was very sparing in his use of emblems, these lodgites follow the Ancient Mysteries, and would teach their devotees by means of emblem upon emblem, and sign upon sign, the square, the level, the plumb, the compasses and trestle-board giving lessons, instead of written or spoken language. This we would call retrograding instead of advancing in methods of teaching.

Finally, the church should give no admission to adhering secretists for the sake of self-protection. "Take them into the church and teach them," says one. When admitted they will corrupt the flock. Very many who do belong to the church and some secret order say that they would quit the former before they would the latter. Others say of their society "it has a good enough religion for me." How little spirituality in a church where their affections are thus divided!

Said a leading Mason, an infidel: "We are disintegrating your churches." How true this is, we may see, by observing the small attendance on divine service by the male members of our congregations, by the readiness of many to attend the meetings of the lodge, instead of the meetings of the church, and by the vast numbers of lodges in our land.

If secret societies are evil, the fewer of their numbers we have in God's visible church the better. Why is it, that in churches where no secretists are admitted but members of college fraternities and some of the G. A. R., that the pastors' lips are sealed on the subject of secret societies?

Said I to a lady—a member of one of our churches: "Why don't you get Bro. ——— to lecture on secret societies?" "Oh," she replied, "so many of our people are members!"

Yes, form a phalanx that no secretist can break, form one united front of opposition to this arch-foe of Christianity, and thus defeat the secret wing of Satan's army!

Bloomington, Ind.

COLLEGE SECRET SOCIETIES.

DISSECTED BY REV. M. A. GAULT.

(*Concluded.*)

I did not think my sermon on College Secret Societies would have raised such a commotion among the fraternity students as it did here. The State University has long been a hot-bed of the Greek-letter fraternities. Their halls are on all sides of the public square. There are eight gentlemen and four lady fraternities. Their halls are often used for dancing, where lady students mingle with the gentlemen and spend most of the night in dancing and social pastimes. These societies have largely sidetracked the once-flourishing, old-time literary societies.

The *Daily Telephone* stated that my sermon "created quite a stir and much talk in fraternity circles." Several of the students denied in the *Daily Telephone* that their fraternities compromised any one in his religious, social or political relations.

Last week the Bloomington *World* published the following from the *Indiana Student*, a university paper published at the *World's* office:

REV. M. A. GAULT ON FRATERNITIES.

The sermon preached by one of the Bloomington ministers against fraternities was as uncalled for as it was narrow and unjust. If the *Telephone* report is correct, the gentleman succeeded in doing but one thing, but he did that successfully,—he showed that he was ignorant of his subject, or, as we say in every-day English, "he didn't know what he was talking about."

Generally people who talk against secret societies know something about them, but the more they know the less they talk, and *vice versa*. The idea that Greek fraternities are founded for the political benefit of their members is absurd. Most fraternities have as their object the intellectual and social improvement of their members. It is true that many secret organizations at the great Eastern colleges are obnoxious; but to compare them with our Western fraternities is about as bad as to say that the Masonic fraternity ought to be outlawed because Tammany Hall is wicked.

The gentleman claims to know part of the oath taken by members of the Beta Theta Pi fraternity of this university. Where he got it we do not know, as we have enough to do to take care of our own business without prying into the secrets of others; but we wonder if there weren't many beautiful things in that ritual, and if the gentleman did the Betas justice?

The attempt to make the fraternities responsible for the rivalry in college political affairs is also a little far-fetched; it would be a great institution in which men were not ambitious to fill the positions of honor at the disposal of the students, even though there were no fraternities. He talks about the time and money spent in fraternities that ought to be devoted to literary pursuits. Evidently he does not know that literary exercises are a regular feature of the evening programs. Of the injustice done in the attempt to make the fraternities responsible for hazing and other college outrages, it is unnecessary to speak. It is too bad that the students killed a man in one of their initiations, but the fool doubtless received what he deserved for attempting to join a lady organization.

It is always best to know something about your subject before attempting to discuss it, especially if you are going to talk about its worst side and ignore whatever good there may be in it. Most fraternity people, as well as Greeks, will condemn the rash utterances of a man who deals with a question in a one-sided manner, and who goes out of his way to put the fraternities in a bad light before the world.

This week my reply was published in the *World* and also copied by the *Indiana Student* as follows:

EDITORS WORLD:—I have read your article in *Indiana Student* referring to my sermon on College Secret Societies. It is remarkable if all the defense the fraternity boys can make is the stereotyped charge "he didn't know what he was talking about." They ground this conclusion on the mistake of the *Telephone* in making me say Kappa Alpha Theta, instead of Kappa Alpha, in which Mortimer M. Leggett was being initiated when he was killed at Cornell University. It is too bad that this mistake of the *Telephone* should lead the boys to the conclusion that this unfortunate student, who was the son of Gen. Leggett, U. S Commissioner of Patents, "was a fool, and doubtless received what he deserved for attempting to join a ladies' organization." I will leave it for an intelligent public to decide which of us "didn't know what he was talking about." Again, the *Indiana Student* accuses me of claiming to know the oath taken by the Beta Theta Pi fraternity. It was their pledge I quoted; and the *Indiana Student* ought to know that the Lambda Chapter of this fraternity at Bloomington have no oath. The oath which I read in my sermon, and to which the Beta Theta Pi boys took exception in the *Telephone*, was the oath of the Kappa Phi Delta fraternity. Before the *Indiana Student* attempts to speak on this subject again it should study to be more accurate, and know what it is talking about. Back in the sixties I spent several years in a college where a number of the college fraternities of Bloomington were born, and where the Greek-letter fraternities were the source of so much mischief and instigated such a morbid appetite for office honors, trickery and wire-working, that they culminated in driving some of the best students from the college, and the faculty were obliged to expel the fraternities, which I predict the faculty of Indiana University will be obliged to do before many years. I have never been a member of any society on whose constitution and rules of order I would not be glad to have turned the full light of discussion.

If the *Indiana Student* is not afraid to have the light turned on, and will give me an opportunity in its columns, I will be only too glad to show what I know of college secret fraternities.

In 1873 the National Christian Association addressed letters of inquiry to many colleges respecting the Greek-letter fraternity, and out of a list of forty-eight colleges the replies from forty-five testified that their nature and tendency were wholly evil. Princeton has recently prohibited college fraternities after a long experience with them. President D. A. Wallace, for twenty-five years president of the Monmouth College, wrote: "From careful observation I am fully persuaded that very great evils are necessarily attached to the existence of a secret society in a college."

Dr. Howard Crosby, for a time Chancellor of the University of New York, said: "College secret societies interfere with a faithful course of study. They are naturally used for disturbance of public order, and they injure the regular literary societies of the college." M. A. GAULT.

THE WORK OF MISSIONS.

One of the most astonishing facts of the closing years of our century is the spread and dominance of missionary work among the heathen nations of the globe. The truth is that people too frequently draw upon their own ignorance, or their prejudices, for their facts, and so remain oblivious as to what is going on beyond the range of their vision in the spread of the Gospel. They judge of the results of a year's work and expenditures by the accomplishments of that year, and thus lose the perspective view of the whole field for a series of years or decades.

India has been, perhaps, the most difficult and discouraging field the Christian missionary has had to attack. The country was old; it had a religious philosophy and literature possessing many elements of moral grandeur and an educated and cultivated priesthood armed to resist, at all points, the assaults of Christianity. As might have been expected, progress was slow and often disheartening. But the *Missionary Review* for April presents some statistics that show the great inroads Christianity has made in India proper. They will encourage the friend of foreign missions and surprise those who know little of the extent of the work in that country.

Leaving out Burmah and Ceylon, India proper had in 1851 91,092 native Christians and 267 churches; in 1861 the number had increased to 132,731 and 971 respectively. In 1871 the native Christians numbered 224,258 and the churches 2,278. In 1881 the former reached 417,372 in number and the latter 3,650. In 1890 the native Christians numbered almost 600,000, while the number of churches was 4,863.

While this number is not large as compared with the total population, it is large enough to indicate what rapid progress is being made in mission work in one of the most difficult fields of the world.

Nor is this all. The religion of India is yielding many of its distinctive features. The effort is being made by native priests to ingraft on the Brahman stock many of the truths of Christianity, and the whole system is so honeycombed that its disintegration has already begun. Child-marriage is being surrendered and the burning of widows is no longer tolerated. The influence of caste is slowly yielding under Christian enlightenment.

The four leading missionary boards of this country have a force of 11,108 missionaries in the various fields; the heathen communicants number 217,989, being an increase of 18,832 during last year, and the contributions to this work in 1893 amounted to $4,189,248. The Christian church has every reason to feel encouraged, if not satisfied, with its work and its wonderful accomplishments.—*Chicago Record.*

FRIENDS OPPOSE SECRET SOCIETIES.

It is claimed again and again by those who speak and write for the lodge that there is no other tie or brotherhood or allegiance on earth so close and so inviolable as that between members of certain lodges. That this is so I think we have sufficient reason to believe, aside from the veracity of those who make the statement. But will anyone claim that it is a brotherhood in Christ, when it is also true that a Mohammedan, a Jew, a Christian, a pagan and a scoffer at all religions are equally eligible to membership if certain other conditions are fulfilled? A certain man some years since gave me an interesting specimen for the Earlham College Museum. By that means I became acquainted with him and he has seemed to take an interest in me ever since. Not long since he stopped me on the street and in our conversation he volunteered the following: "Well, Moore, whatever I am, I am no hypocrite! I belong to a lodge here in town and have often been asked to conduct religious services, but I never will do it, but I know fellows who do, who are no more fit for it than I am." Now this man is not only an unbeliever but he is very well known to be scandalously dissolute. I am not here betraying any confidence, for we were not

speaking confidentially, and he was speaking rather boastfully of how good he was in that he was not a hypocrite as other men. However close and sacred the ties between lodge members of all persuasions, they surely ought not to be more sacred or dear than the tie of universal Christian brotherhood which never had and never will have any secret grips or passwords.

To swear at all is bad enough, but how a Christian man, or any manly man, can swear to keep, and to be and do according to secrets he as yet knows not what, and at the same time maintain his self-respect, seems to be something of a problem.—*Joseph Moore, in the (Friends') Christian Worker.*

NEW ENGLAND LETTER.

"An Island-Garden."—Some long-lived Boston ministers.—Prohibition matters.—The name of Walsh.—The newspapers.—Agitation in the I. O. O. F.—Mr. Moody's school.—The season in New England.

Says Mrs. Celia Thaxter, in her exquisite "Island-Garden," "the very act of planting a seed in the earth has in it to me something beautiful. I always do it with a joy that is largely mixed with awe." Mrs. Thaxter, with her poet's soul, has said what most of us only feel as we watch the yearly miracle of resurrection which changes the "vile body" of the buried seed into the shining blades of grain, or the many-colored blossoms that bloom simply for our delight. And each one has "its own body." A hollyhock is not a sweet-pea, and the sweet-pea is not the aster. And even each separate plant has its own separate individualty. Given finer and more delicate senses, and we should see subtle shades of difference in flowers of the same family. Notice how the young plant reaches up out of its grave in the dark, damp mould into the sunshine, seeking its "own place." You whose continual soul-cry is for more light, deeper depths of beauty, higher heights of truth, fear not the brief sleep in the clods of the valley, for you, too, shall seek and find your own place. And who shall paint the first rapture of that resurrection-life? Imagine a pansy endowed with a soul; fancy the thrill at its heart when the first green leaf shoots up into a wondrous new world of breeze and sunshine, and other sister flowers, with fairy faces, nestling in their green beds. Multiply it by figures higher than anything known to terrestrial mathematics, and you have a faint glimpse of the joyful surprise God is keeping for you and me, and every one of his children. I am rather glad, by the way, that Mrs. Thaxter is unconventional enough to like the poppy, and brave enough to say so. A bed of this flower, in all the different varieties—orange, and carmine, and gold—is a perfect carnival of color, which few others can rival. Like Tennyson's princess, it "breathes full cast,"—the very atmosphere of dreams.

Dr. Bartol has just celebrated his eighty-first birthday. Dr. Miner, in his eighties, can still aim a blow as telling as ever against rum and Romanism. Dr. Hale, whose pen and voice has for so many years been active in every work of practical philanthropy, said to a reporter, who asked him on his return from the "Parliament of Religions," "Do you preach to-morrow?" "I preach forever!" No "dead-line of fifty" with these men. In fact, it is growing less prominent with every decade. An examination of any religious encyclopædia will show how much briefer were the lives of noted clergymen one or two hundred years ago than now.

"Education is slow work." Very slow indeed; but "slow and sure" seems to be the method of Providence. If children are educated to see the evil of the deadly cigarette, and to pledge themselves, against the use of tobacco in every form, the next generation will be comparatively free from the vice. A few cases of death from this cause get into the papers, but the majority are ascribed to something else. Those members of the Boston school board who oppose the forming of anti-cigarette leagues among the children, "because it will only tend to foster the habit," show a curious mental and moral obliquity.

Our cities and large towns still continue to be stirred up over the corruption of the license system, as now administered by aldermen in the pay of the rum party. In New Britain, Conn., the liquor cases, forty in all, have been summarily dismissed by Judge Roche, who decided that "such testimony," namely that of "spotters," or informers, "has to be received with much caution and distrust." This practically throws out of court all liquor cases where the prosecution depend on such testimony; and yet, as is well known, evidence against violators of the law can seldom be obtained in any other manner. But let the agitation continue. Anything is better than the stagnation of indifference.

If anybody bearing the name of Welch or Walsh is foolishly ashamed of it because it seems to betoken Hibernian descent, let him understand that, on the contrary, it betokens the purest British lineage. Arthur and his Knights of the Round Table were Welches, and also the ancestors of the Tudors. Tyndal was tutor in the family of a Sir John Walsh when he was cherishing his great project of translating the Bible into English, and received from him his strongest encouragement. Welch was the name held by the few aboriginal Britons when they took refuge in the mountains of Wales from the hordes of Hengist and Horsa. So writes a correspondent of the *Transcript* who bears this name and has been looking up his "family tree."

Dean Wayland, when he talked to the law-students at Yale, and gave them his mind about receiving and entertaining "a lot of soap-fearing, vermin-haunted vagabonds, whom the newspapers call Coxeyites," contrived to get in a sarcastic reference to these same journals by saying that he should not have thought these remarks necessary if he had not read of the movement in the papers, and added, "That I saw it in the newspapers, however, is good evidence that it is not true." The great blanket-sheets, with their scandals and prize-fights and amours of actresses, are getting to be what one writer calls them, "one great, monotonous, soul-sickening bray." This seems to pre-suppose an unlimited number of donkeys' ears in the dear public for whom they are supposed to cater.

Gov. Greenhalge finds he must give up public dinners. I wonder how many men in high positions whose final break-down was laid to overwork have really succumbed to this much more deadly foe. People in these days do not die of overwork so much as from the constant demands made by society upon them, by which their time and strength are frittered away uselessly.

According to the Manchester Union the I. O. O. F. fraternity, in some localities, are much stirred up over a recent movement to abolish the horse-collar which is such a prominent feature in their regalia. To be or not to be,—this is the burning question. "To abolish the collar," says one indignant Odd-fellow "would be like obliterating the stars and stripes from the flag of our country. Many have learned to love the collar and want no ruthless hand laid upon it." This is not merely a touching piece of sentiment. What would Masonry, Odd-fellowship, or any other secret order, be without the regalia in which it shines to dazzle the eyes of small boys and simpering school-girls? Much in the condition of the unfortunate maid of nursery fame, whom the mischievous blackbird deprived of her nasal appendage.

"I've been here three months and haven't heard an oath or foul story," says a member of Mr. Moody's Mt. Hermon school. Of how many colleges in the land could this be said? But at the same time the students play as fine a game at foot-ball, minus the rowdyism, as anywhere; in fact, their team is said to lead all the other schools and colleges in the Connecticut Valley. There is a vast difference between schools and colleges where the students go to work, and those where rich men's sons set the fashion of idleness and dissipation.

The season is two weeks ahead in most parts of New England, and there is a prospect that this will be an unusually good fruit-year where the canker-worm and caterpillar do not get in their nefarious work. Every appletree is a huge bouquet, wafting sweeter scents than those of "Araby the Blessed," and the more gnarled and witch-like, the more it is sought by the nest-building robin and all manner of creeping and flying things that delight in its shadow. In what wonderful relief the snow-white bough stands out against the blue sky, and what a buzz and hum of happy insect-life, to which one old appletree is as much as the whole stellar universe is to us.

ELIZABETH E. FLAGG.

Please renew your subscription now.

OUR WASHINGTON LETTER.

WASHINGTON, May 9, 1894.

The most important act of any member of the present administration, from the standpoint of those who believe in moral reform, was Postmaster Bissell's determination not to appoint any man postmaster who is engaged in selling intoxicating liquor. Mr. Bissell's argument is unanswerable. He says that a man who sells intoxicating liquor is, in his opinion, unfitted to occupy a position of trust. He is right; there is a screw loose in the moral machinery of any man who is willing to engage in a business which contaminates everything it comes in contact with, and which creates more misery and entails more suffering upon innocent women and children than any other business that is recognized by law; but he should not stop at refusing to appoint sellers of intoxicating liquor; he should also refuse to appoint drinkers of the vile stuff, and then the President and every other member of the Cabinet should do likewise. Many good men, aye, and women too, have for years been studying and promulgating methods of purifying politics, but none of them have made a striking success of it, although their earnest efforts have resulted in some improvement. This administration has an opportunity to do more towards purifying politics than has been done during the preceding century, by taking whisky out of politics. Let it be officially announced that no man who drinks intoxicants can be appointed to or hold office, and temperance would be given the greatest boom it has ever enjoyed, and the official business of the country would be better transacted than ever before. Nothing short of a Constitutional amendment can reach the whisky-drinkers of Congress; but it was made apparent this week, when a member of Congress, while intoxicated, made an unprovoked attack upon an inoffensive citizen, on Pennsylvania Avenue, that they ought to be reached in some way. There will be—there can be—no purification of politics until whisky-drinking is banished therefrom, and Mr. Bissell deserves well of the country for having taken even a short step in that direction.

It was confidently expected by many that the Senate would ratify the Chinese treaty this week, but it did not, although an executive session five hours long was entirely devoted to the treaty. The labor organizations have increased the opposition in the Senate, and they are credited with the delay in acting upon the treaty.

The International Peace Bureau, at Berne, Switzerland, has selected the following to constitute a branch bureau, with headquarters in this city: Alfred H. Love, of Philadelphia; Belva A. Lockwood, of Washington, D. C.; Chas. C. Bonney, of Chicago; Rev. Amanda Deyo, San Diego, Cal.; and William F. Aldrich, Aldrich, Ala. This bureau is to be made the medium of communication between the various American peace associations and the Berne bureau. The sixth Universal Peace Congress will be held from Aug. 29 to September 3, at Antwerp, Belgium, by invitation of and under the auspices of the managers of the exposition now being held there.

Every observer has noticed the remarkable growth in recent years of young people's organizations in the churches, and none of them have had a more phenomenal growth than the Brotherhood of Andrew and Philip, which, although only six years old, has nearly 200 chapters in the United States and Canada, embracing in its membership eleven denominations. Washington and Baltimore have united in a brotherhood union, meetings of which are to be frequently held in both cities. At its present rate of growth the membership of to-day will be doubled before the organization is ten years old.

Now that the amendments—more than 400 in number—to the tariff bill have been submitted to the Senate it is expected that the majority will proceed to push the bill to a vote, and, although the amendments are not, on the whole, entirely satisfactory to any of the Senators, it is not believed that the minority will resort to any dilatory tactics to present a vote.

If any proof had been needed that the leaders of the so-called "Coxey's army" are willfully and intentionally misleading the 500 men now camped in about the unhealthiest spot in Washington, it was furnished by the refusal of those leaders to allow ministers of the Gospel to preach to the men. The health officials have recommended

that the camp be removed, regarding it as a menace to the health of the city. Yesterday, after a trial lasting the greater part of four days, Coxey and two of his assistants, Browne and Jones, were convicted of violating the law for the protection of the Capitol building and grounds. They will appeal to a higher court, if denied a new trial.

A WORTHY COADJUTOR OF THE NATIONAL CHRISTIAN ASSOCIATION.

Our readers are not ignorant of the fact that education is the power which, under God, determines the future. Why are we what we are? Largely because of our training. How are the people of the earth to be made what they should be? Evidently by correct education. We do not omit the truths of Scripture. Repentance, confession, faith and regeneration are foundation stones in character. No man is educated into salvation.

But none the less, education has to do with salvation. How can men believe unless they hear? and how can they hear without a preacher? and what is a preacher but a teacher? The learned nations are not necessarily Christian, but the ignorant nations are necessarily pagan. This is true not only of Christianity in bulk but of the system in detail. Evils are not recognized and opposed without information, and information is not gained and communicated without schools or their equivalent.

These truths which are patent to all have application to the work of the National Christian Association and its organ, the *Christian Cynosure*. While we recognize with gratitude the work of other schools and scholars we may still say, what all who are familiar with the facts know, that Wheaton College has done much toward setting the truth on the lodge question before the people. We know that many *Cynosure* readers have given to it, prayed for it, and thanked God for its teachers and graduates. This fact would be ample apology were any needed for saying a few words regarding our College at Wheaton.

It was founded in 1860, having had its beginning some years before as a preparatory school called Illinois Institute. The purpose of the College was and is to furnish a thorough preparatory and college education and at the same time to aid its students to become Christian workers. This latter point is not crowded into a subordinate place, but is kept continually before both faculty and students as the great end for which education is to be desired. That a measure of success has been attained in this direction is evidenced by the work which its graduates, Stoddard, Bailey, Kellogg, Phillips, Hiatt, Wheeler, Nutting and others, have done.

The College has a fine stone building, beautifully located in a campus of fourteen acres in Wheaton, twenty-five miles west from Chicago on the C. & N. W. railway. A frame building which has served a valuable purpose for nearly forty years is also employed, but should now be replaced by a modern structure. Here are taught over two hundred and fifty young men and women annually. Three courses of study, the classical, the scientific, and the literary, each requiring four years, constitute the College work. The preparatory school includes courses leading to each of the above and the English and Normal courses which are designed for those who have not been able to complete their English work and for those designing to teach.

In order to the highest usefulness the College should have as soon as possible a ladies' hall, an observatory, a gymnasium and an addition to its permanent funds. With these facilities added to those now at hand there is reason for supposing that four or five hundred students would be enrolled and that the power of the College for good would be much more than doubled. Meanwhile there is required a subscription toward current expenses in order that those who are instructing these young men and women and are thus giving thousands to the work of Christian education may do so without care. At the present time nearly three thousand dollars are needed in order to close the year with all expenses paid. If ten persons should give one hundred dollars each; twenty, fifty dollars each, and one hundred, ten dollars each, the entire sum would be raised, a great work would be forwarded, and no one need be deprived of any comfort.

Of course gifts larger or smaller would be gratefully received. No offering which comes from a friendly hand will be unwelcome, but the above plan is outlined that all may see how easily the needed sum could be secured by a concerted effort on the part of those interested in the work. As one who has been for twenty-five years your fellow worker and who has labored for our common cause so far as strength and ability permitted, I am free to urge every reader of the *Cynosure* to send at once some offering, large or small, to this work. I believe that it will come back to you in a better state of society, a more effective church.

Should any of those to whom this may come desire to give toward buildings or endowments and desire to confer with me on the subject it will be a pleasure to hear from them. We are gratified also to acknowledge notice from a number of our friends of bequests for our work, but at this time our special desire is that all those who are laboring with us for Christ and his kingdom and who have not aided us for the present year should, if God puts it within their power and into their hearts, do so immediately. In the love and service of Jesus, your friend and fellow-worker, CHARLES A. BLANCHARD.

Wheaton College, Wheaton, Ill.

REFORM NEWS.

ANTI-SECRECY MEETINGS IN WASHINGTON.

CHICAGO, Ill., May 14, 1894.

DEAR CYNOSURE:—I write to say that Bro. and Sister Powers, who have aided us in the Washington work during the past winter, have arranged for regular cottage-meetings at 67 New York avenue. They hold these meetings Thursdays and Fridays of each week, at 11 o'clock. Sister Powers is an expert at chart-talks. Any Masons in Washington, who are not as "bright" as they desire to be, could not find a better opportunity to post up than by attending these meetings. Those not acquainted with the inside workings of Masonry will find this a good place to learn of the things done of them in secret. Already Sister Powers reports that some have left their lodges on learning the facts as presented by her. I trust these meetings, so unselfishly conducted, may be blessed of God in the salvation of many. Let all the friends who can attend and aid this work. Those who cannot attend can pray for God's blessing upon it.

W. B. STODDARD.

FROM THE PACIFIC COAST AGENT.

PHILOMATH, Ore., May 5, 1894.

Large crowds greeted me at the M. E. church in Sheridan, Monday and Tuesday evenings, April 30 and May 1. The congregations were very attentive.

The meetings had been well announced in the pulpit and the Sheridan local paper. Sheridan is a nice little town of some five hundred people. It is quite an enterprising place, and a stranger would judge them to be a church-going people. The better people of the place pride themselves that they have only *one* saloon, while the best people of the town are in favor of prohibiting it.

The first night, we spoke on the evils of intemperance. After portraying its horrors, we undertook to prove that the only possibility of riddance is the legal prohibition of the evil. Laws to restrain it have existed from the colonial times to the present, but we might with equal propriety undertake to regulate a den of rattlesnakes, or the bottomless pit. Prohibit evil at all times, and refuse it license at any price.

There is quite a temperance sentiment here, but the voters need shaking up, because they are praying for what they want, *prohibition*, and then vote for what they don't want, *license*.

The more I study this subject the more astonished I am that professors of religion will favor the receiving of revenue for that which murders seventy-five thousand people annually; virtually selling for slaughter that many men each year, fitting them only for "outer darkness" and banishment from the presence of Almighty God forever.

On Tuesday night, I spoke on the lodge question. The congregation was quite large, and very well disposed. The various lodges were well represented. It was plain to be seen, however, that some who had been in attendance the two evenings before, could not "stand fire" on this

(*Continued on 9th page.*)

CORRESPONDENCE.

THE OATH OF THE A. P. A.—IS IT RIGHT OR WRONG?

CHICAGO, May 10, 1894.

EDITOR CYNOSURE:—Wrong, is my answer. Although I agree with the A. P. A. and all others who oppose the connexion of church and state, I do not regard such oaths as the proper element in promoting the welfare of the people, personally, politically, or religiously. This is now a free country in each of these relationships; and the oaths of the A. P. A. and kindred secret societies are the same in character—an infringement upon the freedom and manhood of every member in those societies.

A correspondent of a religious paper heads his letter, "Give the Devil His Due," and so, while ready to extirpate the I. P. I. (whatever that may be), he tries to justify the A. P. A. oath by the example of the aforesaid I. P. I. They are thus alike subverters of the civil oath, and alike set up an authority over the consciences of their members, which authority is, or may be, supreme over the laws of the United States.

Thus a slavery of the soul is experienced until this baneful influence of the lodge is repudiated.

Americans, as citizens, and as Christians, should ever openly maintain the perfect freedom of the citizen, politically and religiously; and the perfect, separate independence of each. A man may be both a citizen and a Christian, but his first duty is, as a Christian, to suffer, if necessary, for the name, but never to enforce the Gospel by the sword of state. Peter was told to put up his sword. But as a citizen he should, of course, appeal to the civil power, and have evildoers punished; for law is written in every human heart. Yes, he may be a soldier and, if necessary, die to maintain the stars and stripes.

Away, then, with all the wrongful oaths, which, alas! too often frustrate the divinely authorized civil oath to tell the truth when called on in the interest of, and for the welfare of, the whole American people. Yours truly, SENEX.

FROM CORRESPONDENCE TO SECRETARY PHILLIPS.

HOPKINTON, IOWA.

The pastor of the Reformed Presbyterian church of Hopkinton, Iowa, sends a note of thanks for the kindly co-operation of the N. C. A. with him in his efforts to bear faithful witness in his parish. When the Knights of Pythias were organized, his Sabbath-school took up a collection and sent for expositions for distribution. The pastor writes: "Our community has been pretty well-informed on secret society lines, and there is evidence of good fruit resulting. ——."

ANOTHER PASTOR,

but of a United Presbyterian church in Illinois, sends for facts, saying: "I am in a conflict with an Odd-fellows' lodge that is making an effort to draw away some of our young men

from the church. I am going to preach upon the subject in two weeks." Later I learned that this pastor's words not only blessed those not yet drawn into the lodge, but led at least one to renounce his obligations. I give an extract from a later letter from the same pastor: "The Odd-fellows have been on the rampage ever since my sermon. They brought Dr. Blodgett, pastor First M. E. Church of Galesburg, here last Monday night, and he paid me his compliments in not very flattering terms. I have come to the conclusion that when a man becomes an Odd-fellow he loses his senses as well as his manhood. I invited the lodge to place him upon one side of the pulpit of my church, and allow me to occupy the other side, but for some cause they did not take to that idea....I am becoming more and more convinced that the devil is the Grand Master of these cursed institutions. ———."

THE FOLLOWING

from a Presbyterian pastor of New York State, one of a number to whom sample *Cynosures* were sent, is appreciated for its kindly tone and interest in this reform: "I enclose to you a dollar draft—a subscription for the *Cynosure*. I do not wish to be a tax on a good cause and self-denying labors, and I will say, a very sensibly edited paper. Let my subscription date from the time you began sending it to me. ———."

S. G. SWENSON,

Crookstown, Minn., asks the following question: "I have been told that the World's Grand Council of Independent Order of Good Templars has decided to allow the Hindoos in India to use the Veda in their lodges instead of our Bible. Is that a fact? I believe it but have no means of proving it."

DOING GOOD WORK.

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THE LODGE AND THE COURTS.

DEKALB, Iowa, April, 1894.

EDITOR CYNOSURE:—Several years ago, in a case in court between a Granger landlord, plaintiff, and his tenant, defendant, it was seen that secretism tried to control the jury. It took several days to try the case, and when it was submitted to the jury, the foreman, a Granger, said, "I would suffer my right hand to be cut off before I would give a verdict against the plaintiff." It seemed that all the secret society men were agreed, but four of the jury thought, according to evidence, that justice demanded a decision in favor of the defendant. And so they stood several hours four to eight. Then they sent to the judge for instructions. The judge, of course, did not tell them how to decide, but if they found that the evidence justified it, they might write their verdict thus, "We find for the defendant." But it was twenty-four hours before they were all willing to sign such a verdict. They did, however, and none lost a hand either.

Why is it that secret society men hang the jury for their members, more than those of the church do for brethren? Is it not the secret oath? Why do some lawyers advise their clients to join a lodge to gain a suit in court? I am informed by good authority that such advice has been given, in more than one place, by several attorneys, but I never heard of such advice given concerning the church, because it is a more honest institution.

But because of the influences of Christianity, many lodge men have the honor to respect the civil above the lodge oath; and honorable judges render just decisions and maintain the dignity of the law. They are *men*, in spite of every evil influence. If able-bodied men were all controlled by lodge influence, then cripples, women, fools and children could not obtain justice.

It was thought that justice in our courts was, because of lodge influence, fast becoming a farce. But because of Christianity, our only hope, such a calamity will not overtake us, we pray. No one can estimate the good done by the National Christian Association, as an instrument in the hands of God; and still we need the light.

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OBITUARY.

JAMES HARVEY,

of Pleasant Plain, Iowa, passed peacefully away on the 15th of January, 1894, aged seventy-one years and six months. He bore a lingering illness for more than two years with Christian patience and resignation, often saying that he was only waiting for the time of his release. Near the last he remarked: "We often hear of the terrors of death, but if this is death which I feel slowly but surely creeping upon me, it has no terrors for *me*."

This Christian brother was deeply interested in the advance of prohibition and anti-secrecy, and in his death our reform loses a good friend.

LODGE NOTES.

SECRET SOCIETIES AND THE CHURCH.

There is quite a disruption among the members of the Roman Catholic church. Bishop Becker has caused it, by sending forth an edict that members of the Catholic church will not be granted absolution who are members of the K. of P., Odd-fellows, Golden Eagle, and other similar organizations. The most interesting thing about the fight against these organizations is that the blow is aimed more particularly against the K. of P's. This should not be, as that organization, or at any rate its members belonging to the Catholic church, for years past have been potent factors in the upbuilding of the church. But that is not all. The members of the orders who are not Catholics have been most liberal in helping the church financially. The unpleasant part of the fight is felt more keenly by the priests of the different churches, some of whom are in sympathy with the objects of the orders that the fight is being waged against. They recognize the charity and Christian spirit with which these orders and its members are imbued. —*The Savannah* (Ga) *Independent.*

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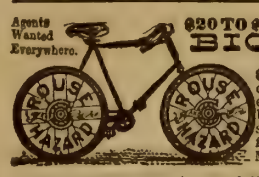

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MAY 17, 1894.

RELIGIOUS GAMBLING.

Church fairs and raffles caused a ripple in the august United States Senate a few days ago, when a bill came up for the suppression of lottery traffic through national and interstate commerce and the postal service.

Senator Vest, of Missouri, protested against the extension of anti-gambling laws to religious fairs where articles are raffled off for charitable purposes.

To a question by Senator Gray, of Delaware, whether church members should be exempted from the operation of the law, Mr. Vest replied that if any Senator thought that church and charity fairs should be placed on the same footing as the Louisiana or Havana lotteries, he was welcome to his opinion; but he thought the question hardly worthy the Senator from Delaware.

Senator Gorman, of Maryland, coincided with the views expressed by Mr. Vest, and suggested that the bill should be laid over until there was more time to consider it.

Senator Hoar remarked that no officer, he supposed, would interfere with church or charity affairs. Whether officers should do so or not was a question which might be discussed. But no provision of law could be made that would prohibit the offence of gambling, and at the same time contain a provision that church members and amiable people might gamble a little for pious purposes. It was not practicable and would be mischievous legislation.

Senator Gorman again expressed his sentiments respecting the bill, incidentally citing the fact that in two-thirds of the hospitals in Washington and the institution of the Little Sisters of the Poor two-thirds of the revenue came from those practices. There was no demand or necessity, he said, for such legislation.

The bill went over without further action.

The New York *Mail and Express* thus sums up the discussion:

"Senators Vest and Gorman objected to placing church and charity fairs on the same footing with the Louisiana and Havana lotteries. These Senators are both wrong and right. They are wrong in supposing that gambling is any less immoral and injurious by being carried on within a church edifice and for alleged pious purposes or charitable causes. They are right in contending that a church lottery is not on the same footing with the Louisiana or Havana lottery. A church lottery is the last degree of desecration and degradation. Christ's 'whip of small cords' drove the honest but misguided men of merchandise out of the ancient temple. The church that turns itself into a gambling den needs and deserves a more severe chastisement."

A SCHEME TO CAPTURE IRELAND BY FORCE.

One of the Chicago papers of May 13 devotes two columns of fine type, with a map and diagrams, to the exposure of a plot, hatched in Chicago, which is neither more nor less than a bold and elaborate scheme of Irish-Americans, assisted by France and one or more other Latin governments known to be more or less opposed to England, to capture Ireland by force and arms.

The inside facts relating to this gigantic conspiracy, it is said, are in possession of the British government, and forewarned and forearmed, England will undoubtedly be able to frustrate it.

The scheme is considered the most systematic attempt at revolution against the United Kingdom, planned by Irishmen, since the days of Wolfe Tone, in 1796-'98, whose French-Irish expedition for the liberation of Ireland met with inglorious defeat by a British squadron on the Irish coast. Among important facts revealed concerning the present conspiracy are these: For some time "there have been in existence in London and in Paris offices maintained by the Irish revolutionary societies. The London branch, housed in several rooms over a livery stable in the Strand, had the duty of collecting and disseminating military intelligence and of keeping the Paris branch informed continually of the strength and movements of the military in England and in Ireland. It was to provide emissaries and to place men in the gun shops at Woolwich and other arsenals, as well as in the important defensive works. In Ireland men were kept in the coast guard, in the constabulary, in the line regiments, in the railway service and in the government offices. A set of maps, complete in every detail, showing the trace, profile and armament of important fortifications, with harbor and channel charts for most of the Irish and English coasts, were obtained by this staff service, which had also certain diplomatic functions. It was the agency between the parliamentary party and the peasant societies. The money to sustain it came from America, whence also troops were expected to come."

Next week (D. V.) we purpose to describe how Ireland was to have been captured. The details show a large degree of Irish shrewdness, and include the blowing-up of the fortress of Gibraltar, at the west end of the Mediterranean Sea. This accomplished, England would be crippled by the cutting off of her passage, through the Mediterranean, Suez Canal and Indian Ocean, to her Asiatic possessions, and her commerce would probably be apportioned among other nations.

The discovery of this deep-laid plot, which also embraced the destruction of many important public works and other property in England, is another argument against the formation of political secret societies in this or any other country.

ALTARS.

There are altars many, and gods many. Though the sacrifice be taken away from the synagogues of God's chosen people, and their house is left unto them desolate until he whose right it is to reign shall return and rule in righteousness, it was not always so. In times when Israel sought good, and not evil, their offerings went up before the Lord as a sweet savor, and his blessing was upon them; but when he determined to cast them out for their rejection of the Messiah and their hypocrisy, he said: "I hate, I despise your feast-days, and I will not smell in your solenm assemblies. Though you offer me burnt offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."—Amos 5: 21-23.

What a lesson is this for a backslidden church or a nation that has forgotten God! "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam 15: 22, 23. David, too, understood this: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."—Psalm 51: 16, 17.

Thus it may not always be an acceptable act to rear the altar of worship in the family, the Sabbath-school, or the church, lest it be done unworthily; for "God is a Spirit, and they that worship him must worship him in spirit and in truth."—John 4: 24. Formality, hopocrisy, covetousness, idolatry, frivolity, or any secret sin, will bring God's hatred and contempt upon a worship in which the spirit of obedience and submission is not a ruling principle. The omission of any worship would be more acceptable to God than an unrighteous one, as in the case of Cain.—Gen. 4: 3-8.

From the true Christian, however, God is well-pleased (as in the case of Abel) to receive adoration and sacrifice: "For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. 3: 3. Such worship, coming from such a source, is to God a sweet incense—as fragrant as the smoke from the golden censer in the holy of holies, when the high priest went in to plead for Israel with blood. But if the heart is not right with God, either in repentance, or justification, or sanctification, it is man's first duty to *get* right with God (Isaiah 55: 7), and then he may rear his altar to God and be blessed.

But what are we to say of the lodge altar, bearing upon it the Christian's Bible as a religious emblem, while the order carefully and purposely excludes from all its religious ceremonies not only the worship but even the name of the principal Person designed to be glorified in the Scriptures—Jesus Christ—the "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace," the Eternal Word—and offers, instead, its worship to a deity unrecognized in the Bible—the god of nature, who dwells in the realm of paganism?

Altar-building, it would seem, therefore, ought to be carefully done, lest a vital error be committed and our prayers go astray. Certainly the best place in which to erect an acceptable altar is, primarily, in our closet, placing our heart upon it as our first offering to the God of the Bible, and leaving it there for life. Then we may bring other hearts also, and offer them there; and when they have been accepted by the Lord, they may be united around God's altar for public worship, with the assurance that their act will be equally acceptable in his sight. At such an altar as this sinners may lay down their iniquities and find mercy; there the justified may yield up whatever in them savors of "pride, vain glory and hypocrisy," with every "root of bitterness," and be washed "whiter than snow." There is no better altar than this, and it bears upon it the seal of divine acceptance.

TRUE AND FALSE CONSECRATION.

Israel and God's dealings with her stand as the symbols of the present generation and God's relation to his church in these days.

Take the first and second chapters of Malachi, conveying "the word of the Lord to Israel." Compare this "word" with the previous history of God's "peculiar people," whom he had loved long and deeply; had cast off when they grieved him by their sins; had restored to his love and favor when they turned again to him in humility and obedience.

The lesson to the Gentile church in all this is plain and important, inasmuch as it involves the whole subject of hearty consecration to God and Christ, and the danger of making a false consecration instead of a true one.

A false consecration is a *divided one.* It involves only a partial obedience to God, while the affections still cling to something of a worldly nature. The result is spiritual starvation. The soul, in this condition of double obedience to God, the world, the flesh and the devil, cannot offer an acceptable sacrifice to its Creator. It is offering polluted bread upon his altar. It was to such (Mal. 1: 10) that he made this fearful statement: "I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hand."

Let us instance a case that occurs frequently in Chicago and other large cities. In a fashionable street, in a stately mansion, surrounded by every luxury, a man may live honorably and respected, with his wife and children—a part of his time. In another and distant street he maintains in rich apparel and luxurious living a paramour whom he loves as truly as he does his wife, and to whose sordid desires he as fully submits his wealth and personal attention. The world knows him as a reputable business man, a devoted husband and father—the envy of all his acquaintances. But his consecration to his family and good society is false. He leads a double life, in defiance of the laws of God and man. Men may not know it; but God does. Would any offering to his wife, did she but know him as God does, be acceptable to her? Would any offering of his to God—be it millions for the cause of Christianity—atone for the sin in which he voluntarily lives? Would not his sacrifice resemble those described by Malachi—the blind, the lame and the sick of the flock? "Is it not evil?"

All men in society are not so. Many pursue business as a livelihood, in a Christian spirit, day by day; practicing the Christian virtues at every opportunity, making those with whom they come in contact better men and women; abstaining from sinful pleasures, avoiding secret lodges, giving their time and energies to works of real charity and benevolence, unrestrained by lodge oaths and "assessments," and living such pure and earnest lives that their daily sacrifices are as acceptable to God as their actions are to those around them.

This is the contrast between true and false consecration. It presupposes purity and self-denial on the one hand, and uncleanness and selfishness on the other. The church is too often satisfied with both kinds. The "good man" gives

freely of his substance to church work and its promotion. His morality is deemed unimpeachable, and his presence is courteous and agreeable. He stands high in the church—and also in the lodge. His neighbor stands high only in the sight of God—despised by many, but walking uprightly, free from the entanglements of sin and worldly care, and blessed in all his goings.

—The Knights of Pythias are congratulating themselves that Col. Breckenridge is not one of them.

—In Michigan, especially at Bay City, the labor unions have decided to espouse the cause of the Populists and endorse their principles.

—The return of Miss Frances E. Willard from a protracted sojourn abroad, during which she has received numerous tokens of esteem, will be hailed with pleasure, and her presence in the coming temperance convocations will carry weight and give increased interest to their sessions.

—Secrecy in oath-bound societies, founded upon selfishness, and maintained by assessments, is very far from any Christian precedent, whatever its objects may be. No good cause requires such combinations; evil motives and purposes thrive best in them. But there is one case in which secrecy obtains a righteous reward—it is secret prayer.

—Rev. Thos. M. Chalmers has, we are pleased to learn, greatly improved in health, and he earnestly desires and expects to engage again in the work of the ministry. He is much interested in the conversion of the Jews, and may consecrate himself to work in that behalf. He may be counted upon, also, as a firm supporter of the anti-secrecy reform.

—Mr. W. McClelland, of Washington, Iowa, in a letter dated May 3, says: "I would like to write a few lines giving you my high appreciation of your paper, but I cannot write, as I am barely able to be out of bed." Even such a brief word of encouragement effectually offsets the numerous unkindnesses that reachus from the opponents of our reform.

—The *British-American* discovers "a growing conviction that Rome has spies among all secret and fraternal orders." This fact—no longer a surmise—has been patent for years to those who remember that Roman Catholics in the lodges remaining true to their religion are obliged to confess their secrets to the priesthood without mental reservation. These are the spies.

—Congressman Breckenridge has confessed himself a great sinner in the church to which he belongs; but we fail to find in his confession a single sign of heartfelt contrition, or a desire to live a new and better life. On the contrary, his disposition to maintain his political standing seems to override every other sentiment, and indicates a condition of conscience that leaves little hope for his reformation.

—Some of the correspondence of the Masonic Grand Lodges, reported at the annual communications, is quite of the raciest of their proceedings. "Bro." Kuykendall, of the Wyoming Grand Lodge, would relegate the Grand Representative system and the Past Master's degree "to the ash-barrel of Masonry, until they are bleached out of existence." Why not include all of the other worthless degrees of Masonry? The world would be the better for it.

—The very place of all others where unbelief should *not* be found is in the heart of a Christian. While Peter was locked up in prison, his Christian friends and neighbors were holding a prayer-meeting in his behalf; and when the angel of God had delivered him, and he went home before the prayer-meeting was out, they were loth to receive him except as a *spirit*. That which they had been seeking of God was to them a great surprise. But then Peter himself appears to have been considerably astonished. Are not too many modern prayer-meetings conducted with too little faith that they will receive according to their needs?

—The Pope appears to have been unfortunate in the effects of his later encyclicals. In one of recent date he counseled the Catholics in Poland to yield submission to the church. As the people are imbued with intense patriotism, this advice created consternation, and preferring love of country to church dominion, some severed their connection with the latter, and it is announced that 200 of their leaders have already openly gone over to Protestantism. It is threatened that if the Pope does not recede from his position, the revolt is likely to increase.

—The destruction by fire of the Brooklyn Tabernacle, in which T. DeWitt Talmage preached, for the third or fourth time in its history, is among the interesting events of the week. The peculiarity of this edifice appears to have been the facility with which it has been able to get into debt and remain continually embarrassed. No blame, however, seems to attach to Mr. Talmage, who has long regretted this condition of affairs without the ability to remove it.

—Some one sends us a program used in the First Baptist church of Brattleboro, Vt., on the recent anniversary—seventy-fifth—of Odd-fellowship. The day was Sunday and the order of exercises very full. The responsive Scripture readings included extracts from David, Paul, Moses, and one from our Lord Jesus Christ, whose name does not appear in the entire proceedings. It was a very consistent, because a characteristic performance, by a society in which the name of Christ is carefully ignored and excluded. The covenant with Noah and the praises of charity were prominent features of the occasion.

—The philosophy of coal-miners' strikes is graphically described by a contemporary. The miners strike for higher wages. Owing to the strike, coal becomes scarce; the price is advanced until the mine-owners can afford to pay the increased wages asked by the laborers; then production increases until the price falls again; then the men's wages are "cut," and another strike ensues. This seems to be the routine from year to year. Were it not for the bad blood manifested by the strikers, the evil would not be a serious one. The natural law of supply and demand will regulate the coal; but who can tame the unruly hearts of men?

—The great International Temperance Congress at Prohibition Park, Staten Island, N. Y., June 3–5, is attracting widespread attention, not only as the ninetieth birthday of Gen. Neal Dow, in whose honor the celebration was inaugurated, but for the impetus which it is expected it will give to the prohibition cause. Leading temperance workers are giving it their hearty approbation and announcing their purpose to be present. A proposition to establish a National Advisory Temperance Board, to be composed of the first two officers of each general temperance organization that favors total abstinence, is to be one feature of the gathering; and other measures looking to the formation of some plan of united effort on the part of now divided temperance forces, will probably be discussed.

—A Roman Catholic paper in St. Louis, having spoken approvingly of the "Palatka plan" of dealing with men who make remarks derogatory to the Roman Catholic church, the *Christian Reformer* revives the story of that outrage: This inquisitorial "plan" takes its name from the methods adopted at Palatka, Fla., where a number of Romanists, enraged at what a certain Marshal Nix had said, "sought Nix in his room and gave him a dreadful cowhiding. His screams were heard several blocks. A crowd collected, but no one cared to interfere. Nix was ordered to leave town, but stopped in Rowtown's store and was again cowhided." These barbarities are worthy of the White Caps, and should have no place in a land of free speech and free ballots; and if too often repeated may raise a storm of indignation that will "make Rome howl."

—Committees of the following Presbyterian bodies have agreed upon a mutual plan of confederation, which they will recommend to their respective churches for adoption: The Associate Reformed Synod of the South, the Cumberland Presbyterian General Assembly, the Synod of the (Dutch) Reformed church in America, the Synod of the (German) Reformed church in the United States, the Synod of the Reformed Presbyterian church, General Synod of the Reformed Presbyterian church, United Presbyterian General Assembly, and the General Assembly of the Presbyterian church in the United States of America. The work of the proposed union is to be controlled by an ecclesiastical assembly to be known as "The Federal Council of the Reformed Churches in the United States of America Holding the Presbyterian System;" but each denomination will retain its distinct individuality and power, jurisdiction and right not delegated to the confederation.

—Some recent statistics of Moody's Bible Institute in this city present interesting facts relating to its former students, 64 of whom have gone into various heathen lands as missionaries, and 55 have taken up home mission work in city and country. Twenty-eight are engaged as secretaries of young men's and young women's Christian associations, pastors' assistants and church visitors; 70 have become pastors of churches in eight denominations, 41 are in evangelistic service, and eight are Gospel singers; 23 occupy various positions of responsibility in Christian work, and others are completing their theological studies in seminaries, preparing for the pulpit. The record is very encouraging.

—Thousands of members of the Society of Friends in England have addressed a circular letter to other members of their denomination, earnestly appealing to them to agitate and oppose the cruel practice of torturing dumb animals for scientific purposes by the process known as vivisection. They make this appeal, believing that it involves "a direct ignoring of the claims of universal justice and compassion, and, apart from its extreme cruelty, to be fraught with grave moral and physical danger to society;" and urge them to unite their voices in condemning that which is to be regarded as fundamentally corrupt and immoral, both in its practice and in the principles upon which it is defended—its medical utility and expediency. But it should be opposed on the Christian principle that we ought not to do evil that good may come. The American Association for the Spread of Knowledge of the Extent and Existing Methods of Vivisection, in New York City (P. O. Box 2828), fully endorses the purposes of the circular.

REFORM NEWS (*Continued from 5th page.*)

subject. They "made themselves scarce." Many lodge men smiled at first, then sobered down, and at last got angry, as was manifest by their darkened countenances. The majority of the large audience was more than pleased with our effort. Some lodge men who ought to know, admitted that I had the *passwords* all right, but rather intimated that I did not have the inside workings of the lodge.

I am as sure that I know how a man is made a Mason, as I am that there is a city called Boston, though I have never seen Boston. I have seen men initiated openly and have tested those who were initiated secretly, and have demonstrated the correctness of the same.

We have at Sheridan some true anti-secretists—men whose lives are a constant rebuke to the orders, and whose very presence makes the teeth of iniquity to chatter.

I secured five subscribers to the *Cynosure*, distributed one hundred tracts, and came away feeling that our cause will be strengthened by the discussion that must follow these lectures. I am about out of tracts. Any one wishing to speak to the people on the secret society question can do so by sending me tracts, which will be distributed as wisely as possible. P. B. WILLIAMS.

PENNSYLVANIA STATE ASSOCIATION.

CHICAGO, May 14, 1894.

DEAR CYNOSURE:—There was a meeting of the Pennsylvania State Executive Committee held in the office of Rev. D. C. Martin, Allegheny, May 8, at which your agent was invited to act as secretary.

A brief report of work done in the State during the year was given and approved by the committee.

It was voted to request the agent to continue work the coming year on the same terms as last. The payment of the expense in sending resolutions passed at the State Convention to religious papers for publication, by the State Treasurer, was ratified.

It was made known to the committee that some churches in sympathy with our work in the State had signified a willingness to take up an annual collection in aid of the same. It was voted to secure envelopes and circulars to supply such churches as were disposed to aid the work.

Earnest prayer was made for God's blessing upon our efforts. W. B. STODDARD, *Sec.*

THE HOME.

A HYMN OF PRAISE.

To Him who formed the heaven of heavens,
Where his glory dwelleth,
Who lighteth up each star of even,
Which that glory telleth;
Who stretched that arch of blue above,
That plain of blue below;
Who built the everlasting hills,
And bid the rivers flow;
To him who made us what we are,
And loved us all so well,
Whose thoughts are thoughts of boundless grace,
Beyond what lip can tell,
To Him, to Him be praise,
Now and thro' endless days!

To Him in whom we live and move,
In whom we have our being;
To Him whose glory passeth far—
All-hearing and all-seeing;
Who speaketh, and lo, it is done,
Commands, and all stand fast;
Who is the everlasting God,
Who is the first and last;
To Him who hath prepared for us
A home and mansion bright,
The kingdom never to be moved,
The heritage of light,
To Him be glory given,
By all in earth and heaven!

—*Bonar.*

"IT STINGETH LIKE AN ADDER."

BY MRS. VICTORIA ALEXANDRA STONE.

"No, boys, no whisky for me," and Donald Murray pushed the wine-glass back upon the table. The four young men who sat by the table looked surprised. "You don't drink, Murray?" said Charley Howard. "I don't drink *now*," said Murray; "but I *did* drink in my younger days, and thereby hangs a tale."

"Let's have it," cried Dick Warren. "Your stories are always interesting."

"But this is a *true* story," said young Murray.

"That's why we want it," said Charley Howard.

"Put up your cards, then," said Murray.

"We will," said Dick Warren; and forthwith put the cards in his pocket.

It was a log hut in a lumber camp in Wisconsin. The young men were roughly dressed, but were fine and intelligent-looking. Evidently they were accustomed to refined society, notwithstanding their present rough surroundings. Donald Murray leaned back in his chair and said:

"Yes, boys, I drank when a young man, and it was less than six months that my appetite for liquor lasted; but those six months have left their impress upon my whole life. You see, I lived in a little hamlet in southwestern Pennsylvania. My father was a good man, a Christian, and a strict, not to say stern, father to his children. At that time a railroad passed through our district, and it needed new ties, and a gang of young men were at work in the mountains cutting them. I joined them, partly because I wished to earn money, but mainly because I enjoyed their society. They were rough fellows, and—they drank. They *all* drank, and I learned to drink with them—I, who had never tasted liquor before in my life. Boys, do you know what it is to lead a double life? I do. As I told you, my father was a church-member, and night and morning I kneeled with my parents and sisters at the family altar, and lifted my voice with theirs in the hymn of praise when my brain was scarcely free from the fumes of liquor. My eldest sister, Rachel, was a noble girl. Beautiful in form and feature, she was as good as an angel. How I loved her! I idolized her.

"Well, boys, that spring a young girl from Pittsburgh came to teach our district school. She was an intimate friend of Rachel's, and was just as good as Rachel. We became acquainted, and, to make a long story short, we were to be married when her school closed in September. This was in June. How I loved that girl! Marion Moore was my ideal of what a woman should be. She looked like a queen, with her tall, majestic figure and her black hair and eyes. Well, summer passed away and the close of Marion's school was very near; only a few days, and we were to leave for our home in the West. But there was a traitor in the camp, and he disclosed to Marion the secret that I drank. She knew this, but was just as cordial in her manner as ever; and, believe me, boys, I *did* intend to stop drinking as soon as we were married. The school was to close with an exhibition, and on the evening that it took place I walked with Marion to the schoolhouse. It was Friday evening, and we were to be married the following Monday. It was a lovely evening, and, as we walked along, my heart swelled with pride to think that the lovely creature by my side would soon be mine. She was very silent, and I made some casual remark about the bright future before us, when she turned suddenly, fixed her blazing eyes upon my face, and then, boys, the lightning struck me.

"'Never speak to me again, Donald Murray!' she cried; 'I will never marry you! You drink! I will never marry a drunkard!' and she walked on towards the school-house with the tread of a tragedy queen, leaving me standing in the middle of the road, transfixed with shame and amazement. Well, I slunk into the schoolhouse, crept into a corner, and watched the exercises like one in a dream. The last act on the program was a solo, which Marion sang. It was a Scotch song: 'Good night, and joy be wi' you a'.' There she stood—Marion, *my* Marion no longer—dressed in black velvet, with scarlet geraniums in her bosom and in the clusters of her dark hair; and how her glorious voice pealed out into the darkness! Did you ever hear that song, boys? It is very sweet and plaintive."

Murray was silent a moment, and then, slowly and softly, he whistled the melody; and then, in a sweet tenor voice, he sang the first stanza of the song:

"Good night, and joy be wi' you a';
Your harmless mirth has cheered my heart;
May life's fell blasts out o'er ye blaw!
In sorrow may we never part!
My spirit lives, but strength is gone,
The mountain fires now blaze in vain;
Remember, sons, the deeds I've done,
And in your deeds I'll live again!"

"When the exhibition was over I escaped from the crowd as quick as possible, and was rushing blindly along the street in the moonlight when I happened to remember that I had a pint bottle full of whisky in my coat-pocket. I instantly uncorked it and drank it all, and then flung the bottle from me into a meadow. I had scarcely done so when I felt a touch on my arm, and my sister Rachel said, 'Donald, father has sent me over to gran'pa's on an errand; won't you go with me? I am going on the railroad track.' I hesitated a moment and then went with her.

"We passed on swiftly down the moonlighted track, between the glistening rails. Well, boys, that whisky got into my head in time and I was staggering along, when Rachel's voice, sharp with agony, sounded in my ear, 'Oh, Donald, Donald, you are drunk!' A moment later she seized my arm, crying, 'Donald, the night express is coming; get off the track!' But I could not get off. On thundered the train, and when it was almost on us I fell down. Rachel dragged me off the track, and I rolled down the steep bank just as the train thundered by. But above the roar of the train there rose an awful sound, the scream of a woman's voice. It sobered me, and I got up and clambered up the bank, and there upon the ties lay my dear faithful sister dead—killed by the cars!

"Well, boys, the next morning after the funeral I stood by the gate in the lane, thinking sadly of what had transpired, when a quick step sounded behind me on the gravel. I looked around. It was Marion. She fixed her mournful, accusing eyes on my face. 'Do you know what you have done, Donald Murray?' she said. I did not reply. 'Rachel, your lovely, noble sister died to save your worthless life.' Still I did not answer. She waited a moment, and then said: 'I am going home to-morrow. We shall probably never meet again.' I gave her my hand; her fingers tightened for a moment over it, and I said: 'Marion, I know that what you say is true, and I know that you despise me. I cannot tell what the future will bring. All is darkness to me now. I, too, am going away; and, believe me, Marion, I shall yet be a man—a man before the world.' 'Will you, Donald?' she said; and her eyes were full of tears. 'Good bye,' she said, and passed quickly down the lane, and I never saw her again. She died five years ago." Murray was silent for a few moments, and then, in a strangely altered voice he said: "Boys, I pass over the few days that followed. I had to tell father and mother that Marion would not marry me, and the reason why, and that I was going West. They did not oppose my going. Father said, 'Let the boy go; it may be the means of saving him.'

"Well, boys, I sat in my bedroom the night before leaving home, and if there was never but *one* broken-hearted fellow in this world, *I* was that one. I had lost everything. Marion and Rachel, self-respect, everything! I sat there in the darkness, for there was no moon, and then—it was about 11 o'clock—a strange thing happened. I felt something—a strong power it was—stir within me. A sudden desire to break off all my bad habits and to be a man took possession of me. I got up, groped about in the darkness to the table, got hold of my Bible, laid my left hand upon it, lifted my right hand to heaven, and said, just loud enough for God and the angels to hear, 'I forswear drink from this time on!' stooped and kissed the book. Then I undressed and went to bed and slept soundly until morning. Boys, my subsequent life you know; and you know that I have kept that vow. My daughters, Rachel and Marion, can tell you that I never drink."

A silence like death was in the room. The four young men sat with pale faces, and eyes bright with excitement. Finally, Charley Howard broke the spell. He sprang to his feet, crying, "Boys, let's all take that oath!" and he lifted his right hand to heaven. Dick Warren rose, but the other two hesitated. "Come!" cried Charley Howard; "stand up! let's be *men!*" Then they rose slowly, and all four stood with right hands raised to heaven.

"What was the oath you repeated?" said Charley Howard to Murray. "I forswear drink from this time on!" said Murray in a deep, solemn voice, and slowly and reverently the four young men repeated in chorus, "I forswear drink from this time on!" adding a fervent "So help me God!" and sat down.

All was silent save the soughing of the wind in the pines above the little cabin; and as Donald Murray sat with tearful eyes in that silent room one could almost imagine that the angels leaned over the battlements of heaven and whispered, "All is well!"

Steamburgh, N. Y.

OLD-FASHIONED WHITE MEETING-HOUSE.

In the midst of the prevailing craze for odd and bizarre styles of architecture, it is pleasing to come across a plea for the simple and homely buildings such as contented our forefathers. William Henry Bishop, in an article in the May number of the *Century*, in which he gives his experience while searching for a summer home in upper New England in the form of an abandoned farm, says: "Two small white meeting-houses show their Christopher Wren steeples complacently. Time has been when all these white country meeting-houses alike seemed to freeze the imagination with their coldness; but times change, and we with them. The charming grace and lightness of design that many of them possess have been recognized; their whiteness is a refreshing spot amid the greenery; in short, they are coming back into favor again, with the many other nice old-fashioned things of the period, and the invasion of Gothic chapels that succeeded them had better look well to the security of its domination."

AN ANECDOTE OF JOHN WESLEY.

A farmer went to hear John Wesley preach. He was a man who cared little about religion; on the other hand he was not what we call a bad man. His attention was soon excited and riveted. Wesley said he would take up three topics of thought; he was talking chiefly about money. His first was, "Get all you can." The farmer nudged a neighbor, and said, "This is strange preaching; I never heard the like before; this is very good. That man has got things in him; it is admirable preaching." John Wesley discoursed on "industry," "activity," "living to purpose," and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this!" he said. Wesley denounced thriftlessness and waste, he satirized the willful wickedness which lavished in luxury; and the farmer rubbed his hands as he thought,

"All this I have been taught from my youth up," and what with getting, and what with hoarding, it seemed to him that "salvation" had come to his house. But Wesley advanced to his third head, which was, "Give all you can." "Ah, dear! ah, dear," said the farmer, "he has gone and spoiled it all!"—*Onward.*

SHE NURSED A CHILD.

Amid the prosperity of the children of Israel the latter century of their stay in Egypt the spirit of envy prompted Pharaoh, the king, to pass the heartrending decree that all the male children of the Hebrews should at their birth be destroyed.

During this epoch Jochebed, the wife of Amram, gave birth to a son. "And when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Ex. 2: 2, 3.

As the daughter of Pharaoh, with her maidens, in a walk of recreation came along the river Nile, the ark was discovered; and perhaps out of curiosity the lady of nobility commanded that it be brought for her. "And when she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." Ex. 2: 5, 6.

In the meantime Miriam, the sister of the babe, as a guardian angel, lay in ambush to see what would be done to him; and the child being found she came hastily, and said, "Shall I go and call to thee a nurse?" And by divine wisdom the maid was directed to call the mother of the babe. "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages."

So Jochebed did not lead an army, nor govern a kingdom, but had the honor of nursing a child, and the virgin soil in which the divine seed was sown in after-years produced the most remarkable man that ever lived, save Christ, the God-man, being called Moses. We are told by the inspired apostle, "When Moses came to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24–26.

To renounce his nobility, and the prospect of an earthly crown, no doubt was considered by the Egyptians a very foolish choice. And where did Moses learn the fallacy of an earthly crown, the inestimable value of religion, and an incorruptible crown in heaven? Surely not from Pharaoh's daughter, for the Egyptians were heathens; but this knowledge had undoubtedly emanated from the example, prayers and instruction of his mother—as all noted men in every age, according to history, received their first religious impressions from pious mothers. We, of course, are all sons and daughters of mothers, and the general impression rests in the mind of each dutiful child, "I have had the best mother."

We trust our readers will not accuse the writer of egotism when we say, this is our impression, as we owe our little all to God through the instrumentality of a devoted mother. Our dear mother was converted in 1827, when it cost something to live a consecrated life. Her influence in the family circle and community was unlimited, having lived to the advanced age of ninety-six years, retaining her physical and mental faculties to the end, not having any disease, neither ache or pain, but ceased to breathe, and the Lord took her.

Therefore, cheer up, ye desponding mothers who are now shut in with family cares, frequently burning the midnight lamp by watching tenderly over your loved ones, as you may, like Jochebed, be doing a work, prospectively, which will speak favorably for the glory of God, not only after your tongues are paralyzed in death, but the hallowed influence will be felt and seen through all eternity.

The faculty which we call memory, in many instances is now very imperfect, but in a future state it will be complete and everlasting.

Abraham appealed to the rich man in hell: "Son, remember that thou in thy lifetime received thy good things" (Luke 16: 25). So that from the Scripture we may readily infer that Pharaoh will remember the massacre of the Hebrew children, Jezebel, the slaying of the prophets, and Herod, the murdering of the children throughout his realm; and the catalogue of sins perpetrated by every sinner who is lost will forever loom up before their vision, the remembrance of which will keenly augment their misery; whereas the glorified in heaven cannot forget the tender care, counsel, and prayers of our sainted mothers, and those who have been instrumental in winning us to Christ.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

Praise God for pious mothers.—*Rev. John Fohl, in Earnest Christian.*

THE POINT OF VIEW.

Said the Gray Horse to the Brown Horse,
"Eh, but life's a pull!
Half at least of every day
My cart is full.
Half of every year—
Talk about the lark—
I must leave my warm bed
While it is dark.

"Half the food I live on
Every day
Is—I give my word for it—
Only hay.
Half my time, yes, fully,
Cold days and hot,
I must still keep going,
Whether I can or not."

Said the Brown Horse to the Gray Horse,
"My work is half play,
For my cart is empty
Half of every day;
Half of every year, too,
I go to bed at night
Knowing I can stay there
Till it is light.

"Master likes his horses
With glossy coats,
So half my food is always
The best of oats.
What with nights and standing
While they unload,
Half my time I'm resting,
Not on the road."

Two little sparrows, perched up on a beam,
Broke into laughter with a perfect scream.
Mr. Sparrow chuckled, "Who'd believe it, dear,
Their food and work are both alike all the livelong year.',
—*Youth's Companion.*

TEMPERANCE.

THE LORDS AND COMMONS OF CHICAGO.

There were nine high-license rumsellers in the Chicago board of aldermen which went out of office by the municipal election a few days ago. Following are their names, politics with similar information about a number of other rumsellers prominent in Chicago's government before the late election:

The following saloon-keepers are holding office in Chicago: Joseph A. Habukorn, sergeant-at-arms city council, Democrat; Frederic Rohde, alderman, Democrat; J. N. Mulvihill, alderman, Democrat; John Powers, alderman, Democrat; Thomas Reed, alderman, Democrat; Martin Morrison, alderman, Democrat; John J. Brennan, alderman, Democrat; John McGillen, alderman, Democrat; Michael Ryan, alderman, Democrat; Ernst Hummel, alderman, Democrat, treasurer South Chicago Brewing Co.; James O. Connor, representative, Democrat; W. D. Kerwin, town clerk, Democrat; James Cummings, supervisor, Democrat.

"These," writes the *Voice* correspondent, "comprise the list of officials openly engaged in the liquor business. It is a matter of common notoriety that scores of others own wholly or in part saloons in the names of brothers, relatives, friends, or dummies. That many more are hand-in-glove with the saloons, make them practically their headquarters, and draw from them their main political support, is too well known to need mention. The saloon in Chicago, as in most large cities, is the strongest single force in local politics. If each saloon, with its proprietor, employes, relatives, and friends of proprietor and employes, together with hangers-on, controlled ten votes, it would make a solid voting mass of 70,000 ballots cast uniformly for the worst measures and the most disreputable candidates. Over $65,000,000 was spent last year in Chicago for liquor; a trifle over $3,000,000 was paid back to the city for license fees.

"Every forty-three months the whole taxable wealth of Chicago is paid into the saloon-keepers' tills.

"Last year over 89,000 arrests were made, the vast majority for drunkenness and crimes due to or associated with liquor. Over $615,000 was collected in fines, mostly from the same cause."

The following is a list of high-license rumsellers balloted for for aldermen in the late Chicago election:

Fifth Ward, David Deist, saloon-keeper and Democrat; Sixth Ward, James McCormick, saloon-keeper and Democrat; Seventh Ward, Moses Barnett, saloon-keeper and Democrat; Seventh Ward, Henry Schroder, whisky agent and Democrat; Tenth Ward, Frederic Engel, saloon-keeper and Republican; Seventeenth Ward, Maurice O'Connor, saloon-keeper and Democrat; Seventeenth Ward, Charles Cullen, saloon-keeper and Democrat; Seventeenth Ward, Frank Riley, saloon-keeper and Democrat; Twenty-third Ward, Fred Roth, saloon-keeper and Democrat; Twenty third Ward, James Lyons, saloon-keeper and Democrat; Twenty-third Ward, John Dunn, saloon-keeper and Democrat; Twenty-third Ward, William Donahue, saloon-keeper and Democrat; Thirty-third Ward, James Matthews, saloon-keeper and Democrat.—*N. Y. Voice.*

PRAYING AND VOTING.

Think of praying

"HALLOWED BE THY NAME,"

then voting to legalize the liquor traffic by tax or license, which causes God's name to be continually blasphemed;

"THY KINGDOM COME,"

then voting that Satan's kingdom (the saloon) may continue if they will only pay the price which politicians have fixed upon them;

"THY WILL BE DONE,"

and then voting it shall not be done;

"GIVE US THIS DAY OUR DAILY BREAD,"

and then voting to tax or license that which takes the bread from thousands of starving mothers and helpless children;

"LEAD US NOT INTO TEMPTATION,"

and then voting that the allurements and temptations of the saloons may go on under some form of tax or license;

"DELIVER US FROM EVIL,"

and then voting that the State and nation shall become a partner in drawing young men into evil, if the saloon will agree to pay a high tax or license.

Think of these things next time when you go to the ballot box.—*Anonymous.*

NUGGETS.

A strong scientific temperance education law has just been enacted by the New Jersey Legislature.

The corner-stone of the Salvation Army creed is total abstinence, and its members are not permitted to use tobacco.

Even if prohibition does not prohibit in Kansas, the penitentiary population has fallen off sixty per cent since 1880.

The Dominion W. C. T. U. is preparing to petition the Dominion Parliament for full parliament suffrage for women.

Six thousand children will take part in the children's annual temperance demonstration in Sidney, South Australia, this month.

The vote in favor of the Scott Act in Charlottetown, Prince Edward Island, secures prohibition as far as the retail trade is concerned for the entire province.

A special effort is being made to secure the names of college and university faculties and students to the great World's Petition of the W. C. T. U. Those desiring to assist in the endeavor may obtain copies of the Petition from Mrs. Mary A. Woodbridge, The Temple, Chicago, Ill.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON IX.—Second Quarter, 1894, May 27.

SUBJECT.—Moses Sent as a Deliverer.—Exodus 3: 10-20.

GOLDEN TEXT.—Fear not, for I am with thee.—Isaiah 41: 10.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Exodus 3: 10-20. T.—Ex. 3: 1-9. W.—Ex. 4: 1-9. Th.—Ex. 4: 10-17. F.—Ex. 5: 1-9. S.—Ex. 6: 1-13. Su.—Jer. 1: 6-10.

COMMENTS BY E. E. FLAGG.

1. *Moses' commission.*—v. 10. "Come now therefore." All God's commands are imperative. When he calls it is not for us to hesitate. "I will send thee unto Pharaoh." We need not shrink from any commission, however difficult, that bears upon it the seal of Jehovah. Pharaoh was a great king, but he who sent him to him was the King of kings.

2. *Moses encouraged*—vs. 11, 12. God would have us free to unbosom ourselves before him, but not to feign a humility or a courage that we do not actually feel. Above all things, we are to be honest with our Maker. "Who am I that I should go unto Pharaoh?"—a despised Hebrew outlaw. Would he not, instead of delivering Israel, be remanded to instant execution? "And he said: Certainly I will be with thee." What greater encouragement could he have had? but it is one the weakest believer may claim. "Lo, I am with you always, even unto the end of the world." This is the blessed assurance of our risen Saviour. Let us who are his disciples act as if we believed it, instead of making excuses when duty calls us. God sealed his promise with a sign: "Ye shall serve God upon this mountain." That religious freedom which Pharaoh would refuse them should yet be theirs. The wild fastnesses of the everlasting hills would be their sanctuary.

3. *God's name revealed.*—vs. 13–15. Moses' next inquiry was a perfectly natural and proper one. The children of Israel, in their miserable slavery, had lost to a large extent their religious knowledge. They could have had no Sabbaths, even if the patriarchs had brought this institution with them into Egypt, and there was, therefore, in their life of unremitting toil no opportunity for parents and children to come together, and keep alive, by frequent rehearsal, the sacred and inspiring memories of the past. Used to the degrading polytheism of Egypt the thought of one only and true God must have been nearly obliterated from their minds, and very naturally their first inquiry would be for the name of this strange God who had sent him unto them with such a new and startling message, which to obey would be considered by their masters a revolt, and cause them to be treated with even more harshness. It must be a name radically different from any borne by Egyptian deities; a name that should include in itself all his essential attributes, omnipotence, omnipresence, omniscience, and eternity of existence. "I Am that I Am," is the sublime name which takes them all in; the name which is so sacrilegiously used in the seventh degree of Freemasonry, the Royal Arch, where, behind a bush that is set on fire, some person blasphemously personates Jehovah. "The Lord God of your fathers.... This is my name forever." God is known through what he has done for his people. His revealed Word is nothing but a record of his dealings with them. He is the God of archangels and cherubims; but to call him such would not bring him any nearer to us. It would, instead, put him off into a dim, infinite distance; but to call him "the God of our fathers," makes him also *our* God.

4. *Moses further encouraged.*—vs. 16–20. When God sends his messengers he tells them what to say. He does not send them "with enticing words of man's wisdom," as some popular preachers seem to imagine. "I have said." There is no popular eloquence like that which can say to the people with the strength of assured conviction, "God hath said thus and so." "I will bring you up out of the afflictions of Egypt.... to a land flowing with milk and honey." God has purposes of good in store for us that we but dimly realize. But Egypt must come before Canaan. "They shall hearken unto thy voice." This was Moses' great fear, that he would seem an impostor to them. But he is graciously reassured on this point also. We people the land with Anakims, and find they are only the shadows of our own fears magnified. "I am sure the king of Egypt will not let you go." So we may be as sure as if told so by an audible voice from heaven, that these great evils against which "all who are on the Lord's side" are warring,—Masonry, Rum and Romanism, will never, of their own accord, let go their hold on the people. It is right that we should work for their overthrow, as it was right for Moses to petition Pharaoh, though he knew beforehand he would be refused with contumely. Only by a mighty hand would Pharaoh let the people go. Only through great judgments, like that which overthrew slavery, will these despots be dethroned. Perhaps God will send on them a spirit of confusion and madness that will make them devour each other, while God's people will have nothing to do but shout Alleluia.

LITERATURE.

CURRENT PERIODICALS.

The May number of the *Social Economist* ably discusses some of the more important problems of the day. Those whose interest centres in production, supply and demand will learn, in The Search for Foreign Markets, that "the great bargains are nearby," provided the nearby consumers can be stimulated to desire and demand the very best goods and the most of them. Earning comes of the determination to have, to be and to enjoy; the psychic spring that moves men to toil is aspiration toward the excellent and perfect in their possessions. The eight-hour experiment traces the Mather demonstration at the Salford Works, that 1,200 men will do as much work in a year, working an eight-hour, as working a ten-hour day. Americans get all the "direct taxes" they hanker after in their State and local systems of taxation on property. English and European systems lack this. The latter theorize more in favor of so laying their customs-duties that they shall rest on commodities themselves rather than on their importation. Hence American and English Condition of Taxation differ. Previous Experiences with Free Trade details six American financial crises, and two English, which it is alleged resulted from the freer importation of foreign commodities. Transcontinental Railways and Ocean Steamers indicates that the Canadian Pacific Railway is getting much the start of our own lines in the work of "throwing a girdle round the earth." Prof. Van Buren Denslow proves that in its origin the British nation is far more Roman and much less Anglo-Saxon than is currently assumed. Prof. A. B. Woodford holds that the ethical is the economical and *vice versa*. The Editorial Crucible is as pungent as usual. The Book Reviews and Economics in the Magazines are vigorous. If demanding a high order of economic work will secure it, it will not be the *Social Economist's* fault if we do not soon enter upon an era of high-class economic literature. Published at 34 Union Square, New York City. Price, 25 cents.

An interesting feature of *Astronomy and Astro-Physics* for May is a photographic view of the Pleiades, a constellation which always possesses attraction from its close connection with classical literature. Canals of Mars, The Satellites of Jupiter, and numerous treatises on abstruse subjects inseparable from astronomical science, by various adepts, with the results of recent investigation of astral phenomena indicate the advance which this noble study is continually making at home and abroad. Published at Carleton College, Northfield, Minn., ten times a year. Price, 50 cents.

NOTE.—Woman suffrage, or rather the newest agitation of it, will gather freshness of ideas in the serial story of "A Bachelor-Maid," by Mrs. Burton Harrison, which is soon to begin in the *Century*. The heroine is a New York girl agitated by all the current movements; a noble character struggling with the conditions, fads, sympathies, and philanthropic schemes of our day.

RELIGIOUS NEWS.

METHODIST EPISCOPAL.

—The report of the Board of Education of the Methodist Episcopal Church shows an income of $87,653, of which $70,000 were collected from Sunday-schools and churches. The number of students assisted is 1,416 in 100 different schools throughout the world and of twenty-four nationalities. Seventy-seven per cent are studying for the ministry or missionary work. The complete list of the educational institutions of the church shows that there are 202 with over 43,000 students, and property and endowments valued at $26,583,000, and an annual income of $1,810,171.

—The general minutes of the Methodist Episcopal church, South, for 1894, show 5,487 traveling preachers, 6,513 local preachers, 1,329,673 white members, an increase of 40,128 during the year; 312 colored members, a decrease of 45; and 3,225 Indian members, a decrease of 729. There are 13,185 churches valued at $20,567,757, and 3,163 parsonages valued at $3,675,739.

UNITED PRESBYTERIANS.

—The following is the summary for the present year: Synods, 12; Presbyteries, 64.

Ministers.—Pastors and S. S., 576; without charge, 257; total, 833; deceased, 9; received, 3; dismissed, 4; suspended, 3; ordained, 37; installed, 79; released 69; licentiates, 77; licensures, 40; students, 70.

Congregations.—With pastors and S. S., 668; vacant, 271; total, 939; pastoral charges, 776; congregations organized, 21; dissolved, 13; mission stations, 148; new stations, 11.

Buildings.—Churches erected, 38; total cost, $402,465; average, $10,590; congregations without house, 54; parsonages, 253; erected during year, 21; total cost, $36,600; average cost, $1,886.

Members.—Received on profession, 8,249; on certificate, 6,170; deaths, 1,680; removals, 5,586; members in America, 104,058; total members, 115,272; adults baptized, 1,861; infants baptized, 4,218.

Sabbath-schools.—Open whole year, 1,096; open part year, 18; total, 1,114; officers and teachers, 11,649; scholars, 101,667; contributions, $79,250.

Societies.—Missionary, 853; young people, 710; members, 30,824.

Contributions.—Pastors' salaries, $569,086; congregational purposes, $598,105; for boards, $241,787; general purposes, $97,086; total for America, $1,493,572; total for church, $1,506,064; average per member, $14.68; average salary, $1,020; congregations contributing to any one fund, 760; contributing to all, 415; not contributing to any, 50; not reporting, 47; membership of congregations not reporting, 2,350.

FRIENDS—STATISTICS.

	1892	1893
Philadelphia estimated	5,500	5,500
New England	4,393	4,335
New York	3,795	3,749
Baltimore	993	1,021
North Carolina	5,130	5,200
Ohio	4,767	5,034
Indiana	18,177	18,472
Wilmington	5,221	5,321
Western	13,923	14,249
Iowa and Oregon	12,289	11,415
Oregon		1,363
Kansas	9,587	10,186
Canada	1,040	1,020
Total	84,815	86,875
Increase		2,060
London	16,102	16,244
Dublin	2,636	2,611
Total	18,738	18,855
Increase		117
Australasian	515	524
On the Continent (Est.)	200	200
Total in the World		106,454
Total Increase		2,086

—*Christian Worker.*

WORK OF THE SALVATION ARMY.

—The Review of the Salvation Army work for the past year has been published. The following selections from it possess special interest:

The total standing of the Army throughout the world is thus exhibited: Corps and outposts, 7,397; training garrisons, 66; slum posts, 64; rescue homes, 49; prison gate homes, 12; homes of rest, 24; food and shelters, 53; factories and labor bureaus, 32; farm colonies, 5; total social institutions, 215; number of officers, 10,874; social officers, 443; rescue officers, 288; slum officers, 186; farm colony officers, 87; total social officers, 1,004; *War Crys* sold weekly, 580,532; *Young Soldiers* sold weekly, 147,582; magazines monthly, 114,990.

Standing of the Army in the United States: Number of corps and outposts, 114; slum posts, 14; rescue homes, 5; food and shelter depots, 5; outrider circuits, 3; total number of officers, 1,634.

Slum work performed in Chicago in 1893: Souls saved, 114; families visited, 3,205; saloon and dive visits made, 5,464; tenements prayed in, 2,123; persons dealt with on streets and in saloons, 8,086; meals given, 10,318; garments given, 3,647; sick cases nursed, 219; hours spent in visiting, 1,932; hours spent in street work and for poor and sick, 2,390.

MISCELLANEOUS.

—At least in some respects Africa would appear to be the paradise for women missionaries. For "nothing is feared from them, and they are allowed to go in and out at their pleasure. Their presence more than once has spared valuable lives to the Congo work. The missionaries in Africa count the work of one woman worth that of twelve men, since they can go everywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with the greatest respect." Woman has a large sphere in China as well, for "it may be truthfully said, in general terms, that the salvation of women in all Oriental countries depends on the women of Christian lands. This arises from the peculiar ideas of propriety and modesty prevalent, which forbid women holding any social intercourse with men who are not members of their own immediate families.

—At Wittenberg, Germany, during a recent storm which passed over Europe, Luther's famous old church was wrecked. It had been restored and reconsecrated under the direction of the Emperor.

—At the beginning of the century there were only 150 missionaries; now there are 25,000 missionaries and native helpers.

DONATIONS.

Current Expense Fund:

J. F. Icke	$ 1 50
J. W. Suidter	5 00
Wm. Kitely	5 00
Mrs G Spies	10 00
Mrs. G. F. Milton	18 00
L. M. Samson	10 00
A. G. Mansfield	3 17
Julia Hulburt	5 00
J. W. Allen	3 17
Rev. Samuel F. Porter	25 00
Mrs. M. B. Parke	5 00
Prof. C. M. Lowe	5 00
Jacob Ackart	5 00
Mrs. M. C. Walston	3 50
O. N. Carnahan	2 00
H. Curtis	5 00
Mrs. S. L. Johnson	5 00
Mrs. R. Fry	1 00
Peter Guthrie	1 25
Wm. Huston	5 00
John Shuh	8 50
Rev. Amos Dresser	10 00
E. Whipple	5 00
John Crawford	3 00
W. Kytle	5 00
D. Davis	50
I. Faris	1 50
O. C. Blanchard	1 00
J. W. Wood	1 00
I Bancroft	2 10
Collection	1 10
S. S. Finley	1 00
Mrs. Lizzie Kessel	2 00
W. A. Hervey	50
Chs. Kennicott	3 85
H. A. Fischer	5 00
Collection College Church at Wheaton, Ill	25 20
C. A. Blanchard	10 00
John Hays Gray Estate	75 00
	$285 34

Free Tract Fund:

L. C. Livesay	$ 65
D. Lotzenhiser	50
Mrs. M. F. Carr	1 60
E. H. Person	50
W. C. Wilson	50
O. W. Watkins	50
C. S. D. Cowles	25
	$ 4 50

Southern Ministers' Fund:

N. P. Eddy	$ 50
W. Hamlyn	60
Mrs. E. Talcott	1 50
	$ 2 60

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	56	@	57
Winter No. 2	53	@	56¾
Corn—No. 2	37	@	39¼
Oats—No. 2	33¼	@	36⅛
Rye—No. 2	45¼	@	50½
Bran per ton	11 50	@	12 00
Hay—Timothy	9 00	@	11 00
Butter, medium to best	12	@	18⅛
Cheese	06	@	12½
Beans	1 25	@	1 85
Eggs, fresh			09
Seeds—Timothy (100 lbs)	3 75	@	4 25
Flax	1 32½	@	1 33
Clover (100 lbs.)	8 00	@	9 10
Broom corn (per ton)	30 00	@	70 00
Potatoes, (bu.)	60	@	78
Hides—Green to dry flint	02¼	@	06½
Lumber—Common		15	50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	4 00	@	4 50
Common to good	3 65	@	4 15
Hogs	4 90	@	5 32½
Sheep	4 10	@	4 40

NEW YORK.

Wheat No. 2	58¾	@	60⅜
Corn No 2	43¼	@	44⅜
Oats	38¾	@	42
Rye	51	@	56
Eggs, Western fresh	12	@	12¼
Butter	09½	@	17
Wool	15	@	26

KANSAS CITY.

Cattle	1 90	@	4 35
Hogs	4 40		5 05

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. **50cts each.**

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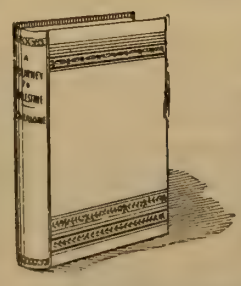

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During the summer months the hens require less food than in the winter, though something depends on how they may be situated, and how many eggs may be layed; but when on the range they cannot fail to secure a full supply of all that they require if they are active and industrious. If the farmer continues to feed them he will waste the food given, as the hens will not seek food on the range if they are fed in the barn-yard, becoming lazy and sluggish, and also overburdened with fat. By withholding food the cost of the eggs will be reduced, and of course the profit will be much greater.

As an experiment, take two flocks that are alike, and give them free range. Feed one flock at the barn-yard, allowing grain twice a day, and compel the other flock to pick up its food (provided the range is good), and the flock that receives no food at the barn-yard will not only lay more eggs than the other, but will also keep in better condition, while the flock that is given plenty of grain will be fat, and will contain a larger proportion of hens that desire to sit. Of course, such method will not answer for all the seasons, but applies to the warm days of summer only, and the experiment is worthy of being made.—*Farm and Fireside.*

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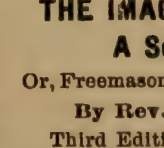

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NEWS OF THE WEEK.

CHICAGO.

By the provisions of a report made by the postal commission fifty-seven independent postoffices in Chicago are to be changed into sub-stations, 212 carriers are added, and one more delivery is provided for, the change to be effective July 1.

Business at the banks continues very quiet and rates on call for money were never lower.

Election commissioners, who refused to turn over the ballots asked for by the Grand Jury, must answer for contempt of court.

In accordance with the resolution adopted by the general grievance committee, 3,500 operators at the Pullman car works went on strike.

Twenty-four ministers were graduated from the theological seminary of the Evangelical Lutheran church of Chicago.

Twenty preachers were given diplomas at the thirty-eighth annual commencement of Garrett Biblical Institute.

Knights of Labor failed in their third attempt to settle the difficulties with the Chicago City Railway Co.

Officers of the Alley Elevated Railroad are experimenting with compressed air as a motive power. If the test is successful operating expenses will be greatly reduced.

Mrs. Caroline E. Haskell has given $20,000 to Chicago University to endow a lectureship in comparative religion.

Mrs. Frederick Magnusson-Jewett, who for a quarter of a century had been an instructor of vocal music in Chicago, is dead.

General Matthew M. Trumbull died at his residence in Chicago. He did brilliant service in the civil war and had written exhaustively on the tariff and labor questions.

Health commissioners of several States discussed the smallpox situation in Chicago and practically decided to compel fumigation of all clothing made in sweat shops.

Residents of Cicero and surrounding townships resolved to inaugurate a campaign against race tracks and saloons.

Striking Blue Island brickmakers reached an agreement with the manufacturers and work was resumed.

COUNTRY.

Trustworthy reports show a material decrease in failures in the United States and Canada.

Clearing-house reports for principal cities in the United States show a decrease in the corresponding week of last year of 34.2 per cent.

Official figures show that nearly one-fourth of the old corn crop in Illinois is yet in the hands of the producers.

Chief Hazen, of the secret service, will wage active war on firms counterfeiting World's Fair medals and diplomas.

In Congress, the House Committee on Labor, after listening to Coxey decided to recommend an investigation of the commonweal movement by a committee of both Houses. Coxey, Browne and Jones, the commonweal leaders, were found guilty of violating the law. A motion for a new trial was entered.

Fearing he would be hanged for using a canceled postage stamp, a Swede named Johnson drowned himself in Boston harbor.

Major Powell, at the head of the government geological survey, has resigned, owing to failing health.

Women of the Ashland district, Kentucky, have determined to petition Breckenridge to withdraw from the Congressional race.

Seven men armed with Winchesters robbed the bank in Southwest City, Mo., of $4,000 and shot four citizens.

Favorable crop reports are received from all sections of the country, except the Pacific coast and the southern portion of the cotton region.

Members of the Little Falls, N. Y., branch of the Ancient Order of Hibernians boycotted a lecture by John F. Finerty, of Chicago, and their action has created a stir among Irishmen.

The American Ticket Brokers' Association, at its session in Washington, resolved to contest the Illinois Supreme Court decision sustaining the anti-scalper law.

Output of the Chicago and Milwaukee breweries for April showed a decrease of 3,686 barrels. No dividend will be declared on the ordinary shares for some time.

Populists of Illinois will cause a test of the apportionment acts of 1882 and 1893.

Patriotic women unveiled a monolith to Mary Washington at Fredericksburg, Va. President Cleveland made an address.

C. F. Wishart, of Illinois, was awarded first honors in the interstates college association contest at Indianapolis.

Rev Richard K. Todd, for forty-three years proprietor of Todd Seminary for boys at Woodstock, Ill., is dead at the age of 79.

Gus Weisbrodt, treasurer of Middletown, Ohio, has used $30,000 of the city's funds in betting on races.

FOREIGN.

Striking miners attacked gendarmes who were guarding a colliery in Polsh Ostran and in the conflict nine rioters were killed.

A vast nihilist conspiracy is said to have been discovered in St. Petersburg. A hundred arrests have been made.

By a vote of 291 to 220 the French government was sustained by the deputies in its determination to prosecute M. Toussaint for inciting workmen to continue a strike.

Twenty-three members of the executive committee of the Roumanian national party were placed on trial for treason in Hungary, and 30,000 sympathizers gathered to protest.

An earthquake destroyed the cities of Egido and Merida and several village isn Venezuela. Ten thousand lives are said to have been lost.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 7 to May 12.

John Clair, Rev C R Hunt, Robt May, A F Brockman, J Gilmour, J Manville, Rev E Tappenbeck, Mrs M Harvey, Mrs N Frazier, B Fish, R W Wass, H H Hauser, J L Wadsworth, J M Frink, W A. Ferrenburg, N Smith, J S Pope, J W Leeds, T S Parvin, W Cheetham, Mar E Talcott.

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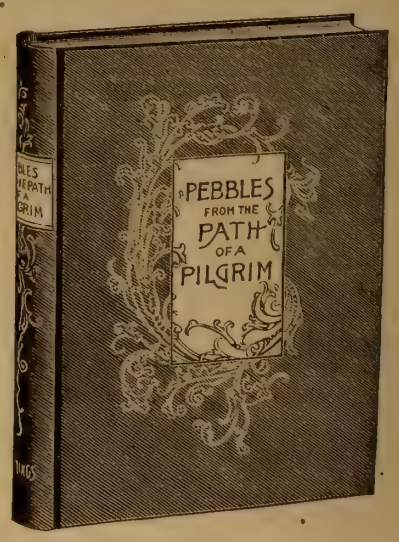

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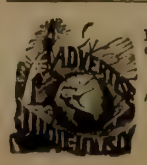

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A four-days' severe storm last week wrought unusual destruction, and caused the death of probably fifty persons on the great lakes and on shore. It was the worst gale experienced in this region within the past fifteen years, and the details are harrowing.

The columns of the *Cynosure* are so crowded this week with the proceedings of the Annual Meeting of the N. C. A., the reports of the past year's business, letters from non-attendants etc., that other matters of interest are unavoidably laid over until the next issue.

The Annual Meeting of the National Christian Association, last week, was more largely attended than were the prior two, and the proceedings were characterized by harmony and hopefulness in the future. The reports of last year's business and progress were encouraging, and gave promise of increased success in our reform work. We were pleased to see among those present two of the earliest supporters of the anti-secrecy cause—Elder Barlow and Rev. E L. Harris, who still retain their faith in the work which they aided in inaugurating. Altogether the occasion was one of much enjoyment.

The Coxey system of righting alleged wrongs meets with sharp rebuke from Judge Cooley, of Michigan, who, in the course of a lecture at the Ann Arbor law school, denied the right of American citizens to petition Congress, or their representatives, in person, as the Coxey armies seek to do. He said that where, as in ancient Greece, the people as a mass made the laws, the case was different; but our system of law-making is a representative system; and after the citizen has chosen his representatives, there is no power left to him whereby he can coerce those representatives into certain lines of action.

Two warm friends of the anti-secrecy reform, and earnest workers against the lodge on the Pacific coast—Rev. P. B. Williams and Rev. Henry L. Barkley, pastors in the United Brethren church—have each been nominated in their respective counties for representatives in the Oregon Legislature—the former by the Prohibitionists of Benton county, and the latter by the Republicans of Marion county. The impression conveyed by the comments of those intimately acquainted with these gentlemen is that they will make excellent legislators. Both have proved themselves able supporters of our work.

Dun and Co's Review and *Bradstreet's* reports thus indicate the situation of business during the past week: "The obstacles to improvement do not lessen. The strikes of coal miners and coke workers have not ceased, but have caused the stoppage of numerous works this week and embarrassment to some railroads. The conference at Cleveland exhibited much angry feeling and wider differences than had been expected, and seems to render agreement more distant. Yet the recuperative force of the country is so great that observers are constantly amazed at the volume of business being transacted, the tonnage being transported, the number of works resuming operations and the general soundness of trade notwithstanding influences which in any other land would produce dire disaster." "Continued uncertainty regarding tariff legislation," says *Bradstreet*, "restricts trading in futures in all staple lines. This is largely responsible for the reduction in the volume of bank clearings."

Sam Moy, a prominent Chinese merchant, and another Chinaman, Hip Lung, also well-known, and both residents of this city, are fearing assassination at the hands of agents of the murderous secret society of the Highbinders, composed of their countrymen. On Friday last, Mr. Moy reported his case to the federal authorities, but not to seek their protection, preferring to notify the police and ask them to aid him. From a government official it was learned that a new organization of Highbinders has recently been formed in the city which meets near Harrison and Clark streets. They are being watched by the police. The head of the organization, it is said, is Moy Kee, whose place of business is on State near Polk street. It is claimed that several of the Chinese arrested recently for opium smuggling are members of the new band, and that all of their party are satisfied that Hip and Sam gave the information which led to their incarceration. Informers are held in execration by Chinamen, and hence Hip and Sam, while they deny they had any dealings with the revenue officers, are much alarmed.

Respecting the situation in labor circles, the Chicago *Herald* of last Saturday makes this statement: "No more serious situation has been faced by this country for years than the one arising from the failure of the conference between the operators and coal miners to reach an agreement and end the strike which has been in progress for several weeks. A continuance of the strike for a few weeks longer means the absolute suspension of all manufacturing, the stoppage of railroad and lake transportation, a shutdown of all gas and electric light plants, and the most serious annoyance and inconvenience to householders all over the country. Our whole system of commerce and production is dependent upon coal as the basis of power. In a few localities wood may replace it temporarily, but wood is unsatisfactory as a fuel, and it cannot be obtained in sufficient quantities to supply the demand. The hope of tiding over the emergency by importing coal from Canada and Wales is idle. All that could be transported would be a mere drop in the bucket compared with the necessities of the country. Therefore, unless the dispute between the mine owners and their men is arranged we shall have a fuel famine of the most disastrous kind, and as both sides appear to have no respect whatever for the rights of the public in the matter, the prospect is that we will have to grin and bear it until one side or the other yields."

Persons who are conversant with the history of George Washington and believe that he was not much of a Freemason (since, as he wrote a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years,") are asking why the Masonic fraternity were allowed (or invited) to officiate at the dedication of the monument recently erected in memory of Washington's mother. It was well enough for the President and other magnates of the government to be present at the exercises, since the monument has national significance; but the influence of the administration should have secured the event against so clannish a ceremony. It should have been free from anything and everything of a factional nature—a mark of respect in which all citizens could warmly unite. As it was, the memory of a noble woman, who was not a Mason—not even an "Eastern Star"—had to be subjected to the rigmarole and misleading performances of the lodge. It was shameful.

Rev. W. O. Dinius, of Harvey, Ill., notifies the *Christian Conservator* that Illinois is among the States in which women are permitted to vote for school officers, and adds: "We wish your readers to know that we are half-way, or nearly so, for woman suffrage here, and we are working hard to give them all the privileges in that direction which are allowed to foreigners, saloon-keepers, bummers, anarchists, Clan-na-Gaels, illiterates, half-civilized, and every other tramp, scamp and blackleg in the country. An Irishman came to the school election in Harvey, and seeing the women there, he said: 'And shure, kin wimmin vote here?' Being informed that they could, with an oath he tore his ticket to pieces and tramping it under his foot, said: 'And shure I'll not vote where wimmin kin vote,' and then walked away. Would to God that multiplied thousands like him would follow his example and let the women take their places in all elections!" We do not know of any denomination of Christians that opposes giving the ballot, at least in part, to women. Even intelligent Roman Catholics approve the measure.

BROTHERLY LOVE.

BY REV. J. M. FOSTER.

We use the word love with different significations. Sometimes it means the love of benevolence; *i. e.*, desiring the happiness of others according to their nature and capacity. This is a duty which we owe to all men, good and bad. It is this that prompts God to send rain upon the evil and the good, and to make the sun shine on the righteous and the wicked. This is the love enjoined in the law. It is that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." It is that enjoined by the Saviour: "Love your enemies, do good to them that hate you and pray for them that despitefully use you and persecute you." Sometimes it means the love of complacency; *i. e.*, delighting in the good character of the good. In this sense holy men love holy angels, and holy angels love holy men. Holy men and angels love God, and God loves them. It is limited to those who are pure in character and life. Only the good can be either subject or object of it. Still again, it signifies the love of the brother. This is more limited still. It can be exercised only by a believer, and only a believer can be the object of it. As the love of the law was for all men, the Saviour said: "A new commandment I

give unto you, that ye love one another." A worldly man may love his wife and children. But his love is not based upon Christian principles; it is not a Christian sentiment, and it is not because they are Christians that he loves them. But a believer loves those who believe on Christ, because they are new creatures and the sons of God and bear the image of God, and are, with him, members of the household of God. An unbeliever may love the citizens of his nation from sentiments of patriotism, because they have a common ancestry, history, purpose and destiny. But the Christian loves fellow-believers, because they are members of the holy nation; because they are animated by the Spirit of Christ, guided by the law of Christ, and exalted by the glory of Christ. The ties of family and home are soon sundered. The ties of country and nation are soon broken, no more to be renewed. But the ties of the household of God and of the holy nation are intimate and indissoluble. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

I. Brotherly love is *unfeigned.* This naturally suggests sincerity. Paul enjoins this: "Let love be without dissimulation." John requires it: "Love not in word, neither in tongue, but in deed and in truth." There must be a sentiment in the heart corresponding to the expression on the lips, and the sentiment must outrun the expression. There must be a feeling in the heart corresponding to the benevolent act, and the feeling must be stronger than its outward manifestation. This is one way in which we may "love with a pure heart." But hypocrisy is not the only species of that "filthiness of spirit" that interferes with the exercise of the grace of brotherly love. All low, earthly, selfish motives interrupt it. It is only when all these have been eliminated and the heart has been purified by the indwelling Spirit of God that this love is free and active and complete.

II. It is *fervent.* That means, it is constant. When Peter was in prison the disciples prayed for him "without ceasing." That is the word for fervent. It is not fitful. It is constant, as the shining sun. Clouds may pass between the earth and the sun, but the shining continues. It is as continuous as the flow of the river. "Men may come and men may go, but I go on forever." Human love is often changeable. To-day it blows hot; to-morrow it blows cold. To-day it cries "hosanna;" to-morrow it shouts "crucify him." But this love of the brother is unchangeable. A brother "loveth at all times." Love is not love which altereth when it alteration finds. In a battle in the late war, a young man from Boston had both arms and legs shot off. He had a dispatch sent to his affianced bride, informing her of his misfortune, and offering to release her from all obligations to him. She replied: "So long as there is enough of your body together to hold your soul, I am yours." That has the true ring. It is like the love of the brethren in its unchangeableness. But the word fervent contains the idea of intensity. "And being in an agony he prayed more *earnestly.*" The word is fervently. This love is an unquenchable fire. "Many waters cannot quench love, neither can the floods drown it." The waters of neglect, contumely, reproach, infirmities, petty offences and injuries cannot quench or even dampen the ardor of this love. It is like the fire from heaven, which consumed Elijah's sacrifice and the wood and the stones of the altar, and licked up the water and mud in the trenches roundabout, using all as fuel to increase the flame which ascended to God as a sweet-smelling sacrifice. "Given to hospitality." "Ready to distribute." "Willing to communicate."

III. It is *Christ like.* He who is not ashamed to call them brethren, requires His people to love as brethren. "A new commandment I give unto you, that ye love one another, as I have loved you." The love of Christ for his people is free and ready, considerate and wise, laborious and costly, generous and self-sacrificing. He always had in view the interests of his disciples, but especially their highest interests. He remembered that they had bodies to be clothed and fed, but their souls' salvation was first. He defended them when their conduct was defensible; he held up and made much of their good qualities and threw the mantle of charity over their failings. He taught them as they were able to bear it, reproved their faults when necessary, and recognized them as brother and sister and mother. This makes the interests of one those of all. The wise guide the strong, and the strong protect the wise. The zealous stimulate the prudent; the conservative moderate the impetuous. And thus all the members of Christ's body, by joints and bands, having nourishment ministered, maketh increase unto the perfection of itself in love.

IV. It is toward *all the brethren* in Christ. It is not limited by denominational lines. But wherever a believer is found, it is called forth. It cannot be less extensive than Christ's love. The believer must love all those whom Christ loves, because he has his Spirit. If we love him that begat, we also must love him that is begotten of him. "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment we have from him, that he that loveth God love his brother also." This love is not inconsistent with the maintenance of denominational distinctions. A soldier in the army has a regard for all in the ranks, because they have a common leader, a common cause, and common sentiments. But keeping his place in his own company is necessary to the maintenance of moral of the army. It would be the destruction of the army should he train with the cavalry to-day, the artillery to-morrow, and the infantry the third day; with one regiment the next day and another the following, and all have like freedom. To keep his place and perform his duties these are essential. So the soldier of the cross loves all Christ's people. But it is subversive of church order and efficiency to pretend to serve Christ upon undenominational lines. We cannot be Presbyterians, Congregationalists, Methodists and Baptists promiscuously. We must choose the place in the ranks of the sacramental host that corresponds with our convictions of revealed truth, and there we must work the work of God, and fight the good fight of faith. And as the sacramental feast is a seal of the covenant, in which believers pledge themselves to God and one another to be true to those Bible principles about which they are agreed, through which they hold communion with God and he with them, and by which they gain the victory over the world, the flesh and the devil, close communion is not only justifiable, but the only way in which the death of Christ can be shown forth in all its meaning. But this does not question the allegiance to the Captain of our salvation of the other divisions of his army, nor lessen our love for them.

Boston, May 3, 1894.

THE NEW IRISH-AMERICAN CONSPIRACY.

HOW IRELAND WAS TO HAVE BEEN CAPTURED.

In addition to our account, last week, of the recent Irish-American conspiracy against England, we print below further particulars of this diabolical scheme. (Diagrams are omitted.)

In 1886, when General Boulanger was minister of war, the French government consented to arm, pay, uniform and subsist three army corps of Irishmen—60,000 men in all—if the Irish societies in America would deliver the men at Cherbourg. It was proposed to open the campaign with 15,000 Irish troops embarked at Brest, on the coast of France. Twelve vessels of the merchant marine were to be used as transport ships and were to be escorted by six Spanish and ten French armed cruisers and a fleet of fourteen torpedo boats. This force, it was thought, would be sufficient to effect a landing on the west coast of Ireland. The permanent garrison of Ireland is only 30,000 men, and the simultaneous uprising of the peasantry would enable the revolutionary troops to establish themselves at Sligo, Galway and Limerick. The remaining 45,000 could be transported from France and an active campaign commenced along the railroads converging on Dublin on the east coast. A few trusted men were to cut the railroads and thus completely isolate the central strategic communications over Galway City, Athlone, Tullamore, Dublin and the line from Limerick. The road from Sligo over Longford City and Mullingar was also to be held. Unionist Ulster was to be completely cut off as well as the south of Ireland, except the zone between Sligo and the Shannon. (See map of Ireland.)

The peasantry could be relied upon to destroy all railroad bridges and tunnels on the railroads from the north and south, so that the only open lines would be those running east and west and closing on Dublin. Twenty thousand men could keep this belt open and the remaining 40,000 could handle any force which England, menaced by France, would undertake to send out. The French army proper would, with a small force covered by its channel squadron, effect a landing and the 80,000 men of home troops in England would be well occupied without attempting a campaign of subjugation in Ireland. Secrecy was to have been maintained until it was time to strike, when England would be completely paralyzed and prostrated by the simultaneous blowing up of all her important tunnels, railway bridges and arsenals. Her railways would be crippled and neither troops nor supplies could be hurried forward to the theater of war. This work was to be undertaken by a society in Chicago which has ramifications extending all over the world. To cripple the prestige of England in Europe plans were made for nothing less than the mining and blowing up of Gibraltar, rock, garrison and all! Spain and the other powers wished to profit by the result of a conspiracy to do that which, under the law of nations, they could not do themselves. It is admitted that Spain has recently granted a mining concession to a syndicate of Americans whose names have a fine rich Celtic flavor. The land is at San Paulo, near Gibraltar, and the geological formation is such that no sane person would mine there for precious metal. The movements of the company have been clouded in secrecy; and whenever any stock has been offered on the Vienna Bourse, the Bleicoroeders have always been able to find a mysterious buyer at a profitable premium. This, of course, is only a blind.

The ore sent for assay is taken from a mine in the Sierra Madras, and the mine near Gibraltar is salted for the sake of appearances. The real object is to get under Gibraltar. A competent mining engineer connected with a Chicago contracting firm went over the ground and was to have been in charge of the work. He proposed to sink a shaft at San Paulo, a small hamlet on the Spanish side, and then tunnel under Gibraltar a distance of 16,000 feet and to run galleries at different heights up through the rock. These galleries were to average 2,000 feet in length. An elaborate plant had been provided for the heavy cuttings. It included drills and channeling machines operated by compressed air. Provision was made for sinking the San Paulo shaft by the Poetsch method, as it was known that about fifty-six feet of quicksand would be encountered. A ring of pipes was to be sunk by means of water jets and then connected with a circulating pump. The ice machine used in connection would be powerful enough to make a ton of ice an hour. The solution in the pipes was to be chloride of calcium. This process would give a solid wall four to six feet in thickness, and the core could then be mined out and the shaft lined with brick set in hydraulic cement mortar. The tunnel could then go forward, unsupported through rock and timbered in the softer material. This tunnel was to be six feet high and four feet wide. When Gibraltar proper had been reached, very little material would have to be taken out from the face, as some of the loose stone would be needed for tamping the explosives. The general idea as shown in the sketch was to concentrate heavy charges in the lower galleries to get an upward reaction, and in the upper galleries to run the mine as near the face of the rock as possible so as to make the line of least resistance outward through the sides, and in this way to shelter the base of the rock with the lower charges, and to blow out the sides, causing the entire upper surface to fall in. The sketches show a profile of the tunnel and galleries and also show the tunnel and one of the upper galleries in plan. The small black circles show charges of 144 quarts of liquid fulgurit; the plain circles show 2,600-pound charges of Hercules powder No. 1, seventy-five per cent nitro-

glycerin; the circles with crosses in them indicate three-ton charges of explosive gelatine, 89.3 per cent nitroglycerin. Electrical detonators were to be used for firing all charges at once. They were to be five distinct and separate electrical circuits, any one of which could fire the whole mine. The ends of these wires were to be attached to a buoy in the Mediterranean. The captain of a swift steam yacht would touch the key and the red coat would no longer stand guard in the sentry boxes of Gibraltar.—*Chicago Herald, May 13, 1894.*

A MORMON ON SECRET SOCIETIES.

President Joseph F. Smith, last month, delivered a discourse at the general conference of the Mormon church in Salt Lake City. In the course of his remarks he referred to secret societies, much as Roman Catholic priests do, ignoring those fostered and tolerated by the church, but boldly and adroitly condemning all others.

"Last night, after meeting," he said, "a good brother put into my hand a copy of the constitution and by-laws of a certain society which is seeking to enlist the Latter Day Saints as its members. When he spoke to me about it, I saw in a moment that he was thoroughly imbued with the idea that to join this secret association was the proper thing for Latter Day Saints to do. I read it in his countenance, and saw it down deep in his heart. This almost alarmed me. I have been alarmed a little about it a good many times, from the representations that have come to us in relation to this matter. I could read you the principles laid down in the constitution of this particular association, but I do not wish to name it, because I wish to make no distinctions, nor to antagonize one against another. I do not consider one better or worse than another. For my part, I hold this position: that as for me and my house, we have enlisted to serve God, and I have come to the conclusion long since that it is impossible for me to serve God and Mammon. I cannot carry water on both shoulders without spilling some of it. I cannot wear the yoke of Christ and the yoke of Belial at the same time, and call the yoke of Christ easy and his burden light. Some of these articles in this constitution are most excellent. There are no better contained in the Gospel of Jesus Christ, simply because they are taken directly from the Gospel. They are: peace on earth and good will to men, charity, forgiveness, long-suffering, patience, love unfeigned, kindness one toward another, every effort to be exerted to prevent brethren from going to law one with another, and to settle their difficulties between themselves. They have a chaplain, and a lecturer or preacher; and among other things it is the duty of the chaplain to be present, and open the meetings and officiate in all the burial services of the members of the association. I suppose that these are some things that are common to all these secret organizations. It is no harm for any one to believe in all these good things. President Woodruff has been preaching these very same principles for some sixty years, and he has at no time advised you to join a secret association, in order that you may be taught these principles or that you may the better practice them. He has taught that these are the commandments of God to the people, and that it is their duty to observe these precepts, and that, too, without taking an oath to become associated with any secret society. But one of the provisions of this constitution requires that each member of this secret association shall stand by the principles of the association unto death. That is pretty strong. Suppose, for instance, an elder of the church has entered into this association and has taken upon himself this covenant, and something should arise which would be derogatory to his interests as a member of the Church of Jesus Christ of Latter Day Saints, what position would he be in? He would be under the necessity of either violating his covenants with the church or the oath that he had taken in that secret society. He would prove himself in either case a traitor. Therefore, it is better that we should not mix up with these entangling alliances.

"It is wrong to join these associations. By doing it you place upon yourselves burdens, and you put bands around your necks by which others will lead you whithersoever they will; and you are no longer free to serve God as men and women ought to be who are made free by the liberty of the Gospel of Christ."

The advice of the elder is good, notwithstanding its origin. But he should have made its application more general. It is not enough to say that membership in secret societies is "derogatory" to the "Church of Jesus Christ of Latter Day Saints" only—or any other professedly Christian church—but offensive and dishonoring to the Lord himself.

CHRISTIAN WORKERS PERSECUTED IN SPAIN.

Two of the National Bible Society of Scotland's colporteurs (says the *Christian Leader*), with their local superintendent, Mr. H. S. Turrall, spent the night of Jan. 19th under lock and key in a Spanish prison. They were offering books in the fair of Bercerra, in Galicia, when the mayor arrested one of them, and prohibited him from selling. Mr. Turrall went on with his work for an hour without any difficulty on the part of the people. At length he offered a well-dressed man a Bible, not knowing that he was the mayor's uncle, and a vehement opponent of the Bible. The man who bears the good name of "John Baptist," but appears scarcely to live up to it, called him a liar and a deceiver. Taking no notice, the evangelist next offered a Gospel to a laborer, when a priest who officiates in a church which John Baptist has built, denounced him for selling false and corrupt books. Mr. Turrall asked him to bring his own Bible and compare it with those he was selling, and on the workingman taking out his "ha'pence" to pay for the Gospel, the priest flew into a passion, and threatened him with excommunication. The man, not belonging to his parish, only smiled, and bought the book to see what might be in it. The priest, thereupon, raised the cry: "Long live our holy religion! Long live the Pope! Death to the Protestants!" A number of his own parishioners, whom he had brought into town in thoughtful anticipation of a possible riot, took up the cry, and Mr. Turrall was immediately surrounded by a threatening mob. An appeal to two policemen, who happened to belong to the priest's village, only ended in their taking him before the mayor, his two men joining him. The priest and an immense crowd followed them, the majority being only curious to know the result. Mr. Turrall and his friend refusing to leave the fair not to return, they were sent to jail, though happily they were not lodged with the common prisoners.

Now comes a strange contrast. All afternoon and evening, visitors poured in to express their shame and sympathy, some offering money, help—anything that would be of use. The prison became a preaching hall, and after night-fall they sat around the jailer's fire and told him what he must do to be saved. He wanted to buy a Bible, which they gave him in memory of his queer prisoners. Then they read Psalm 31, offered prayer, and gave thanks for bonds thus turned to the furtherance of the Gospel. Next morning they were brought separately before the judge. Mr. Turrall, being asked to call witnesses in his defence, said it was impossible for him, a stranger in Bercerra, to do so, when the laboring man who had bought the Gospel in the fair, with other eye-witnesses, came forward. The judge, having heard their testimonies, without going further into the case, set the prisoners free.—*Bombay Guardian.*

EXHAUSTED ON FINANCE.

If, some thousands of years hence, this American nation, in which we trust and of which we boast, should be dug out of ruins by the archeologists of the future times and there should be left only the record of the Congressional debates, what would they conclude concerning us? That our god was something called "Finance."

Whether the exhumers of the year 5000 A. D. could determine what finance was is not certain; there is such difference of opinion.

What a fine thing if some representative of the people—some Senator, some member of the House—would give the country a new sensation, by making a speech on something other than finance!

It would almost shock the country if a leader in the National Congress were to plead for some measure on other than financial grounds; to urge the passage of some law simply because it would be in perfect harmony with eternal righteousness. We must not expect too much of our representatives; perhaps they do the best they can. At all events we send them to represent us. Is the heart of all Americans so much on finance as the words and works—almost the sole occupation of Congress—indicate? Has money become a "fixed idea?" Can we think, talk, work or care for anything else?

This writer is haunted by an old-fashioned notion that government has to do with the people as well as with money. If so, our rulers should consider the fundamental laws under which men live. There can be no good finance without some sort of conformity to the eternal verities which do not depend upon "good times."

What method of government will bring most money? This is the question that fills us. It keeps us awake of nights. It consumes us with anxieties. But other matters concern government—justice, righteousness, efficient and clean administration; these qualities are worth something.

We pay the penalty of over-specializing. When a man fixes his whole mind on any one thing he dwarfs himself. A man may look at one spot till he can't see that. So we are this day in our financial chaos. Statesmanship has exhausted itself on finance till it has become incapable of solving financial problems. Until government thinks of something besides money it can never escape money panics.

When the people lose confidence in the sense or honesty of their leaders, panic must come upon them; when people distrust their rulers they distrust each other; when confidence is gone money hides, and it does not emerge from its hiding-place in response to any sort of incantations; it will "not listen to the voice of charmers, charm they never so wisely." Sacred capital is deaf—"deaf as the adder"—to entreaty.

Let the Congress get to an end of something, do something, or take an affidavit that it will not do anything.

One says: "Do this and the country is ruined." Another says: "If you don't do this the country is ruined." The people hear both, fear both, and trust neither. Money hides, and labor begs, and the people "revile" their rulers.

Maybe we are getting too rich and getting rich too fast. Few young men are equal to the wise handling of great fortunes. Perhaps a young nation is not equal to it.

It sounds antiquated, let it be allowed, to talk about God in connection with national finances. But a great deal that is old is true. God always holds nations as well as persons responsible for the use of the talents committed to them. It may be God is displeased with the use we have made of our unparalleled prosperity. We seemed bent on paganism; perhaps the "hard times" only indicate divine mercy. While God holds us responsible we may yet be sure that he will do all that can be done to save. Poverty has saved many.

If we could only think of something—not Finance.—*Bishop Haygood, in the Independent.*

THE GREAT ANTWERP FAIR.

The influence of the World's Fair in bringing the industries of our country prominently before the world is shown by the position accorded the United States in the World's Fair at Antwerp. This great fair was opened last week by the King of Belgium. The Exposition buildings, which are effectively placed in a park of 200 acres, provide an actual exhibit space of about 1,080,000 square feet, and of this area the exhibits of the United States will occupy a share worthy of their importance and sufficiently large to satisfy, in a measure, the curiosity awakened abroad by the reports of the World's Fair in Chicago. Altogether this country will have 146,500 square feet of the whole space, the substantial and attractive United States building occupying 26,500 feet, and the remainder of the space being divided among the main, electricity and machinery buildings. This is more space than is occupied by any other nation except Belgium, and more than twice that accorded to Great Britain. Our country is now the leading English-speaking nation of the world in manufactures, mines, education, railroads, everything in which civilization consists except finance. That she does not take the lead in that, too, is the fault of unpatriotic and selfish leaders.—*Exchange.*

NATIONAL CHRISTIAN ASSOCIATION.

THE ANNUAL MEETING.

Wednesday, the sixteenth of May, the date appointed for the annual meeting of the corporate body of the National Christian Association, was bright and warm, and at 10:30, the hour for opening, the following members and friends were in attendance: Pres. Chas. A. Blanchard, Rev. and Mrs. W. I. Phillips, Rev. and Mrs. W. B. Stoddard, Rev. and Mrs. H. L. Kellogg, Mrs. Mary C. Baker, Rev. W. M. Howie, Prof. H. F. Kletzing, W. O. Dinius, Rev. B. F. Worrell, Rev. Edgar B. Wylie, Thos. Hodge, J. M. Hitchcock, Rev. T. B. Arnold, Rev. J. P. Richards, Rev. J. L. Barlow, Prof Elliott Whipple, A. Dresser, Jr., and Rev. E. L. Harris. In the absence of Pres. Rev. A. J. Gordon, D.D., Vice-President Blanchard took the chair and called the meeting to order, and it was opened with prayer by Eld. Barlow.

The reports of the General Secretary, Treasurer and Publisher, and of the Board of Directors, were severally presented by Secretaries Phillips and Wylie. Both were approved, and both appear at length in this issue of the *Cynosure*. They are excellent reflexes of the past year's work and full of interest for our readers.

The Auditors' report, confirming that of the Treasurer, was also read and approved, and is printed herewith.

A motion to amend the by-laws of the Association relating to membership resulted in the adoption of the following:

1. The membership of the National Christian Association shall consist of the persons incorporated, together with those who shall be from time to time elected to increase their number. Election to membership shall be by a two-thirds vote of members present, on recommendation in writing by three members of the Association; and the persons so recommended must be in sympathy with the objects of the Association and signify their acceptance of the election.

2. The payment of $50 at one time to the Treasurer may constitute the donor, or any friend of the Association whom he may designate, a life-member, with full privileges of membership and the *Christian Cynosure* for life.

3. The payment of $1.00, as above, shall constitute the donor an annual contributing member, with honorary privileges at meetings, and annual reports of the Association.

4. All persons chosen by churches, or church assemblies, co-operating with the Association, and from State auxiliary associations, as their representatives to its meetings, such delegations being limited to one from each body, shall have full privileges of membership during the period for which they are elected.

During the sessions, the following persons were recommended and elected as members of the Association: Mrs. Agnes E. Stoddard, Rev. J. A. Collins, Rev. P. A. Raidabaugh, and Henry M. Hugunin.

It was voted that the Directors be authorized to reprint the constitution and by-laws, and the new amendments thereto, and to drop the names of inefficient members from the roll.

On motion, it having been reported that the corner-stone of the new Illinois State Fair buildings at Springfield is to be laid with Masonic rites, Messrs. Phillips, Howie, Dinius, Arnold and Richards were appointed a committee to prepare and present the protest of the Association against the proposed ceremonies.

Another measure proposed and adopted has the object of securing the representation of friendly religious bodies and of State and local associations in our future annual meetings.

The following recommendation, which speaks for itself, was discussed and approved:

1. That there be procured from all church assemblies opposing secret societies a memorial to the general bodies representing the Baptist, Methodist, Congregational, Presbyterian, or other denominations in sympathy with the lodges, presenting to the latter the urgency of this reform, and the fact that the false worships of the lodge will destroy the true worship of the Christian church, unless overcome by the truth, as Pastor Fisch of Paris prophesied.

The details of this plan are suggested as follows: (1) That the Board of Directors prepare such a memorial and secure its adoption by all church assemblies possible. (2) That there be secured, also, wherever possible, a delegation from such assemblies to present this memorial to those bodies to whom it is addressed. (3) That the Board secure such presentation, either by such church delegations, or by its own agents, or by both.

The Committee on Nominations presented the following list of officers of the Association for the succeeding year:

President—Rev. J. E. Roy, D.D.

Vice-president—Rev. M. C. Ranseen.

Recording Secretary—Mrs. Mary C. Baker.

General Secretary and Treasurer—W. I. Phillips.

Corresponding Secretary—M. A. Gault.

Board of Directors—T. B. Arnold, Chas. A. Blanchard, J. A. Collins, E. A. Cook, W. O. Dinius, J. M. Hitchcock, H. F. Kletzing, A. G. Johnson, J. P. Richards, Elliott Whipple and E. B. Wylie.

The report was adopted.

Messrs. Blanchard, Whipple and Wylie were appointed a committee to formulate the sentiments of the Association respecting the American Protective Association for publication in the organs of that secret political fraternity.

Letters were read from Mrs. J. W. Phelps, Rev. J. A. Conant, Rev. Dr. Wm. Wishart, Rev. H. H. Hinman, and S. C. Kimball, with reports from Rev J. P. Stoddard, Rev. W. B. Stoddard, Rev. P. B. Williams, and Rev. Wm. Fenton. Most of these missives are marked for insertion in the *Cynosure*, with others of equal interest.

After prayer by President Blanchard the meeting adjourned *sine die*.

Great harmony prevailed, and the members departed with renewed confidence in the excellence of the anti-secrecy reform and a firm belief in its final success through the power of God.

DIRECTORS' REPORT.

REPORT OF THE BOARD OF DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION FOR THE YEAR FROM JUNE 20, 1893, TO MAY 16, 1894.

The present report is confined to the gross business transactions of the Board, while the details of the year's work will be presented in the reports of the agents and the General Secretary.

June 20, 1893, the following Board of Directors of the National Christian Association was elected: T. B. Arnold, Chicago; Chas. A. Blanchard, Wheaton; E. A. Cook, Chicago; J. M. Hitchcock, Chicago; W. M. Howie, Chicago; A. G. Johnson, Huntington, Ind.; H. F. Kletzing, Naperville, Ill.; J. P. Richards, Chicago; Elliott Whipple, Wheaton; Edgar B. Wylie, Summerdale, Ill.; E. R. Worrell, Washington Heights, Ill.

June 24 the Board met and effected an organization, with Rev. E. R. Worrell as President; T. B. Arnold, Vice-president, and E. B. Wylie, Secretary.

Committees were constituted as follows:

Committee on Publications, including *Cynosure*.—Pres. Chas. A. Blanchard, Prof. H. F. Kletzing, Rev. A. G. Johnson, Rev. J. P. Richards.

Committee on Finances and Auditing.—Prof. Elliott Whipple, Prof. H. A. Fischer, and J. M. Hitchcock.

Committee on Buildings.—Wm. I. Phillips, W. B. Stoddard, E. A. Cook.

The first matter of importance to engage the action of the Board was the election of an editor of the *Cynosure* and a general secretary. The ability, diligence and Christian spirit of Mr. Henry M. Hugunin have justified the wisdom of his appointment as editor-in-chief of the organ of the Association. The corresponding editors, Miss Elizabeth E. Flagg and Mrs. Victoria A. Stone, with many more or less regular contributors, among whom Rev. H. H. Hinman, of Oberlin, and Rev. J. M. Foster, of Boston, are prominent, have greatly assisted in making the paper an effective and worthy exponent of the great reform, the peculiar work of this Association.

Being a man of extended service in the employ of the Association, Mr. Wm. I. Phillips was made General Secretary in charge of the field work, which, added to the duties of the treasurership, has proved him eminently fitted for the place. His reports will be a welcome feature of the Annual Meeting.

Correspondence was exchanged between the Board and Rev. M. A. Gault as to the corresponding secretaryship; and but for a previous engagement as pastor of an important church, Mr. Gault would have favorably considered the wish of the Board. The office of Corresponding Secretary has been vacant during the year, though a part of the duties have rested upon the General Secretary.

Other employes of the Board have been four compositors, five authorized district agents, and one office clerk.

At the outset in the new year the Board was confronted with the question as to what use it should make of the opportunity to exhibit the publications and other evidences of the growth and importance of the reform of the National Christian Association at the World's Columbian Fair, and it was only when the Lord's day was regarded by the local, as well as by the national authorities, that a representative was authorized to appear at the Association's booth in behalf of the Board. Rev. J. P. Stoddard was engaged there most of the time during the Fair, and it is his matured judgment that great good was done. The action of the Board was of such vital importance that we invite a review of its procedure, as set forth in the following resolution, drawn and presented by Mr. Ezra A. Cook:

WHEREAS, The vote of the Board of Directors that the National Christian Association should not take part in the World's Congress Auxiliary as previously planned, provided the gates of the World's Fair are open on Sunday, was passed at a time when the Fair management were fighting to open said gates on Sunday in defiance of Act of Congress and the moral sentiment of the nation, but have since then reconsidered their wicked action and have voted to close the gates on Sunday, and are prevented from carrying out such vote by an injunction which they have in vain sought to have dissolved, but which a judicial trick has virtually made perpetual, against the protest of the Directorate; and

WHEREAS, The World's Fair is national in character, and all citizen tax-payers have contributed to its success, through national and State aid, and the citizens of Chicago by a tax of five million dollars, and therefore have a right to share in its unparalleled advantages;

Resolved, That this Association take part in the World's Congress as previously planned, since by so doing it is not accepting a bribe, because we have contributed, through taxation, towards the expense of said Congresses; and considering the fact that by taking part in said Congress we pay no toll to the World's Fair, as the Congress is held in the heart of the city instead of on the World's Fair Grounds, and neither admission fee nor hall rent is charged.

On the basis of the facts as stated in the foregoing resolution, the Committee on the Exhibit at the Fair were also authorized to provide adequate assistance to make the exhibit as effective as possible.

The Congress was attended by respectably large audiences, when there were many more popular attractions. The occasion undoubtedly started inquiry which has opened, and will open, the way for the publications of the Association.

The success of the tract-work has never been greater than this year. Not less than a half-million pages of tracts have been published, including a new edition of the noted sermon by Rev. Dr. B. Carradine. Twenty thousand four-paged catalogues were issued. Except the tracts "Odd-fellowship Weighed," and "The Initiation Degree in Odd-fellowship," and a four-paged illustrated tract of testimonies, there have been no new publications.

The buildings, both in Chicago and Washington, have been kept in good repair, and have been a source of revenue during the year. The Chicago building, besides accommodating the compositors and office work of the Association, has, in part, been rented for a Chinese mission and a mercantile house. The Washington building has been the headquarters of the Eastern agent. The detailed reports will be given by the Treasurer and Eastern agent.

The year has been one of many encouragements, as well as those not unexpected discouragements and hindrances that necessarily accompany a moral reform. We feel that while progress is apparently slow, there is an unmistakable indication of greater freedom of speech in both private intercourse and public utterances of pulpit and press, which—in part at least—is the result of God's use of this Association.

Notwithstanding an unprecedented financial stringency, the Association ends the year without debt, and with an enlarged endowment, which is a promise of future strength and effectiveness. The year has seen the usual number of enthusiastic State conventions, and demand for literature has increased, both at home and in foreign lands. Not the least important accomplishment of the year is the work done among students in colleges and seminaries by the College agent and by co-operation with the Students' Bureau of Correspondence.

With grateful acknowledgments of the ever-watchful care and unceasing favor which "cometh down from the Father of lights," the Board respectfully submit with this report the following suggestions and recommendations as to the future:

1. The employment of active agents in the several districts of the country, for the furtherance of our reform, by lecturing, canvassing for subscrip-

tions, donations, tract distributing, etc., as follows:

Rev. P. B. Williams as Secretary of the Oregon Department.

Rev. William Fenton as Secretary of the Minnesota Department.

Rev. M. A. Gault as Secretary of the Central Department, including the States of Illinois, Iowa, Michigan, Indiana and Ohio.

Rev. W. B. Stoddard as Secretary of the Eastern Department, including all Northern States outside of New England and east of Ohio.

Rev. Samuel F. Porter as College agent, to work this year in Kentucky and Tennessee, and Rev. Mr. A. Gault in the Central Department.

Rev. Francis J. Davidson, agent for three months in Louisiana, etc.

That the same support as last year be accorded to the New England Department, Rev. J. P. Stoddard, Secretary.

2. That the *Christian Cynosure* be sent to 1,600 ministers in the South for three months each, provided that ample donations for that purpose can be secured.

3. That the Association issue regularly a four-page monthly paper (each page measuring 8 by 11 inches), to be used by the friends as a cheap method of disseminating facts relating to the secret lodge system. It is expected that friends will subscribe for this paper in clubs chiefly; and in this belief we recommend that in clubs of twenty (20) or more the price per annum be fixed at ten (10) cents per copy, and for single subscriptions, twenty (20) cents per copy. It is also recommended that all subscriptions for this monthly paper begin on the first day of either January, April, July or October.

4. That friends be requested to aid in reaching the 16,000 teachers in colleges, seminaries and academies, by supplying means for sending a specially prepared sample copy of the *Christian Cynosure* to each teacher therein; and that an effort be made to send that or a similar copy of the paper to the 20,000 pastors in the United States to whom it is not now sent.

5. That the Association appeal to all churches in sympathy with the movement to donate certain funds for the advancement of our reform.

6. That we recommend to State Associations the use of prepared mail lists, provided for the purpose, of farmers, tradesmen and consumers. These lists cover whole States and reach the best classes. With these lists, cheap and effective communication can be opened with these persons, and maintained, by sending them the new monthly paper, the publication of which is recommended above.

7. That the Rev. H. H. Hinman be paid $3.00 (three dollars) per week for his written communications to the *Cynosure*, if funds for that purpose are provided by voluntary offerings from friends of the cause. T. B. ARNOLD, *Pres. pro tem.*

EDGAR B. WYLIE, *Secretary.*

ANNUAL REPORT OF THE GENERAL SECRETARY.

CHICAGO, May 16, 1894.

MEMBERS OF THE ASSOCIATION:—Since the duties of secretary, publisher, and treasurer have been performed by one person, it seems proper to include an account of my stewardship in one report.

Only eleven months have elapsed since our last annual statements were presented to you. Our annual meetings will hereafter, doubtless, occur in May rather than in June, because it is found that more members of the Association can conveniently attend then than at a later date.

It is encouraging to consider that if the Association had merely held its own during these months of financial stringency, and not run deeper into debt, we should have had reason for thankfulness; but when, in addition to paying all expenses, we have also paid the few hundreds of dollars of indebtedness against the Association at the beginning of the year, we may well add a note of praise to our song of thanksgiving to God. Nor is this all, for God has given us over five thousand dollars additional, in mortgage-notes, adding that much to funds that will in time be available for enlarging the work.

The Oregon Department has been placed on a basis that will enable it to be self-sustaining, we trust, for many years to come. It now has an interest-bearing fund of over three thousand dollars,—a self-denying and capable agent and lecturer, and a membership numbering nearly one thousand.

The conventions and conferences of the year have been of usual interest. The largest audience was at the Nebraska conference, held in connection with a denominational meeting of Swedish Lutherans. Some fifteen hundred were present. One result of this conference was the opening of quite a number of churches in Nebraska, and invitations to Bro. Fenton to instruct the people in this reform. In some respects the Pennsylvania convention was the strongest. It was very wisely planned and prepared for by your Eastern agent.

There was, probably, never before a convention in the history of the world in which a man publicly unburdened himself of one hundred and thirty-eight degrees of Freemasonry—of its hundreds of blasphemous oaths and bloody penalties—that he might be free in Christ Jesus his Lord. Such was Stephen Merritt's renunciation before our New York State convention. But while he is such a conspicuous instance of God's goodness, he is only one among quite a number in this and other States who have been delivered from bondage to various kinds of secret lodges during the past eleven months.

New England sets an example to all other auxiliary associations in the prominent position given to women and the use made of them in its conventions and reform work. We hope that what is true of New England may become general. In Illinois, indeed, during the past year, Mrs. Julia W. Fischer has begun a good movement in calling a parlor meeting in her own home, and organizing for similar gatherings in the homes of her lady-friends. And Mrs. H. E. Powers, now of Washington, D. C., is continuing the work among the women in that city which she began in Boston.

Annual conventions for the election of officers have been held in Oregon, Iowa, Wisconsin, Pennsylvania, New York, New Hampshire and New England, and conferences have been held in Nebraska, Illinois and Indiana, all of which were quite fully reported in the *Christian Cynosure.*

The exhibit of the National Christian Association in the Liberal Arts Building of the World's Fair was equal to an ordinary convention in session for *one hundred and fifty six days.* Hundreds listened daily to the exposition of the principles of the Association, and many thousands of tracts and pamphlets were carried to homes in different parts of the world, to give information and warning to the unsuspecting victims of Satan's masterly traps for destroying souls.

The tract-work in this reform is not one hundredth part appreciated at its true value. No force in nature is more potent than that of the silent sunlight. Our public efforts are not more important than the quiet but daily outgo of tracts and other literature from these headquarters. This work is the silent sunlight of this reform. An evangelist wrote to this office: "The National Christian Association literature is surely leavening society." It was where he had been laboring. We wish it might be true everywhere. Some $200 worth of books and pamphlets have gone to foreign lands on the orders of missionaries.

It is well for us to look at the encouragements in this unpopular work. When, in the Wisconsin State convention, I said there are one hundred and fifty churches in this State (Wisconsin) that do not admit secretists to church fellowship, "Yes," said a pastor, who was present, to me, "there are more than three hundred such churches in Wisconsin." The encouragements are more and greater than we know. It is true of the dissemination of literature; consider the number of other places from which there is a steady outgo, such as from Bro. Stoddard's in Boston, Bro. Kimball's in New Hampshire, Bro. Butler's in Missouri, Mrs. Enlow's in Iowa, the Wesleyan and Free Methodist and the United Brethren publishing-houses, and those of E. A. Cook and T. B. Arnold, as well as a number of houses which publish in foreign languages, such as the Concordia Publishing House of St. Louis, and of Rev. A. S. Hauser, of Buffalo, New York.

While upon this subject, it is natural to report upon the *Christian Cynosure.* The total number of papers printed in the past eleven months is 170,050, or an average of 3,500 per week in round numbers. If estimated in books of 500 pages each, size of page five by seven inches, it would equal fourteen hundred volumes, or quite a large library. The *Cynosure* has enabled the Association to place an advertisement of our work and publications in more than a million copies of other papers in exchange for advertising space in the *Cynosure.* Marked sample copies have been sent to some nine thousand pastors in our country. These papers were intended to bring the reform prominently to the notice of these ministers, and in some cases to call special attention to the anti-secrecy convention of their State.

The placing of anti-secrecy libraries in institutions of learning has been prosecuted by your College agent as heretofore. Though he has traveled more miles than usual, he has found fewer colleges on his route. He has visited Kansas, Colorado, and south on the Southern Pacific Railroad to Los Angeles, California; then north as far as San Francisco, where he turned east, visiting Utah and Nebraska on his way home. Eighteen libraries have been sent out this year, and their reception acknowledged. We hope each will do as well as one president who wrote: "Your library has been given a conspicuous place, and I shall urge it upon the attention of the students."

Each book in all the libraries sent out by the National Christian Association has the following on the inside cover:

TO THE LIBRARIAN:—This Anti-Secrecy Library is donated by the National Christian Association, on the assurance, given on the part of the college, that the books should have a good position and be accessible to the students.

If at any time changes should occur, so that these provisions could not be carried out, please notify the National Christian Association, 221 West Madison street, Chicago, Ill., that measures may be taken for their return.

The number of libraries sent out by the Association within the past five years is above one hundred and fifty. It will be interesting to note the States to which they have gone. They are now found in twenty-nine different States, viz: N. C. (1); S. C. (4); Tenn. (27); Ky. (10); Miss. (4); Ark. (5); Ala. (3); La. (2); W. Va. (1); Va. (7); Ga. (3); Mich. (9); Wis. (6); Ill. (10); Ohio (17); Iowa (9); Kan. (5); Neb. (4); S. Dak. (5); Ind. (2); Wash. (1); Pa. (3); N. J. (2); Mass. (9); N. Y. (1); Utah (1); Cal. (5); D. C. (2); Texas (1).

The report of the Board of Directors gives the number and names of those in the employ of the National Christian Association for a longer or shorter period during the past year.

The number of months of field-work has been about forty-five. The number of anti-secrecy addresses, about two hundred and seventy, and of sermons and other addresses, about two hundred and twenty, or a total of four hundred and ninety, making an average of about forty-four addresses per month, or twenty-four anti-lodge addresses and twenty sermons for each month. The reason I cannot be accurate is that I have not full reports.

Quite a list of co-laborers could be made out, who have given public addresses and in other

(*Continued on 9th page.*)

CORRESPONDENCE.

LETTERS TO THE ANNUAL MEETING.

WILLIMANTIC, Conn., May 4, 1894.

W. I. Phillips, Secretary N. C. A.,

DEAR SIR AND BROTHER:—I notice in the *Cynosure* that the Annual Meeting of the National Christian Association occurs on the 16th inst. It would give me much pleasure to meet the old war-horses and later recruits in this grand reform at the time mentioned, but it is impossible.

When we look over the field and observe the progress in the anti-secrecy work the last twenty-five years, we may well thank God and take courage, remembering that it is always safe to side with him on every issue that arises in our day and generation. We are living in solemn, yet grand times. The enemy of all righteousness is marshalling his hosts on every side and in every form conceivable, and, if possible, will deceive the very elect. Yet "the Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations." As to suggestions for future work I have none to offer, other than to continue a forward move as our Captain, the Lord of hosts, shall command and open the way.

As to the work in New England, you will

doubtless receive a report from Bro. Stoddard, who, with his noble wife, is doing a grand work; especially so, when we consider the many difficulties necessary to overcome. Hoping the meeting will be made harmonious and profitable by the presence of the Holy Spirit, I remain yours truly,

J. A. CONANT.

MONMOUTH, Ill., May 12, 1894.

DEAR BROTHER:—I am truly sorry that I cannot be with you at the Annual Meeting of the N. C. Association to take place on the 16th inst. I expect to start on that day for Albany, Oregon, to attend the U. P. General Assembly. I trust the Holy Spirit will be with you in your meeting as a spirit of light and love—as a spirit of wisdom and power. If ever there was a time when our association needed divine wisdom for guidance, and divine energy for work, the present, it seems to me, is emphatically such a time. That Jesus Christ may be honored and glorified and his cause advanced by your meeting is the prayer of your humble servant,

WM. WISHART.

MONTDALE, Lackawanna Co., Pa., May 8, 1894.

DEAR BRO. PHILLIPS:—On April 22, my seventy-fourth birthday, I slipped and broke my leg. I cannot, of course, attend the Annual Meeting of the N. C. A. With much effort I manage to write my reason for being absent.

It would be a luxury to me to meet the noble band of men composing the N. C. A. If I could make any important suggestions to said body, I should be most happy to do so. I will pledge myself to pray to God, the source of all wisdom, to lead you all into all truth.

Allow me to say humbly that I conceive that no more important movement than ours is on foot. This demands great faith, great effort, and great liberality. God has hitherto so crowned our feeble efforts in this noble cause with grand successes as to inspire us with a zeal and courage that knows no discouragement or defeat. Perhaps the greatest shortcoming among God's dear people is the failure to come up to the measure of courage and of will-power demanded by the magnitude of this work. What has God wrought in the twenty years of our history? Look at the grand men who have enlisted in the cause of the N. C. A. Is not the *name* well-chosen? Was it a prophet that directed it? Many of the pioneers have fallen (?)—*risen* to glory, above all militant conflicts. Thank God that many, though frosted and furrowed with years of battle-scenes, live to lead us on in the triumph! Dare we breathe the names of the Moseses and Johns gone up Pisgah's height? Shall we speak the names of the great living soldiers come, and coming, into line? They need no mention in this humble sheet.

Writing this with a pencil, under much inconvenience, and not a little pain, I have never felt a more thrilling courage than now courses my being in every channel. Can we have a more important work than that contemplated by our N. C. A.? Brethren, pray for us, that "the word of the Lord may have free course and be glorified among us." Yours for emancipation from lodgery and every Satanic "cable-tow" known to the God of liberty and freedom,

NATHAN CALLENDER.

LITITZ, Pa., May 7, 1894.

To the Members of the N. C. A., Greeting:

I regret very much that I cannot be present at the Annual Meeting, but my prayers shall ascend in behalf of the same.

The *Christian Cynosure* has been very ably conducted during the past year. The reports from the different secretaries were very encouraging, and the sentiments of the people have been changed to a marked degree against secret oathbound institutions.

The good that our department did, under the able superintendency of our worthy brother and sister, at the World's Columbian Exposition, cannot but result in an abundant harvest in the near future, and in the world to come receive the encomium "Well done, good and faithful servant; enter thou into the joy of thy Lord." All honor to our noble brother and sister, Mr. and Mrs. Stoddard.

May the blessing of the Master rest on our work. Yours fraternally,

C. G. F. MILLER, (U. B.)

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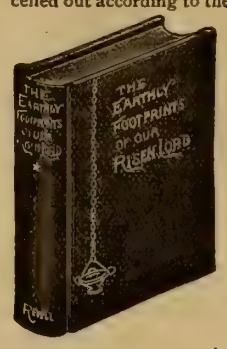

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IN BRIEF.

Observations in the Botanic Garden at St. Petersburg show that some blossoms are more odorous out of doors than when raised under shelter, while some—like the mignonette—are less odorous when protected from light than when expanded normally; but that the flowers of the tobacco plant are more odorous at night, or in darkness, than in daylight. There are other noxious plants which, like tobacco, love darkness rather than light.

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, MAY 24, 1894.

"THE GOSPEL FOR THE CITIES."

Under this title, B. L. Smith, of Topeka, Kan., makes a strong plea for Christian union in faith and good works. He does not believe in the church sending away the common people to find pasturage for their souls in other and forbidden places. "In real city Christianity," he writes in the Cincinnati *Missionary Intelligencer*, "the feeding of the multitude is literally repeated. The disciples are still saying: 'Send the multitude away into the cities to buy food.' But the Saviour said: 'They need not depart; give ye them to eat.'

"We are still sending them away to the city of lodges, to the Y. M. C. A., to the moral societies, to buy what they need. It is *the privilege of the church to supply all these needs*—to keep the multitudes with her, and not have them depart. Will we do it?

"We should be concerned, not only about man's eternal welfare, but we should give generous thought to the interest of human welfare here. Our King dried the tears of human anguish; he healed broken hearts; his humanity forgot no human need while directing the aspirations of immortal souls to their eternal home; while he met and answered the most anxious questions of the human soul, he was never indifferent to the needs of the body. 'Send the multitudes away to the villages of Masonry, Odd-fellowship, Knights of everything and anything, to buy food,' says the church. Send them away to buy social food, to buy intellectual food. 'They need not depart,' says the Saviour; give ye them to eat.' Oh, brethren, can we read it: 'They need not depart?' Open your doors, open your hearts; give ye them to eat.

"If we cannot save Chicago, we cannot save Calcutta; if we cannot save St. Louis, we cannot save Bombay; but it fires the heart, it glorifies the intellect, it makes the whole man tingle with the keenest anticipation of seeing and helping a church that will meet the world-wide wants of our humanity, while guiding hearts to love Him whose home is beyond the stars."

The lesson taught by this narrative and its application is that the church has mistaken its mission, and wandered away from its Founder and his purpose. "A church," says Edward Eggleston, "is formed when two or more persons agree to help each other to serve God."

This definition covers a world of bewildering creeds, and a church thus organized will "feed the multitudes."

INIQUITY ABOUNDING—AND THE CHURCH.

In the Temperance department of this issue of the *Cynosure* is an able review of Mr. Stead's description of Chicago, by Lady Henry Somerset, who deems the gentleman's views somewhat misleading. It is interesting reading, since Mr. Stead and Lady Somerset are English by birth and education, both talented, and have opinions of their own. To us, Americans, however, their several suggestions may be of value.

If we discuss the causes of the iniquity of Chicago, which forms so large a topic in Mr. Stead's book, we shall have to go farther and higher than the slums and cess-pools of the city. We do not say who in the higher walks of life have been remiss in their duty to the lower and more dangerous classes in this community; but one thing is certain, and greatly to be regretted. Twenty years ago, or more, the Christian churches in the city carried a strong influence for righteousness in municipal affairs, and served as a check upon the powers that ruled. We regret that, for some reason or other, they have lost much of their power. They may have been deserted by the moral influence of persons who, while they were not Christians, still cast their votes for honesty and good government. Or the sinister influences of "boodleism" and rum may have increased and overpowered the Christian and moral bias of municipal politics; and this is very likely one important factor in the present corruption that exists.

The Christian church, however, should not relax its efforts to secure and maintain righteousness and good government. If it continues faithful to its great Head and is walking with Him rather than the world, it is sure of his mighty help, whatever adverse circumstances may threaten to overwhelm us.

In the words of Rev. Dr. McNaugher, of Allegheny, Pa., printed in the *United Presbyterian* of last week: "The church is an outer witness for the truth and law of Almighty God, in social, industrial, commercial and political life.....It is commissioned to assert the righteousness of the Decalogue and the philanthropy and sympathy of the Gospel for the amelioration of society at large. Whenever the domain of the moralities is invaded, whenever the rights of God or man are trampled upon, it is appointed to voice its protest with strong earnestness, no matter where the application lies. And in addition to controversy with iniquity, it is the church's duty to inculcate those remedial virtues, and to send out those humanizing and beneficent influences which go to strengthen the bonds of civil society, which tend to smooth its 'rough places,' and to restore its lost harmonies. Such a public calling has constituted the church the guardian of all that is best in civilization, and given it a firm place in the van of social progress."

Will the church fulfill its mission?

INIQUITY IN CHICAGO.

Resolutions were adopted by the International Sunday Observance League of this city, last week, protesting against the practice of playing baseball on Sunday. Mr. William W. Clarke, secretary of the League, presented a copy of these resolutions to Mayor Hopkins.

One of the resolutions particularly requests the Mayor to prohibit the practice. In answer to this request, the Mayor replied "that he had himself played baseball on Sunday, liked to see a Sunday game now and then, and thought the youth of the land would not be demoralized if allowed to see them."

With such a Mayor and a Council made up of saloon-keepers and "boodlers," there can be but little hope of the moral reformation of the city, until the power of God is brought to bear upon its iniquity, as in the days of Sodom and Gomorrah. We are fast realizing the "wickedness in high places" of which Paul wrote, and believe that "a fearful looking-for of judgment" must follow.

—The attention of *Cynosure* readers is especially called to recommendation third in the report of the Board of Directors, which report was adopted by the corporate body and recommended to the friends. What do you think of it? Let us hear from you. Three men were asked last Saturday, and responded by each subscribing for a club of twenty or over.

—According to his usual custom at the close of the college sessions for the summer, Rev. Samuel F. Porter is engaged in missionary work in North Dakota. Writing from Lidgerwood, in that State, quite recently, he informs us that he is now supplying pulpits in three neighboring churches. He says: "I preached to a fair audience, morning and evening, in the Congregational church, last Sabbath, at Fort Abercrombie." We are pleased at this evidence of Bro. Porter's health and energy, notwithstanding his advanced age. At the Annual Meeting of the N. C. A., last week, a hope was expressed that he may continue his good work among the colleges this year, an occupation in which the records show that he has, in the past, done excellent service.

NEW ENGLAND LETTER.

Spring in the city.—The annual meeting of the American Peace Society.—At Dr. Gordon's Training School.—The great fire.—The Norwegian system.

Even the city puts on its holiday attire at this most delightful season of the year, and in the less-crowded portions, where they have breathing room, its citizens can enjoy some of the delights of spring;—the few leafing trees, the green grass in the door-yards, the cloudless blue of the sky against which the red brick walls stand out in such cameo-like clearness. And then there are the Common and the public gardens—just now a perfect dream of delight—but, after all, it is only the hem of her garment that the dweller in the city sees. Still one needs other inspirations occasionally, and this is what Boston's May anniversaries afford to the dweller in the country. Those who attend bring back with them a new sense of what the religious and philanthropic world is doing, and carry on the work in their own obscure corner of the vineyard with greater faith and courage when they think of themselves as units in a great host. I know there are heroic souls who derive no inspiration from the consciousness of numbers; who are satisfied to know that they are on the side of right. But few of us are cast in this heroic mould, and perhaps it is just as well.

I had the pleasure, this week, through the kind invitation of Secretary Trueblood, of attending the annual meeting of the American Peace Society, in Pilgrim Hall. Sixty-six years ago this organization was founded, and surely none—not even our own anti-secret reform—ever had its birth in a more discouraging epoch. Our wars with Great Britain had hardly become a thing of yesterday, nor the thunders of Napoleon's campaigns died away, and the nations, couched on their arms, were watching each other like lions ready for the onset. In our own country, what with Fourth of July orations and the martial strains in the school reading-books, the whole tendency of things was to foster the military spirit and call it patriotism. The hardest fighters in the anti-slavery struggle were advocates of peace; and so, as generally happens, one reform helped the other. This may seem strange; yet what people have ever dealt keener or heavier strokes against evil than the non-resistant Quakers? The fact is, when men have personally proved the powers there is in spiritual weapons, they feel no desire to exchange them for anything of grosser temper. With the rise of so many different and yet kindred lines of reform, the peace movement has steadily kept on its way till now it numbers among its officers and members many of the most prominent names in this country and in Europe, and has seen arbitration successfully tried by the greatest nations on the globe.

Robert Treat Paine was in the chair, a fine-looking, grayhaired man of commanding presence. He paid a glowing tribute to Secretary Trueblood, to whose unsparing labors in the cause it owes much of its present prosperity. Dr. Trueblood, as readers of the *Cynosure* need not be reminded, is a strong foe to organized secrecy, and fully alive to the close connection between the two reforms. Dr. Reuen Thomas spoke a few words, and the president being called away, the chair was occupied during the latter part of the session by the benignant face of Dr. Miner.

I had the pleasure of meeting, for the first time, another of our anti-secret friends with whom I had only been acquainted through correspondence—Mrs. H. J. Bailey, Superintendent of Peace and Arbitration in the World's and National W. C. T. U. She is a small, dark-eyed woman, with the quiet, reserved manner inherited from her Quaker ancestry. She expects to be present at our next New England convention, in which event we shall doubtless hear some brave and strong words from her on the lodge question.

The next morning I took in the examinations in Dr. Gordon's Training School. Here I met Rev. F. L. Chapell, and greatly enjoyed his examination of the junior class on the names of Deity as used in Scripture. No class in any of our theological seminaries could have acquitted themselves more creditably. He was followed by Rev. J. M. Gray, of the Reformed Episcopal church, who examined them on the evidence of the Bible. I was told by Bro. McElwain that the school numbers about one hundred, half of whom are day-pupils, the rest attending in the evening. The bright, thoughtful faces of these young men and women, as they sat on the platform, seemed to me an earnest of hope for Darkest Boston. For there is a Darkest Boston, as well as Darkest London or Chicago; and always will be till our Lord comes to reign. And as Kitty Trevylyan says in her Diary: "The storms never cease on earth . . . but till heaven and earth pass away the work of rescuing the lost will have to begin again, generation by generation, and day by day."

The great fire, this week, which burned over twenty acres and rendered homeless two thousand people, is not an unmixed evil, sad as is the condition of many who have lost their little

all, as the tenements destroyed were many of them old, rickety, and very defective in sanitary arrangements. The blaze, which started on the base ball grounds, from a match carelessly or maliciously dropped, seemed so trifling at first that even the police stationed there thought it could be easily subdued and neglected to ring in an alarm till it was too late. Another illustration of "how great a matter a little fire kindleth."

The Ruggles' Street Baptist church did nobly in sheltering and feeding the homeless, and to many of the poor, burned-out people its walls must have been indeed "a sanctuary." But when did any of the grand Masonic temples scattered over our country ever open their doors in similar fashion to a homeless crowd?

The bill for the Norwegian system, in a modified form, passed the House yesterday by a vote of 132 to 39. It enables cities which have voted for liquor license for two successive years to adopt the system. The great benefit supposed to result, and of which its friends make most capital, is the taking of the saloon out of politics; but what is to take politics out of the saloon? The first step after a town or city passes this measure will be the creation of one great rum monopoly, and if it does not, like other monopolies, find ways and means to work the political wires for its own advantage, it will be something new under the sun. "The hideous features of the traffic will be done away with," say the advocates of the measure. But we don't want its "hideous features done away with." We want every loathsome fold and crinkle of the old serpent to be seen, without any intervening veil of "respectability" to put the question of his snakehood in doubt. The arguments in favor of the measure are really the strongest against it. There is also danger that many hitherto no-license communities will be tempted to quit their vantage-ground and vote for the Norwegian system, which would be a much worse "set-back" than any that have yet befallen the temperance cause through voting for prohibition. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 16, 1894.

When the Indian appropriation bill was reported to the House of Representatives, many people were surprised and not a few alarmed at the manner in which the recommendations of the Indian Bureau had been cut in the name of economy. It is said by those familiar with the subject that great inconvenience, and it may be serious trouble, will be the inevitable result if the amounts appropriated are not increased. No one who has taken the trouble to make an intelligent investigation of the Indian schools maintained by the government can be found who will deny that they are doing much good. That the good that they are doing was not appreciated by those who constructed this appropriation bill is shown by the cutting of $273,000 from the estimates of what was needed for the schools. This cut, if the bill is not amended, will necessitate the abandonment of nearly all of what are known as "contract" schools. An estimate of $75,000 to send Indians to industrial, mechanical, agricultural and other schools in various States is entirely ignored by the bill. In this connection it may be stated that one of the heaviest guns of those opposed to educating the Indians was spiked by the official denial of the statement made before the House committee that "Apache Kid," the notorious outlaw, was an educated Indian. He never was in school a day, and he learned what English he speaks while serving as a government scout. The educational feature of the bill is not the only one that is criticised. Representative Wilson, of Washington, says the cut of $35,000 in the amount for the Apache Indians will necessitate a reduction of 1,000,000 pounds of beef and 30,000 pounds of flour, which he fears may lead to trouble. A strong effort will be made to get the appropriations increased, and, as a majority of people believe the Indians should be justly dealt with, it is likely to succeed.

The celebration of the fifth anniversary of the Epworth League was the largest event of the week in church circles. Five years old, and a membership of more than 600,000! No wonder the leaguers are proud of the record. It is something to be proud of. For the especial benefit of your Epworthian readers and as a matter of interest to everybody I present a copy of the new league rallying song, rendered for the first time in public at this meeting, to the air of "Marching through Georgia." It was written by Mrs. Hattie A. Buell, who has dedicated it to the Washington District:

Come and sing a cheery song, ye Epworth Leaguers all;
Sing it with a spirit that is like a bugle call;
Let it echo around the world in every cot and hall,
While we are marching to Canaan.

Chorus—Look up! Lift up! and sing our Jubilee.
Look up! Lift up the cross that makes us free,
Ring aloud the chorus from the mountains to the sea,
While we are marching to Canaan.

We have left Egyptian darkness far, far behind,
And the glorious Land of Promise now we seek to find;
Raise on high our banner bright and fling it to the wind,
While we are are marching to Canaan. *Chorus*—

We're a League of workers true, six hundred thousand strong,
Soon six hundred thousand more will swell our triumph song,
Sworn to battle for the right—to fight against the wrong,
While we are marching to Canaan. *Chorus* —

Wesley's loyal leaguers all, unite this song to sing—
Sing it with the spirit that shall honor Christ our King—
Sing it as we hope to sing it when the heavens ring,
While we are marching to Canaan. *Chorus*—

The United States Supreme Court is justly regarded as being as near infallibility as anything human can be, but it proved itself, in a decision handed down this week, to be human enough to make mistakes, and to be great enough to acknowledge and to correct them afterwards. Some years ago the United States Supreme Court, in a case involving the title to a piece of property in Nebraska, construed a will. Afterwards in another suit the Supreme Court of Nebraska decided that the construction put upon the will by the United States Supreme Court was wrong and the case was sent to the United States Circuit Court of Appeals, which certified the case to the United States Supreme Court and asked which construction of the will it should follow. Here is the answer of the Court, voiced by Justice Gray: "Ordinarily there would be no doubt as to how to answer that question, and the inquiring body would be told to follow the decision of the United States Supreme Court. But here we are satisfied that the Supreme Court of Nebraska was right and the United States Supreme Court was wrong, and the Court of Appeals will be so informed." There is a beautiful lesson for us all in this action of our highest court in acknowledging its error and reversing its previous decision.

*

GENERAL SECRETARY'S REPORT (*Continued from 5th page*).

ways helped along the general work. Aid to such has been by correspondence, and by appropriation of literature, and, in some cases, by an appropriation of a small sum of money.

The good work among college students has been assisted, as formerly, by correspondence, by helping them to literature, and in one instance by getting out a special college number of the *Cynosure*.

Not a little correspondence has been had with a view of opening doors for lectures, and conventions, especially in the central western States. A six days' meeting, thus introduced, is now in progress in Iowa. More than a usual inquiry has been aroused among the pastors and evangelists, judging from the increase of correspondence with such. The majority of inquiries have reference to the minor orders, that, under one pretext and another, are taking the young men. The value of the National Christian Association to the churches is evidenced by this correspondence. I quote from a letter from a pastor of a Lutheran church in Fort Wayne, Ind., as here in point: "By the information you gave me, I was able to procure literature, publications, etc., sufficient to prove that these more modern societies (minor secret orders) are organizations which Christians must avoid."

While most of my time has of necessity been in the office, yet, under the instruction of the Board of Directors, I have traveled over six thousand miles in looking after the financial and district work of the Association, and in attending State conventions, or conferences.

Since I was a member of the committee appointed by your Board of Directors to present, through your Board, a plan of work for the coming year, it will be needless for me to make suggestions here.

W. I. PHILLIPS, *General Secretary.*

N. C. A. TREASURER'S REPORT.

JUNE 1, 1893 TO APRIL 30, 1894.

STATEMENT OF RESOURCES.

Real estate—Carpenter building	$20,000 00	
Washington "	10,000 00	
Michigan house	4,000 00	$34,000 00
Bills receivable—Pub. h'se notes	2,929 22	
Loans acc't annuities	10,473 96	13,403 18
Fixtures—In Carpenter building	486 62	
In Washington "	66 69	553 31
Publishing material		966 40
Books in stock		532 82
Tracts in stock		596 95
Christian Cynosure: amount paid for good will, etc., estimated		5,859 50
Cynosure subscriptions due		507 75
Reference library		229 90
Suspense accounts		1,493 03
Personal accounts due		874 35
Merchandise on hand: coal, etc		11 20
Library fund		205 63
Foreign fund		4 37
Cash on hand May 1, 1894		66 59
		$59,304 98

STATEMENT OF LIABILITIES.

Capwell annuity fund	$ 805 94
Ninety-three " "	2,500 00
Oregon " "	2,224 50
Columbia " "	6,000 00
Ohio " "	1,000 00
New York " "	500 00
Cynosure extension fund	49 53
Southern ministers' Cynosure fund	17 60
Cynosure subscriptions owed	1,680 75
Personal accounts owed	185 16
N. C. A. capital	44,341 50
	$59,304 98

The losses and gains may be classified as follows:

LOSSES.

Expenses: rent, fuel, etc	$ 701 57
Publishing house note	12 00
Publishing material	76 08
Postage account	228 82
Salary account	2,778 43
Appropriation to Illinois work	36 25
" Minnesota and Wisc'sin work	81 20
" Iowa work	1 50
" New England work	181 30
" Oregon and Washington work	141 50
Special appropriation of literature, and for advertising, etc	351 72
Annuities	451 28
Anniversary and conventions	5 20
Tracts given away over and above donations	52 84
World's Fair expenses	81 73
Students' Bureau	2 00
	$5,183 42

GAINS.

Reference Library	$ 2 75
Fixtures	8 86
Carpenter building	1,036 34
Current expense fund	4,385 77
Interest	248 85
Washington building	444 29
Michigan house	119 50
Christian Cynosure	406 92
	$6,653 28

The gains exceed the losses by $1,469 86, which added to the capital account of June 1, 1893 make the present capital account $44,341.50. W. I. PHILLIPS, *Treas.*

AUDITORS' REPORT.

WHEATON, Ill., May 14, 1894.

The undersigned, members of the Finance Committee of the National Christian Association, and Auditors, have examined, for the year closing May 1, 1894, the books and vouchers of W. I. Phillips, Treasurer, and find the same to be correct; we have also examined the assets of the Association and find them to be as exhibited in his annual report. E. WHIPPLE, *Chairman.*
H. A. FISCHER, *Secretary.*

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

THE HOME.

WAYSIDE FLOWERS.

I love the flowers whose softly-tinted faces
By dusty road or hedgeside meet the gaze,
Clothing with beauty earth's unlovely places,
Freshest and sweetest in life's common ways.
Their mission is so lofty, yet so lowly—
Brightening the rugged paths of daily toil;
Their lesson is so simple, yet so holy—
Such gracious growths may spring from stony soil!
Hands, labor worn, which have but little leisure,
Pause in their work these untrained blooms to cull;
World weary hearts throb fast again with pleasure
At sight of things so pure and beautiful.
Through dust and mire their stainless petals glisten;
They choose the world's waste ground to make it fair;
And whisper in the ear that stoops to listen:
"Sweetness and grace may flourish everywhere."

—*Chambers' Journal.*

WOMEN'S WORK IN THE SLUMS.

How dark is the gloom, how oppressive the atmosphere of crime and misery, none can understand who "go slumming" as sight-seers, or who dabble for a time in slum work as an experiment.

To know all, to understand the needs, and to be able to grasp the awfulness of the existing state of things, you must live and work in the slums as neighbor to the people, sharing their poverty, dwelling in their homes, and dressing in as poor a garb as they, that you may be brought to their level sufficiently to benefit them, while you turn your back on all the comforts, ease, and refinements of home as completely as if you were a missionary in Central Africa or China.

These "poor outcasts" have their feelings, are sensitive, suspicious, and sometimes proud. They do not care to be looked at as phenomena, patronized and pitied by those who consider themselves above them, and they will rebuff those who come as spies or strangers into their midst.

It is with love and constant kindly deeds that the slum-workers of the Salvation Army have won their way from cellar to garret, from dive to saloon, making themselves necessary to their neighbors, showing them that real Christianity is disinterested, intensely practical, and believes sincerely in the Fatherhood of God and the brotherhood *of all men.*

In New York, Chicago, Brooklyn, Boston, Philadelphia and Buffalo, day and night, summer and winter, patiently and lovingly, away out of sight, between forty and fifty young women, without salary or worldly recompense, are passing in and out of the most wretched homes and haunts of sin, seeking, as Christ did, the most needy, the most debased and most hopeless, and by their patient toil winning them back to life and hope and goodness. Fearlessly they visit from saloon to saloon, talking and praying with the rough, drunken crowds who, gathered therein, are drinking and blaspheming, their pure, earnest faces carrying conviction of the truth of their words.

They have no male escort with them to protect them; their own goodness and purity are about them like a wall of fire, silencing and impressing the very lowest and most degraded, and arousing in the hearts of the men to whom they go with their loving message the dormant sparks of chivalry that still exist away beneath the hardened coating created by their tough lives and many sins.

By the side of the hopeless fallen woman in the lowest dives you would find them talking of possible purity and brightness that may yet chase the dark shadow of death from the future. You could see many a poor painted face wet with tears amid the coarse laughter, the fetid fumes, and noisy dance of those night revels as the girl has been drawn aside and lovingly talked to of Jesus and the loving message he has sent of pardon, hope and restoration, with a tender reminder of "mother" and "home" in the now far-away past. Down into cellars God's messengers have groped their way, and found there human beings sleeping on the damp ground in places where light was dim, and where rats ran around and scampered over them; and the bitter cold crept in to start fatal maladies in their worn and hungry bodies.

To these in the darkness and poverty and sickness, as messengers of light, these brave, true-hearted girls have gone, and have brought help and comfort. Not there alone, but away up in the garret, where the rafters hang low, covered with funeral drapings of soot-laden cobwebs, their faces have brought sunlight brighter than that which dirt and old rags have effectually kept out of the window.—*Harper's Weekly.*

"WHERE'S MOTHER?"

When the tired father returns home at night from the office or shop, when the children come home from school, the first question is always—unless she stands in the very hall before their eyes—"Where's mother?" It is often said that the mother is the home. This question is one of the many proofs of the truth of this proverb. Unless the mother is in the house, the vital principle of the home seems to be lacking. She comes, and comfort, love and joy seemed to enter with her. She goes, and there is a sort of breathless and uneasy waiting time until she comes back again.

To the true mother, the knowledge that she is thus indispensable to the loved ones should be one of the choicest possessions. It is only by cherishing the spirit which prompts the question, "Where's mother?" that she can properly instill into the hearts of her children that "passion for home" which one of our great writers has called the "first characteristic of manly natures." And yet, not infrequently, a tired mother will exclaim impatiently: "I wish I could stir without having an outcry, 'Where's mother?'" To one who sets true value upon life and its duties and pleasures, such words come with an awful shock. Pearls seem to have been cast wastefully before the feet of such a woman.

But even if a mother hold most dear this precious tribute of love, how many are there who take pains to be at home when the children come? Or, if she must be absent, to leave word for them, or to tell them before they go in the morning, or at noon, that she expects to be gone when they return, with the reasons and regrets? It is only by mutual thoughtfulness in these so-called trifles that the harmony of the home life can be preserved, and woe to her who does not appreciate them at their true value. It is impossible that the busy mother of a family, with shopping to do, calls to make, and meetings of various kinds to attend, should always be in when the children come home from school. It would show an undue regard for sentiment if she were to shut herself away from the outside life which every woman needs so much, and which she needs especially for the benefit of her family. But by following this rule, to tell the children in the morning, whenever she can, just where she is to be, and how soon she will be at home, she may keep alive and still foster, though she is absent, the sacred flame which she so prizes.—*Selected.*

EXCUSES.

Christian people, as a rule, admit that they ought to go to church at least once every Sabbath. Yet in fact a very large proportion of church members do not attend one service each Lord's Day. There is a very general impression that this shortcoming has its root in love of ease, self-indulgence and simple selfishness. Not by any such excuses, however, does the failing member justify himself. Not feeling well, the weather with its varied moods, unexpected company,—these things are made to do duty. How little there is in these reasons, often so confidently put forth, we had good opportunity to see the other evening. There was much sickness in the place, the weather bad, walking difficult, the night dark and cold; but a popular bal masque filled the streets with thousands, and an admission fee of half a dollar did not seem to remind people that we are in the midst of hard times. What people want to do they evidently can do.—*Reformed Church Messenger.*

YOUTHFUL AMBITION AND AIMS.

Mr. George W. Childs, when a boy, said to himself, "I'm going to be the owner of the *Philadelphia Ledger*, some day." It was a grand incentive, and the "some day" came around to him at last, and the newspaper plant has grown into a valuable property in his hands. Years ago a young playmate of mine, who had a taste for botany, said to me, "I'll some day fill the chair of professor of botany in the ——— university." He trained himself for the position, and filled it, twenty-five years later.

Persistent application must be united with the incentive. Mere ambition will not be enough. It will soon spend itself. Rufus Choate once taught a boy the force of this remark. He entered the office and said, in a self-consequential way:

"Mr. Choate, I want to become a great lawyer, like yourself."

"Ah, indeed!" replied Mr. Choate. "That is commendable. You can begin now."

He motioned the boy to a chair, gave him a copy of Blackstone, and said: "Read this until I come back, and I will see how you get on." The boy had not trained his mind to study. He could not fix his attention. His back and head began to ache. Every moment increased his torture. He wanted fresh air; he felt like running away; his ambition wilted. In two hours Mr. Choate returned.

"How do you get along?" he asked.

"Get along!" groaned the boy. "Did you have to read such stuff as this?"

"Yes, and a great deal more. All the books you see here," replied Mr. Choate, glancing at the well-filled library shelves.

"How long did it take you?"

"About twenty-five years," replied Mr. Choate.

"Oh!" gasped the boy, in supreme disgust. "Well, I'll never be a great lawyer. I don't want to be."

Another boy, who afterward became one of the millionaire merchants of Philadelphia, was made of better material. He walked into an office and asked for work.

"You are starting out young in life," the busy man said. "Have you a motto?" "No, sir," replied the boy, a little puzzled.

"Well, every boy ought to have a motto," suggested the gentleman. He meant an incentive. The boy stared directly in front of him, and saw the word "push" on the door. "There is my motto," he quickly said as he pointed to the door.

"Good!" laughed the gentleman. "This is a hustling world. The fellow who doesn't push is left out on the edges. I want a boy with push, and so I'll try you."

David Livingstone was a boy of push. When but ten years of age he gave proof of his wonderful powers of observation by the flowers and shells he had collected. At sixteen he had mastered Horace and Virgil, working from six in the morning to eight in the evening, in a factory, and studying at night. He tells us himself how he read while in the factory: "I placed the book on a portion of the spinning-jenny so that I could catch sentence after sentence as I passed at my work." A boy with so much laudable persistency could not help becoming a great man. Linnæus, Herschel, Cuvier and Agassiz were boys blessed with similar persistency, but were not so shut up by circumstances as Livingstone was.

Daniel Webster once used a very startling and appropriate illustration in one of his speeches.

"Where did you get that?" asked a friend.

"I stored it away in my head when I was a boy," replied Webster. "I never had a chance to use it until to-day." He had a recalling memory as well as a retentive memory. He labeled the story, put it into a pigeon-hole in his brain, and found it there when he reached for it.

Hard work in boyhood antedates the brilliant success of manhood. When Peel entered the House of Commons, at the age of twenty-one, he startled the public with the ease, brilliancy and impressiveness of his speeches. But, before he was eight years old, he had exhibited his aptitude in that direction, and his father was sensible enough to foster it. He trained him to address visitors in the parlor with a self-possession and eloquence that was quite effective. He would make him repeat, on Sabbath afternoon, all he could recall of the sermon of the forenoon. By cultivating the habit of attention and retention, he was enabled to repeat the sermon almost word for word.

An uncle of the late Justice Lamar aroused a fortunate incentive in his nephew. The latter admitted that he was making little progress in Latin, Greek and mathematics.

"Lucius, what do you do in your debating society?" asked Mirabeau B. Lamar.

"Oh, I talk to the members," was the boy's reply. "I do not find that very hard."

"Then, sir," said Mirabeau, "go back to school

and learn how to talk, and how to talk well."

A great deal of information can be obtained by observation. It is a wonderful incentive to the naturalist. He is ever discovering something new. There are boys who are observing and there are boys who are not. On one occasion a class of boys stood up to read. The word eclat was in the lesson.

"How is that word pronounced?" asked the teacher, before they began to read. None of them knew; yes, the boy at the foot of the class knew.

"It is pronounced e-claw, sir," he answered.

"How do you know?" asked the teacher.

"Because it tells us, at the top of the lesson, how to pronounce it," was the reply. He had observed that fact; the other six had not. Observation can be trained. It is a faculty that should be cultivated. Robert Houdin, the French conjurer, trained himself and his son to such a quickness of the eyes that they could discriminate dozens of objects seen merely at a glance. In passing a shop window, or a book-stall, they would compare which of them had noticed and memorized the greatest variety of articles or the titles of the greatest number of books.—*Frank H. Stauffer, in the Interior.*

HOW ONE BOY FACED THE WORLD.

About twelve years ago a soldier's widow with one boy and one girl lived in Chicago. The boy was less than ten years old: a handsome, dark-eyed, curly-headed young fellow, richly endowed in heart and mind, and having a true, loyal love for his mother. They were very poor and the boy felt that he ought to work instead of going to public school; but his mother was a very intelligent woman and could not bear to have him do this. He thought a great deal upon the subject and finally begged a penny from his sister, who was a few years older than himself. With this money he bought one copy of the daily paper at wholesale, and sold it for two cents. He was then careful to pay back the penny he borrowed (make a note of that, boys), and he now had one cent of his own; with it he bought another paper and sold it for two cents, and so on. He took up his position in front of the Sherman House, opposite the City Hall; this was a favorite place with the newsboys and they fought the little fellow fiercely; but he stood his ground, won standing-room for himself, and went on selling papers.

He became one of the most successful newsboys in the city, and at the age of fourteen had laid up money enough, besides helping his mother, so that he could afford to take a study in stenography and typewriting. He began in a class with two hundred others; when he graduated from the course only six remained with him. There is something in this to think about. A great many start in the race, but few hold on to the end. They are like boys chasing a butterfly—pretty flowers along the way attract them, and they hear a bird sing somewhere in the woods, or they stop to skip pebbles in the river; it is only the few that go on—right straight on—who catch the butterfly we call success.

Well, this boy became the best stenographer in Chicago. When he was only eighteen he was president of their society. He then went to a leading college and took the entire four years' course of preparation in two years, at the same time supporting himself and his mother by his stenographic work for the professors.

He kept up his health by regular out-door exercise. He never tasted tea, coffee, tobacco, or alcoholic drinks. His food was simple, mostly fish, vegetables and fruit. He had a good conscience; there was no meanness about him. When he was twenty years of age he became the private secretary of one of the greatest capitalists in America. Of course he had a large salary. He was clear cut in everything that he did; there was no slackness in his work. The gentleman who employed him used tobacco and drank wine, but this young private secretary, with quiet dignity, declined both cigars and claret, though offered him by his employer in his most gracious manner. It is to the credit of the great capitalist that when his secretary told him he never used tobacco or liquor, he answered, "I honor you for it, young man."

The name of this remarkable Chicagoan is Jerome Raymond. He is now the private secretary of Bishop Thoburn, and is making a trip around the world; at the same time he is studying for his degree in the university, being permitted to substitute French and Sanscrit for some other studies that he would have taken if he were here.

He was my stenographer on and off for two years, and I think most highly of him. It seemed to me I could not do a greater service than to tell you this simple story. He is a knight of the new chivalry, a champion of the White Cross, a believer in woman's ballot, a Prohibitionist in politics, and an earnest Christian in faith and practice.—*Frances E. Willard.*

MY FOE—MYSELF.

Not from my foes without, but those within,
I pray to be protected hour by hour;
For that aggressive self, that leads to sin,
And lures to pleasure with seductive power,
Stands ever by the portal of desire,
And mocks my spirit when it would aspire.

From that most subtle foe, disguised as friend,
I need be ever on my guard, for when
I cease for one brief moment to defend
The castle of my soul, he seeks me then
In some unlooked-for way, with mein so fair
And voice so sweet, the while he sets his snare.

With honeyed words, and sophistries and lies,
He argues on the pleasures of the sense;
He pictures Duty in a hideous guise,
And laughs at Labor's paltry recompense;
"Let dullards toil," he cries; "thine is the right
To gather all life's blossoms of delight!"

Again, in mask of teacher he appears,
And cries, "Why seek to lift another's load?
Each soul that journeys down the vale of tears
Must carry his own burden o'er the road;
Accept thine own, but let all others go."
Despite his mask, I know him as my foe.

My base foe, self, which, envious of the goal
It cannot reach, since formed of dying clay,
Would hinder and oppose my starving soul
That longs and labors for the better way;
And with this foe my spirit must contend,
By prayer and vigil, even to the end.

—*Ella Wheeler Wilcox, in the Independent.*

TEMPERANCE.

"IF CHRIST CAME TO CHICAGO."

The *Woman's Signal* of recent date contains a review by its editor, Lady Henry Somerset, of Mr. Stead's new book "If Christ came to Chicago." Lady Henry shows in her review a deeper study of the conditions of American society, the causes of vice and pauperism and the agencies at work for the alleviation of the misery that exists not only in Chicago but other cities of our country. She says:

"The picture he draws is a dark one, but he does not, I think, sufficiently emphasize the reason of the shadow cast over the shores of Michigan. In his preface he states briefly that 'the polyglot city cannot be regarded as a fair sample of American life,' but he fails to impress the *English* with the intricacy of the problem Chicago is called to solve, namely, the fact that hitherto it has been the police station of Europe, the goal of paupers, castaways and criminals, more than ninety per cent of its population being either foreign or the children of foreigners. The beneficent intention of the early founders of the Republic has become the bane of its municipalities. The Constitution was based on the liberty of the law-abiding American citizen; it has become the opportunity of the ignorant barbarian to smite the hand held out to bless; the boast of the Fourth of July orator, that America is "an asylum for the oppressed of the world," is now the most appalling danger of a generous people. Fifteen per cent of the whole population of the United States is foreign, while fifty per cent of the inmates of its goals and poorhouses are likewise foreigners. The saloons, houses of ill fame, and pawn-shops depicted on the map at the beginning of the volume are largely kept by foreigners. The Irish and German saloon-keeper are the typical figures of their class."

She calls attention to the fact that many of the so-called "tramps" did not belong to the genus of the "ordinary tramp," but were wage-workers thrown out of employment by the commercial failures, for whom the city was called to provide without opportunity for preparation.

The description of Brant Smith's ideal liquor-saloon, and the advice of Farmer Jones, "If you want to do any good in this town, begin a crusade against the indecent saloons; you will do no good at all if you go against all the saloons, but you should distinguish between the decent and the indecent saloons," is thus answered:

"This is no new gospel; it has long been preached, and doubtless will be to the end. It was the great argument advanced by the anti-Abolitionists—keep the *good* (?) masters, and restrict the traffic within certain prescribed limits. It is served up again by those who defend the legislation of the public house; but it appears to me that no one can read this chapter without feeling that in all probability this very "oasis of cleanliness and light," for thus Mr. Stead describes Brant's saloon, has done more to ruin Chicago, to demoralize its citizens and debase its politics, than the indecent saloons shunned by all who still retain the vestiges of self-respect; for here is planned the political prostitution of the voter, bought up at so many dollars apiece, that men may be continued in power under whose leadership the reign of misrule which the author deplores may steadily strengthen and extend its malign sway."

Of the scenes in Harrison street police station, the "central cesspool" of its city's moral sewers, she says:

"There is, however, a fact briefly touched on by Mr. Stead which I feel should be emphasized for English readers. 'One policeman and one police matron,' he says, 'are in command. In America such an institution as a police station is thrown open to public inspection, and can be visited by any citizen who desires to know the workings of that local government to pay for which he is taxed. In London the great police stations can not under any circumstances be entered, applications made to the Home Secretary and other authorities being at once refused. The women are there brought in mad or stupid with drink, and are attended by men only. Police matrons in America are the direct outcome of the work of the Woman's Christian Temperance Union, who in Chicago paid the first matron from their own society's funds, until the benefit arising from a woman waiting on women were so fully recognized that the city employed them, and the pressure brought to bear by White Ribbon women has resulted in laws requiring their services in many of the States.'"

In conclusion, Lady Henry calls attention to Mr. Stead's failure to give honor to whom honor is due, in the following words:

"Mr. Stead throughout his entire presentation of the political situation in Chicago has absolutely failed to recognize the only philanthropic society that had the Christian fortitude, the womanly love, to 'dare to be in the right with two or three,' as his favorite poet, James Russell Lowell, has so truly described this divine courage. I mean that band of women who rose superior to rooted prejudice, social ostracism, and religious rebuke, and stood for the new movement in which whisky and politics are to be mixed no longer. He is probably unaware that in 1884 the Woman's Christian Temperance Union, for the first time in the history of American philanthropy or politics, stood for a party whose rallying cry was the protection of the home, and dared the obliquy of the Republican and Democratic party, both of whom feared to antagonize the liquor power. Their action brought the expected result. Up to that time they had been upheld by the churches and praised by the press, but from that day on they have suffered financially, socially and ecclesiastically the retribution which in earlier times fell on the Abolitionists when they dared to pass from theory to practice, and tried to act as they believe Christ would have done had he been there."

NUGGETS.

Arrangements are in progress by the California W. C. T. U. for a temperance congress to be held in San Francisco, the last of May.

It is stated that Maine is less affected by the financial and industrial depression of the country than any other northern State. Has the prohibitory law anything to do with it?

Lady Henry Somerset recently made a nine days' lecture trip, during which she addressed over 22,000 persons on intemperance, and was presented with twenty-seven public addresses.

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON X.—Second Quarter, 1894, June 3.

SUBJECT.—The Passover Instituted.—Exodus 12:1-14.

GOLDEN TEXT.—Christ our Passover is sacrificed for us.—1 Cor. 5:7.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Ex. 12: 1-14. T.—Ex. 12: 21-28. W.—Ex. 12: 29-36. Th.—Ex. 13: 3-10. F.—Psalm 105:26-38. S.—Luke 22: 7-16. Su.—1 Pet. 1: 17-25.

COMMENTS BY E. E. FLAGG.

1. *The Passover instituted.*—vs. 1–4. "This shall be to you the beginning of months." Their year had hitherto begun on the seventh of September. This change to the middle of March was to typify their new national life. The winter of their bondage was over; it was therefore fitting that they should date time from a fresh starting-point. So the Sabbath was changed from the seventh to the first day of the week, and all Christendom reckons time from what is called "the Christian era." "They shall take to them every man a lamb." This was an entirely new ordinance. While not offered on the altar, it was yet in a sense a sacrificial rite, and the head of the household was endowed for the time being with something like priestly functions, pointing towards the time when the Jewish ritual would be superseded by a more spiritual worship. Households too small for one lamb apiece were to join together. How many weak, struggling, debt-laden churches would be strong through union instead of keeping apart, and shaming the cause of Christ by their petty rivalries and worldly methods of raising money. The doctrine of Christian unity is here dimly foreshadowed, even in the very beginning of the Jewish dispensation. Yet, after two thousand years of New Testament teaching on this subject, Christians have not yet learned the lesson.

2. *The Paschal Lamb.*—vs. 5–10. The lamb was a type of Christ. Therefore it must be without blemish, like Him who was "holy, harmless, undefiled and made separate from sinners." "A male of the first year." So Christ was crucified in the prime of his life. The blood was to be sprinkled on the side-posts of their houses, as a sign to the destroying angel to pass over their households when on his mission to destroy the first-born of Egypt. So we shall be passed over by God's angels of judgment if our souls have been sprinkled by Christ's atoning blood. Henry mentions the fact that the lamb was to be set apart four days. So Christ entered Jerusalem four days before his crucifixion. The Passover was to be eaten with unleavened bread. So we must spiritually feed on Christ with sincere hearts, not cherishing malice, impurity, or any unholy feeling. "With bitter herbs." With penitential sorrow for sin. It may also refer to the bitter discipline through which God leads his chosen ones. "Ye shall let nothing of it remain until the morning." We cannot hoard up our Christian experience. It must be like our daily food, which will not nourish our bodies if kept till it is old and stale.

3. *How the Passover must be eaten.*—vs. 11–14. "Thus shall ye eat it, with your loins girded," ready for instant departure as soon as the summons should come. So the Christian's attitude should be one of constant readiness to obey any call of his divine Master;—to go here or there, or simply "stand and wait." "Your shoes on your feet." "Shod with the preparation of the Gospel of peace;" that is a state of preparedness to do and suffer all God's will. This passage, in Eph. 6: 5, refers to the military sandals then worn. Feet thus shod can tread any path of duty, however rough or thorny. "Your staff in your hand." The symbol of a pilgrim's life. We have no abiding city, but are strangers and pilgrims on the earth. "And ye shall eat it in haste." "What thy hand findeth to do, do it with all thy might." We have no time for dalliance with the world. It is the Lord's business that we are about. It is *his* passover, *his* table at which our souls must feed. "Against all the gods of Egypt I will execute judgment." The margin reads "princes." They who strengthened Pharaoh in his foolhardy course by their evil counsels should find that the God against whom they fought was unlike the bestial gods to whom they paid false worship, a living, almighty power. "This day shall be unto you for a memorial." We have Scriptural authority for keeping memorial days, especially that feast which brings to remembrance the sufferings and death of Him who was our Passover sacrificed for us. "It shall be a perpetual ordinance." So, through all the centuries that have passed, in the moral and spiritual darkness of the papal apostasy, this feast has endured, and will continue to endure till time shall be no more, or this dispensation is replaced by another. Let us remember (1), the necessity laid upon us to be like Christ our Passover, harmless and undefiled. (2) To be always prepared for God's service. (3) To remember that we are to pass through this world as pilgrims journeying to a better country.

LITERATURE.

GLAD TIDINGS: or The Gospel of Peace: A Series of Daily Meditations for Christian Disciples. By W. K. Tweedie, D. D. With an Introduction by H. L. Hastings. One Vol., pp. 275. Boston: H. L. Hastings, 47 Cornhill. In cloth, price 75 cents.

Devotion, or communion with God, is inspired by the reading of such books as this, unfolding, as it does, with spiritual understanding and Christian tenderness, more than a hundred of the choicest texts of Scripture, promoting sublimity of thought, comfort under trials, and a leaving behind of worldly snares and struggles, in the contemplation of the higher and better life. The variety of topics is sufficiently wide to avoid monotony of sentiment, the language is exalting, and the general tenor of the book is in harmony with the purest of Christian worship.

THE MORAL ASPECTS OF THE HIGHER CRITICISM. By H. L. Hastings, editor of the *Christian*. Boston: H. L. Hastings, 47 Cornhill. Paper, pp. 32. Price, 10 cents in cover; without cover, 5 cents.

We have read this tract, the fourth in Mr. Hastings' series on Higher Criticism, with pleasure. In its general exposure of the fallacies of the "higher critics," it covers nearly the entire "refuge of lies" behind which these gentry have entrenched themselves in their efforts to bring discredit on the Bible and weaken the faith of believers. But "the old book will stand"—as it has already withstood—the attacks of open infidelity or self-constituted cavillers, who, unable to discuss its spiritual import, can only see its material "errancy." In the words of a contemporary: "The great trouble is that many who profess Christianity do not know Christ."

CURRENT PERIODICALS.

The *Cottage Hearth* for May is a representative number of this pretty home magazine. The frontispiece is a full-page copy of a beautiful painting of Henry Bacon's "Letting Out the Flock," and the other eleven illustrations of the month are expressive and appropriate. The following stories and sketches form its contents: Ida Flournoy's Stratagem, by Laura J. Rittenhouse; A Chronicle of Miesenstein—continued; A Brigand's Daughter in Belgravia, by Chas. J. Mansfield; A Garden of Roses, by H. E. Howe; Worked Out, by Philip North; Forewarned is Forearmed, by S. E. Winfield, and A Diver's Impromptu Telephone. The usual many domestic departments of this magazine are brimful of variety and interest. Published at 25 Bromfield street, Boston, by W. A. Wilde & Co. Price, 15 cents.

RELIGIOUS NEWS.

AMERICAN TRACT SOCIETY.

—In connection with the removal of the American Tract Society in New York to its new quarters at 10 East Twenty-third street, the *Publishers' Weekly* gives the following interesting facts about the society's work: It has issued 472,767 copies of "Pilgrim's Progress," 512,000 of "Baxter's Call to the Unconverted," 832,877 of "Dew Drops," 400,000 New Testaments, with notes, 141,000 "Pike's Persuasives to Early Piety," 181,000 "Doddridge's Rise and Progress of Religion in the Soul," 263,550 Baxter's "Saint's Rest," 339,240 "Songs for Little Ones at Home," 141,000 "Nelson on Infidelity," and 223,260 Bible dictionaries.

CONGREGATIONAL.

—The sixty-eighth annual meeting of the Home Missionary Society will be held this year in the First Congregational church of Omaha, Nebraska, June 6–8. The President of the Society Major General Oliver O. Howard, will preside. The first session will convene at half past three Wednesday afternoon, June 6. At this meeting the annual election of officers will occur, the report for the year will be made, and other business transacted. The Annual Sermon will be preached on that evening by the Rev. Samuel E. Herrick, D. D., of Mt. Vernon church, Boston, Mass.

—The Chicago Theological Seminary has just completed its thirty-sixth year. This last year is one that will be memorable in its history. Its graduating class numbered sixty-three. Somewhat more than half a million dollars was added during the year to its endowment.

CONVERTED JEWS.

—Rev. Thos. M. Chalmers recently spent a Sabbath in Chicago, and has written to the *United Presbyterian* anent his visit to the Jewish mission. He says: "This mission was begun in November, 1887, by Mr. Bernhard Angel, a converted Jew, and at that time a student in Chicago Theological Seminary. It has gone on advancing, until to-day it is an incorporated mission under interdenominational control, and supported entirely by voluntary contributions. Much good has been accomplished by it, and a kindlier feeling awakened among thousands of Jews toward the religion of Jesus the Nazarene.....I have spoken concerning the oldest and most important mission to the Jews in Chicago. There is another mission on the West Side, under Lutheran control. A third mission is just now commencing under a recently arrived Russian Jew, by the name of Yosenoff. There is plenty of room here for all these movements, and more. Chicago has 70,000 Jews, of whom about 500 are converted to Christ.

PRESBYTERIAN.

—The first number of the *Chicago Presbyterian*, a local weekly paper for the Presbytery of Chicago, has made its appearance under date of May 12. It is a nicely printed quarto of sixteen pages, and ably edited. It is styled "The McCormick Seminary Number," and gives ample space to the work of Presbyterian educational and religious institutions of Chicago and vicinity. Rev. Dr. Robert P. Kerr begins a series of short papers on Presbyterianism for the People, with a chapter on church government. The information which it supplies is of interest to members of the denomination. Published at 153–155 LaSalle street, Chicago, for $1 a year.

PROTESTANT EPISCOPAL.

—The following is the inventory of a lot of church fixin's donated to a Protestant Episcopal church in San Francisco: "An altar, linen cloth for altar, linen cloth for vestries, credence cloth, fair linen cloth, red silk cope, red (preaching) stole, white (eucharistic) stole, 2 corporals, red frontal, biretta, ciborium, altar spoon, 12 zuchettos, 2 bread canisters, hymn board, notice board, 2 amyss or tippets, sanctuary shoes, white silk tunicle, red antependium, 4 girdles, 2 cossacks, 5 crucifixes, 2 cottas, pall cover, lace for altar and cottas, prayer card and frame, thurible (brazen), boat (brazen), handglass, brushes, vestry curtains, alms basons, credence table, table for porch, alms box, white silk burse."

—The latest extravagance in ritualism is a religious service to accompany the washing of an altar. This was introduced lately at Kennington, England, just after evensong on Maundy Thursday. After all but fifty of the worshipers had withdrawn, the clergyman appeared in alb, amice, and stole, and the servers in albs; the altar ornaments were removed, and a server extinguished the altar candles. Then an attendant priest repeated a special Scripture service, with responses, about the Lord's death, while the servers used a bunch of box, or hyssop, to wash the surface of the altar with wine and water.

ROMAN CATHOLIC.

—We rejoice to learn that the duty of evangelizing the Roman Catholics is pressing upon the minds and hearts of Christians in all parts of the country. At the weekly meeting of the ministers of the Methodist Episcopal church in Cleveland, Ohio, March 19, Rev. Mr. Lozenski, of the Bohemian Methodist Episcopal church, reported that on the previous Sunday thirty Roman Catholics professed conversion. Rev. D. E. Manchester, of the Broadway Methodist Episcopal church, said that whole families of Roman Catholics, mainly Poles and Bohemians, were being converted, Not only are individuals renouncing the Roman Catholic faith, but societies and congregations that have borne the yoke of Rome too long for their happiness and prosperity are uniting with the great system of Protestant Christianity that allows liberty and freedom in the exercise of the rights of man and assures eternal salvation through Christ the Lord.—*Converted Catholic for May.*

—While the losses to Rome through Old Catholicism have not been as great as was hoped and feared, recent events show that the movement is still a strong force. Recently a whole Roman Catholic congregation in Leitmeritz, in Bohemia, joined the Old Catholics. In Italy the entire village of Montorfano did the same, and in Szablya, in Hungary, 650 German Roman Catholics lately became Protestants.

SOUTH AMERICAN MISSIONS.

—There are only three mission stations in Colombia; its population is 4,000,000. Ecuador, with between 1,000,000 and 2,000,000 of people, has no missionary, and never had any. Dr. Thomas B. Wood is the only Protestant pastor among the 3,000,000 of Peru. There are not more than 20 or 30 light-bearers among the 2,500,000 of Chili. Only 18 workers for the 4,000,000 people of the Argentine Republic and Patagonia. Paraguay has 5 foreign workers for its 500,000 people. The proportion is the same in Uruguay, with its 800,000. A few passing visits have been made by colporteurs of the American Bible Society among the people of Bolivia. but there is as yet no resident Protestant missionary for its 2,300,000 souls. Venezuela, with a population of 2,100,000, has only one Protestant missionary. In Brazil 14,000,000 people, and 12,000,000 of them still unevangelized. That republic has "not more than one missionary on an average to every 175,000 souls."

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—ON—

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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MISCELLANEOUS.

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Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

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HOME AND HEALTH.

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A machine which exhibits in liberal combination all the best features introduced is the Oxford Sewing Machine, with lock-stitch, shuttle running light and quiet. These machines have the following important features: Cheapness, perfect, self-adjusting and graduated tension, are under control of the operator and are always positive in their working. They are entirely self-threading in all points including the shuttle. The needle is self-setting, the attachments are quickly and easily placed and fastened. The shuttle has an easy oscillating motion, causing it to keep its proper place against the race. Their Oxford No. 14 and Columbia machines, with attachments, were awarded the medal premium at the World's Columbian Exposition, Chicago.

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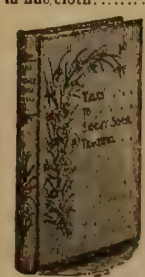

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NEWS OF THE WEEK.

CHICAGO.

Bankers, brokers and inventors report no improvement in the general business situation and are correspondingly depressed.

Election Commissioners Keenan, Hutchings and Schomer were fined $1,000 each for contempt by Judge Chetlain for refusing to turn over ballots to the grand jury.

Health officials claim to have positive evidence that persons suffering from small-pox are shipped here from other points.

Encouraging reports were made at the annual meeting of the directors of the Illinois School of Agriculture and Manual Training for Boys.

A receiver is asked for the Continental Investment and Loan Society by stockholders, who allege a $34,000 deficit.

Mayor Hopkins has ordered the removal, within ten days, of the Sixteenth street tracks of the Illinois Central, the assistant corporation counsel finding they were laid without authority.

Indictments are said to have been found against Aldermen McGillen, Coughlin and Brennan by the partisan grand jury which is investigating alleged election frauds.

The faculty of Northwestern college is said to have determined students shall wear the cap and gown on state occasions, and a rebellion is threatened.

Chicago bank clearings for the week were $84,693,952, against $100,415,879 the corresponding week in 1893.

COUNTRY.

William A. Simsrott, grand secretary and treasurer of the Switchmen's Mutual Aid Association, is mysteriously missing.

Five persons were killed, two fatally hurt, and one slightly injured by a cyclone at Kunkle, Ohio.

State Sunday-school workers, in annual session at Peoria, selected Elgin as the next place for the State convention.

Nathaniel P. Crane, aged 84, and Mrs. Chloe Gibson, aged 78, were married at Belvidere, Ill. The officiating minister is 82 years of age.

Plans have been formulated whereby the Pacific railroads may liquidate their debt to the government in fifty years.

Hailstones 11 inches in circumference fell at Decatur, Ill. Much damage was done to windows and vegetation.

Leading Texas lines have agreed to join the direct western roads in advancing rates to tariff May 26.

Through the efforts of the citizens' arbitration committee all differences between the Great Northern and its employes have been finally adjusted.

In his annual address to the Illinois Homeopathic Association at Quincy, Ill., President Crawford urged higher medical education for the masses.

Members of three Logansport, Indiana, families, twelve persons in all, were poisoned by eating cheese. Three will probably die.

Six hundred families were made homeless and $500,000 damage done by a conflagration which originated in the grand stand of the Boston ball park while a game was in progress.

E. S. Beach, W. C. Truesdell, J. F. Browne and Franklin Whithall, Harvard College students, were downed in Boston harbor, their sailboat capsizing.

Four persons lost their lives in the storm which swept over Minnesota and western Wisconsin. Railway traffic was demoralized and great damage done.

In the Congregational church at East Northfield, Mass., Emma R. Moody, daughter of the evangelist, was married to Arthur P. Fitt, of Chicago.

Judge McConnell has ordered the Garfield Park race track and its effects sold to satisfy judgments amounting to about $6,000.

Seven men were killed and a number injured in a collision between Chesapeake and Ohio trains in Standing Rock tunnel.

Encouraging reports were made at the State convention of Sunday-school workers at Peoria, Ill.

A meeting of the leaders of the commonweal is to be held soon at Des Moines, Iowa, to formulate a plan for a national organization to perpetuate the movement.

A discussion of the relations of the theological seminaries to the church occupied the time of the Presbyterian general assembly.

The weekly statement of the New York banks showed a decrease of $1,870,300 in the reserve and of $1,635,450 in the surplus.

Andrew J. Graham, author of the system of shorthand which bears his name, died at his home in Orange, N. J. He was in his 64th year.

Ex-General Master Workman T. V. Powderly, A. W. Wright and P. H. Quinn have been expelled from the Knights of Labor for plotting the order's destruction.

A plan of Iowa Knights of Labor to affiliate with the State Federation of Labor was vetoed by Organizer Van Der Muellen.

Heavy rains have caused disastrous floods throughout Pennsylvania. At Williamsport, the boom which contained $1,000,000 worth of timber, gave way.

FOREIGN.

A strong interest in England desires the disestablishment of the church in Wales. English clergymen have issued a manifesto against the movement.

George Griffiths, of London, has completed a trip around the world in sixty-four days eleven hours and twenty minutes.

British royal commissioners to the World's Fair, in their official report, pay a glowing tribute to the great enterprise.

Louis Clovis Bonaparte, a grandnephew of the first Napoleon, died at London.

Portugal has asked the mediation of England in the dispute with Brazil caused by the granting of asylum to rebels.

Brazilian government forces were defeated by insurgents near Iguazu. A hundred and forty men were killed.

Emile Henri, the anarchist who threw the bomb in the Cafe Terminus, was guillotined at Paris. He died shouting "Vive l'anarchie!"

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 14 to May 19:

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CHICAGO.

Wheat—Spring No. 2	56⅛	@	58⅛
Winter No. 2	54⅛	@	55⅛
Corn—No. 2	37	@	39⅛
Oats—No. 2	33¼	@	37¼
Rye—No. 2	45	@	48
Bran per ton	11	@	12 00
Hay—Timothy	9 00	@	10 50
Butter, medium to best	12	@	16
Cheese	06	@	11
Beans	1 25	@	1 90
Eggs, fresh			09⅛
Seeds—Timothy (100 lbs)	3 90	@	4 20
Flax	1 09⅛	@	1 11
Clover (100 lbs.)	8 50	@	9 00
Broom corn (per ton)	30 00	@	70 00
Potatoes, (bu.)	55	@	68
Hides—Green to dry flint	02¼	@	06⅛
Lumber—Common			15 50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	3 40	@	4 35
Common to good	2 70	@	4 10
Hogs	4 65	@	5 00
Sheep	2 50	@	4 65

NEW YORK.

Wheat No. 2	58⅛	@	58⅞
Corn No 2	42⅛	@	43⅜
Oats	38⅜	@	43
Rye	55	@	56
Eggs, Western fresh	12	@	13⅛
Butter	09	@	17
Wool	15	@	26

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Cattle	2 00	@	4 25
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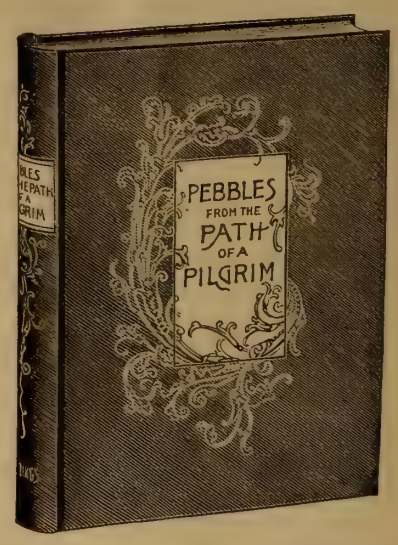
—BY—

MRS. H. L. HASTINGS.



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The Catholic and anti-Catholic school-war at Gallitzin, near Pittsburgh, Pa., was last week ended. The public schools had been closed under an injunction secured by State Counselor Wm. T. Kerr of the Junior Order of the United American Mechanics, on account of nuns teaching therein clothed in the garb of their religious order. On Monday morning the schools were reopened, the nuns having been retired, and other teachers employed. It was a victory for the secret society.

The Irish-Americans, living in and off of the United States, are "chock-full" of the revolutionary spirit of their ancestors in Ireland. Quite recently Lord Rosebery, Prime Minister of Great Britain, declared that "there can be no home-rule for Ireland until the English people are educated to it." This leads an Irish-American newspaper to advise its readers "to save the money they are paying to support a balance of power in the British that is invariably used against themselves. The money contributed to the support of those members of Parliament can be put to a better use, if only to erect training schools for the education of the Irish people in ways and means of acquiring their independence by other means than that of the circular road of the English constitution." This means that if the Irish demand home-rule, and it is refused, they will "go and take it." The Fenian still lives, but has changed his name.

A dispatch from Berlin, May 19, announced that William II., King of Wurtemberg (Germany), had openly declared against the policy of readmitting the members of the Society of Jesus into Germany. In receiving deputations from the various synods, the King expressed the opinion that the Bundesrath would not confirm the repeal of the anti-Jesuit law. "That," he said, "is not only my personal attitude, but it is that of my government toward this question." It may be added that it is well-known that the inhabitants of the Duchy of Saxe-Coburg-Gotha are opposed to the repeal of the anti-Jesuit law, and it is believed that Prussia's opinion remains the same as when Chancellor von Caprivi, as the Premier of Prussia, declared that the return of the Jesuits was an impossibility. Bavaria is understood to be of the same mind as Prussia, and several of the smaller states of the German Empire are known to be preparing bills forbidding the return of the Jesuits to their respective territories.

It is not often that United States Senators are approached with bribes—at least, such cases are seldom made known to the public; but, several days ago, Senator Hunton (Dem.), of Virginia, and Senator Kyle, (Pop.), of South Dakota, were approached by Charles W. Buttz, in the interest of certain manufacturers, and offered large sums of money to vote in a specified manner on the new tariff bill. Fortunately the two Senators possessed not only sufficient moral rectitude to refuse the offer, but to report it to the Senate, and a committee of investigation, appointed by that august body, has succeeded in bringing the criminal to light.

The proposition of the Ancient Order of Hibernians, promulgated at their recent gathering in Omaha, to call on Catholics and Hibernians in every State, city and township in the country to form secret Columbian Associations to fight the A. P. A., is met by the *Western Catholic News* as "both unwise and impolitic. It would, if carried out, politically isolate the Catholics of the United States. And that would mean that we would stand one to seven at the polls. For every Catholic vote that we cast there would be seven against it. We must make no mistake in this matter. If we go into politics as Catholics, all non-Catholics will be arrayed against us. Make the issue Rome or America, and you will find America first and Rome nowhere." The proposition came from one of the most influential Irish secret societies in existence, and is worthy of its origin. The *News*, for once, is right.

The expulsion of Terence V. Powderly, recently its "Grand Master," from the secret order of the Knights of Labor, is an event that calls for a passing notice. Without desiring to commend either the order itself, or his course in his connection with it, we wish to express the opinion that in many of his acts and sentiments he has impressed us as much the superior of his lodgemates, either in intelligence or moral bias. His expulsion, it is alleged, was the result of an effort on his part to disrupt the organization, and he is accused of intriguing against it in the spirit of malice growing out of his removal from its leadership. This may be so, and if it is, it is also another proof that connection with secret, oath-bound fraternities tends to reduce manhood to either tyranny or slavery—to rule or succumb to the despicable obligations which he has self-assumed. The lesson of his downfall is well-expressed in the following paragraph, clipped from the Chicago *Evening Journal:*

There are other Grands who are destined to go the way of Powderly. All they need is rope enough. After they have played the tyrant for awhile they will come tumbling down and find to their surprise that American law and American institutions and American common sense are greater in this land than all the orders and all the sounding titles that have been invented by the so-called laboring or any other class.

The condition of business throughout the country, last week, is thus reported by *Bradstreet's Trade Review* of Saturday: "The unfavorable conditions prevailing in commercial and industrial circles throughout the country, together with the prospect for no material improvement during the summer, mark the present season as probably the dullest relatively for twenty years. At no time since panic and business depression manifested themselves last year have reports as to the volume of sales of merchandise, the manufacture of staple goods and the indisposition of merchants generally to buy except for absolutely immediate wants, been so pronounced and so general throughout the country as during the past few weeks. Superficial examinations of business conditions leading to unwarranted optimistic conclusions as to the near-by future of trade have not been wanting; but, as a matter of fact, based on comprehensive and careful examination, the next few months promise a continuance if not an intensifying of existing conditions of extreme dullness and depression. Quite unfavorable advices come from Pittsburg, where there are numerous shutdowns, involving large numbers of men. The total number of industrial employes idle as a result of coal scarcity is placed at 35,000, and the total idle number on account of the strike, which now appears likely to fail, is 210,000. In other industrial lines 25,000 men are reported idle as a result of strikes, making the total now idle 235,000.

DECORATION DAY.

BY MRS. VICTORIA ALEXANDRA STONE.

The peace of God has come at last to thee--
The clouds have rolled away,
Sweet native land! and high in heaven we see
The glory of the day.

The sun reveals its splendor as of old—
Its glory shineth now
As bright as then, when battle-tempests rolled,
It bathed the soldier's brow.

No more the cannon thunder through the land—
The war-cloud waves no more:
The pine and palm, like heroes hand in hand,
Wave high on Freedom's shore.

All o'er the land the war-scarred veterans meet
Where cypress branches play.
Above the honored dead and blossoms sweet
Upon their graves they lay.

In war-days past, the splendor of God's throne
His sky made overbright!
And so he sent his thunder crashing down
The blinding path of light.

The peace of God has come at last to thee
By blood and carnage won,
Sweet native land! and so, that thou art free
We say: "His will be done."

Steamburgh, N. Y.

THE VALLEY OF ACHOR.

BY REV. J. M. FOSTER

Hosea prophesied in times of great apostacy in Israel. The people had committed spiritual adultery in worshiping idols. God hewed them by the prophets, but they disregarded the warnings and threatenings. Then he sent the moth to devour the land, and the lions to slay the people. These were ignored. Then he gave them into the hand of the Chaldeans and they were held in bondage until effectually cured of idolatry. Then the prophet encourages the people. God will lure them into the wilderness and there speak comfortably to them, and he "will give them the valley of Achor for a door of hope."

I. *God appoints his people's troubles.* God determined that seventy years should be accomplished in Babylon and from this it did not vary. The troubles of Joseph were measured out by the scales of divine exactitude, and there was neither too much nor too little. The four hundred and thirty years of Egyptian sojourn, the forty years in the wilderness, and the trouble of Achor were appointed. When it was reported to Job that the Sabeans had stolen his cattle, the fire from heaven had consumed his flocks, the Chaldeans had taken his camels and slain his servants, and the four winds had smitten the house in which his sons and daughters were feasting, and they were dead, he said: "The Lord gave, and the

Lord hath taken away; blessed be the name of the Lord." He who is our pattern in all things, in the hour when his soul was troubled, looked beyond Judas and his band, Caiaphas and the Jewish Sanhedrim, Peter's denial and the flight of the disciples, Pontius Pilate and the Roman soldiers, the prince of darkness and his host of evil angels, to him whose determinate counsel they were executing, and said: "The cup which my Father hath given me shall I not drink it?"

"Affliction cometh not forth of the dust; trouble doth not spring from the ground." They "come down from above." They come forth from "him who is wonderful in counsel and excellent in working." A great many have the same idea of the troubles which afflict the just that the Philistines had of the emerods with which God smote them, "a chance hath happened unto us." But there is no such thing as "blind chance," or "unintelligent necessity" in God's government. "He worketh all things according to the counsel of his own will." He has a plan, extending from the beginning to the end, and embracing every event, from the falling of the sparrow to the fall of an empire, from the numbering of the hairs of our heads to the numbering of the stars. "His counsel shall stand, and he doeth all his pleasure." The afflictions of his people are a part of his plan. They are to enter the kingdom through great tribulation. "What are these that are arrayed in white robes, and whence came they?" "These be they that came forth out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

II. *The troubles of God's children are to free them from sin.* When Achan and his family were put to death in the valley of Achor, the sin which caused Israel to be smitten before the men of Ai was put away and God returned to them. The forty years' sojourn in the wilderness freed Israel from the stiffnecked rebellious generation that came out of Egypt, to whom God sware in his wrath that they should not enter into his rest. The seventy years' captivity in Babylon cured Israel of the sin of worshiping idols, so that they never fell into that sin again to this day. God casts his people into the furnace and keeps them there until the dross of sin is removed. "By this shall the iniquity of Jacob be purged, and this shall serve to take away their sin." God sits as a refiner and purifier of the house of Jacob, and he will not remove them from the crucible until his image is reflected in the soul. The rod is to drive folly from the heart of the child, and the parent is not to spare for his crying until that end has been gained. "If ye are without chastisement, then are ye bastards and not sons. Whom the Lord loveth he chasteneth." God complains of Israel that "they did not cry unto me with their hearts; they howled upon their beds." In ancient times witnesses were put upon the rack to compel them to testify. They might roar with pain, but that gave them no relief. The ropes were only drawn the tighter until they began confessing, then relief came. David tells us in Psalm 32 that he roared all day long under the hand of God. But so long as he kept silence and did not confess, "thine hand continued heavy upon me." But by and by he says, "I acknowledged my sin; I said, I will confess my transgression, and thou forgavest the iniquity of my sin." And then he sings of the blessedness of the "man whose sins are covered." The parable of Moses is suggestive." As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings, so the Lord was with them." The old eagle stirs up her nest, not to make it a pleasant place for the young ones, but to make it intolerable. Then she spreads out her wings and then taking them upon them swoops out over the valley. In mid-air she closes her wings and the eaglets must fly or die. It is severe. But the old eagle means to teach them to fly. So the Lord God deals with his people. Israel had a pleasant nest down in Egypt, a cloudless sky, a beautiful country, a wealthy place. In spite of their bondage they liked it well and had no desire to go out to the land of Canaan. Their nest must be stirred. Their burdens were increased; their taskmasters became cruel; plague after plague desolated the land until they were glad to go. Then he carried them "all the days of old," feeding them with bread of heaven and giving them water from the rock, until they had learned to use the wings of faith, when they were taken into that goodly land and Lebanon. A Christian sometimes prepares a luxurious home. His business prospers, his family flourishes, and he is well-satisfied. But there is something better for him, and God stirs his nest. His children are taken away; his business fails; his friends forsake him. In his distress he lifts up his soul to God and desires to depart and be with Christ, which is far better. Afflictions teach us to lay aside our sins. God sent the late war that we might put away the sin of slavery. He has sent these times of depression that we may put away our rebellion against the King of kings. "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not, teach thou me. If I have done iniquity I will do no more."

III. *These troubles are a promise of better blessings.* "The valley of Achor" is a "door of hope." Afflictions lead God's people to confess their sins and that secures pardon. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Afflictions lead us to forsake sin, and that secures divine favor. "He that hideth his sins shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." After the army of Israel was smitten before the men of Ai, Joshua and the elders fell down before the ark and rent their clothes and put dust upon their heads and cried to God in deepest distress. But after the sin of Achan had been put away, they were encouraged to believe that God would be with them and give them the land according to promise. So when God's people sin, he ceaseth to communicate with them. "If in my heart I sin regard, the Lord me will not hear." Sin persisted in forfeits divine favor." Behold the Lord's hand is not shortened that he cannot save; neither his ear heavy that he cannot hear; but your sins have separated between you and your God, and your iniquities have hid as it were his face from you." Then God lays his hand upon his erring child. In his distress he cries to God and asks forgiveness. Then God hears and returns with blessings. "Return unto me and I will return unto you." Ezra wept and rent his garment and his mantle, and plucked off the hair of his head and his beard, and sat down astonied. He prayed and confessed, casting himself down. The people gathered about him and covenanted to put away the strange wives. And Shechaniah said: "Now there is hope in Israel concerning this thing." Afflictions open the door of hope. God is with the believer alway, but especially in the time of trouble. "When thou passest through the waters, I will be with thee." "Fear thou not, for I am with thee; be not afraid for I am thy God: I will be with thee, yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." The husbandman uses the pruning-knife in cutting off all fruitless branches and removing the deposits of insects, of moss, and of all other parasitical growths that lessen the fruitfulness, that the fruit-bearing branches may bear more fruit. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Pruning is a promise of fruitfulness. The Captain of our salvation "was made perfect through suffering." Then he was crowned with glory and honor. His people participate in his sufferings here, and then share in his glory yonder. "Rejoice, inasmuch as ye are partakers of his sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy." "If we suffer with him, we shall also be glorified together." The glory completely eclipses the suffering. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The affliction is light; the glory is a weight, an exceeding weight. The affliction is but for a moment; the glory is eternal. No wonder the apostle "gloried in tribulations also." While we pity the afflicted children of God, we also congratulate them. Their afflictions are the badges of the special and peculiar love of the Saviour and his promise of great and enduring riches.

IV. *These afflictions prepare for more efficient service.* The valley of Achor prepared Israel for the conquest of Canaan. Afflictions call into exercise those graces that make us more useful in Christ's kingdom. After the Lord made a breach upon Uzzah, David was more careful to observe the divine order in bringing up the ark. Peter's fall and the distress which followed made him more humble and dependent upon God and so much the more useful. Paul was spurred on in his work of saving souls by the bitter recollection that he had persecuted the church. Last Monday we heard a reformed drunkard testify in the John Street Mission, New York: "Seven years ago I was sinking in the mire, a wretched, lost sinner. The Lord stooped down and lifted me out and washed me in the Redeemer's blood; and ever since I have been working night and day to rescue the perishing." On East 61st street, New York, is a mission for rescuing fallen women. It's name is "The Door of Hope." Mrs. E. M. Whittemore, the leading spirit, was baptized with the Holy Ghost and with fire by afflictions as a preparation for the work. She and other women go out at midnight to the dens of vice and plead with their fallen sisters to come to Christ. One cannot read her story of "A Pink Rose," blessed of God in saving one of the worst characters, without tears flowing unbidden.

Boston, May 5, 1894.

NO-SABBATHISM DESTROYS CHRIST'S ATONEMENT.

God gave Adam a law in Eden which he disobeyed and fell. "In Adam's fall we sinned all." This fall lay within the scope of God's foreknowledge. For before the foundation of the world redemption was purposed and planned.

God's law for fallen man, so far as it affects us to-day, was formulated at Sinai and is known as the "Ten Commandments."

This law was "ordained unto life," for we read, "Ye shall therefore keep my statutes and my judgments, which if a man do he shall live in them."

Christ taught this also, for in Luke 10: 25, "A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him. Thou hast answered right; this do and thou shalt live." The lawyer gave the law as expressed in Deut. 6: 5.

No man did it, so death passed upon all men, for that all have sinned. Sin is the transgression of law. Obedience is holiness.

When the fuliness of the time came for the execution of God's purposes of grace, "He sent forth his Son, made of a woman, made under the law (Gal. 4: 4) to redeem them that were under the law "(and had broken it) that we might "receive the adoption of sons," that is, be restored to God's favor. Christ partook of our nature, was tempted in all manner like as we are, yet without sin. That is, he did not break this law which we have broken, but obeyed it in every "jot and tittle," for had he broken it in but one point he would have been guilty of all (James 2: 10).

By this obedience he became holy, and obedience to God's law is still the very gist and substance of holiness in God's sight. Christ's mission was to "magnify the law and make it honorable." His perfect obedience to God's law and his wonderful character developed under it proved the law itself to be holy and just and good, and justified God in requiring obedience to it.

Had Christ broken the law in one "jot or tittle" he would have been a sinner like ourselves, and as the "wages of sin is death," he could only have died for his own sins. His death on the cross could not have availed for us. We could have found no refuge in him as an intervenor. Faith in him could have done us no good. He would not have been holy and undefiled and separate from sinners.

The whole scheme of redemption would have failed. So far I am Scriptural; now let us look at some of the consequences:

God's Fourth Commandment requires the keeping of the seventh day of the week as his holy Sabbath-day. Christ knew which day this was, for he said "he was Lord of the Sabbath-day." So, by knowing the day that he kept, all possible error of days is eliminated. He was born on our

calendar, for he was born in the reign of Augustus Cæsar, who succeeded Julius Cæsar, who gave us our Julian calendar, which hangs in every counting-house in Christendom. Christ kept the Sabbath-day habitually, for when in Nazareth "he went *as his custom was* into the synagogue on the Sabbath-day and stood up for to read" (Luke 4: 16). Had he kept the first day of the week, as Christians do now, he, too, would have broken the law, would have been a sinner, and could only have died for his own sins. Redemption would have failed.

The great cancerous spot in Christendom lies in human efforts to change this law of God. There is a fatal lapse in all logic that attempts it. Men want the first day of the week thrust into the Fourth Commandment. When they fail to get it there, they declare the law "abrogated." The reasoning applied to this purpose would overthrow the Bible as a whole and in every part.

What an awful thing to teach that God's law is abrogated. Christ foreseeing this by his prescience declares "it is easier for heaven and earth to pass than for one tittle of the law to fail." That is, this material universe is not so firmly rooted as is God's moral law. Under this law Christ died for such as we, and under it he lived an obedient and perfect life. Shall God now consent that such a law needs amendment, and do it away after Christ has vindicated it, and died for us under it?

Again, no man can now be redeemed by Christ who is not under this law, for he came only to redeem such as are "under the law." If men are under a law which he did not keep, his sacrifice cannot avail for them. Such men are without an intercessor.

If the Sabbath law has been changed to another day men must keep it perfectly at their own risk. Christ cannot help them. His intercession on that behalf would be in vain. J. W. WOOD.

Baraboo, Wis.

TO ARMS!

Almost simultaneously with the repeal of the Sherman law comes a recommendation from the Adjutant General that military tactics be taught in the graded schools.

What does all this mean?

Why is this eagerness on the part of the government officials to familiarize even the children with methods of war? Churches, too, contrary to the teachings of Him whom they profess to worship, are falling in with these instructions.

Detroit has 27 church military organizations, containing 651 men and 43 officers.

The largest is the Baptist cadets, with 66 men and 3 officers.

Then come the Maybury cadets, an Episcopal organization, with 60 men, the First Congregational cadets with 53, the first and last being armed with rifles.

The Episcopalians have 6 companies, the Catholics 8, the Presbyterians 7, Baptists 3, Congregationalists 2 and Lutherans 1.

Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies, and have no connection with the civil societies of the State militia.

The administration, through federal patronage and the system of "pinching business," has succeeded in subjugating Congress. Is it now the plan to force the people into submission? Are even the children to be armed and taught that allegiance to despots is patriotism?

God forbid! The American people are not yet so prostrate at the feet of tyranny.—*Corner Stone, Lansing, Mich.*

The following appeared in the *Inter-Ocean* of this city, not long since, signed "A Catholic Irishman:"

"It was announced from the altar of St. Malachi's Church last Sunday that the 10:30 o'clock mass next Sunday would be a military one, for the benefit of the Clan-na-Gael Society, who will appear in uniform and have the foremost seats in the church reserved for their occupancy. As an Irishman and member of the church, I would like to learn what is the reason for a military mass. Are the Clan-na-Gaels a military organization? Such masses are entirely new in our churches. With an opposition to our public schools, and now military masses in the interest of an organization that recent developments in our own country have proven to be a murderous one, I fear our priests are making a sad mistake in sowing the wind. Will we not reap a whirlwind? Can we not be let to live in harmony and in peace with those who differ with us in religious ethics? Now, as a good, true Catholic Irishman, I do hope that on next Sunday all respectable parishioners will refrain from attendance."

With Catholic special mass for the murderous Clan-na-Gael, and Protestant special sermons in honor of Masons, Odd-fellows, Knights of Pythias and unnameable hordes of modern anti-Christian secret societies, is it any wonder that the Christianity of the day is coming to be regarded by the more seriously thoughtful class as a hollow mockery? We suggest that these churches, in their seeming eagerness to become popular with popular institutions, though evil, go one step further and have special services in honor of the saloon men and their adjuncts, the dive women. Let the marriage to the harlot be complete.—*Christian Conservator.*

MR. MOODY'S SUMMER CONVENTIONS.

The program begins with the opening of the new Northfield Auditorium, on June 7, followed by a series of meetings in connection with the Mount Hermon and Northfield seminaries until June 21. The summer conferences are as follows:

YOUNG WOMEN'S CONFERENCE—JUNE 22 TO 28.

Among well-known Christian workers who will be present and address these meetings may be named Major D. W. Whittle, Mrs. A. J. Gordon of Boston, Dr. Pauline Root, Mrs. Carrie Wilson, Miss Fiske Smith and D. L. Moody.

The music will be in charge of Miss Mary Whittle, together with a number of Vassar students, and a committee composed of students from Mt. Holyoke, Wellesley, Smith, Vassar, and the Women's College of Baltimore, will have charge of the athletics.

Workers' Bible Training classes will be conducted, as well as special missionary conferences, and a regular twilight meeting on "Round Top" has been arranged for.

WORLD'S STUDENT CONVENTION—JUNE 30 TO JULY 10.

Among the speakers already engaged for this conference may be mentioned Prof. W. W. Moore, D.D., of Hampden-Sidney, Va.; Rev. Alexander McKenzie, D.D., of Cambridge, Mass.; Rev. H. C. Mabie, D.D., of Boston, Mass.; Rev. J. E. Tuttle, D.D., of Amherst College, Amherst, Mass.; Rev. H. P. Beach, of the School for Christian Workers, Springfield, Mass.; Prof. Winchester, of Wesleyan University, Middletown, Conn.; Rev. A. T. Pierson, D.D., of Philadelphia and Bishop Thoburn, of India. Mr. D. L. Moody will be present during the session and personally conduct many of the services. Prof. James McConaughy, of Mt. Hermon, will conduct the Normal Training Class, and Mr. W. H. Sallmon, of Yale, the Normal Devotional Class. The music will be conducted by Prof. D. B. Towner.

On July 3, the Neff School of Oratory will be instituted and will continue until the 27th. This school, under the immediate direction of President Silas S. Neff, of 1414 Arch street, Philadelphia, will teach voice culture, hygienic and esthetic physical culture, oratory, extempore speech, reading and recitation, psyciology, the ethics of oratory, elocution, social and business conversation, the science of education and methods of teaching, pulpit delivery, Bible and hymn reading.

Between the Students' (July) Conference and the General Conference for Christian Workers, continued services, consisting of lectures or Bible readings, will be given at least six times per week by able Bible students or prominent clergymen.

GENERAL CONFERENCE OF CHRISTIAN WORKERS—AUGUST 1 TO 13.

At this, the oldest of all the Northfield conventions, will assemble very many workers from home and foreign fields and a large number of prominent laymen and preachers.

The following named are among those who have been engaged to speak to this great gathering: Rev. A. J. Gordon, D.D., of Boston, Mass.; Rev. F. B. Meyer, of London; Dr. A. C. Dixon, of Brooklyn; Major D. W. Whittle, of Northfield; Rev. Geo. C. Needham; Rev. A. T. Pierson.

Mr. D. L. Moody will personally take charge of the services of the convention.

The singing will be conducted as usual by Messrs. Ira D. Sankey and Geo. C. Stebbins.

Accommodations may be secured at any of the Northfield Seminary buildings during this conference. Rates from $1 to $3.50 per day.

Although this conference formally closes on August 13, the Rev. F. B. Meyer has kindly consented to give daily Bible lectures or readings throughout the remainder of the month. This will give an unusual opportunity to all to hear this noted student of the Word of God.

Some one of the Seminary buildings will be kept open to accommodate those who wish to remain for these meetings.

Wednesday, Sept. 5, Mt. Hermon School opens. Thursday, Sept. 13, Northfield Seminary opens. "The Northfield" closes about Oct. 1.

Those who are fortunate enough to remain until after these dates will be amply repaid for their stay in seeing the workings of these institutions. During the opening days of these schools eminent preachers or lecturers will address the students, and to these gatherings visitors are also invited.

Visitors to Northfield may be accommodated with first-class board and rooms at "The Northfield" or in private boarding places.

For particular information regarding board, rooms, conventions, trains, etc., apply to A. G. Moody, East Northfield, Mass.

THE EARTHQUAKES IN GREECE.

The earthquakes which occurred during April were widespread and attended with a larger loss of life than has resulted from such disturbances for many years past, save perhaps in Japan. Beginning, apparently, about Tokyo and Yokohomo, Japan, on the 15th ultimo, they were felt on the 20th in Greece, where disturbances are still reported, and on the same date throughout a large portion of Central America. On the 28th Venezuela was shaken, the incomplete reports received indicating that the loss of life and the damage to property there were far greater than in any other of the countries visited. Earthquakes are recurrent in Venezuela and frequently disastrous, 12,000 people having perished in the city of Caracas alone in the catastrophe of 1812, and a year seldom passes without some disturbance being felt. The countries about the Mediterranean are also subject to earthquakes, and have been as far back as history goes, and there is scarcely an important city or site on the shores of the sea that at some period has not felt their effects, those in Lisbon and Antioch being especially memorable. The disturbances in Greece during April were not comparable in intensity with these visitations, but were still very serious, their worst effects, apparently, being felt on the eastern side of the kingdom, in the divisions of Attica-Beotia, Phthiotis-Phocis and Eubœa. The latter is a long, narrow island stretching along the eastern mainland for a hundred miles or more, and on the inner side, facing the channel of Atalanti and the Lamian gulf, the shore is said to have sunk six feet. On the opposite side of the gulf, near Thermopylæ, the coast was also much broken up while the hot springs at Thermopylæ and at Aidipsos in Eubœa were in violent eruption, and the earthquake shocks especially frequent and severe. Indeed, the region between Thermopylæ and Aidipsos seems to have been the center of disturbance in a line extending from Thessaly on the north and following more or less closely the channels separating Eubœa from the mainland to the island of Syra, one of the Cyclades, on the south. Another line, extending from east to west, seems to have followed the Corinthian gulf and the gulf of Patras to the island of Zante, the point of crossing apparently being Thebes, about which great destruction was wrought. Much damage was done at Athens and Galaxithi, on the gulf of Corinth, and the whole triangular area extending from Thermopylæ to Athens and Galaxithi, within which stand the famous mountains of Parnassus, Helicon, Pentelicus and Hymettus, suffered severely from the shocks. The loss of life is estimated at not less than 500, while 10,000 families were probably made homeless, a larger loss than has resulted from any earthquake in these regions in recent centuries, and due to the rapid growth of the larger cities and towns. What occasioned the disturbances can, of course, only be conjectured, though they

are said to have been predicted by Professor Rudolph Falb, the German seismologist, in December last, as the result of the combined effects of the tidal action of the sun and moon. The correctness of this theory is not, however, proved by the recent earthquakes, for while the first shock occurred on the 20th ult., when the moon was full, and the combined effects of sun and moon would be felt, the last severe shocks began on the 26th ult., when the conditions were radically changed. A more pressing question is that of relieving the distress occasioned by the earthquake, and as appeal has been made to this country for aid, it may be hoped that the response will be prompt and liberal.—*N. Y. Observer.*

NEW ENGLAND LETTER.

Poor pussy.—Costly carriage hire —The bicycle as a factor in church going.—The dark places of New England. —Differing tastes.—Military drill in the high school.—Labor and temperance notes.

The cremation of over one hundred pussy-cats was one of the "incidentals" of the recent great fire in Boston. Even if not a special lover of the feline race, one cannot refuse the meed of pity for their unfortunate fate. But what of the legions of rats and mice inhabiting those old rickety tenements which must have likewise miserably perished? Nobody thinks of the poor rodents. This is a world where sympathy is measured by very unequal standards. The fire, by the way, proves not to be the work of an incendiary, as at first thought. It is the old story of a smoker who carelessly drops either a lighted match, or the burning stub of his cigar, and then, like the wicked one in the parable, goes his way. Everywhere, and under all conditions, the tobacco-user is a nuisance, and considered in the light of a possible fire-bug, when every building is a dry as tinder, and the wind blowing twenty knots an hour, a decided menace to public safety.

The terrible condition of matters at Deer Island is shown in still blacker colors as the investigation goes on. Of course the officials responsible for it denounce Mrs. Lincoln, to whose untiring efforts the revelation is due, as a meddling busybody. But our pauper classes, huddled together with criminals, receiving no suitable care when sick, and left unburied when they die till it suits the convenience of the officials to bury them, may well pray that her tribe may increase. The outrageous condition of the school buildings at Roslindale, a suburb of Boston, is causing much indignation. It would be a scandalous state of things in Congo. The city council is exceedingly economical in certain directions, and, unfortunately, one of these directions is in the line of new and improved school buildings to replace old and unsanitary structures, which are a menace alike to the health and morals of the pupils.

It might be suggested. in this connection, that it would not be a bad idea if each of Boston's aldermen could be supplied with a good bicycle apiece —just as an economic measure. A bill for $8,790 for carriage-hire, which is what these gentlemen managed to expend in one year for that purpose, is rather steep. And when it comes to $500, and even $2,000 for one member, anybody can see that such a measure would be in the interests of impartial justice. The bicycle has come to stay. It is still a very high-priced machine, and will be until the exclusive patents on it expire, but it does not cost as much as an unlimited number of checks for free carriage drives. The possibilities of the bicycle are as yet only faintly perceived. It was stated awhile ago, in the English papers, that the rector of Hatfield proposed to make this vehicle a help instead of a hindrance to church-going, by providing seats especially for wheelmen, and safe accommodation for their wheels during service. Rev. James Brady, of the People's church, is taking similar ground. It is quite true, as he says, that "to ride a bicycle to church is not nearly so much an infraction of the Sabbath as to ride a horse; for the horse may need rest, while the bicycle does not." I once knew a very devoted pastor who used this vehicle in making pastoral calls, greatly to the dissatisfaction of some of the stricter sort among his parishioners. Yet why would a horse, which he could not afford, have been more ministerial? There is no good reason why the bicycle should not be pressed into service as one of the agents in the world's evangelization. The devil claims a great many things that do not rightfully belong to him.

The Presbyterian General Assembly, recently convened at Saratoga, in its Home Missions report spoke strongly of the need of home evangelization in New England. Ninety-five towns and villages in Maine without religious services of any kind is an appalling figure when we consider that it really means a state of practical heathenism.

It is rather funny that the students of the Northwestern University of Evanston, Ill., are up in arms against the decree of the Faculty that they should wear the Oxford cap and gown, for at Wellesley the situation was reversed, and the disfavor with which some of the Faculty looked upon it was the occasion of a gentle breeze of disaffection—not to say mutiny. As a mere question of æsthetics, little can be said in favor of this scholastic garb. It lends no additional beauty to a pretty face, and a plain one it usually makes decidedly plainer, while to wear it everywhere and at all times looks just a little like a display of pedantry. But then tastes differ.

The English high-school and Latin boys had a big parade and review yesterday. "The different battalions marched by the flank, formed column to the rear, changed direction to the right and left, and went through innumerable maneuvres;" so says the press report; "to the intense admiration of their mothers, sisters, cousins, and aunts," who stood on the green slope of Monument Hill and watched them defile past. But among those thousands were there no mothers thoughtful enough to feel with a shiver whereunto all this is tending? A country cannot bring up its boys to study military tactics, or to march in uniformed ranks, the cynosure of admiring eyes, without awakening a desire sometime to use this knowledge, and wear this gay uniform in real campaigns and on real battlefields.

The strikers at the Washington Mills, Lawrence, Mass., have returned to work on their employers' terms. Their leader, McBride, dropped his lordly and defiant airs with curious suddenness, and began to work for a settlement. The chief factor in bringing about this change of attitude is said to have been a sheet of paper which was handed him, containing, among other disagreeably close questions, the following:

"How long have you roomed at the Hotel Brunswick?
"Did your new suit come from the strike funds?
"Is it true that one day recently you spent $7.00 in treats in a saloon?
"Is it true that you loafed two-thirds of the time last year while your wife worked in the mills and you carried her dinners?"

There are too many such barnacles on the labor movement;—men who foment and prolong strikes in order that they themselves may wear soft clothing and fare sumptuously on the funds of the deluded workmen.

The problem in the minds of most philanthropic people, in view of the present distress, is, whether the so-called "industrials" would be willing to work if employment was offered them. A wealthy Boston man, as a test case, offered some men of this class who came along a job at cleaning bricks at thirteen cents an hour. Out of six, four indignantly refused. The other two worked for an hour, then left, and invested their thirteen cents in drink.

President Eliot's words and example as regards his personal use of liquor seems to be bearing fruit. Five Harvard students were lately drowned in a Sunday excursion down the harbor, with plenty of beer on board; and three uproariously drunk on one of the principal streets of Boston were arrested the other day,—all of whom could well plead that they were only following out the teachings of their president to the legitimate end.

A liquor raid at New Britain, Conn., recently resulted in the emptying of the confiscated liquor in such quantities into a brook that it affected the cows who drank there, much as the brandied cherries did the pigs in the story-book.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 23, 1894.

The National League for the Protection of American Institutions, of which Rev. William H. Parsons is president, and Hon. William Strong, ex-Justice of United States Supreme Court, vice-president, and which includes in its board of managers Mr. Wheeler H. Peckham, of New York; Hon. Dorman B. Eaton, ex-Civil Service Commissioner, and Mr. Henry E. Howland, is making a determined fight against the items in the Indian appropriation bill for the support of parochial schools, and it is understood that a number of Representatives have pledged themselves to aid the league in its efforts to have those items struck out when the bill is taken up by the House of Representatives. According to the figures of the league, out of the $3,767,951 appropriated for Indian schools during the last eight years $2,366,416 has been given to Roman Catholic schools; and the proportion given to the Catholic schools has steadfastly increased since the Congregational, Methodist, Presbyterian and Episcopal churches withdrew their applications for funds. The total amount contained in this bill is nearly $400,000, which is to be distributed among forty-five Roman Catholic schools. This contest is by no means a new one, but it has heretofore been easily won by the Catholics because of their long experience in manipulating matters connected with politics. Some of the shrewdest wire-pullers in Congress are Catholics, and they are, of course, hard at work to get votes pledged in favor of retaining those appropriations in the bill.

The Secretary of the Interior has appointed James S. Hook, of Georgia; John A. Gorman, of Pennsylvania, and John L. Tullis, of Arkansas, a commission to negotiate with the Osage Indians for the surrender to the United States of so much of their reservation in Oklahoma as they may be willing to part with.

Rev. F. D. Power, in accordance with an annual custom adopted by him some years ago, devoted a considerable portion of his sermon last Sunday night to an appeal for "Kindness to Dumb Animals." He gave his hearers the benefit of much information gained during a recent visit paid to the headquarters of the S. P. C. A. in New York, made famous by the late Henry Bergh, who was its president for a long period previous to his death and whose name became synonymous with kindness to the brute creation. He called attention to the proof given by its income for the past year—$114,000—of the hold this society has upon the people, and said the day would come when not only every city, but every village and hamlet, would have its society for the prevention of cruelty to animals.

Rev. W. E. Parsons celebrated, last Sunday, the fifteenth anniversary of his pastorate over the Church of the Reformation, by a sermon of review and remembrance, which was enjoyed by a congregation filling the church and by a number of visiting Lutheran ministers. Dr. L. M. Kuhns, formerly of Canton, Ohio, read the Scripture lesson, and Dr. M. W. Hanna, of California, offered a prayer of thanksgiving for the prosperity the church has enjoyed under Mr. Parsons. When Mr. Parsons took charge there was a membership of twenty-three, and services were held in a little mission building. Now there is a membership of more than 200, and they worship in a handsome little brick and stone church of their own.

At a special meeting held this afternoon just after the regular prayer service at the headquarters of the W. C. T. U., Miss Pauline Leavens, of Chicago, delivered a most interesting and instructive address on "The Ideal Body, and How to Clothe It."

The "Veterans' Christian League" is another practical illustration of the good accomplished by the great Moody and Sankey meetings held here several months ago. The Sunday afternoon following the close of those meetings a Gospel service was instituted in G. A. R. Hall and every Sunday afternoon since it has been held there, the singing of Moody and Sankey hymns by a choir of strong voices being a feature of the meetings. These meetings have been largely attended by veterans of the war, from both armies, and their families, although everybody has been made welcome, and one of the results is the formation of the "Veterans' Christian League," a permanent organization, based upon religion and patriotism.

Some progress is being made in the Senate in the consideration of the tariff bill, and from the votes taken, it appears that the majority have fully decided to adopt the amendments recently offered by a sub-committee of the Finance committee, and to pass the bill when so amended, but it will take time. There is little probability of the final vote being taken before the first of July.

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THE ANNUAL MEETING.

REPORT OF THE EASTERN AGENT.

To the Members and Friends of the National Christian Association, assembled in annual meeting, May 16, 1894:

DEAR FRIENDS:—I am reminded by our gathering to-day that we have passed another milestone in our history. It is well that we assemble to inquire: "Watchmen, what of the night?" and to plan to shed what light we may upon the moral darkness. Naturally we inquire, has there been material gain to the cause of truth in the fields where we have labored? Has the kingdom of darkness less control over the hearts of men be cause of work performed through the agency of the National Christian Association? Or has our work been unfelt in its dark domain?

Were I to compare any good accomplished by my effort in the field assigned for my labor, with the evil being perpetuated by the spawn of secret societies that, like the ancient lice in Egypt, infest our nation, the comparison might appear disheartening indeed. But in the thought that "none of us liveth to himself, and no man dieth to himself"—(Rom. 1:47), I am encouraged to press forward.

Viewing what I have been enabled to accomplish during the past eleven months from the divine standpoint, I have every reason for encouragement. A comparison of my report of the results of eleven months this year with the thirteen months last year, indicates a healthy growth. Last year I reported 117 lectures and addresses; this year, the aggregate is 120. Last year, the number of *Cynosure* subscriptions obtained was 449. This year 550. Collections on the field, last year, $368,31. This year $320.-67. Amount received for *Cynosure* subscriptions last year, $538.25; this year, $674.80. Total field receipts last year, $906 56; this year, $995.-47. This does not include book sales, which have been more this year than last. Under the divine blessing I may attribute my increased success to three main causes: 1. Better health. 2. A better knowledge of my field. 3 A growing interest among our friends. While there has been much that might depress one inclined to discouragement, I prefer to look on the bright side. I will not take time to mention any discouragements, but invite your attention to a few of the many hopeful features which appear.

Unless I entirely misjudge the feeling of the masses, there is a growing willingness to discuss the question of secret societies. The multiplicity of such organizations has emboldened many to speak out in their defence, wrongly concluding that they are too powerful to be overcome, and that arguments can be brought for their defence. As we well-know, the more lodgemen discuss, the more apparent will be their weakness. "A silent tongue and a listening ear" is a well-chosen jewel for Masonry. My first work of the year past was in Indiana. There I found warm friends and churches open for lectures. After speaking in a large German Baptist church, a much-interested member inquired: "Why don't our preachers preach that way? I never heard such things before." The preachers of that denomination in the East are preaching "that way" more and more, and their invitations to come and help them are exceedingly gratifying. Bro. Myers, pastor of a large church of this denomination at Oaks, Pa., assured me of a hearing before their annual meeting, which is soon to occur at Summit, Pa. The Mennonites and the Mennonite Brethren in Christ of Central Pennsylvania are among those who have become more thoroughly enlisted in aid of N. C. A. work during the past year.

I spent nearly three months of the year very profitably in aiding the work in New England. There I found many too sensible to be led away by the pomp and glitter of secret society parades, willing to subscribe for our organ, and do what they could to stem the tide of organized evil.

I have held but one convention during the year, but it was a good one. President Stratton used to say, when graduating a class from his theological seminary: "The lion has not a numerous progeny, but every one of them is a lion." The Keystone-State is coming up. The *Cynosure* list has there been largely increased. The State officers are wide awake men. The executive committee is composed of staunch reformers. There is money in the treasury. With God's blessing we may expect great results in the days to come.

Something has been accomplished in Washington, though not as much as could be wished. The coming of Daniel Powers and wife has been of help to us. Under the supervision of Sister Powers, cottage meetings are being held each week. Having carefully studied the Masonic system, she is prepared to give instruction to those desiring it. In short, I can say: "Hitherto the Lord hath helped us." We expect him to carry forward his work in the future as in the past. Respectfully submitted, W. B. STODDARD.

REPORT OF THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

NEWMARKET, N. H., May 2, 1894.

DEAR BRO. PHILLIPS:—I regret that I shall not be able to attend the Annual Meeting, and instead I hereby send the cordial greetings of the New Hampshire Christian Association, now in the nineteenth year of its active work to expose and abolish the evils of secret societies. We feel greatly encouraged in this much-needed but somewhat difficult work. More excellent Christian young men have publicly identified themselves with the anti-secret cause in our State during the past year or two than during any previous five years.

Our Association has recently been called upon to assist in organizing a new church and in ordaining its young pastor. This young man, whose labors resulted in the reformation that gathered this church, was, at our last annual meeting, commended as a local preacher. At a ministers' consecration meeting in Somersworth, N. H., a voice as distinct as that which halted Saul of Tarsus on his way to Damascus, called the Methodist pastor to "come out" of his secret societies. He immediately obeyed by publicly, from his pulpit, renouncing Masonry and two other lodges. These facts were favorably reported in *Zion's Herald.*

I am still employed by the Association as Home Missionary and general State agent, and feel much encouraged in my work. The anti-secret work of the N. C. A., the bold position taken by Joseph Cook, the indirect but powerful influence of the holiness movement, and the W. C. T. U., have been a great help to the reform work in New Hampshire. General Agent Stoddard's influence has also been favorably felt among us. The *Christian Witness*, now in its fifteenth year, has not, during the past year, at any issue fallen below 1,300 copies. It seeks to give the people the cream of the noble *Cynosure*, and to prepare the way for that excellent paper. Please accept this renewed assurance of our loyalty to the N. C. A., whose faithful agent, Bro. J. P. Stoddard, nineteen years ago the 23d of next November, came from the west to christen the infant N. H. C. A., The puny child has become quite a boy, and it may be well to have a little family celebration on his 21st birthday.

May the Lord guide your deliberations and cause much good to issue therefrom.

Your fellow servant, S. C. KIMBALL,
Sec'y N. H. C. A.

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

[The following was inadvertantly crowded out of last week's issue.—EDITOR CYNOSURE.]

BOSTON, May 18, 1894.

The present has been a week of unusual opportunities to reach the intelligence and consciences of Christian people in this and contiguous cities. The May conventions have brought to our city leaders in thought and action—men mighty in word and deed, and set the talent and beneficent labors carried on in our own city conspicuously upon the Gospel candlestick. The contrast, as shown in the official reports of the secret "benevolent (!) and patriotic (!)" orders with those of open Christian associations is so marked that even the blind may see and note the contrast if they will. The chief end of the former seems to be vain-glory, ostentatious display, and to be seen of men, while the latter seek first the uplifting of their fellow-men, and their salvation from sin which is degrading and destroying "both soul and body in hell."

Many who read the *Christian Cynosure* will recall the renunciation of our brother, T. D. Roberts, and the loving spirit in which he told how the Lord had converted his soul and led him out from the lodges and from a life of sin and death into the liberty of the redeemed. He has never retraced one step, or receded from his position of open honorable effort. The "Industrial Home" of Boston held its sixteenth anniversary in the Clarendon Street Baptist church on the evening of the 13th inst. Dr. A. J. Gordon is the president of this, among the grandest rescue-works of our city, and Brother Roberts is his first and trusted lieutenant. His official position is that of superintendent, and the entire work is carried on under the inspection and personal direction of himself and his most estimable and devoted wife.

The primary object of the "Industrial Home" is to help unfortunate men and women, who are out of employment, to needed relief and to positions where they may *help themselves*, and at the same time to care for their souls. To obtain details of "ways and means," the reader has only to write for information to T. D. Roberts, corner of Harrison avenue and Davis street, Boston; but the following summary gives results: Total number of meals supplied for both departments, men and women, 49,747; total number of beds furnished, 26 537; total number of days' work furnished, 16,987. A pleasant and well-supplied reading-room, to which all have access, and Gospel meetings every Tuesday, Thursday and Sabbath evenings, are other features which have been used by the Holy Spirit in cheering sad hearts and bringing many to know Christ as a personal Saviour. The work done in this single institution to benefit the needy far exceeds that of *all* the boasted lodge charities in this entire city. Indeed, there is every reason to believe that many who have been forced by sheer want to apply for relief have contracted vicious and intemperate habits from lodge associations, that have resulted in their sad degradation.

The annual meetings of the American Peace Society, and the Commencement exercises and examinations of the Missionary Training School, will presumably be reported by your New En-

(*Continued on 8th page.*)

CORRESPONDENCE.

MORE LETTERS TO THE ANNUAL MEETING.

DURAND, Ill., May 16, 1894.

DEAR BROTHER:—I am again away from home, and my labors in God's vineyard, this week, are so abundant that I will not be able to attend the Annual Meeting of the N. C. A. This, I assure you, is more painful to me than disappointing to the Association.

The United Brethren in Christ (old constitution) have more of a fight, now, than ever with the secret orders. The Liberal side has hold of our property, and is using the lodge and courts to annoy and menace us continually. Our trust is in God, and through him we hope to succeed.

May the Lord bless you and give you a good session. Respectfully, your brother in Christ,

C. BENDER,
(Pastor, U. B. Church, Mendota, Ill.)

BARRINGTON, Ill., May 14, 1894.

DEAR BRETHREN:—Greeting! It was my purpose to be at the N. C. A. meeting on Wednesday, and so stated to Bros. Phillips and Cook. I am, however, unable to be present. You have my prayers and hearty co-operation in the work. I am more than ever convinced that we need to push this cause.

I believe that *all* secret societies, "gilt-edge and guilty-edged," are to be eschewed. I am willing to do any work which will aid you. You can depend on me to do my utmost.

The Lord bless your meeting together. Yours in Jesus, (Rev.) A. W. PARRY,
(Evanston, Ill.)

KINGSTON, Ill., May 15, 1894.

To the Brothers and Sisters assembled at 221 West Madison street, Chicago, Ill.:

The peace of God and the love of Jesus and of the Holy Ghost rest and abide upon you all. Amen.

I should like to be with you on this occasion of the 16th, but circumstances won't allow. I was appointed a delegate at the county convention to attend the State Prohibition convention

at Bloomington, which gave me an opportunity to scatter some Anti-masonic literature and ask some questions respecting the causes and effects of the labor and financial troubles, I trust to a purpose, as the entrance of God's Word giveth light and life. I see a wide difference between the Prohibition party and the American Prohibition party. I am afraid that God cannot bless the cause with so much secret society workings as was and *is* developed. God's forbearance is the only ground on which I can hope to see anything accomplished in the Prohibition party.

Enclosed please find one dollar for the promotion of the interests of the N. C. A.

I hold that the Canada thistle-patch (morally speaking) that was started in that grog-tavern in London, in the year 1717, has now spread over the whole world, and the sad results are fast opening to view. Praise be to God!—they will all be rooted out and a standard of piety attained unto that is seen in Micah 4:5—the Spirit of God, instead of the spirit of the world, which seems to be the all-important spirit to follow.

With kindest regards to all the dear children of God, I am, as ever, yours in Christ,

M. L. WORCESTER.

OBERLIN, O., May 10, 1894.

DEAR BRETHREN OF THE N. C. A.:—Declining strength and want of means will prevent my meeting with you on the 16th, but I desire to express my unabated sympathy in your great undertaking. There is in the outlook much that is depressing. The multiplication and growth of the secret orders is simply alarming. The subserviency of public sentiment and the indifference of the great mass of professed Christians are such as to give little hope for any great moral uprising that shall throw off the mighty incubus that oppresses both the church and the state. After a quarter of a century of effort, we are still involved in a struggle in which the apparent odds are largely against us; and we renew the conflict with no indications of immediate triumph.

Yet the outlook from the Christian standpoint is not all dark. God reigns. Christ came "to destroy the works of the devil," and as co-workers together with him we must inevitably triumph. "He shall see of the travail of his soul and be satisfied." In all these years, and especially during the past year, an immense amount of good seed has been sown. True, much has fallen by the wayside, or on stony places, and much among thorns; but some has fallen on good ground, and is yielding many-fold; for "God giveth the increase." "Be patient, therefore, my brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." James 5: 7, 8.

Your invitation also invited suggestions. I would say:

1. That while there ought to be, as in the past, a steadfast adherence to evangelical Christianity as the unchanging basis of all true reforms, we ought to make our earnest protest against that zeal for denominations that, more than anything else, has embarrassed our efforts and hindered our progress.

2. That while we need not lose sight of the economic evils of the secret lodge system, or of its pernicious influence on civil government, our appeal is, first and mainly, to our brethren in Christ, that they aid us to purge out this "leaven of unrighteousness," and that especially our appeal shall be to those more advanced Christians who are insisting on a higher Christian life and a stricter conformity to the Word of God.

3. That we urge upon all Christians that spirit of practical philanthropy towards all men that shall take away even a seeming occasion for the mutual-aid feature of the secret orders; and especially we insist that the brotherhood in Christ is incomparably more important and beneficent than any mere human arrangement.

4. That our relation to political parties and economic questions generally be that of absolute independence.

5. That, as in the past, we cease not to "cry aloud and spare not," both by the living lecturer and the printed page.

Trusting that the divine blessing will rest on your deliberations, I am your brother in Christ,

H. H. HINMAN.

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, MAY 31, 1894.

THE NATIONAL CHRISTIAN ASSOCIATION AND THE AMERICAN PROTECTIVE ASSOCIATION.

We learn that some of our friends are in doubt respecting the position of the National Christian Association with reference to the secret society the name of which appears above. We do not understand why this doubt should have arisen. The National Christian Association is opposed to all secret societies; it sympathizes with the professed objects of most of them; it has a kindly interest in the members of them all.

The objections to these secret societies is that they are injurious to the individuals who are connected with them, detrimental to home life, inconsistent with civil obligations, and rivals of the church of Jesus Christ. It will be seen from this statement that our objection to these orders is not on the ground of their members nor their professed objects, but the principle of organization which they have adopted. We believe that secrecy furnishes a legitimate presumption of evil, that it naturally tends to evil, that it is desired by evil persons, while honest fair-dealing and unselfishness are free and open like the day. We consider the Romish Church the most powerful secret organization in the world at the present time. Its management, its houses, oftentimes hemmed in by high fences and thick walls, are a perfect model for secret combinations. As a secret society we do not approve it, nor can we justify the errors of secret societies to oppose it. We believe that its non-conformance with the state should be rebuked; that persons intelligently holding allegiance to the Pope of Rome, who claims to be the lawful governor not of the church simply but of nations as well, are disqualified for citizenship in any popular government. The fact that the saloonkeepers of our nation are, so far as they have any pretense of church membership, connected with that communion is another one of the dark features of the case. But we do not believe in trying to fight the devil with fire. We believe that the secret societies which are now antagonizing the Romish Church will, if they succeed in obtaining office for their own members, shortly be as corrupt as the organizations which they displace.

The cry years ago in this country was: "Free soil, free speech, free men." We believe this is a good rallying call for the present, and that honest men, instead of hiding away in lodges, should come out on the free soil, exercise themselves in free speech, and demean themselves like free men. If this were done it would be bad for politicians, but good for the country. The present conscienceless crowd of office-seekers who are willing to serve the Romish Church or anything else for a consideration would be ousted, and self-respecting, public-spirited officers would take their places.

LODGEMEN THREATEN OUTRAGE.

Rev. J. K. Alwood, D. D., contributes to the *Christian Conservator* the following story of lodge malevolence:

Edward (commonly known as "Ted") Wetherington, and his sister, Miss Sarah Wetherington, at Waterlow, Hillsdale county, Mich., are members of the United Brethren (old constitution) church. Early this spring Wetherington and others refused the use of their church to a certain secret order for some lodge performance, although their meeting in the church had been publicly announced, but at the appointed time they were not permitted to enter it.

The lodgemen, including Mr. Smith, the pastor of the Liberal United Brethren, were greatly enraged, but were unable to overcome the opposition that they encountered.

Soon afterward Miss Wetherington received an anonymous letter mailed at the neighboring town of Waldron, evidently disguised so as to evade suspicion, which read as follows:

"Ted you need a little advise and i give it as a frend. you had beter let up in shuten that church the K. P. lodge and masons i overhurd, have sworn vengence on you—your barns will be burnt and your life taken as sure as their is a god if you dont quit tryin to run the lodge and the people of waldron. When you come to the prayer meetin at night you want to watch your Horse and your life on the way home at night they have sworn to burn your Barn and kill you. its comin now mine you what i tell you the masons and K. P. workin after night, your death is red—and it surely will come you mind what I tell you—keep yourself guarded after night, wath your barn and horses —from a friend."

The meanness of an anonymous letter is capitally displayed in this epistle, although it contains but few *capital letters*. Up to date, however, there has been no demonstration of anything as threatened; and it is probable that the person who could write such a cowardly missive would never have the bravery to undertake the work which he so brutally laid out. It reads like a "bluff."

TREASON IN KANSAS.

At a meeting of newly-organized military companies, known as "home guards," at Topeka, Kan., May 25, the following resolution was adopted:

Resolved, That Capt. Hunter be and is hereby instructed to tender the governor the services of the home guards to maintain law and order at Leavenworth as against ex-Chief Justice Crozier, the mayor, the sheriff, the United States marshal and other riotously disposed persons.

G. C. Clemens, who presented this resolution, said: "I do not hesitate to say that one of the objects I had in view when I advocated the raising of the home guards was to have a force available so that in case the troops or the national guards are ordered out to stop commonwealers anywhere west of the Mississippi river we can stop the troops or the national guard."

This is treason against the Federal government, and should be promptly suppressed at any cost.

THE CONGREGATIONAL CHURCH AND SECRET SOCIETIES.

The fiftieth (or jubilee) anniversary of the organization of the General Congregational Association of Illinois was held with the Congregational churches of Oak Park and Ridgeland last week, from May 21 to 24. The exercises were full of interest, and well-attended. On the last day a memorial was received from the Wheaton College church, asking the association to re-affirm its former testimonies against the lodge system. The memorial was adopted, only a few votes being cast in opposition to it.

In this connection, it may be interesting to review the action heretofore taken on this subject, at various times, by the association.

As long ago as in 1850, at Rockford, the association declared that:

"However secret societies may differ among themselves, they are all anti-republican in their tendencies, and *are all leading . . . ultimately to the theoretical and practical neutralization of Christianity.*"

Subsequently similar declarations were made at Farmington, Jacksonville and other parts of the State; and in 1862 the association repeated and re-affirmed all these splendid testimonies against the secret system. A few years later, with but one dissenting vote, the association adopted the report of Dr. Edward Beecher, which says of the lodge: "By it Christ is dethroned, and Satan is exalted;" and also the resolution drawn by Prof. S. C. Bartlett, sometime President of Dartmouth College, then of Chicago Theological Seminary, declaring Freemasonry "hostile to good government and the Christian religion."

In 1866 the association adopted resolutions, the fourth of which reads as follows:

"*Fourth resolution.* That there are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory notes of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Saviour and of Christianity as the only true religion; because, while they are in fact nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men in confidential relations to bad men; and because, while in theory, they supplant the church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches, and exhort them, 'Be ye not unequally yoked together with unbelievers.'"

A triennial convention of Congregationalists, representing 1,150 churches and about 70,000 members, residing in eight different States, in April, 1873, while in session in Chicago,

"*Resolved*, That we desire the directors of the Western Education Society to decline aiding into the ministry any young man . . . . who is connected with any secret oath-bound society."

Such fidelity to Christianity, by earnest opposition to secret societies, through all these years, places the Congregational churches of Illinois squarely on the record of anti-secrecy organizations.

—Several articles are unavoidably omitted until our next issue.

—We hope none of our readers will forget the new monthly paper to be issued from this office regularly after this date. It is to contain matters of *special interest* relating to our reform, and will be furnished to annual subscribers in clubs of twenty at 10 cents per copy; single copies, 20 cents a year. Make up clubs everywhere, and keep your neighbors and friends enlightened as to what we have in hand.

—The reason why the Pope of Rome continues to issue his encyclicals against Freemasonry is not based altogether on a religious opposition, but on the fact that out of 504 members of the Italian parliament 300 belong to the objurgated fraternity, and to this majority is attributed most of the legislation in Italy adverse to the interests of the Vatican. Between the Freemasons and the papal hierarchy, the condition of Italy is described as horrible.

—At the triennial conclave of associated coffin-makers, in this city recently, the remarkable statement was made by Secretary Richards that the hard times have lowered the death-rate throughout the country. Thus there is no evil suffered to befall innocent persons without a corresponding compensation. Scarcity of money leads to economy in expenditure and cessation of many hurtful practices and social dissipation. All this tends to promote the public health and is very favorable to sober and sensible living, and the result is increased longevity.

—Bro. George Cooper Connor of the Masonic Grand Lodge of Tennessee, as we learn from his last report on correspondence, "disapproved of considerable of recent Masonic oratory as 'rhodomontade'." This is the same term that Chas. G. Finney applied to Masonic oratory and books. Bro. Connor also well said, "Our teachers and leaders should give us more facts and less flummery, more strong meat and less syllabub." We regret to state that Bro. Connor is dead, for he appears to have had a just appreciation of Masonry as he found it, and a candid form of expression concerning it.

—The General Assembly of the Presbyterian church, in session at Saratoga, N. Y., last week, refused to grant the appeal of Rev. Henry Preserved Smith, D.D., for a new trial, under his former conviction for heresy by the Ohio Synod. The effect of this action by the General Assembly is to prolong Dr. Smith's suspension from the ministry of the Presbyterian church "until such a time as he shall make manifest to the satisfaction of his presbytery his renunciation of the errors he has been found to hold and his solemn purpose to no longer teach or propagate them." The vote was by roll call and was announced as follows: To sustain the appeal made by Dr. Smith from the judgment of the presbytery, 56; to sustain in part, 45; not to sustain, 396. The effect of a vote to sustain in part is to sustain the appeal; the vote is then 95 for Dr. Smith and 394 against him. This decision is final.

REFORM NEWS (*Continued from 5th page.*)

gland correspondent; but I will speak of the Evangelistic Association, which held its closing session in the Clarendon Street Baptist church last evening. The object of this association is to bring churches and Christian workers together and to

find out and cultivate the waste places. The thought originated with Rev. John E. Gray, who is its efficient secretary, and whose devoted service and wise generalship has, under God, made the society what it is. Its sessions continued through three days and evenings, and were well-attended. Among the speakers from abroad were Father A. Lambert, Chas. H. Yatman, Mrs. E. M. Whittemore, of New York City, and Dr. A. C. Dixon, of Brooklyn, N. Y. Such of these meetings as I was able to attend were very spiritual and helpful and, as might be expected in such gatherings, I found many who have no sympathy with Dr. Geo. C. Lorimer in giving the Masonic order preference to the church of Christ. I found tract No. 13 very opportune, and distributed many that have gone to distant fields. Some frowned, of course, but they were the exceptions. Most who stopped to speak had a word of approval, and some returned after reading, with requests for a supply for their friends. The amazing thing about it all is that so few who commend the work in private have words of warning or condemnation to utter in public. Have the brethren decided to give the devil an undisputed monopoly in his lodge scheme, or why do they pass this in silence when arraigning other evils which they concede to be less insidious and destructive to the soul than the Christ-rejecting worship in the lodge? Is such silence consistent? Is it safe for your own souls, brethren, and pleasing to God, to whom we must all give account of our stewardship? J. P. STODDARD.

FROM THE PACIFIC COAST AGENT.

PHILOMATH, Ore., May 21, 1894.

I followed up the lecture at Sheridan by visiting a Masonic brother a night or two later, and had a good long talk with him at his home. He agreed that if I could convince him that it was wrong he would quit the lodge forever. I took up the un-Christian character of it, the awful oaths, every one of which is a direct violation of the law of Christ, and the relation which Christians must sustain to unbelievers in the lodge.

While we were engaged in the most earnest conversation, there was a rap at the door. My friend opened it, when in came a brother from near Portland, who, after the usual salutations, and before he was seated, said, "Brother Williams, I want to tell you that since you stayed with me that night, and talked with me so plainly about the lodge, I have left my lodges forever, and am determined that nothing shall stand between me and my Saviour." I then turned my friend over to him, excused myself (as it was getting quite late), and went to my lodging-place for the evening. I have great hopes that the visit will be blessed of the Lord to the good of my friend, who needs to stand free and alone for Christ. He confessed to me that the meanest treatment he ever received was from a brother Mason. I sent him the *Cynosure* for a year.

The next day I went to Hopewell, to hold the quarterly meeting for Elder Barkley, who was still too weak to attend. We had an excellent meeting. Large crowds came to the services. I spoke once on Infidelity and touched the other reforms slightly; secured three subscribers to the paper, distributed tracts, and made some impression for good, I am confident.

This is a point where I spoke twice in June last. I was remembered by a number who gave me words of cheer. I went on Sunday evening to Amity, where I attended services in the M. E. church, and spoke after the pastor, Rev. Mr. Crandall, encouraging them all to do for Christ what was enjoined upon them and thereby be happy. I came home next day and attended the State Y. P. S. C. E. at Corvallis, as delegate from our society.

The meeting was well attended, showing a good interest in the cause throughout the State. Reports were made from points where there is no preaching at all. They have a flourishing young people's society, with weekly meetings.

On Friday, the 11th, I had to leave the meeting to attend my own quarterly meeting at Bellefontaine, fourteen miles from Philomath. Our Elder Barkley was present, but unable to preach. Rev. S. P. Conner spoke in the afternoon of Saturday. I spoke on the subject of self-examination, Sunday morning, to a large audience. I took occasion to mention our peculiar peculiarities as a denomination, and urged loyalty upon the part of the membership. I tried especially to show the consistency of our position, in contradistinction to some others who receive lodge members.

Notwithstanding my divided responsibility during the year, I find that on the field I have held my own, and have an increase of five members. All the finances are in shape save one item, which may come up yet.

After having reported for twenty years continuously I now take the broader field of moral reform, to give it all my time and energies. I have given twenty years to the active ministry of the Church of the United Brethren in Christ; active, I say, for I have never missed but two appointments; have never been but fifteen minutes late at one time, and have never had a "vacation" in my life. I need one, if I could find time to take it.

I have received into the church nearly three thousand members, and have seen many more converted. Withal, I feel, "I am an unprofitable servant."

We returned Sunday evening to Philomath, where I spoke to our regular congregation.

On Monday evening I addressed the Prohibition Club of Philomath, and on Sunday the 20th I preached on the subject of Prohibition, it being a union service held under the auspices of the W. C. T. U. The little town is stirred. Quite a number are forsaking their old-time shibboleths at the crying need of the new and living issue of prohibition.

On Saturday night I took the affirmative in the college literary society, on the Right of Women to Vote.

Thus, I am trying to spend what time I must be at home getting ready for the annual conference, putting in what work I can on the side of right.

Next week, I am billed to speak five times, at as many places, on the lodge question.

P. B. WILLIAMS.

REV. WM. FENTON AT NORTHWOOD, IOWA.

EDITOR CYNOSURE:—The majority of the people of Northwood, including Rev. O. T. Lee and Rev. L. Pedersen, both pastors of Lutheran churches, received the truth very kindly, but the same could not be said of a minority, including the other two pastors and the newspapers.

The meetings began in the United Norwegian Lutheran church, of which Rev. L. Pedersen is the pastor; but certain idolaters have crept into that church; and these idolaters, when a few books exposing and condemning their lodge-idolatry were sold in that edifice, raised the cry of "church desecration." They also objected to the exhibition of a picture of their god, which picture exhibits their manner of changing the "glory of the incorruptible God into the image of a corruptible man;" they said that the picture was obscene; but certainly no obscenity could be seen in that picture until its identity with their obscene "point within a circle," which their own Lexicon tells us is to be found in every well-regulated lodge, was explained; and it was explained to the audience.

But the idolaters rule the church, and they drove the truth out of it. The town hall was likewise barred against us and the truth which makes men free from lodge and every other bondage of the souls of mankind. The other churches were out of the question of being used for that truth. However a low dingy dance-hall was secured, and the good people of the town crowded into it—the idolaters of the lodges likewise. One of the latter, a Freemason, arose in the midst of the discourse and deliberately said "rats" and walked out, which was very much to the chagrin and annoyance of his own little daughter, who was in the audience. The picture of the Freemasons' god judging the souls of the departed Freemasons was on exhibition, and his nature and character partially explained to the audience as the liar and murderer from the beginning. Even the lodge idolaters were interested; so much so that a posse of them followed us to Kensett, six miles south of Northwood. The sheriff of Worth county, a Freemason also, attended the meeting there with the posse of Masons. During the meeting they were challenged to defend and justify themselves by saying "Mah-hah-bone," but they all kept their jewels until the close of the meeting and the benediction had been pronounced. Then they crowded around the platform, and a Freemason took "Ecce Orienti" in his hand, glanced at its pages, and declared that he had read "Ecce Orienti" from beginning to end, and that the one he held in his hand was not Freemasonry, and that I knew that it was not Freemasonry. Another Freemason, a crooked lawyer, declared that I had misrepresented, or misquoted, a Masonic author by saying that Freemasonry was changed from an operative to a *speculative religious* institution in A. D. 1717; the Masonic lawyer claiming that Masonry was not a religious institution. But they lost their jewels—"silence and secrecy"—and we felt that they meant mischief. The hour was late, and Rev. O. T. Lee and myself left the hall during the storm of rain and wind. We had proceeded but a few rods when a shower of eggs fell around us, not one of the eggs touching us. Hoping that the Holy Spirit had been a truer marksmen with the truth aimed at their hearts than these children of the devil had been in throwing eggs at us, we reached our place of repose for the night in safety, and slept soundly.

At Kensett there is a young Lutheran, whose name I cannot spell, a theological student, who stood by the truth and defended it nobly.

Rev. O. T. Lee insisted upon going with me to the depot and, as he said, sharing the eggs with me if any were thrown; but the unholy idolaters threw no eggs at us while at the depot, but limited their vituperation to lying about us and cursing us. I ask the prayers of all the readers of the *Cynosure* for Rev. O. T. Lee as he rides about the prairies of heathen Iowa discharging his duty to his Master—Jesus Christ. He tells me that he has (I think) six churches to serve in his ministry.

I was not aware that I had ever wounded the Masonic beast, or the Apocalyptic image of the beast, at Menomonee, until I heard the false report flying about Northwood and Kensett that I was excommunicated from the Congregational church at Menomonee.

No doubt the devil thinks that if he can succeed in breaking down the testimony of Masonic and other lodge authors in the estimation of the people of Northwood, and make them believe, as one at least of his Masonic children says concerning me, namely, I am a villain, and a lying scoundrel, he can better hang on to his lodge worshipers and run his lodges to better advantage in Northwood. There was much like "foaming at the mouth" by the lodge demonologists. With more united prayer and the kind the Saviour spoke of, that comes by prayer and fasting, we can cast out lodge demons. I believe that the Masonic institution, with its brood—the 100 fools, K. of P.'s, A. O U. W's, etc., etc., is one stupendous demoniacal possession, with the devil for its god.

Yours truly, WILLIAM FENTON.

NORTHWOOD, Iowa, May 22, 1894

EDITOR CYNOSURE:—Last week our town was thoroughly stirred up on the subject of secret societies by a series of lectures from Rev. Wm. Fenton, of St. Paul. This place has abundant material for the lodges, and they have been thriving exceeding well. Outside of the Lutheran churches no voice has been raised against the evil. As lightning from a clear and bright heaven, Rev. Mr. Fenton's lectures came upon the people of Northwood. The first lecture was given in the Lutheran church to a moderate audience. The second evening the church was crowded. The third evening the opera hall was filled. At this time it was decided to quit Northwood on account of the growing excitement, and a lecture was announced at a neighboring town. Who should be there but a large delegation from Northwood!

During the lecture all were quiet, although requested and urged by the speaker to refute him. After the lecture a warfare of words ensued between Masons and friends of the speaker. While going home, the concluding argument was resorted to, and Mr. Fenton was chased in the rain and mud while the eggs were flying thick and fast. Happily none hit him.

Upon outsiders the lectures had a beneficial influence. Many who were bent on joining are thoroughly cured. The Masons have themselves, by their very actions, proved that the speaker knew what he was talking about, and that he dealt out large doses of truth, which, as experience teaches, works so wonderfully on certain classes of people. May truth conquer in the end. (Rev.) O. T. LEE.

THE HOME.

THREE DOORS.

Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And, shunning the strife of the lower life,
They utter their cry of rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have not time for thoughts sublime—
They can only act what they feel.

Father, give each his answer—
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.

Give to the yearning spirits,
That only thy rest desire,
The power to bask in the peace they ask,
And feel the warmth of thy fire.

Give to the soul that seeketh,
'Mid cloud and doubt and storm,
The glad surprise of the straining eyes
To see on the waves thy form.

Give to the heart that knocketh
At the doors of earthly care
The strength to tread in the pathway spread
By the flowers thou hast planted there.

Then, in the common temple,
There shall worship, hand in hand,
The lives that man's heart would hold apart
As unfit to dwell in one land.

For the middle wall shall be broken,
And the light expand its ray,
When the burdened of brain and the soother of pain
Shall be ranked with the men that pray.

—*Dr. George Matheson.*

"THE MAYOR WANTS TO SEE THEE."

The young man had been to sea, and on his return was narrating to his uncle, an old Montgomeryshire farmer, an adventure which he had met with on board ship. "I was one night leaning over the taffrail, looking down into the ocean," he said, "when my gold watch fell from my fob, and immediately out of sight. The ship was going ten knots an hour, but, nothing daunted, I sprang over the rail, down, down, and after a long search found the watch, came up, and chased the ship, and climbed back to the deck without anyone knowing I had been absent." "William," said his uncle, "I believe thee, but there's many a thousand that would not." "What!" exclaimed William, "you are politely insinuating that I'm a liar." "William," said the old man gravely, "thee knows that I never call anybody names; but if the mayor of Welshpool were to come and say: 'Josiah, I want thee to find the biggest liar in all Montgomeryshire,' I would come to thee and put my hand upon thy shoulder, and say to thee: 'William, the mayor wants to see thee.' "—*New York Observer.*

MRS. MORGAN'S QUARTER.

"Only twenty-five cents." It seemed so small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things it seemed to her that she could not spare even twenty-five cents for the cause of missions.

"I don't believe that I will go to the Circle," she said to herself, "and then I won't have to give anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly can not, so I'l just stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

"You know you're a coward," whispered her conscience very distinctly; "you know, even if you hadn't but one cent to give, that you ought to go and give it. What if they do all give more? It won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is only four quarters, and 'Many a mickle makes a muckle.' Suppose every one who could give only a little should not give at all, wouldn't it make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go that Mission Circle meeting and give your quarter; so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocket-book, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help thy cause. Thou knowest my heart, and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and putting on her bonnet and shawl started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought as she went along.

"Now," said Mrs. Carter, "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan, laughing, "but it isn't the right way. We must every one do our part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute, and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The Mission Circle meets this afternoon, and then I want to do a few errands, so please give me ten or fifteen dollars.

"I suppose the most of it is for the Mission Circle," he said, laughingly.

"I'm not going to give but a dollar, any way," thought Mrs. Thompson, as she dressed for meeting; "and I will stop at Leonard's on my way home and get that lovely lace scarf. I don't know but it is extravagant to pay ten dollars for it, but I do want it so much. Dear me, what would my dear, good mother say to me!" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she curiously watched them. "I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty and prays over what she gives, which is more than the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan, she had had but little to give. "What would she say to me?" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for many years suddenly came to her remembrance. She had discovered that her mother was denying herself that she might have to give, and she had tried to persuade her to use the money on herself.

" 'Will I offer to the Lord that which cost me nothing?' quoted her mother, earnestly. 'No, dear, it is a comfort to give up something for his sake.'

What if she should give up the coveted lace scarf; what if she should? How the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocket-book—plenty large enough, though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little smaller change. She saw her take the quarter and drop it into the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later, and a crisp ten-dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never heard of her part in it, but what did that matter? She knew that she had done what she could.—*Gospel in all Lands.*

COUNSEL TO CONVERTS.

As an aged minister, who has labored in more than forty revivals, I would give the following advice to young converts:

Be sure that you have turned away from every sin.

Be sure that you have accepted Christ, not only as your Saviour, but also as your exemplar, pattern and guide.

If you have wronged any one, take every possible step to make it right.

Pray much. Take all doubtful things to God in prayer. Have set times for prayer.

Be especially guarded against your besetting faults.

Avoid temptation if possible; if not, bravely meet it, trusting in God's grace.

Seek the society and counsel of experienced Christians, especially your pastor.

Be unselfish. Do not think too much about yourself.

By all means have your church home. Attend upon its services. Help sustain them.

Bear testimony for Christ in public and private. Seek some Christian work. Learn to love it.

Never be satisfied till you have won some soul to Christ and the Christian life.

Study the Bible. Learn to love it. Let the teaching of the New Testament be sufficient authority for you.

Avoid trashy literature. Read the best.

Be earnest and content with the work in hand.

Remember that he that ruleth his own spirit is greater than he that who taketh a city.—*The North and West.*

GREAT YOUNG MEN.

Charles James Fox was in Parliament at nineteen.

The great Cromwell left the University of Cambridge at eighteen.

John Bright was never at any school a day after he was fifteen years old.

Gladstone was in Parliament at twenty-two, and at twenty-four was Lord of the Treasury.

Lord Bacon graduated at Cambridge at sixteen, and was called to the bar at twenty-one.

Peel was in Parliament at twenty-one, and Palmerston was Lord of the Admiralty at twenty-three.

Henry Clay was in the Senate of the United States, contrary to the Constitution, at twenty-nine.

Morris of Saxony died at thirty-two, conceded to have been one of the profoundest statesmen and one of the best generals which Christendom has seen.

Martin Luther had become largely distinguished at twenty-four, and at fifty-six had reached the topmost round of his world-wide fame.

Webster was in college at fifteen, gave evidence of his great future before he was twenty-five, and at thirty he was the peer of the ablest man in Congress.

Washington was a distinguished colonel in the army at twenty-two, early in public affairs, commander of the forces at forty-two and President at fifty-seven.

Napoleon at twenty-five commanded the army of Italy. At thirty he was not only one of the most illustrious generals of the time, but one of the great law-givers of the world. At forty-six he saw Waterloo.

The great Louis X. was Pope at thirty-eight. Having finished his academic training, he took the office of Cardinal at eighteen—only twelve

months younger than was Charles James Fox when he entered Parliament.

Judge Story was at Harvard at fifteen, in Congress at twenty-nine, and Judge of the Supreme Court of the United States at thirty-two.

William Pitt entered the ministry at fourteen, was Chancellor of the Exchequer at twenty-two, Prime Minister at twenty-four, and so continued for twenty years, and when thirty-five was the most powerful uncrowned head in Europe.—*Young Men's Era.*

IT IS MEAN AND CRUEL.

The Arabians have a quaint old story that has a noble lesson in it: A haughty favorite of an Oriental monarch, who was passing along the highway—so runs the story—threw a stone at a poor dervish, or priest. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by-and-by, and then I will repay him for it." Not long afterward this same dervish, in walking through the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish, seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has now come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."—*Exchange.*

THE BLOTTED PAGE.

The writing master entered the class-room, passing from one pupil to another reviewing the task he had set before them.

He passed before the new comer; the page was blotted, scratched and disfigured with the stain of many tears.

"Master," said the boy, in trembling accents, "I have labored in vain; my hand is crippled; there is no resemblance between these crooked lines and the model I have endeavored to imitate; but, master, pity me, for I have done my very best."

By his side sat his companion.

"Behold my page!" he exclaimed. "It is fair and clean, untouched by an ungainly mark. Oh, master, in my wisdom I forebore to incur your displeasure. Is not a blank page preferable to the tear-stained, mishaped attempts of a crippled hand that cannot, and never will be able to make a fair copy?"

The master threw aside the clean, white page, without vouchsafing to cast a glance upon it, but he leaned with infinite compassion and tenderness toward the pupil who did his best; gently, he took his hand and guided it over the line, with words of love and encouragement; and the humble pupil took courage and rejoiced, while his idle companion looked upon his fair white page, and saw its brightness overshadowed by the displeasure of the master.—*New York Observer.*

A TOUCHING INCIDENT.

We heard a story told the other day that made our eyes moisten. We have determined to tell it, just as we heard it, to our little ones:

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the west. Just before the time of starting of the cars, one of the boys was noticed aside from the officers, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost.

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dead mother's love, and the sad death scene in the garret where she died, he covered his face with his hands, and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom to remember his mother by, hurried into the car, and was soon far away from the place where he had known so much sorrow. We know many an eye will moisten as the story is told and retold throughout the country, and many a prayer will go to God for the fatherless and motherless in all the great cities, and in all places. Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure, obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your wilfulness or disobedience.—*Old School Presbyterian.*

THE POPPY-LAND LIMITED EXPRESS.

The first train starts at 6 P. M.,
For the land where the poppy grows;
The mother, dear, is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms,
The whistle, a low, sweet strain;
The passenger winks, and nods and blinks,
And goes to sleep in the train.

At 8 P. M. the next train starts
For the Poppy-land afar;
The summons clear falls on the ear,
"All aboard for the sleeping car!"

"But what is thefare to Poppy-land?"
I hope it is not dear.
The fare is this—a hug and a kiss,
And 'tis paid to the engineer.

So I ask of Him who children took
On his knee in kindness great,
"Take charge, I pray, of the trains each day,
That leave between six and eight.

"'Keep watch o'er the passengers,' thus I pray,
'For to me they are very dear·
And special ward, O gracious Lord!
O'er the gentle engineer.'"

—*The Friend, Philadelphia.*

TEMPERANCE.

NATIONAL TEMPERANCE SOCIETY.

The Twenty-ninth Anniversary of the National Temperance Society, Maj.-Gen. O. O. Howard, President, was held in the Broadway Tabernacle, corner Thirty-fourth street and Broadway, New York City, on Tuesday, the 8th day of May, 1894. The annual report was presented by J. N. Stearns, the Corresponding Secretary. Mr. Stearns said:

"We passed our twenty-ninth mile post to-day in our march towards final victory. We are somewhat foot-sore, a little leg-weary, have been obliged to slow up a little for 'breakers ahead,' but, though somewhat cast down, are not discouraged or dismayed. It has been a year of difficulty and of triumph. The Lord of hosts has been with us, and we rejoice in his strength.

"This afternoon, at our twenty-ninth annual meeting, we elected that veteran soldier and Christian philanthropist, Major-General O. O. Howard, as our president for the coming year, and received reports of all departments of our work.

"Thirty new publications have been issued, making 2,082 on our list; 28,459,865 pages have been printed during the year.

"The receipts have been $43,166.15, of which $31,443.82 are for publications, and $11,322.30 for donations, legacies and interest on invested funds.

"Of our publications for the year, 'Temperance in all Nations' is the most valuable. It is in two volumes of over 1,000 pages, giving a history of the cause in all lands, and containing the proceedings of the World's Temperance Congress in Chicago during the progress of the World's Fair. It is the most comprehensive and exhaustive work of the kind ever published in any country, and is a perfect encyclopædia in itself.

"Our missionary work assumes larger proportions every year, covering the nation and extending into foreign lands. The publication and circulation of the literature is very largely a missionary work. The great majority of temperance publications never pay the cost of manufacture in dollars and cents. Our great missionary work is among the colored people of the Southern States. We have several colored missionaries constantly at work among their own people, preaching, lecturing, visiting homes, distributing literature, and in every way possible teaching the principles of total abstinence.

"It was my privilege, last March, to visit many large colored institutions in Virginia, North Carolina, South Carolina, Georgia and Florida, and to address large audiences of colored people in churches and schools, and I was greatly gratified to see the wonderful progress made and the knowledge and conviction they have in regard to the evil nature of the drink. In all these great schools and colleges, they are studying the nature and effects of alcohol upon the human system, and even children understand that alcohol is a poison, and not fit for the healthy human system.

"I had the pleasure during my visit to Charleston and Columbia, S. C., to see the workings of the Dispensary Law of that State and measure the pulse of public opinion in regard to it. I visited the dispensaries where liquor is sold in bottles to everybody who came, had an interview with Governor Tillman, conversed with leading men of all parties and denominations, and was with the constables in a raid upon four or five 'Blind Tigers' in Charleston where liquor was illegally sold. Of course we could not find any of the liquor, for as in Maine, Iowa, and other prohibitory States, they had secret hiding places underground, subterranean passages, and out-of-way places where they could put the stuff when called upon by the constables.

"There were some good points about the law, as with all other laws in every other State where a number of prohibitory clauses are attached, but it gave the sanction, protection and sustentation of the State to the business. There are no visible reliable evidences that the volume of drink or drunkenness was in any way diminished throughout the State. Liquor was stored in private houses in great abundance. The Supreme Court, however, declared the law unconstitutional, and for the present the ghost of State control of the liquor traffic is laid away to rest with hardly a chance of resurrection."

THE BREWER TURNED REFORMER.

The fact that Mr. F. N. Charrington resigned a position in the famous brewing firm on conscientious grounds is well known, but we are not aware that the story has been fully told. The details, as given by Mr. Charrington himself the other day to a representative of a Sydney newspaper, are as follows: 'I was barely twenty-one years of age," he said, "and was spending a holiday abroad in the south of France, when I met the son of the Rev. Marcus Rainford, a well-known clergyman. The result of the acquaintanceship was that I began to look at things in a wholly different light, and upon returning to London took an active interest in the condition of the people in the slums."

One day, outside a public-house, Mr. Charrington saw a poor woman asking her drunken husband for money to buy some bread for the children. He replied by knocking her down. "The next moment," proceeded Mr. Charrington, "I happened to glance up at the top of the public-house, and there I saw my own name in very large letters—'Charrington, Head & Co.' As I walked away I said to myself: 'If this is the sort of thing for which I am responsible; if it is my money and my influence that causes this crime and suffering, I will never have anything more to do with the trade.' And from that hour I never entered the brewery again."

There and then Mr. Charrington told his father that he could not see his way to succeed him, and that there was nothing for him but to resign his prospects. "I was then nearly twenty-one years of age. I am now forty-four. My younger brother stepped into my place, and is to-day a millionaire; but I should like to add that my fath-

er, when upon his death-bed, said to me: 'You are right, Fred; you have taken the proper course.' And I afterward found that he had left me in his will, quite independent of the brewery, enough to live upon without adopting a profession. That, of course, enabled me to devote myself, as I have done, to voluntary work among the poor."—*Westminster Gazette.*

BIBLE LESSON.

STUDIES IN THE BOOKS OF MOSES.

LESSON XI.—Second Quarter, 1894, June 10.

SUBJECT.—Passage of the Red Sea.—Exodus 14: 19-29.

GOLDEN TEXT.—By faith they passed through the Red Sea.—Hebrews 11: 29.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Ex. 14: 19-31. T.—Ex. 14: 5-12. W.—Ex. 14: 13-18. Th.—Ex. 15: 1-10. F.—Ex. 15: 11-19. S.—Psalm 16: 1-12. S.—Isaiah 51: 9-16.

COMMENTS BY E. E. FLAGG.

1. *God is a light to his people, but clouds and thick darkness to his enemies.* Vs. 19, 20. Hitherto the angel of God's Presence had gone before them. Now, when they were about to make the passage of the Red Sea, he changed his position and went behind them. They no longer needed him in a special manner as a guide, but as a shield. So God reveals his presence to his people in different ways, according to their circumstances. When they need special protection he gives it. But the Lord God is both a sun and shield. The pillar of cloud and fire between the two camps gave light to the Israelites, but was only a cloud and darkness to the Egyptians. "The one came not near the other all night." "In the time of trouble he shall hide me." If God so fulfilled his promise thousands of years ago he will fulfill it now; for "the Lord is not a man that he should change."

Among other important lessons we note: 1. The judgments of God are dark to the unbelieving, but to them who trust him they are so illumined by the sunshine of his love that they get light from their heavenward way on his darkest providences. 2. No real harm can come to the Christian. The angel of the Lord encampeth round about them that fear him. Men may kill the body, but neither men nor devils can kill or even hurt the soul. They have no more that they can do.

2. *The deliverance.* Vs. 21, 22. "And the Lord caused the sea to go back by a strong east wind." In the graphic language of Geikie, "The night set in dark and stormy, with a violent northeast gale, which blew all night and drove the waters before it at ebb-tide into the southwest bay, till the sandy ridge of the ford was laid bare; the shore waters thus becoming a wall, or protection, to the Hebrews on the right, and those of the open sea on the left hand." God uses instruments to work out his purposes. What we call a miracle is only the workings of some higher law than any with which we are acquainted, or else some extraordinary manifestation of ordinary natural laws, as in the present instance. "The storm prolonging the ebb delayed the flow of the tide." This gave time to the Hebrews, who could not march very rapidly, encumbered with their children and cattle, to reach the opposite shore before morning. "The waters were a wall unto them." God can make our sorest trials a protecting wall around us. Many a seemingly adverse providence has proved a blessing in disguise. Poverty has often been a barrier against temptations which might otherwise have wrecked the soul. The children of Israel found it dry ground in the midst of the sea. Whatever sorrow God calls us to pass through; whatever trouble or affliction, even death itself, we have his promise, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." We shall find it "dry ground in the midst of the sea."

3. *The destruction of Pharaoh and his hosts.* Vs. 23-29. "Whom the gods would destroy they first make mad." Common prudence might have kept the Egyptians from taking such a risk, but, flushed with the prospect of an easy victory over the hordes of helpless fugitives, they overlooked the danger that a change of wind, which might occur any moment, would bring high tide and render the ford impassable. They could have cut off the retreat of the Israelites by making the circuit of the shore, but it would have added greatly to the fatigue of their already long and wearisome march. They chose the quickest and easiest course, and madly dashed in after them. But the pillar of cloud and fire troubled and confused them. They could not see in the darkness that it was going behind instead of before the fugitives; and thought themselves nearer their prey than they really were. Josephus tells us that a terrible storm of wind and rain, with thunder and lightning, added to their discomfort and bewilderment. Their chariot wheels, imbedded in the moist yielding sand, would not turn and were broken at the axles. There arose one wild cry from the pursuing host, "Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians." The flower of Pharaoh's army were ready to turn back in panic-stricken terror from an undisciplined horde of fugitive slaves. The weakest are invincible when God fights for them. But it was too late. "The sea returned to his strength when the morning appeared, and the Egyptians fled before it." They themselves were now pursued by an enemy even more relentless and unsparing. "There remained not so much as one of them." Their destruction was utter and complete. Egyptian annals say nothing about this catastrophe. They chronicled the triumphs and victories, not the failures and defeats. Sacred history gives us both sides, and thus demonstrates its truthfulness.

LITERATURE.

PAMPHLETS.

We are in receipt from the Blakely Printing Co., 184–186 Monroe street, Chicago, of a neat pamphlet entitled:—"Suggestive Essays on Various Subjects. Creation vs. Evolution. By Ormond." Pp. 67. Price, 25 cents. The twelve essays included under this general head are: The Creation of Man; Faith of the Ages; The Solution; The Philosophy of Existence; The Nature of Man; The Wealth of a Well-stored Mind; The Philosophy of Mind; The Life of Man; The Pleasure of Life; The Substance of Things Hoped For; The Evidence of Things Not Seen, and the Art of Correct Reasoning. These essays are scholarly in their construction and philosophical in their treatment, and rather favor the idea of Creation contained in the *dictum* of the Almighty when he spake the earth and its inhabitants into being—"And God saw everything that he had made, and behold, it was very good." (Gen. 1: 31) To Creation, however, "Ormond" adds natural development, or progress in whatever God has pronounced "very good," and rejects the idea of Darwin as to the evolution of the perfect from the imperfect as a law of being. Space will not permit us to enlarge upon the writer's opinions, beyond the quotation of a few paragraphs:

"Naturalists have attracted some attention to their science by showing and arguing at great length as to the similarity of structure that shows itself in the different species of animal life. The inferences they have drawn from these similarities of structure is that perhaps all animals up to and including man might have come from an original protoplasm.

"This theory met with considerable favor at one time, because it seemed in some respects more reasonable than to believe in the technical theory of the creation of all things out of nothing, which had been previously taught.

"A great many professed to believe in the evolution of man from a protoplasm as a demonstrated truth, but good thinkers were simply inclined to examine the evidences in support of such a stupendous statement, and the more they read the more convinced they became that the author or originator of the theory did not claim his ability to demonstrate.

"If Mr. Darwin succeeded in proving anything by his researches and writings it was this, that notwithstanding the similarity of structure between the different species of animal life, the difference was still so great that only the divine power of creation could bridge it."—*Philosophy of Existence, pp. 38, 39.*

"Ormond" writes rather as a logician than as a Christian, and without reference to the work of divine revelation, without which our knowledge of human nature, its origin, purpose, and destiny must remain an impenetrable secret. As for the work of Christ, he ignores it entirely, seemingly trusting to our spiritual advancement in this world through our mental and sentimental faculties, and finding a higher condition of progress in the world to come. Sin never seems to enter into his calculation, and the atonement has apparently no existence. With these serious omissions, no theory of human perfection can ever be properly demonstrated. Hence "Ormond's" book is almost as incomplete as one of Darwin's protoplasms.

"*The Burlington Plan of Church Work*" is the name of a little pamphlet, describing the methods employed in the First Church, Burlington, Vt. An executive committee at the head presides over committees on Sunday morning service, Sunday evening service, midweek prayer meeting, district visiting and personal work. Laymen take the management of the details so that the pastor's burdens are lightened. Each member of the church may have something to do. The plans described are in successful operation and show how the effectiveness of the regular church services may be greatly increased. The plan has the approval of Rev. J. Wilbur Chapman, Rev. B. Fay Mills, Rev. Chas. E Dickenson and others. For copies of the pamphlet address Rev. Frank Lewis, 136 N. Union street, Burlington, Vt.

LITERARY DIGEST.

The Literary Digest for May 26 presents a fine array of popular reading, in great variety, and liberally illustrated. Among its contents we notice: America's Markets; For and Against the Extension of our Export-trade. The Ethics of Dynamite; a writer discusses the social conditions that have brought dynamiters into existence. The Gothenburg System; Argument for and Against its Adoption, Civil-Service Reform—Investigation of Charges of Bribery Against Senators. A Plan to Equalize the Burdens and Benefits of Protection. The Role Played by Dust in Nature; a remarkable and interesting paper. Right-sightedness and Left-sightedness; an illustrated article. Currents in the Great Lakes, with map. Bees as Messengers, etc. Prussia and the Catholics; several opinions are given. The Silver Question: Opinions from Mexico, Straits of Malacca, and China. Russian Progress in Asia: Building of the Trans-Siberian Railway. England and the Suez Canal: Opinions from Rangoon, etc. Religious Life in Japan. Japanese View of Religion in America. Christianity and Freedom of Worship. The Price of "The Literary Digest" is $3 00 per year; 10 cents per copy. Funk & Wagnalls Company, 30 Lafayette Place, New York.

NOTE.

John Burroughs, in a chapter of "Field-notes" in the *Century* for June, says that the eye always sees what it wants to see, and the ear hears what it wants to hear. Some people see four-leaved clovers wherever they look into the grass, and he tells of a friend of his who picks up Indian relics all about the fields; he has Indian relics in his eye. "I have seen him turn out of the path at right angles, as a dog will when he scents something, and walk straight away several rods, and pick up an Indian pounding stone He saw it out of the corner of his eye." This intimate acquaintance with the every-day side of animate nature is vouchsafed to but few.

RELIGIOUS NEWS.

BAPTIST.

—Dr. George Dana Boardman, who has been pastor of the First Baptist church, Philadelphia, for many years, has sought release from it, but has been made honorary pastor, and is to be given a testimonial of appreciation amounting to $10,000.

—The *National Baptist*, of Philadelphia, has been sold to the *Examiner*. It had a very large constituency, was ably edited, and yet has been running in expenditures from $2,500 to $3,500 ahead of receipts for several years.

METHODIST EPISCOPAL.

—A newspaper dispatch announces the death of Rev. Dr. J. O. Peck, one of the Missionary Secretaries of the Methodist Episcopal Church. Dr. Peck was formerly pastor of the Centenary church in Chicago, and pre-eminently a man of devotion to his work. As a pastor he was a great success, always seeing the work of the Lord greatly revive in his hands. A large number of souls were added to the church under his ministry. As Missionary Secretary he was successful in combining the truly spiritual and evangelistic with the financial part of his work.

—The corner-stone of the new Methodist Episcopal church and college was laid in Rome, Italy, on Wednesday afternoon, May 9, with imposing ceremonies in the presence of a distinguished gathering of church dignitaries, diplomats, public officials, and others.

—The General Minutes of the M. E. Church, South, just published, give the present total membership of that church at 1,345,210. The gain during the past year was 39,405. They have 5,487 itinerant preachers and 6,673 local preachers.

PRESBYTERIAN.

—It was stated in the meeting of the Presbytery of New York City that, so far as could be ascertained, "not a single member of the Presbyterian church had applied for aid to any of the public charities of the city," during the past winter.

MISCELLANEOUS.

—Between the years 1884–93 there was given to Catholic institutions, by the government of New York City, $5,526,733. The Protestants of all names, in the same decade, received $395,467.

—A New England paper refers to the shortest pastorate on record which occurred recently in a church in Central New York. The minister was called, went to begin his work, and not finding things as had been represented, preached his opening sermon in the morning and his farewell one in the evening, and left on the first train Monday.

—The Salvation Army in India has 10,000 enrolled soldiers and 431 officers. At present it is under the direction of Miss Lucy M. Booth, who has the title of "Colonel Ruhani."

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2.50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Knights of the Orient. The complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees. Pocket size, full Roan, flap, $2.50.

The Mystic Shrine Illustrated. An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons. 15 cts. each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Odd-fellowship: Its History and its Work. By President J. Blanchard. A neat pamphlet with cover. Postpaid. 5 cts.

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MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

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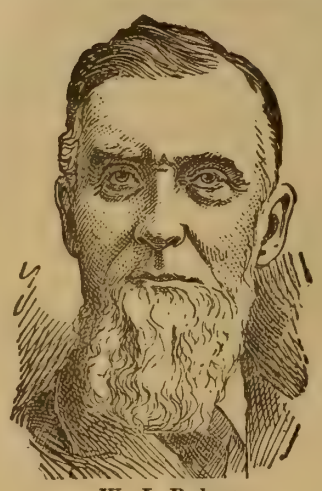

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(*From the N. Y. Witness.*)

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I planted, with my daughter's help, fifteen acres of potatoes and one acre of corn. The corn turned out nice, but my potatoes amounted to nothing more than what I needed for my own use, on account of my daughter's illness at the time when the potatoes should have received proper attention and care. Besides being nurse and taking care of one horse, I have done considerable sewing, and kept my family and sent my children to school and kept them in Sunday-school the most of the time, but it keeps me very busy.—*Mary E. Smith.*

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I would like to write about potatoes. There is so much said about small seed producing small potatoes. I have tried both large and small, cut and uncut, side by side, and my experience is that a bright, healthy potato, the size of a large hen's egg, cut lengthwise once, will grow as large potatoes as large ones cut in any shape whatever. By cutting my seed lengthwise it avoids cutting the veins, and I think a half of a potato, the size of the above, will produce larger potatoes and more bushels per acre than if planted whole, as a whole potato has too many sets. If I plant a whole one I clip off the seed end, so as not to have too many vines.—*J. C. Arnold* (*86 years old*).

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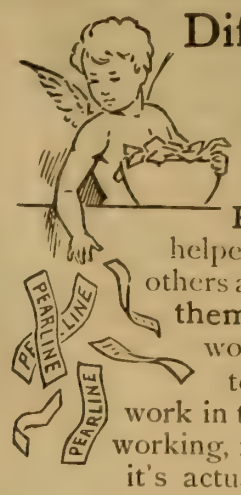

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NEWS OF THE WEEK.

CHICAGO.

Chief of Police Brennan refuses to suspend officers indicted by the grand jury.

As soon as an appropriation can be secured an extra life-saving crew will be placed at the mouth of Chicago River.

Government officials will soon put the new revenue cutter Calumet in commission in Chicago, and her captain will be harbor master.

Talk of extending the Lake Street Elevated Railway to Wabash avenue to connect with the extension of the Alley L. is being revived.

Every employe of the Lincoln Park board excepting day laborers has been asked to send in his resignation.

Fifty-nine indictments were returned by the special grand jury against persons charged with violations of the election law.

A permanent organization was effected by the liberal religious congress in Sinai Temple. A Catholic priest attended the evening session at which attacks were made on czar and sultan by speakers.

As an outcome of the congress of liberal religionists a great summer school on the Chautauqua plan will be founded.

A large office, club and apartment building is to be erected on Michigan avenue by the Christognosis Association, an organization of Christian Scientists.

Mutual Fuel Gas Company directors have authorized the laying of ten miles of additional mains.

Judges Tuley, Sears and Adams decided Judge Chetlain had exceeded his powers in fining the election commissioners for contempt in not producing certain ballots.

John Roeschlein and Frank Grany found a package containing $1,500 worth of diamonds and hunted up the owner, though both were out of work and had eaten nothing for two days.

Hearing of the Prendergast case has been set for June 11, by agreement of counsel.

Three hundred armed stevedores attacked the men engaged in loading the vessel Chicago and a score of men were injured before the police quelled the riot.

S. O. Fitts, cashier and bookkeeper of the Continenal Loan and Investment Society, is under arrest, charged with embezzlement.

The Sunday closing ordinance failed to pass the council, only thirty-two votes being recorded in its favor.

Germany's world's fair building has been accepted as a gift from the imperial government by the South Park Commissioners.

Suit for $100,000 damages, caused by fire in Manufactures Building, Jan. 8, has been commenced by the Republic of France against the Exposition company.

COUNTRY.

The American Baptist Educational Society met at Saratoga, N. Y. The report of the executive board showed phenomenal growth. Governor Northen, of Georgia, was elected president of the Society. Appropriation of public moneys to sectarian schools was opposed by speakers.

Rev. William E Shinn, a rabid American Protective Association orator of Buffalo, was requested to resign by his congregation.

Available stocks of wheat in the United States and Canada are: East of the Rocky Mountains, 75,753,000 bushels; west of the Rockies, 8,889,000 bushels.

Oglesby strikers visited a mine near Ottawa, Ill., burned the tools and destroyed the mine by removing the props.

Strikers at Kangley, Ill., drove out the miners near that place and wrecked the mine by filling it up with debris.

Discovery has been made that Congressmen have been drawing salaries for employes who do not exist and pocketing the proceeds.

Much excitement exists at Danville, Ill., over an attack made by a minister upon two lady school teachers, who played cards.

Investigation shows that farmers of the northwest have abandoned wheat as their only crop. The decrease this year will be 25 per cent.

An unknown young woman from Chicago, accompanied by her mother, visited the penitentiary at Joliet and was married to a convict.

John Crow, for whose murder John Van Nimmangs is serving a life sentence in a Michigan prison, is alive and well and has just learned of his supposed death in 1885.

Resolutions denouncing Pres. Cleveland and calling for his impeachment were adopted by the populist State convention at Sacramento, Cal.

Governor Flower vetoed the bill to prevent display of foreign flags on New York public buildings, styling it un-American.

A thousand striking miners marched to the Mission Field coal mines near Danville, Ill., and compelled the 200 men at work to come out and take an oath not to return.

Coxey, Browne and Jones, the commonweal leaders, were sentenced to twenty days in jail for displaying partisan banners in the Capitol grounds at Washington.

Business men of the northwest met at Minneapolis and formed an association whose object is to build up a home market for home-manufactured goods.

The report of the Boatner subcommittee condemning Judge Jenkins for his Northern Pacific strike order was adopted by the house judiciary committee.

Constitutional amendments providing for biennial instead of annual sessions, and for removal of headquarters to Evansville, Ind., were adopted by the Switchmen's Mutual Aid Association.

Papers relied on to secure conviction in the Indianapolis bank wrecking cases were mysteriously set on fire while court was in session.

Youngstown, Ohio, citizens have petitioned Congress to give public corporations, such as cities, the right to issue money now possessed by national banks.

Thirty well-known citizens of Oklahoma have been indicted for systematic horse stealing.

Business men of New York are planning to make formal protests against the income tax feature of the tariff bill.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 21 to May 26:

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CHICAGO.

Wheat—Spring No. 2	55¾	@	58
Winter No. 2	53⅛	@	55½
Corn—No. 2	37	@	39
Oats—No. 2	33⅛	@	37¼
Rye—No. 2	45½	@	48¼
Bran per ton	11 50		
Hay—Timothy	8 50	@10	50
Butter, medium to best	11	@	16⅛
Cheese	06	@	08⅛
Beans	1 25	@ 1	85
Eggs, fresh	10		10½
Seeds—Timothy (100 lbs)	3 50	@ 3	80
Flax	1 33		
Clover (100 lbs.)	8 00	@ 9	00
Broom corn (per ton)	80 00	@70	00
Potatoes, (bu.)	55	@	76
Hides—Green to dry flint	02¼	@	06½
Lumber—Common		15	50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	3 90	@ 4	35
Common to good	3 60	@ 4	10
Hogs	4 45	@ 4	90
Sheep	2 90	@ 5	40

NEW YORK.

Wheat No. 2	56⅛	@	57⅜
Corn No 2	42⅜	@	43
Oats	40	@	44⅛
Rye	55	@	56
Eggs, Western fresh	11⅛	@	12
Butter	09	@	17
Wool	15	@	26

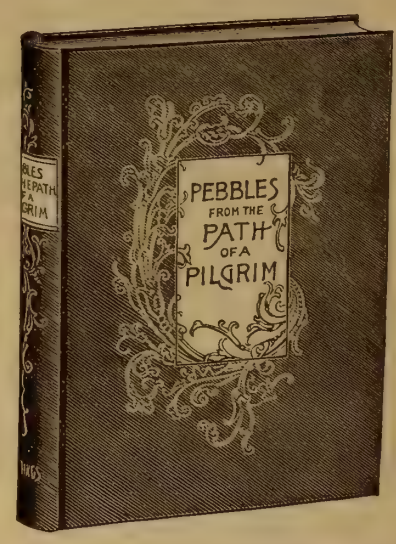
KANSAS CITY.

Cattle	1 90	@ 4	90
Hogs	4 35		4 70

Pebbles from the Path of a Pilgrim.

—BY—

MRS. H. L. HASTINGS.



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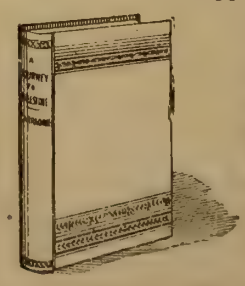

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This month, and not far apart, the General Synod of the Norwegian Lutherans will convene at St. Paul, Minn., and the Augustana (Swedish) Synod at St. Peter's in that State. The latter meeting will possess unusual interest, as it is to involve a discussion of the labor unions and the admission of their members into the church. Rev. William Fenton is (D. V.) to be in attendance at both conventions, and will probably be invited to address one or both of them.

"You have heard of us in the last few days. You will hear from us again next fall; and in 1896 you will hear from us with a President who will have the A .P. A. brand on him or there will be no President."

Quoting the foregoing extract from General Hawley's address before the Sunset Club in defense of the A. P. A. from the *Cynosure*, the *Christian Conservator* adds: "If this be the spirit of the A. P. A., we hesitate not to say that its spirit is *treasonable*, and its purposes more intolerable than those of the Catholics whom its seeks to overthrow."

The *Christian Conservator* having been accused of "winking at the deviltry of Rome and even taking sides therewith," for its opposition to the A. P. A., declares that "our object was not to make our readers hate Romanism *less*, but to hate secretism *more:* not to close their eyes to the danger of Catholic encroachment, but to open them to the insidious purposes and danger of the A. P. A." In this matter the *Christian Conservator* and the *Christian Cynosure* stand shoulder to shoulder, with their faces to the foe.

Members of the Friends' Church, and all who are in sympathy with them, will be interested in their convention at New Providence, Iowa, June 26 and 27. The subjects to be discussed on the 26th will be (1) "Secret Orders," by John F. Hanson, and (2) "Judicial Oaths," by President Rosenberger. On the 27th the discussion of these topics will be continued in a more general form of questions and answers by those in attendance. Other matters announced for exposition before the convention include "Holiness," "Peace," and kindred subjects. A general attendance is requested.

The *American Protestant*, the Boston organ of the American Protestant Association (secret and partisan—*alias* "patriotic") tells us in a recent issue that it "has no fight with the Roman Catholic because of his religion." Then we suggest that it should at once change its name, which is certainly misleading. The true Protestant won his name and cause by fighting just what the A. P. A. claims that it does not.

Mayor Weir, of Lincoln, Neb., has taken the stand against prosecuting fallen women and discharging their male companions. In other words, he believes "there is no sex in crime." "Under no circumstances," he declares, "will I concur in the custom of fining the women alone," and an order to this effect is now in force in that capital. The mayor is right, and deserves credit for living up to the courage of his convictions.

In an interview with Kelly, the leader of "commonweal" shirks, at Quincy, Ill., he thus described the material of his so-called "army." There are two women in the party. The mother of one is a Daughter of Rebekah, and "Kelly usually gets the Odd-fellows in cities where the 'army' stops to get a stopping place in some residence for the women." "Most of the men are from thirty to thirty-five years of age. The oldest men are some seventy-five or eighty—G. A. R. men. Societies are represented as follows: Freemasons, 86; Odd-fellows, 123; Knights of Pythias, 76; A. O. United Workmen, 28; Red Men, 23; Y. M. C. A., 120; Knights of Industry and other labor organizations, 500. Eighty per cent of the men are natives of the United States, and all are citizens, either by birth or naturalization." The influence of the lodge is evidently the moving spirit of the "army." We judge so, since its principal practice is to obtain "something for nothing."

The editor of the *Wesleyan Methodist*, referring to the American Protective Association, says: "We have often asked why the association with a noble purpose should use such ignoble means as to combine in secret to do their work. Are they afraid or ashamed? We have as often been answered that the secret is for the protection of men who are members, but were it known would be made to suffer in business. That is un-American cowardice, not American courage. We believe that the Roman Catholic church holds a form of religion expressly calculated to make men who, if loyal to their church, cannot make good citizens of the United States. We also believe that this church has in the past employed, and is at the present time employing, her false religion for the basest political purposes ever known to exist. The chief source of danger is in her secrecy. This is her most un-American element. As a principle it is equally un-American in the American Protective Association." This is hitting the nail squarely on the head.

Owners of coal mines in which strikes now prevail, it is alleged, have admitted that if they did not foment disturbances and encourage their men to quit work, they did not in the least discourage them. The reason is thus explained by a contemporary: "The price of coal to the consumer has not varied appreciably for several years. No matter what the price was at the mines, the operators, who are also interested in the transportation companies and in the business of distributing the product, raked off the same profit year in and year out. The depression in business caused a falling off in the demand for coal and found the operators with large stocks on hand. What would have been a misfortune to most business men was turned into an advantage by the mine owners. Instead of reducing prices they raised them by curtailing the output, and at the same time seized the pretext to cut down the wages of the miners." This allegation is plausible, if not correct. It seems to have been merely a "question of finance."

The New York State Convention for the revision of the constitution, now in session, is described as "a very fair company of men, some of them entirely above reproach." This is encouraging, and it is hoped that they will retain their moral influence to the end of their labors. Three very important subjects, among others of a wholesome character, are to be considered by this convention: Non-sectarian appropriations of the public money; woman-suffrage, and the prohibition of the liquor traffic. If these are incorporated in the new constitution, and adopted by the people, New York will justly maintain its claim as "the Empire State." The outlook for this consummation is very hopeful.

The platform adopted by the Illinois State convention of Populists, at Springfield, last week, suggests some very sensible improvements in the character of the State and national economy. Among others we notice the following: Declares "that the appeal for the adjudicating of industrial and political wrongs should always be to the ballot and never to the bullet;" "that we denounce the license system of dealing with the liquor traffic as fostering one of the most corrupt monopolies of our times, and the saloon system, as supported by the Republican and Democratic parties, as one of the chief means by which the money power oppresses the producers; and we demand that wherever a majority of the people petition for the sale of intoxicating liquors, such sale shall be conducted by the State, as a matter of police regulation, without profit;" and "that women shall have equal pay with men for the same labor, and should have an equal chance to make the laws." Possibly, in the absence of any prospect of securing absolute and practical prohibition of the liquor traffic, the foregoing is the most satisfying substitute that can be devised.

"BROTHERLY LOVE."

BY S. C. KIMBALL.

In the *Cynosure* of May 24, Rev. J. M. Foster, of Boston, has an able article on "Brotherly Love," but I wish to extract two dead flies from his otherwise excellent ointment. (Eccl. 10: 1.) The first is this assertion: "It is subversive of church order and efficiency to pretend to serve Christ upon undenominational lines." Not a single passage of Scripture is cited in support of this amazing proposition. In my humble judgment, none can be. The suggestion that as a soldier must belong to some particular regiment, so every Christian must belong to some sect, is utterly fallacious. The New Testament record gives overwhelming proofs that converts became members of the local church when united to Christ the Head, and that they had no other ecclesiastical connection whatever and bore no sect name. The churches were invariably distinguished by the name of the town or city where located. Some denominational zeal did crop out at Corinth, but the inspired apostle Paul denounced it as "carnal." (1 Cor. 3: 4, 5.)

Does Bro. Foster remember that such men as Moody, Hastings, Simpson, Fee, Hinman, Conant and Browne "pretend to serve Christ upon undenominational lines?" More than half the ministers connected with the New Hampshire Christian Association "pretend" the same thing.

One of them baptized seven happy converts last Lord's day, and ten sinners came forward and knelt for mercy at the following service.

The second dead fly is the following: "Close communion is not only justifiable, but the only way in which the death of Christ can be shown forth in all its meaning." Not a single passage of Scripture is cited in support of this schismatic doctrine. It is my belief that none can be. It is the *Lord's* Supper, and not a sect feast. It is to "show the Lord's death till he come," not to bolster up some sect tenet. Paul does not say that every communicant must be expert in hair-splitting theology, but only that he must "discern the Lord's body." Evidently Bro. Foster is more "close" than St. Paul.

Bro. Editor: Do not fear a little New England breeze. It will only blow away the chaff. The Gospel wheat will be safe.

Newmarket, N. H.

RECENT EVENTS REVIEWED.

BY REV. J. M. FOSTER.

The Massachusetts Legislature appointed a commission to investigate the Norwegian system of regulating the liquor traffic. The commission made their report, and last week a bill passed the first reading in the lower house, by a large majority, favoring the system. It is briefly this: The mayor and two other officers in the city or town adopting it shall appoint a corporation; this corporation shall have control of all the saloons of that city or town; all incomes over 5 per cent shall be devoted to charities. It is claimed for the measure that it will eliminate the element of financial gains from the liquor business. But this is not apparent. The brewers and distillers will go on brewing and distilling just as before. This corporation will buy their products. There is nothing to hinder the corporators from voting themselves high salaries. They can rent a building for a saloon at $10,000, with the understanding that $5,000 are to be returned. They can employ bar-tenders at $30 per week, with the understanding that $15 is to be returned. If the Norwegians have found out how to make the business profitable, the Yankees will not be behind them.

It is also claimed that this system will take the saloon out of politics. But this is not at all apparent. This corporation will control enough votes to elect the mayor and other officers having the appointing power. Instead of taking the saloon out of politics, it will only make it a fixture there. This corporation would be more powerful than Tammany in New York City.

It is furthermore claimed that this system would lessen the evils of the saloon. But this is not established. As much liquor would be consumed, as many human souls destroyed, and the saloon would be all the more dangerous because of its supposed "respectability."

The great objection to the measure is that it gives legal standing to a moral evil. As well apply this system to houses of ill-fame, gambling dens, lotteries, Mormonism, and every other abomination. Moral evil is not to be regulated, but annihilated. It is a crime to give legal standing to wickedness. In California the saloon enjoys legal protection for $12 per year. That is low license. In Ohio $250 are asked. That is called a tax. In Nebraska $1,000 are demanded. That is high license. And now Massachusetts proposes the Norwegian system. This recognizes the saloon as a legalized benevolence, while the others put it in the list with all forms of legitimate business. These are all excellent liquor measures; but as temperance measures they are utter failures. They cut off a few of the unimportant branches of the upas, which only make the growth more virulent and deadly than before. It is hoped that Massachusetts will not write herself the lowest State in the Union by adopting it.

A two-days' conference of Christian workers among the Jews met yesterday in Park Street church. Delegates were here from London, Toronto, New York, Philadelphia, Chicago and elsewhere. There are 8,000,000 Jews in the world. There are 140,000 in London; about 200,000 in New York. Rev. John Wilkinson and Rev. James Adler represent the work in London and the continent. Herman Warszawiak and A. C. Gaebelein represent New York.

Edward S. Niles, of this city, is the leading spirit in calling this conference. It is hailed as a harbinger of brighter days. Heretofore the workers among the Jews have stood apart from each other. As a result the Christian churches have taken little interest in the work. It is hoped that now the workers will be drawn together and a deeper interest will be taken in their work. The Jews are being driven from Russia, Germany and other countries. They are coming to America that the Gospel may be given them. It is believed that the time is near at hand when the Jews are to be converted. They have been long sitting by the rivers of Babylon with their harps hung in the midst of the willows thereof. But now they are to return to Zion with songs and everlasting joy upon their heads. And this is the prelude of the bringing in of the fullness of the Gentiles. The natural branch of the olive tree was taken away because they rejected Christ, and the branch of the wild olive was graffed in. Now, says Paul, if the rejection of the Jews be the salvation of the Gentiles, what shall the bringing of them be but life from the dead?

The Evangelistic Association of New England held its seventh annual conference in this city last week, May 15, 16, and 17. Among the speakers were Father A. Lambert and Mrs. E. M. Whittemore, of New York; Rev. Dr. A. C. Dixon, of Brooklyn, N. Y.; Miss M. N. Gordon and Rev. Dr. Wm. Nast Brodbeck. Great interest was manifested.

Boston, May 23, 1894.

AFRICA AND ITS MISSIONS.

BY REV. H. H. HINMAN.

The June number of the *Missionary Review of the World* is mainly devoted to Africa and its missions. The first article, by the editor-in-chief, Dr. A. T. Pierson, is on "Susi and Chuma," Livingstone's body-guard, and is a description of the death of the great missionary-explorer at Ibala, in Central Africa, and of the wonderful tenderness, fidelity, skill and heroism that led these children of the Dark Continent to carefully prepare his body and carry it to the coast, a distance of 1,500 miles, a journey requiring nine months of most arduous and dangerous travel to Zanguebar; from whence they accompanied it to England. Briefly, they built a hut, in which the good man was to die; they watched over him tenderly, but, after having been dismissed for a few hours, they found him, in the early morning, on his knees, as in prayer. Fearing to disturb his devotions, they waited; but a touch of his cheek revealed the coldness of death. They carefully preserved all his valuable papers and instruments. They took out his heart and buried it with Christian ceremonies. They filled his body with salt and dried it fourteen days in the sun, and then, only by strategem, in extreme peril, and at the cost of several lives of their company, they accomplished their wonderful undertaking. A man who could inspire such remarkable devotedness among those who had once been untutored savages, was manifestly one of the great men of his age; and the men who accomplished so difficult and so wonderful an achievement had capacities of mind and heart that show them the peers of the noblest of men, and commend them to the sympathy of the church universal.

The next African article, and one of great merit, is by F. P. Noble, on "Christendom's Rum-trade with Africa." He describes it as truly "a devil's mission." The concurrent statement of all travelers, traders and missionaries is that all other influences combined do far less evil than the liquor traffic. Not merely moral degradation, but actual depopulation in many cases, is the result. Slavery, with all its horrors, is only a smaller evil than the traffic in rum. Mohammedanism has been a barrier to its introduction; but in some sections, notably in Tunis and Algiers, the Moslem's adherence has given way to the insatiable love of intoxicants that characterizes all people of low civilization. It is estimated that the slave-trade costs 1,000,000 of lives annually, and that the liquor traffic cannot cost less than twice that number. This is the estimate of Bishop Flickenger of the U. B. mission in Africa. But terrible as is the picture, there are manifestly hopeful indications. The Congo Free State, above the Falls of the Congo, is comparatively free from the traffic.

"The British chartered companies in South Africa, at the lakes in East Africa, and on the Niger have been compelled to embody prohibition in their charters. The African Lakes Company has, from the start, set its face like a flint against selling liquor to the natives, while the Niger company has already cut down the import of spirits to one-fourth of what it was."

Let no one imagine that the liquor traffic in Africa has ceased to be a most deadly evil or that it will consent to die. Only we may hope that even the greed of the trader has begun to be alarmed for the results.

It is a remarkable fact that the population of Africa (estimated at 160,000,000) lies mainly in the Western Equitorial regions; that is, between 15 north latitude and 15 south; or from the Senegal to Angola. This includes the Congo basin, and Western Soudan. The number is 90,000,000. East Africa has comparatively a sparse population, and will, perhaps, be an open door to the increasing hordes of India. It is the only great region susceptible of colonization.

The following table of the religions of Africa is based on the estimated population of 160,000,000—probably too low.

Mohammedans, 77,000,000; Pagans, 75,000,000; Christians (all kinds), 7,500,000; Abyssinian Christians, 5,500,000; Protestant, 1,100,000; Roman Catholics, 800,000; Coptic, etc., 600,000.

This makes a better showing than is narrated by the facts. Of the 1,100,000 Protestants, about 700,000 are European immigrants and descendants, largely English, in South Africa; and 500,000 Roman Catholics, mainly French, Spanish and Italian, dwell in Algeria. The so-called Abyssinian Christians are little better than Pagans. There are estimated 113,526 *communicants* connected with the Protestant mission churches in Africa, of which 16,830 belong to American missions. The number of native Christians is estimated at 316,106, and there are in the mission-schools 80,215. The most successful missions seem to be the United Presbyterian, in Egypt, with 3,891 communicants, and the United Brethren in West Africa, with 6,000 communicants.

No missions, if we except those in Madagascar, have greater promise, or have had a more marked success than those on Lake Nyassa and in Uganda. The fine climate and the comparative exemption from the liquor traffic has, in spite of their remoteness and difficulty of access, made them most promising and important fields. The completion of many lines of railroad, now pushing into the interior, both from the east and the west coasts, will add immensely to the facilities and dangers of these missions—facilities, by bringing them into easy communication with the outside world, and dangers, because of the ubiquitous trader and his paralyzing influence. Surely no part of the great missionary field is more hopeful and important than Africa.

Oberlin, O.

OUR STATE RELIGION.

"Let these foreigners adopt the American religion before they are admitted to the privileges of American citizenship." Thus I read in an editorial in the *Missionary Review of the World*, penned by Dr. A. T. Pierson, of Philadelphia. The expression was a little startling, for I did not know that the United States had any state religion. So I thought that the doctor had reference to some religion of American origin. But I failed to see that; for in that case he would have ushered all immigrants into the Mormon church, or into some of the smaller subdivisions among the Protestant denominations. But I could hardly believe that, either. The doctor is himself a Presbyterian; but that church has never, so far as I have heard, claimed to be "the American church" above any other of the sister Protestant churches. The Methodist and the Baptist churches are the strongest Protestant bodies in this country, but we could not very much refer to them as the expression of "American religion."

I think, however, that I have now discovered what we have as the official religion of the land. Whether Dr. Pierson had that in mind, I could not say. I rather think not. But the fact is that the only religious body recognized by the state, and entrusted with official functions, is the Masonic fraternity. On our legal holidays, the Masons take the lead. At the dedication of a public building, or the laying of its corner-stone,

we find the Masonic fraternity where we should expect to find our elected or appointed representatives—the State officers.

Now I am a member of the Lutheran church; but I would not want the corner-stone of a school-house, or a *capitolium*, laid by a Lutheran clergyman, and with the same ceremonies that we use in laying the corner-stone of a church or a college building. Should I then allow a brother Mason to do what I would not allow a brother Lutheran to do?

Masonry is a religion, claiming for its fundamental creed the Fatherhood of God and the brotherhood of man; excluding—that is, denying—the Godhead of Christ and the brotherhood of man in Him only. This claim constitutes it a religion, just as much as my own form of Protestantism is a religion; and the second amendment to our Constitution expressly forbids any union of church and state.

No religious test shall ever be required of a public officer. How is it with a candidate who is ostracised by the Masonic society? What chance has he of being elected?

This question could be settled by our courts. At some corner-stone laying, let friends of our free American institutions demand that the ceremonies be performed by the city mayor, the governor, one of the judges of the Supreme Court, or some other worthy representative of the people. Then if the Masonic society insist upon usurping an authority that by right belongs only to the people's representative, then let them ask for an injunction forbidding them to act. If the case should be lost we might, at least, have gained one thing. The courts would have decided what constitutes our state religion; and a decision of the Supreme Court is paramount to an amendment to the Constitution.

Would it be advisable for the National Christian Association to take the matter in hand and gather a fund for the defense of our free American institutions? Or, possibly, some well-to-do American patriot might advance the necessary "shekels" to pay for law—lawyer-hire, witness fees, etc. At any rate, something ought to be done, for we want no state religion—and, least of all, we want no theosophic Masonry for the American religion. S. M. HILL.

Wahoo, Nebraska.

WHICH IS IT?

There is one thing I want to know about secret societies, but cannot find out. Worse yet, I doubt whether anybody can tell. It is not a secret in the ordinary sense of the word, but is even more recondite, if not more valuable.

My question is, whether these little orders, like the "Grange," or the "Royal" this or "Golden" that, are, in practical effect, ante-rooms of Masonry, making it easier for their members to think it all well enough to join any secret order, or, whether they satisfy the desire to join something, and draw off those who would have become Masons into these less objectionable side-shows?

Are they a first glass, or an antidote?

On one hand it seems natural to suspect that, being comparatively free from the more obviously objectionable features of Masonry, they will soothe any lingering prejudice against secrecy or lodgery. From these lodges, also, it seems natural to go into the others, as an advancing Mason goes from degree to degree, or from blue lodge to chapter, and from chapter to commandery.

But there is another side. Blue lodge Masons do not always go beyond, and there are Odd-fellows who reject Masonry.

Again, the lodge craving may in some cases be satiated. Once inside any lodge, and grown familiar with its ritual, some natures tire of it and lose interest. Why may not this cooling down process take place in a "grange" lyceum, and save such from a Masonic lodge?

All this is mere theorizing, and beyond this stage I am not competent to go, for I do not know what actually happens. If any one does know, in such a way as to be able to give facts and figures, there is a field for him.

If these school-girlish affairs really draw off the attention, and are like soda-fountains keeping thirsty men away from bar-rooms, then why not let them sizzle or fizzle away and no fault be found? But if they are the outer ring of a maelstrom, let us show them up in this relation.

The pilot fish of a shark is not to be judged solely on his own merits, and a feeder of Masonry must not be considered by itself apart from this relation.

True, I must make a reservation here, for I will not admit that all these lesser orders will bear the test, even standing alone. I do not mean, let all go on to draw off recruits from Masonry. But some might do so, and for so good a reason I would be willing to help organize new ones, with highfalutin names to satisfy the natural joiner's heart.

I would be willing to write lectures, to instruct the candidates that grass is green and ice cream is cold, therefore charity is a virtue.

But what I want to know, first, is, how does it actually work? What has happened?

Does any one know, and if he does will he tell?

It is easy to ask questions about what might happen; but will not some one who knows, if any such there be, tell us what has already happened?

Do the "joiners" go from other lodges more readily and numerously into the Masonic lodge, or are they contented with what they already have, and less inclined to join the Masonic order?

Can some one answer with fact instead of theory? GRAPHITE.

A MASONIC GRAND ARMY.

A majority of the people have believed that with the eventual decrease of the veteran soldiers the Grand Army of the Republic would cease to be. But already means are being taken to keep up the organization and make it another attachment to the national curse—Freemasonry.

At the last election in a New England town, and by Masonic and Catholic votes, a certain hall and the land on which it stood was deeded to a Mason, to be by him deeded to an association, whenever such was duly incorporated. That has now been duly organized as "The Grand Army Association of ———," and for reasons easy to see certain citizens, who never were soldiers, are among its officers. The present "Commander" of this post is the willing tool of the Masonic rulers—a profane and otherwise immoral person. It is worthy of notice that with but two exceptions every member is not only a Mason, but never found at church unless on some special occasion when pastors degrade themselves and their churches by preaching to one or another of these "noble" and "benevolent" organizations.

Thus, in reality, the town has given valuable real estate—ostensibly to our worthy veteran soldiers—to the Grand Army of the Republic. In reality, it has given it to a clan of Masonic conspirators, who, when the soldiers cease to exist, will quietly continue business at the old stand—the business of unlawful trickery, rascality and deviltry—all under the pretence that it is Masonic "charity and benevolence."

NEW ENGLAND.

"COMMONWEALERS" AS THEY ARE.

The *Deseret News* of Salt Lake City, Utah, thus dissects the "commonweal army" that, like grasshoppers, has been infesting that territory:

The people of Salt Lake City never have been ungenerous or inhospitable to those who have come asking for succor. Their liberality has been exercised without stint or discrimination to all who have applied for aid. They have a firm conviction of duty in giving of their substance to those that stand in need, and in not permitting those who suffer to make petitions in vain. They have felt it to be a solemn obligation to feed the hungry, clothe the naked, and administer to the wants of the sick and afflicted, according to their ability, and still are willing to do so, preferring to supply the wants of ninety-nine undeserving persons than to take the chance of turning aside one who is worthy of assistance.

But in the interest of the self-preservation of the people there is a limit to this contributing for the support of others. While the residents of this section of the country hold the views stated regarding the sustenance of those who are in need, they also have a firm and deep conviction that it is an improper thing for the idler to eat the bread or wear the clothing of those who are willing to labor. The people of these valleys will divide to the full extent with those who should receive sustenance from them, but they consider it to be no part of their duty to give comfort, or aid, or encouragement to the loafing, idle vagabond who is unwilling to labor for his own support and who is a menace to society and an enemy to good order and government by his idle, lazy habits and beggarly instincts.

In the conditions that have developed in the last few days regarding the influx of the unemployed persons on the way east there is no question as to the limit of hospitality having been reached and a point arrived at where the line of distinction must be drawn. There have been deserving men, and probably there will be more, to feed; there also are unworthy persons whose demands should not be acceded to, but who should be given to understand that their imposition on the people has gone far enough. In the last issue of the *News* was given an account of a detachment of the "Industrial Army" which was located on Pioneer square. These men were furnished good food and plenty of it at the expense of the city; they now demand that they be supplied with blankets and clothing. They also state that they do not want to work. Their captain left a $2 50 a day job, which kept him employed three-fourths of his time, to take up the occupation of an idle and pestiferous dead-beat. When he and his men were asked if they would take work at a figure which at least would provide them with food, clothing and lodging till they could do better, they contemptuously replied that they would not—that they were not "dollar a day men."

Now, right there is the place to draw the line. Living here are tax-payers and citizens who would be glad to get employment at a dollar a day to provide food and clothing for their wives and little ones; men to whom the square meals given to these "army" tramps would be a treat; residents who will be called upon to bear a share of that expense even if their homes have to be sold by the tax collector. It would be far more charitable, more humane, more just, for the city to take one from each of a half hundred families so situated and give them a good square meal occasionally, because they are deserving, than to continue to feed idle vagabonds who are unwilling to earn what they eat.

In such a situation it was unlawful to feed those men in the way it was done. A mistake has been made, and may be excused because of a preference to lean to virtue's side rather than permit anyone to suffer. But to perpetuate the mistake will be a gross outrage on the tax-payers and deserving people. This gang of men who will not work should be fed, if fed at all, only as prisoners and should be confined and made to work as such, while their insolence in attempting to levy a tribute of blankets and clothing on the citizens of Salt Lake should meet with prompt and vigorous refusal. Let them leave, work, or go to jail. As the idle vagabonds they have declared themselves to be, let them be given no aid or encouragement. Let the food and clothing go to more deserving persons. Some of these may come along with the "army" or in other ways, but there are many of that class right here, and afford excellent opportunity for that commendable kind of charity which "begins at home"

ITALY THEN AND NOW.

Don't you believe it? Then listen. Twenty-five years ago, if a traveler should come to the gates of the city of Rome with a little Testament as big as his thumb in his pocket, the gendarme would search him, and, on the principle that a little fire would do as much execution as a big one, he would take the Testament from the traveler, keep it for him till he came back, and then return it to him. Now, the Methodists, on a lot 95 feet wide and 155 feet long, in the heart of the city, right opposite the war department of the kingdom of Italy, are laying the foundations of a building that is to cost $100,000, and in it they will soon have two or three big power presses at work printing Bibles and Testaments and other religious books, by thousands; and they will also have here a school for boys and one for girls, and a church for the people. There is a very long distance between the ostracised Testament of twenty-five years ago and Italian Methodist Book Concern which is soon to be.—*Chaplain Mc Cabe.*

NEW ENGLAND LETTER.

A Wave of Light —The Sea-serpent.—Reading's 250th Anniversary.—The new Dean of Radcliffe College.—The Cigarette Bill —Decline of Biblical Knowledge in N. E.—A Peculiar Suit.—What Title for Archdeacons?

I wonder if in the millennium when people have learned the true principles of political economy we shall have back the sabbatical year, or at least something akin to it, so that nobody need to lament a "lost spring" because they had no time to sit at nature's feet and watch her weave her magical web with its gorgeous, ever-changing patterns. Just to watch the play of light and shadow, the nodding of a head of orchard-grass in the south wind, the flash of a bird's wing, the little comedies and tragedies that make up the life of the insect of a day, does not require a trip to the sea or the mountains. Nature reveals herself only to her lovers, but with them a strip of backyard and a tree or two is quite sufficient. Think for a moment that a single wave of light is only one fifty-thousandth of an inch long, and the atom which makes this wave is but one *fifty-millionth of an inch* in diameter! Then think how many atoms go to compose this warm, living, pulsing ocean of light in which you sit basking on this June day. Does it matter that you catch this glimpse into boundless immensity from a bit of garden patch that any giant, ancient or modern, could leap at a bound? Can you not claim four thousand miles of real estate measured against that of your antipodal neighbor, and above you the whole infinite of heaven? We can often see more looking upward—or downward—from a confined area, as the small end of a telescope reveals worlds to the eye of the astronomer.

Long Island has lost her sea-serpent that for years has been seen periodically disporting himself in the waters of the Sound. The serpent proves to have been only an immense sea-hog, whose dead body was washed ashore in the recent storm. The newspapers will miss him as a subject for items and funny paragraphs, but doubtless he has left relatives in the briny deep, one of which may be smart enough to do the masquerading act on his own account; perhaps with improvements on his predecessor.

The 250th anniversary of the settling of Reading, Mass., was observed yesterday, as well as the heavy rains which broke up the out-door part of the program would permit. "Redding" it was called in the early days, which goes to show that phonetic spelling is not entirely a modern fad, but only a return to first principles. The town had its share of Indian troubles, and raised two companies in the war against King Philip. In 1694 it was recorded that they hired a schoolmaster to teach reading and writing for three months in the year, paying him $20; but when the salary of the minister himself was paid chiefly in butter, peas, barley and Indian meal, with an occasional load of hay, it probably seemed to the parents, and no doubt to the dominie himself, a very liberal remuneration.

Radcliffe College, formerly Harvard Annex, has taken a new departure in nominating Miss Agnes Irwin, who is not a graduate of any college, for its dean. She is an accomplished and successful teacher, however, though she belongs to the old conservative school of education, which placed the development of the intellectual life, and the forming of individual character, before mere culture or scholarship. In fact, the selection is significant. It shows that there is a reaction from the worship of academic degrees, as if they could ever make, of themselves, a really cultured man or woman. It is probable that Wellesley will again choose a president from the ranks of her Faculty:—the Professor of Greek, Mrs. Irwin. She has a very different personality, in many respects, from the trio who have preceded her, and her reign may introduce an altogether different *regime* into the college.

A bill for prohibiting the manufacture and sale of cigarettes within the State, and making their sale to minors a criminal offense, brought out the fact that some of our representatives are much less troubled for the safety of our growing boys, who are to be the fathers of the next generation, than they are that no measure should be adopted looking towards the curtailment or injury of the tobacco business. Among those who are supposed to "represent" the mothers as well as the fathers of Massachusetts, was Mr. Hayes, of Lowell, who complained that the bill would "seriously cripple the tobacco industry of the State," and would "prevent a traffic in which hundreds of thousands of dollars are invested, as the sale of any kind of tobacco through all its 700 grades would be forbidden?" Seldom has the devil's argument—the money invested in bad business—been more baldly stated, even in the Massachusetts Legislature.

It is a sad fact that with Sunday-schools attached to every church, and tons of literature published in the way of "helps" to Bible study, real Biblical knowledge seems to be declining in New England. It was not uncommon, in former days, to meet with people who were living concordances; who could locate every chapter and verse asked for; but last Saturday's *Transcript* has a curious proof that this is no longer the case, in the inquiry of a correspondent who asks for the origin of the phrase, "The faith once delivered to the saints," stating that the editor of the *Churchman* was unable to give any satisfactory reply. While we continually hear sayings ascribed to the Bible which cannot be found there, it is doubtful whether the majority of Sunday-school scholars, to say nothing of their teachers, could readily turn to this passage so pregnant with meaning for our own times. It is not a little singular that even a man so scholarly as the poet Longfellow should, in his pretty poem, "The Birds of Killingworth," make the blunder of compounding the Herod who slaughtered the innocents with the Herod who was eaten of worms. The old-fashioned way of memorizing whole chapters, and reading the Bible through in course every year, has its advantages.

A peculiar suit is in progress in Springfield, Mass. This city has an investment company interested in "booming" real estate. The "People's Mission" engaged a lot, intending to erect a tent thereon and hold Gospel meetings. It is an aristocratic neighborhood, and the meetings were objected to so decidedly that the owner of the lot withdrew his permission. At this juncture, Mrs. Teske, a mission-worker herself, gave permission for the tent to be erected on her lawn; and now she has been cited to appear in court on the rather singular charge of allowing the mission to erect this tent on her own grounds. Mrs. Teske holds her land by a deed from the company which stipulates that no building shall be erected within fifty feet of the street. So the question at issue is whether a tent is a "building." It looks like a case of religious persecution. Meantime the meetings continue.

The Episcopalians are agitating the question, what they shall call the new archdeacons who have been recently appointed for Massachusetts. The title used in England is "venerable," but as these good men are in the prime of life they might decidedly object to the title; and "very reverend" cannot be used, as it applies only to deans. It would be an interesting subject for inquiry by what title Philip and his brother deacons were known in the early church.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 30, 1894.

The Senate practically placed itself on record yesterday, by a vote of 36 to 18, in favor of the annexation of Hawaii, Senator Hoar having expressly stated, when he moved to lay on the table a resolution declaring against annexation, which had been offered by Senator Vest as a substitute for the compromise resolution reported from the committee on Foreign Relations, that he did so for the purpose of giving the Senate an opportunity to vote for or against the principle of annexation without any side issue being involved. The result of this vote was an agreement among Senators to adopt a resolution simply declaring against interference with Hawaii and not mentioning annexation, and it is probable that it will be adopted by unanimous vote of the Senate before this letter is put in type. The necessity for some expression of opinion was urged upon the Senate by Mr. Kyle, who stated that he had private information from friends in Hawaii to the effect that the royalists were circulating reports that Congress would shortly declare in favor of a restoration of the Queen.

The third biennial Congress of American Physicians and Surgeons is now in session here with an attendance of more than 300 delegates.

Representative Durborow, of Illinois, who took such a conspicuous part in the Congressional contest that resulted in Congress placing itself on record in favor of Sabbath observance, by voting to close the World's Fair, or so much of it as was under control of the U. S. Government, on Sunday, is about to make another attack upon the observance of the Sabbath by the Government, and, as usual with all such attacks, it professes to be made in behalf of the workingmen. Mr. Durborow's attack is contained in a resolution, which he yesterday introduced in the House, providing that the Smithsonian Institution, the National Museum, the Botanic Gardens and the Washington monument shall be open to the public on Sundays from 9 A. M. to 4 P. M. The same men in Congress who voted against closing the World's Fair on Sunday will vote for this resolution, and for the same reason—it would be a step towards the destruction of the quiet, orderly and religious observance of Sunday, which seems to be so repugnant to some natures, and a recognition of the irreverent, boisterous, rollicking, picnicing Sunday of Continental Europe. There is no reason to believe that there has been any change of sentiment in Congress in relation to Sabbath observance, and it is not probable that the absurd claim that the opening of Government buildings on Sunday would benefit the workingmen will bring about any.

A resolution has been prepared by Representative Rayner, of Maryland, providing for an investigation of the recent refusal of the Russian government to allow Rabbi Krauskopf, an eminent Hebrew, and a highly respected citizen of Philadelphia, to enter Russian territory for the purpose of looking into the moral and political condition of the Hebrews in the Polish provinces. The request of the Rabbi was cabled to the Russian government by Secretary Gresham and the refusal was received by him. It is claimed by Mr. Rayner, and my information is that President Cleveland and Secretary Gresham agree with him, that this refusal was a direct violation of an existing treaty between the United States and Russia. Secretary Gresham will probably, regardless of action on the resolution, protest against the refusal of the Russian government to allow an American citizen the same privilege which is granted here to all Russian citizens; and there is reason to believe that he will insist upon the withdrawal of that refusal and that in the event of a declination on the part of the Russian government he may go to the extent of severing all diplomatic relations with that country. The object of the introduction of the resolution in the House is to show Russia that the sentiment of Congress is behind the state department in this matter.

Last Sunday special memorial services were held in a number of Washington churches. Every year these services appear to grow in interest, and they certainly grow in sadness. Every year the absence of prominent veterans who attended the year before is notable, and every year the stoop in the shoulders of the once erect soldiers is a little more pronounced and the steps of many a little slower and a little feebler.

Much interest is felt here in the great anti-liquor meeting that will assemble next Sunday at Prohibition Park, Staten Island, and many Washingtonians will be there to take part in the interesting and important proceedings which will be crowded into three days. Hopes are heard on all sides that a great temperance wave will be started at this gathering which will eventually sweep the continent clear of the rum traffic. God grant that they be realized.

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

[The following was crowded out of last week's issue.—EDITOR CYNOSURE.]

FRANKLIN, Mass., May 22, 1894.

I have been visiting the ministers and prominent men of this city, and find friends. I hope soon to return for a lecture or two in Music Hall. This, like all New England towns, is said to be in the "grip of the lodge." I have put about 300 of tract No. 13 into the houses and stores, in the hope that it may be the beginning of a counter-movement, by which some will be warned and saved.

I have met one elderly retired minister here who knew Nathaniel Colver well, and stood by

his side in many a hard-fought battle on reform issues. He assured me of his presence in case a public discussion is held. A pastor who is neither pro nor con upon the lodge question assured me that in two or three instances he had resigned charges to avoid controversy when the lodge question was pressed. He was obliged to join the lodge or combat it, or resign, and he chose the latter. That is, as it seems to me, he preferred to surrender the bride of Christ to her enemies, rather than to defend her at the risk of his own popularity. The remarkable feature in his case was that after relating a number of experiences like the above, he should say, "I know nothing about the lodge." As well might a frontiersman who had repeatedly been driven from his home by Indians say, "I know nothing about Indians, because I am a white man and never belonged to any of their tribes."

While waiting for a train I will add a few incidents of encouragement, showing that we do not labor in vain.

A young man dropped into one of our meetings and was greatly surprised at what he learned about the lodge mysteries. Going directly to his church prayer-meeting he gave an account of what he had heard. As his is what is known as a "popular church," it is needless to add that a "sensation" followed. At the close of the meeting, this faithful witness became the object of deep solicitude. Venerable men felt constrained to warn him of the rashness of his course and the danger to which he was *needlessly* exposing himself, assuring him at the same time that he "knew nothing about it." Be it said, to the praise of the young man, that he stood firm, and his pastor who did know something about it did not condemn him. Query: Why, if Masonry, as Dr. Lorimer avers, is preferable to the church, should this young man or any one else incur the displeasure of Christian (?) members by speaking the simple truth?

An impression seems to have gone abroad that I am opposed to the "works of darkness," and strangers often approach me on the subject. At the close of a Monday morning ministers' meeting, a lady approached me seeking light. Inquiry disclosed the fact that her husband had taken 32 degrees in Scottish Rite Masonry. He had once been active as a Christian, but latterly his interest had declined until he seldom attended the church. It was the familiar story, told with tearful eyes out of a sad heart,—a loss of sympathy and an indescribable shadow that had fallen upon the home where once all was bright. She was glad to learn that the information she desired was within her reach, and, calling later at our home, she listened attentively while Mrs. Stoddard and myself "turned on the light." After asking many questions and obtaining a supply of tracts, she went on her way, assuring us that if possible she should induce her husband to accompany her on a second visit for further information. Will you permit me, in this connection, to inform your patrons that "the lodge is open on the third degree for work" at 218 Columbus Ave., Boston, every day in the week except Sabbath. ☞No tyler at the door to keep off "cowans and eavesdroppers," and no admission fee demanded. Old men, cripples and women welcomed.

I am in receipt of a renunciation of more than average ability. It is accompanied by an explanation, and with permission to publish if I deem it wise. The writer has had a sad experience, but he is free once more, and willing to trust God and take the consequences of a thorough exposure. His friends, however, would dissuade him, fearing the effect upon his business and reputation. Are these fears groundless; or do the lodges seek to enforce "secrecy and silence" by defaming the character and deranging the business of the member who leaves and exposes them? Can any of your readers furnish authentic information on this point of "lodge benevolence?"

It would seem that the two epidemics which threaten Boston are near of kin; at least, those who have them specially in charge resort to the same methods. One is physical, and the other moral, and both, alike, are kept apart from the common people. A man known to have the smallpox is hustled off to the pest-house, and his nearest friends debarred from all personal contact with him. A man who has been infected with the desire to become an A. P. A. is taken to some secure place and put under bonds to "keep dark" and strike the object of his hate with a hidden hand. A friend stopped me on the street to ask for information about this anti-Romanist order, saying, "I have been repeatedly urged to join, and they tell me that 100 candidates are to be initiated to-night." Several have asked me for information, which of course I am glad to give.

I was asked by a gentleman on the street to invest a nickle in an anti-Catholic paper. Pointing to his secret society badge, I said: "That tells me that you are in the juvenile department of the Jesuitical system, and I advise you to keep that thing out of sight if you expect intelligent opponents to the Jesuitical system to patronize you." This led to a "passage at arms," and I soon found myself confronted by a standard-bearer of the A. P. A.'s. He declared himself a Christian, a Protestant, a patriot, etc., and when driven to the alternative of defining his position, he said: "If compelled to give up my religion or my loyalty to my society, I would hold to my patriotism every time, and let my religion go." At this point several sympathizing listeners dropped quietly out as I made the application.

My confidence is in God, and my exhortation to our friends is, stand by your principles at any cost.

HARTFORD, Conn., May 24, 1894.—"A contentious woman" is typical of the "continual dropping" that has intercepted my purpose to call on the clergymen of this city to-day. As Weatogue is near, I have decided to lay our good brother Philip Bacon under tribute until the storm is overpast.

At North Uxbridge I was made at home with Bro. John B. White, and with him enjoyed the prayer-meeting in the Baptist church. Pastor Hopkins was very cordial, and at the close several of his members spoke words of sympathy and encouragement.

At Blackstone I had time to distribute tracts before taking a train to Putnam. After scattering the seed in the stores, shops and many homes in Putnam, and being refreshed in the inner and outer man at the home of Hon. Geo. Buck, I took a train for Willimantic, knowing that a hearty welcome awaited me at the home of Bro. J. A. Conant. Here I found Bro. Austin pushing on the battle against sin and Satan with tokens of God's favor upon his work. I spoke in the evening, at his request, and in the testimony meeting that followed, a young German girl, who was born and educated in the Romish faith, but who had found Christ in the meetings, gave a faithful witness for her Saviour.

Bro. Conant and a few earnest souls keep up meetings in Mission Hall and are doing a quiet but royal work for the Master. Such men are a blessing to the world as well as to the towns where they live.

KEENE, N. H., May 28, 1894.—An hour's detention here enables me to sketch a retrospect of the last four days. Bro. F. L. Sprague, whom I had hoped to meet, is to-day in Boston. His estimable wife was cordial and gladdened my heart with good news from Brother and Sister Powers. I met here, on the street, H. H. Darling, M. D., who accepted a tract and assured me of his radical and thorough aversion to all secret orders.

I was the guest of our uncompromising friend, Henry E. Hunter, at Hinsdale, over the Sabbath. Nothing was lacking on his part, or on the part of his energetic wife, to add to my comfort. Their kindness will long be held in grateful remembrance.

Accepting an invitation, I spoke for Bro. Smith in the Congregational church in the morning, and again, briefly, in the evening. Pastor Smith is on his fifth year of service with his flock, and a fine congregation at both morning and evening services testified to happy relations between pastor and people.

There are three Protestant churches in Hinsdale, and a call on each of the resident pastors was a source of encouragement.

At Weatogue I found Bro. Bacon "broken up and moved out," but his zeal had not suffered the slightest dimunition in the transition. With his horse and carriage he took me to Hartford, meeting on the way our good friend, E. A. Whiting, who appreciates the *Cynosure* and promptly renewed, to avoid the loss of a single number.

Our second effort to meet the ministers in Hartford was as unsuccessful as the first. We did succeed, however, in finding one colored brother, who was like the embryo butterfly, all wound up in his lodge cocoon and not disposed to cut his way out; and an M. E. pastor, whose house was quarantined on account of diphtheria. Several calls furnished us with the names of parties who have noted and condemned the work of the lodge.

Twilight, Friday evening, found me at Shiloh chapel, and the guest of Sister Mary Shoemaker, who keeps a "Pilgrim's Rest," in the city of Springfield. The home of Bro. and Sister Tesko is in this city, and they had kindly given the Gospel workers permission to spread a tent upon the beautiful lawn in front of their house. Their neighbors seriously objected, and began legal proceedings against them. Ex-Governor Robinson came to their assistance, and the tent remains, though the methods employed to affect its removal were evidently of a most unscrupulous if not malignant character.

I accompanied Bro. Plumer, the evangelist, to his evening service. Rain prevented a large at-

(*Continued on 9th page.*)

CORRESPONDENCE.

LETTERS TO SECRETARY PHILLIPS.

SENECA, S. C.

We are gaining ground. Some have left the Masons, and others tell me they are coming out. One man left the Knights of Honor, and threw up a $2,000 insurance policy. Quite a number have left the Grange, and also the Alliance.

I loaned a Mason one of the books you sent me —"Thirteen Reasons Why a Christian Should Not be a Mason." He promised on his honor to return it in ten days, but nearly two months have elapsed and he has not returned it. How *can* he, as a Mason, when he has promised to "always conceal and never reveal." I do not expect to see the book again. So much for the truthfulness of a Mason who is held in high esteem by his neighbors, and who, probably, would not willfully lie about anything but Masonry.

But Masonry itself is a lie; its pretences are false; its benevolence a sham; its religion idolatry, and the *lie* practiced in the third degree is sacrilege. No man can practice Masonry without practicing a lie. Yours for truth and honesty,

H. S. ABBOTT.

MAYO, FLA.

I am an itinerant of the M. E Church, South, on Lafayette circuit, and am dead against all secret organizations, though I have never *fired into them*, from the fact that *I was not loaded.* Nearly all my official members are Freemasons; and I believe in my soul that this is one of the causes of the awful spiritual dearth on this circuit. I think, if I should speak against the lodge, it would astound everybody, like dropping a bombshell in their midst, for preachers, stewards, deacons or anybody do not seem even to think of its being wrong; I say I think it would astound them to say that Freemasonry is one of the devil's institutions. While this is the condition of affairs in this country, and while I have been silent for the reasons above stated, I was surprised that some unknown friend presented me with a year's subscription to the *Cynosure.* I had never heard of it until then, nor of the N. C. A.; but since I have been reading it, it has been *leading me up;* and when I get in a "bear-load," I intend to shoot, and shoot to kill. This is *big game.* Until I saw the *Cynosure*, with its advertisements of anti-secrecy literature, I had no idea there was so much . . . God bless you in the good work!

W. S. MCMANNEN.

WEATOGUE, CONN.

Dear Friends of the National Christian Association, Greeting:

As I cannot be with you in person, which I should be very glad to do, I assure you that I am with you in spirit, and that the bond of fellowship, which is the heritage of all who walk in the light, is mine.

The apostle John has declared unto us the important message that "God is light, and in him is no darkness at all"—no place for secret orders. I rejoice that God is making his light manifest through such instruments as he may choose. I thank God that he is calling out men and women in our day to let the light shine upon all the works of darkness; and not the least of these, in my opinion, is the great power to deceive that is

being developed in oath-bound secret societies. I can but believe that the N. C. A. is one of his chosen agencies; and I thank God for what has been done in the past, and pray that it may be much more effectual in the future. P. BACON.

SALOON INTERESTS AND MASONIC INFLUENCE DEFY JUSTICE.

HIAWATHA, Kansas, May 15, 1894.

EDITOR CYNOSURE:—Masons always and everywhere positively deny the charge that they interfere with the rights of justice in the courts. To prove the truth of this charge I have a case in point. About a year ago a non-partisan league was formed in our town, for the purpose of looking after the better enforcement of the prohibitory liquor-law of our State. Not a long time elapsed before evidence was obtained criminating four druggists of the place. A local paper, the Hiawatha *Democrat*, came out in severe criticism of the palpable violation of the law, severely scoring the pastor of the M. E. church for his sympathetic efforts in behalf of one of the druggists who was a member of his church. The M. E. pastor, the druggists and the editor are all Freemasons. The next day after the editor's severe castigation of the M. E. preacher came out, our town was all in commotion. An indignation meeting was called; fiery speeches were made in condemnation of the editor for *slandering the dominie;* nor was this all. Charges were filed before the Masonic lodge against the editor for un-Masonic conduct in defaming a brother Mason in the person of the M. E. pastor (so we were told). The editor was tried (I was also told) before the lodge, but the lodge was divided on the question. We were told that the editor was acquitted by only *one* vote.

Now for the case as it came before the civil laws of the land. The druggists pleaded guilty to keeping a club-room where liquors were sold, and were fined by Judge Thompson $3,000 each. They thought the fine too high, and, notwithstanding having pleaded guilty, they appealed the case to the Supreme Court. That court affirmed the judgment of the court below.

Now we are ready to show the way Masons interfere with justice in the courts. An execution was ordered to sell property and pay the fine. The case was supposed to have reached its ultimatum when lo and behold, a full pardon from Gov. Lewelling made its appearance, and the confessed violators of the law were supposed to be free. But what has that to do with Masonry in the courts, do you ask? Listen; a petition signed by a goodly number of leading citizens was *secretly* gotten up and carried to the governor. Letters were written by editors, and also by the county attorney, and one by the president of the League (himself pastor of a church), asking leniency. A prominent pastor of a church in Topeka appeared in person before the governor, and made (as we are told) a pathetic appeal in behalf of the criminals. Now, when I tell you that the druggists are Masons; that all who signed the secret petition (save two) are Masons; that those who wrote letters to the governor are Masons; that the M. E. pastor at Topeka is a Knight Templar, and the governor himself a Mason—can we fail to see in all this the work of the "handmaid?"

I wrote these facts to the Kansas *Lever*, Chairman Dickie, and also the *Voice*. I tried to show the futility of trying to abolish the saloon while it was hedged about and protected by the lodge, and that it was useless to try to punish the violators of the liquor law while the lodge was permitted to come to the rescue of a brother in "distress." I said that prohibition could not be a success till, as a party, it had rid itself of the incubus of secretism.

Prof. Dickie admitted that the case was well taken, but felt the difficulty to be too great to bring this about. The *Lever* and the *Voice* each published my letter, carefully eliminating all I said about secretism and mutilating the article so that I hardly knew it to be mine, only by the signature. Here is where the trouble seems to me to be: Men that are brave, and would even dare to risk their lives in mortal conflict, when it comes to storm the breastworks of secretism are moral cowards. Verily the saloon is master of the situation, and will continue to be till we get woman-suffrage, which (I think) under God, is coming ere long.

J. W. MARGRAVE.

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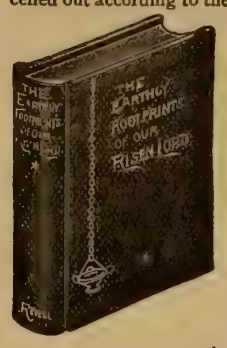

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LODGE NOTES.

FOREIGN MASONIC ITEMS.

The National Grand Lodge of Egypt, at Cairo, was founded May 8, 1879. It has eleven subordinate lodges. The officers are men of rank and high social standing. Bro. Hussein Fakhry Pasha, Minister of Justice, is Past Grand Master; Bro. Idris Bey Ragheb, Judge of the Court for Natives, is Grand Master; Bro. Anton Barum Effendi, Dragoman at the Italian Consulate, is Grand Secretary.

In England of late years it has been authoritatively decided that as to prefixes Most Worshipful can only be used by the Grand Master and Provincial Grand Master; Right Worshipful, by the Deputy Grand Master, Grand Wardens and Provincial and District Grand Masters; Very Worshipful, for other officers before Grand Deacons, and all the rest Worshipful, the same as with the Masters of lodges.

The Grand Lodge of the Island of Cuba was constituted and founded Dec. 24, 1891, through the combined union of all the St. Johns lodges of the island. The jurisdiction has twenty-six subordinate lodges, with about 3,000 members.

The National Grand Lodge of Mexico was founded August 22, 1825. Besides the National Grand Lodge there exist in some States of Mexico other independent Masonic grand bodies recognized by North American Grand Lodges.

In Denmark it is the crown prince who is the head of the Grand Orient, while the late Emperor Frederick held the Grand Mastership of German Freemasons from 1855 until the time of his death.

In Austria Freemasonry is eschewed by the aristocracy and the reigning family, as it is also in Russia and Belgium; while in Holland the Dutch nobility are nearly all members of the craft.

The Grand Orient of Greece, at Athens, consists of a Supreme Council, with one chapter at Athens and six Symbolic lodges. Prince Rhodocanakis is Honorary Grand Master.

In Sweden and Norway the Grand Mastership is held by King Oscar, who occupied the office before his ascension to the throne.

The Grand Master of the Grand Lodge of England granted warrants during three months for the formation of eleven lodges.

The Grand Orient of the Republic of Chili, at Valparaiso, is in regular activity. It has seven subordinate lodges.

The Symbolic Grand Lodge of Spain, at Madrid, has ninety-seven subordinate lodges under its jurisdiction.

The Grand Lodge of England was organized in 1717. The constitution was promulgated in 1823.

The Grand Orient of Brazil, at Rio de Janeiro, has 120 chapters and 147 subordinate lodges.

The Grand Orient of Belgium, at Brussels, has seventeen St. Johns lodges.

There are two English Masonic lodges in Yokohoma, Japan.

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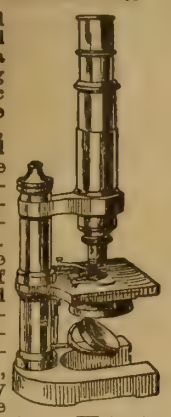

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, JUNE 7, 1894.

WOMAN SUFFRAGE.

Never in human history has the question of giving the ballot to women received so much attention, or its advocacy made such progress, as within the last few years. Never has the better class of women taken such an interest in the discussion; though it is just to say that they are not all on one side.

It must be conceded that suffrage is not a natural right, in the sense that life and liberty are rights. Rights are not the gift of legislation, but of God. Legislatures may, either justly or unjustly, confer privileges, but they never can confer rights. All human beings, including infants and the imbecile, have the right to live. Even the brutes, when their destruction is not important to human well-being, are

> "As free to live and to enjoy that life
> As God was free to form them at the first."

The right of suffrage belongs to those who can wisely exercise it for the good of the whole. It may be safely assumed that youths of immature judgment, those who are debased in morals, or convicted of crime, all who are aliens, and all who are unable to read the ballot which they are expected to deposit, are not justly entitled to its use.

Character and capacity are not only the essentials to rulers, but to *those who choose them.*

We doubtless suffer, as a nation, a great multitude of evils that are mainly due to the low morality and small intelligence of many of our voters, and it is quite obvious that a true national reform lies in the restriction, rather than in the enlargement, of this franchise.

But while all this is true, there is absolutely *no reason why the dividing line should be on sex.* If character and capacity are the conditions for the rightful exercise of the ballot, surely the intelligent women—constituting the great majority of professed Christians, and with the wonderful advancement that has been made in female education—have surely a right to a voice in the choice of their rulers.

With what propriety do we admit a besotted Irishman, or an ignorant Negro, to the exercise of this high responsibility, while we deny it to the noble women who constitute the W. C. T. U.? Conceding that there is no great probability that the ballot will be withdrawn from the incompetent, is it not wise to give it, as a counterpoise, to the intelligent woman?

May we not, after some years of trial, infer that woman suffrage is safe? When, by its exercise, has family life been endangered? When have divorces been increased, or crime made more abundant? Has not the reverse been true? *

DIVORCE THE CHURCH AND THE LODGE.

Among the letters sent to the National Christian Association by those who found it either inconvenient or impossible to attend the recent Annual Meeting, was one from our old friend P. Bacon, of Weatogue, Conn., in which, after expressing his inability to be present on that occasion, he added other matters in connection with his own experiences that we deem worthy of separate publication.

"I am clear in my own mind," he writes, "that the great strength of Freemasonry and kindred orders is the support and encouragement which they receive from God's people. There is not that clear separation which is demanded in the Word of God. The light has come, and God demands that his people should bear testimony against the unfruitful works of darkness. When we allow ourselves to give consent to, or approval of, evil without remonstrance, do we not come under the condemnation of 'being partakers of other men's sins?'

"I have a copy of a resolution adopted by the First Congregational church in Farmington, Conn., during the Morgan times (of which our old friend Calvin Hatch was one of the deacons) which reads (I quote from memory): 'We approve of the course pursued by our brethren who have absolved themselves from their Masonic obligations, and hereafter will receive no one as a member of this church who is a member of the Masonic lodge.' Deacon Hatch told me that there were eight or ten members of that church who renounced Freemasonry. Had similar resolutions been adopted and adhered to by all, the churches would not have been in the weak and worldly condition in which we find them to-day." . . . .

"About twenty years ago I made up my mind that it would be my duty, if ever a Freemason asked for admission to any church to which I belonged, (I should be obliged if I was faithful to my covenant with that church) to vote against receiving him. It was not many years before a Freemason, by letter, asked to be received, and I moved that action be deferred until the next business meeting; but I am sorry to say that my motion was defeated and he was admitted.

"A few years later I presented a resolution that a committee be appointed who should investigate and inquire into the principles and character of Freemasonry, and report to the next business meeting of the church. It was voted to lay it on the table, where, for all I know, it remains to the present time. About two years later I asked for a letter from the church, which was refused because, as they claimed, I did not state what church I wished to join. I was then a member of the First Congregational church of Simsbury, Conn., and for all I know, my name remains on their books, but I have not communed with them, or in any way considered my obligations with them as binding, and they have acted the same with me, which I consider as very wrong towards the cause that we profess to love.

"I hope that the time may soon come when the whole matter may be brought up and discussed in a Christian spirit, as its importance demands."

And every child of God will sincerely hope and pray that the divorce between the church and the lodge may be speedy and made effective through the agency of the Holy Spirit.

THE POPE AND FREEMASONRY.

Some unknown friend sends us what is undoubtedly an official translation, in pamphlet form, of the Pope's Encyclical against Freemasonry, dated April 20, 1884.

Premising that the kingdom of God is ever opposed by the kingdom of Satan, the latter the embodiment of the love of self, he says: "At every period of time, each has been in conflict with the other, with a variety and multiplicity of weapons and of warfare, although not always with equal ardor and assault. At this period, however, the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God himself."

Not only so, according to the pope, but (he adds), "They are planning the destruction of the Holy Church" (the Roman Catholic church, he means), "publicly and openly." The pope is a little obscure in his terms. As we Protestants understand Freemasonry, it worships the god of nature, and not the Father of our Lord Jesus Christ, whose name and atonement it totally ignores, framing a religion of its own, which has no affinity with the love and work of the Saviour. It thus becomes the enemy, not of the Church of Rome in particular, but of Christianity and its Founder. If the Church of Rome is a branch of the church of Christ, worshiping him in spirit and in truth, then Freemasonry is its enemy. We know it is the adversary of Christ, and not in harmony with the Protestantism of Luther and Calvin.

The pope proceeds to give us an outline of the opposition of the Church of Rome to Freemasonry: "The first warning of the danger was given by (pope) Clement XII., in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path; and Leo XII., by his apostolic constitution, put together the acts and decrees of former pontiffs on this subject, and ratified and confirmed them forever. In the same sense spoke Pius VIII., Gregory XVI., and, many times over, Pius IX."

The pope then attacks the secret operations of the Freemasons and their government, as being a law unto themselves, and their purpose, which, he declares, "is the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere 'naturalism'" —that is, the worship of the god of nature. "The fundamental doctrine of the naturalists," he proceeds, "is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God" (the Christian's God), "or pervert them by erroneous and vague opinions; . . . . they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority." The pope is so far right, inasmuch as divine revelation (or revealed Christian doctrine) is ignored by Freemasonry, and every Mason is bound by his obligation to obey every order of the lodge without hesitation or evasion, in preference to all other authority.

Time and space forbid the quotation of much that the pope alleges against Freemasonry, and the letter of his appeal to his church to oppose the fraternity with all its might. Towards the close, he recommends his followers to implore of Christ "the help which the greatness of the danger and of the need requires." Any member of the N. C. A. and friend of our reform would deem this course one of wisdom and all-sufficiency. But the pope does not rest upon the sufficiency of the Great King alone to suppress this great evil. He adds: "Let us take as our helper and intercessor, the Virgin Mary, ... Michael, ... Joseph, ... and Peter and Paul," depending upon their "patronage" to "succor the human race."

"Shall not the Judge of all the earth do right?" Yea, "with God nothing shall be impossible." Surely his arm alone can give us the victory. We can let the saints rest.

NARROW ESCAPE FROM SUDDEN DEATH.

Rev. W. B. Stoddard, writing from Cedarville, Ohio, May 30, gives the following account of his recent painful experience at that place:

"Monday morning I went to the depot and secured a morning paper. There is a walk along the track, six or eight feet wide, from the depot to the main street of the town. I went on this walk toward the street, and when near it I heard a train approaching. Knowing that I was eight or ten feet from the track, and, as I supposed, perfectly safe, I did not look around, but walked on, reading the paper.

"The train approaching was the fast mail, running at least sixty miles an hour, as it was late. It is the custom to throw the mail-sack from this train while passing through the town. I knew nothing of this practice, and was struck by the sack with such force as to throw me in the air. I alighted on my head. I was carried to a neighboring doctor's where the gash in my head was sewed up, and my ankle bandaged. The opening in my head was on top, the first coating of the scalp being broken, and the middle coating indented. Had the gash been one-quarter of an inch deeper, my life would have been taken.

"My ankle is badly sprained, and has caused me much pain, but is getting better. The wound in my head is healing rapidly. The doctor expects to take out the stitches to-morrow. My ankle will probably keep me in-doors some days—perhaps weeks.

"I feel that I have much reason to thank God it was no worse. I have notified the railroad officials that I consider myself entitled to damages."

Our readers will rejoice and give thanks with Bro. Stoddard that his life is spared and his usefulness only temporarily impaired.

COXEYISM.

That the attempt of "Gen." Coxey and his coadjutors to march on Washington and present "a petition in boots" was unwise, ill-timed and in every way preposterous, has been made duly apparent. That the arrest of Coxey and Browne for the trivial offense of "walking on the grass and carrying a flag," and their being fined and imprisoned, was an equal mistake seems equally

plain. It gave dignity to their exploit, and threw over them the air of martyrdom.

The love of notoriety is exceedingly strong in the average man, and when projects are undertaken with this end in view, they are best discounted by being severely unnoticed. If the space given to Coxeyism or pugilism by our daily press were left blank, we should see much less of their developments of folly and wickedness. The best rebuke to folly, sometimes, is to shut our eyes and our lips. *

—General Secretary Phillips has been somewhat hindered in his work during the past week by sore eyes, from which, however, he is now happily recovering.

—The first to send in their pledge to sustain the work of the N. C. A. during the present year, by personal donations, as set forth in last week's supplement to the *Cynosure*, were our old friends, Mr. and Mrs. J. Griffin, of Wisconsin. We trust their good example will be generally followed by other devoted friends of our reform.

—One important fact in connection with the present gigantic strike of miners is that the scarcity of coal has raised prices to a point where the miners of Nova Scotia can afford to pay the duty and ship coal into this country and compete with our home production. The tendency will be to discourage the strikers, and induce them to return to work.

—Up to the present writing, 195 subscriptions have been received for the new monthly paper of the N. C. A. As previously stated it is to contain matters of special interest to our reform, put up in a convenient form for distribution as a tract, and will be furnished to annual subscribers in clubs of twenty at 10 cents per copy; single copies, 20 cents a year. Make up clubs everywhere, and keep your neighbors and friends enlightened as to what we have in hand.

—Bro. R. A. Cullor, of Unionville, Mo., desires that some of our able correspondents should give, through the *Cynosure*, "a history of our national stars—the five-pointed star on the flag, and the six-pointed one in the coins. Surely both," he adds, "should be alike. It makes a man think of half-slave and half-free, or half-secret and half-honest." The history of the United States flag is well-known, but why the difference in the two stars exists may not be so easily answered. Can any of our readers explain it?

—One evening last week, Rev. W. M. Howie, pastor of the United Presbyterian church on the South Side in this city, and his estimable wife, were treated to a genuine surprise party by members of his church and congregation, with others, who brought ample refreshments and took, for the time, possession of the parsonage. The result was a most enjoyable re-union of kindred spirits, and a substantial token of their esteem for their pastor in the shape of a well-filled wallet. These little oases in the paths of consecrated ministers are very pleasant to enjoy and remember.

—At a meeting of the Congregational Union in London, on a recent evening, there was a large attendance, and the proceedings possessed unusual interest. On motion of Dr. Horton, it was unanimously resolved to express sympathy with "the Christians of America who feel the scandal and shame of the barbarities of lynch law as dealt out to the Negroes of the United States; and we join our prayers with theirs that this reproach will be removed from our common humanity." Whatever faults we may see in England, she is entitled to honor for the old-time and still-cherished sentiment of her people in favor of the oppressed and down-trodden Negro. It is no empty boast that "when a slave touches British soil, his chains fall from him." The recent death-blow given by British armed forces to the slave-trade on the African coast is another confirmation of her character for humanity.

—A notice of the death of Rev. Robert Archibald McAyeal, D. D., of the United Presbyterian church, has already appeared in this paper. In the *United Presbyterian* (Pittsburgh) of May 31, Prof. Jas. A. Grier contributes a sketch of the life of this good man and faithful preacher, which is full of interest. We make room, to-day, for the following extract: "His gospel was not only of the priesthood and prophetship of the Christ, but of his kingship as well; and so he stood for anti-slavery, anti-secrecy, temperance, and the crown rights of Messiah, through all his ministry. It is probable his hostility to Freemasonry was intensified by his father's experience as a Mason in the old country. It is a family tradition that his migration to America was partly because entanglements with Masonic plottings against the state made him feel the wisdom of sundering such associations by removing from them. He abjured Masonry as dangerous and hurtful, from the time he set foot on these shores. His son carried the inherited conviction into his pulpit, and some of the most scathing assaults which the order has received in this country were thence delivered." Some of our readers will remember the stirring address which Dr. McAyeal delivered before the New England anti-secrecy covention, Dec. 9, 10, 1891—"Why I am Not a Mason," and which was full of telling points, keen and logical. It was printed in full in the supplement of the *Cynosure* for Dec. 31. Peace to his ashes!

—Last week we reprinted the sterling testimonies, extending through many years, of the Illinois Congregational Association against the secret lodge. They are recalled by the recent reference of the *United Presbyterian* to the A. P. A. Members of that denomination, it says, "even though they may approve what are supposed to be the principles of such secret oath-bound orders, violate their church vows in joining them. It cannot be kept too prominently before the members of our church, that, 'We declare that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.'" This is a clear-cut testimony that ought to be in the hearts and on the lips of every Christian.

REFORM NEWS (*Continued from 5th page.*)

tendance, but the few who met were fed with "the sincere milk of the word."

On Saturday morning I attempted to find an open door for work in our direct line, but the enemy had been busy since my last visit. One who *ought to know* admitted that the key of every church in the city was held in lodge hands to the extent of barring out free discussion, and that even those who were friendly were under such a spell of fear that they shunned any encounter with the hidden foes. Bro. Geo. Francis, pastor of Shiloh, was the only one who gave me real encouragement, by kindly offering an audience room four evenings in the week; and if Sister Shoemaker is of the same mind, I shall hope to give the good people of Springfield "more light" from the east soon. J. P. STODDARD.

FROM REV. WILLIAM FENTON.

ST. PAUL, Minn., June, 1, 1894.

I have just been talking to one of the pastors of the Augustana Synod, which meets at St. Peter's next week. Possibly arrangements will be made for me to speak to them. They will furnish a report of the action which they will take this week concerning their attitude toward secret societies.

This subject, surely, is becoming and always has been a matter of very great importance. And God's people will be compelled to notice it. I have just left a man in the street car—a prominent business man and church member. I have known him for many years, and he, for the last ten or fifteen years, has been very shy towards me, and I knew the reason of it; but this afternoon he took pains to sit near me and tell me that he joined the Masons many years ago, but never went to the lodge but a very few times; that he took his demit from the lodge; has taken no interest in Masonry for years; that he does not know how to make a grip or a sign, nor how to recognize a Mason. He has been published by the Masons as a Mason, and of course is regarded by some people as a Mason. Now he bade me not to say anything to anyone about what he has told me.

I think that there are a great many in his condition. His state of mind is not enviable. It is evident that he does not like Masonry, and that he fears it; and that he would rather be on the side of the Anti-mason than the Mason. Is his position a fair one before the world? Is it right before God?

If he is not known to the world as an Anti-mason, he is then known or regarded as a Mason, and will prove to be a decoy duck for the devil to ensnare men into his lodge. If God has given him repentance for having joined the Masons, confession is due to God.

I do not like to think that it is only because he wants to be on the winning side that he made the confession to me, but from the fact that he does not want it mentioned to anyone else looks like it.

I delivered an illustrated address on the relation of God's Word to Masonry, etc., on the market square last Sabbath afternoon. A Freemason and an Odd-fellow tried to confute the truth, but the audience was not on their side. Thank God for the witness to the truth! Yours,

W. FENTON.

THE EASTERN AGENT IN OHIO.

CEDARVILLE, Ohio, May 31 1894.

EDITOR CYNOSURE:—I have great reason to be thankful that I am able to report to-day. On Monday morning last I met with a bad accident, which came near being a fatal one. It is the custom to throw mail-sacks from the fast express trains running through this town on the sidewalk prepared by the railroad company for the accommodation of its patrons, or into the principal street of the town, or wherever it may suit the convenience of the agent on the train. Several of the citizens have been knocked down, but, so far as I have heard, none has as yet been killed. This custom of recklessly throwing the mail was not known to me. I was walking some distance from the depot, eight or ten feet from the railroad track on the sidewalk, while a fast express was passing. The train was late and running at a speed of sixty miles or more an hour. The thrown mail-sack struck me with such force that my feet were knocked from under me. In falling I struck the farther edge of the sidewalk. I was carried to a doctor's near by where the gash in my head was sewed up, and my sprained ankle bandaged.

Had I fallen toward the train I should have probably been drawn under. Had the gash in my head been one-quarter of an inch deeper, I should not have been here; so you see my reason for gratitude to God that my life was spared.

I have been confined to the bed much of the time since. The wound in my head is healing rapidly. It will be days, perhaps weeks, before I can again use the ankle that is sprained.

The doctor who has attended me thinks he would rather take his chances in joining the Masons than go through what I have come through. I find it is not necessary to belong to a lodge to get help while traveling. Everything possible has been done for my comfort. Eight Christian people called yesterday, to make inquiry and leave expressions of sympathy. There was not a lodge advocate among them.

With the good care of wife, who fortunately is with me, I may hope soon to be in the field again.

We reached this town Friday morning. The cordial welcome we have always received from friends here was extended. There were plenty of opportunities to speak. In response to an invitation given by the pastor of the United Presbyterian church here (Rev. Mr. Warnock), I spoke to his people Sabbath morning, and in the evening I presented the anti-Christian character of the lodge to Bro. Davidson's people at Clifton, four miles distant. In passing out of the church I met a man who said he had been accustomed to hearing the Masons "cussed" and "discussed". He was a Mason and not a Christian. Probably he heard the former in the lodge, for he only heard the latter in my meeting.

Mr. W. R. Sterrett, of this place, is the first, so far as I know, to accept the privilege of becoming a life-member of the N. C. A. by the payment of $50 as per vote of the Association at the meeting just passed. There will doubtless be many who will see the importance of thus contributing to a *Cynosure* sustentation fund, at the same time securing for themselves the *Cynosure* so long as they live, together with all the privileges of our Association and the certificate of the same.

With renewed courage because of the goodness of God in the past, I shall enter upon the duties of the year to come. W. B. STODDARD.

THE HOME.

VALLEY FORGE.

BY MRS. VICTORIA ALEXANDRA STONE.

Once I read a touching story—
  It was when I was a child,—
And my soul was stirred within me
  By that tale, so sad and wild;
And a vision rose before me
  Of a forest dark and drear,
Snow-clad hills and ice-bound streamlets,
  Ragged soldiers swarming near,
With their sad, despairing faces,
  Marching down the mountain gorge;
How they camped that dreary winter
  Mid the snows of Valley Forge.

And a chieftain stands among them
  Braver than the kings of old,
And he led their footsteps onward
  O'er the hills and mountains cold.
'Neath the folds of Freedom's banner,
  With no mantle but the sky,
Battled they with cold and famine,
  And so laid them down to die.
Not a selfish word escaped them,
  As in that dark mountain gorge
One by one they bravely perished
  'Mid the snows of Valley Forge.

Now Columbia rears her forehead
  Far above the mountain snows
And from east to western ocean
  Bright the flag of freedom glows.
We remember still the story
  How those sons of valor died;
How their bones were left to whiten
  On the plain and mountain side.
Valley Forge! Oh, bring the records—
  We will read them softly o'er;
Stranger eyes will not reproach us,
  If we bow in tears once more
O'er the tale of those who perished
  In that frozen mountain gorge,
And who left their blood-stained footprints
  On the snows of Valley Forge.

Steamburgh, N. Y.

THE VISION OF CHRIST.

In the statement of his faith which the Rev. Dr. Clapp, lately of Portland, gave to the installing council at Manchester, N. H., he spoke of the season of intellectual disturbance and doubt that set in soon after the commencement of his ministry. The problems of God and life and immortality weighed heavily on his mind. He could not solve them. He was in a wilderness, and his way out was not for himself alone to find. He did what a lost person must at last do. He cried for help. "In answer," he says, "the doubters and believers came; great pagans, great deists, great Christians—those who claim to know and dare to lead embarrassed souls along the way of destiny. Among them came Jesus. I can see him yet; radiant, regnant among them all; upon whom I had turned my back, because not sure of him. But in his presence, how could I be sure of any, all, others? He was the sun; they were stars of the first magnitude indeed; but only stars. Besides, all others faltered over questions that must be answered. They supposed and hypothesized; he spake what he knew and testified what he saw. He was confident about God, man and immortality."

This is a vivid bit of experience. It recalls to our mind what Prof. Henry B. Smith once told his students concerning himself: "When I went to Germany I passed through an intense struggle with rationalistic doubt and unbelief. But in the midst of it all there came before me a vision of Christ so distinct, so sweet, of Christ as a person, a living, divine and human Saviour, that all shadows were driven away and I never doubted more. This vision of Christ we all must have. No man can be a true and living Christian until he has had this vision of the living Christ."

These two actual and, presumably, independent experiences are illustrations of that favorite declaration of our time that the proof and defense of Christianity is Christ himself. This declaration seems to be made sometimes and in some quarters as if in comparative disparagement of Scriptures. But if so, by some strange confusion of thought; or, better stated, by some failure to grasp the whole truth. This disclosure of Christ spoken of as "a vision" is, of course, simply the vivid apprehension of the Master and Saviour who is already given us in the familiar pages. Neither Dr. Clapp nor Dr. Smith supposed for a moment that on a certain time each created for himself this beatific vision of the Lord. The wonder they saw was only He who was from the beginning, whom John and the other evangelists looked upon and their hands handled.

Why it is that our eyes are so often and so long holden from the clear recognition of him is a puzzle. Why any who live in the very dispensation of the Holy Spirit, whose office is to glorify him, should walk with unillumined face, and sadly, is not altogether easy to understand. But the explanation lies partly in the fact brought out in these two experiences of inward conflict and unrest. Christ comes to those who have been brought to their wit's ends. Not until the great hunger sets in, which the soul itself cannot satisfy, can it appreciate the marvelous bread of life. Then the vision may come, so full and surprising; and the heart says, Why, it is the Christ I have always known: How is it that I have been so slow to see and adore?—*San Francisco Pacific.*

THE SENSIBLE WOMAN.

A sensible woman begins early in life to show her prevailing characteristic. As a child she can be reasoned into obedience when she cannot be coaxed or driven, and it is wise to remember that wise impulses may be changed to bad ones by improper training.

The sensible woman does not allow self-gratification to persuade her to do that which is contrary to reason or sound judgment. She never loves a man so dearly, notwithstanding his bad habits, which she despises, that "she cannot give him up."

Her good sense tells her that love is short-lived unless fed on self-respect, and also that an affection which is weaker than a bad habit is scarcely worth having.

The sensible woman never does a thing simply because every one else is doing it, but because she has decided that she may safely do it. She cares just enough about the opinion of her neighbors, and none too much. She who does not care what others think of her is lacking either in good sense or morality. She whose first thought is, "What will folks say?" lacks good sense and firmness to do what she believes to be right regardless of consequences. The sensible woman is the medium between these two extremes.

In time of trouble one turns involuntarily to the sensible woman. Others may be favored companions when the skies are clear, but under the clouds are as useless as a lace shawl in a snowstorm. But the sensible woman knows you are human, and although that may have seemed prosaic, when your fair-weather friends are comparing you with the angels, you are not grateful. She does not gush or look scandalized or say: "I told you so," or become sentimental, or try to convince you that she has suffered worse; you know at once that she understands that she is not wanting in appreciation or sympathy, and that she will help you if you will let her.—*Chicago Tribune.*

MEASURING OUR GRIEF.

They were sewing on clothes for a home mission barrel. Their needles flew faster than their tongues, but the latter were not idle.

"I have no quarrel with those who go into mourning when their friends die," said Mrs. Burton. "I only ask the privilege of retaining my usual dress without being criticised."

This was in reply to a long criticism of a young seamstress who had not put on mourning on the recent death of her mother.

"Well! of course; but it seems as if you did not feel very badly," replied Mrs. Jones. "Now, when my poor, dear, dead husband died, I felt as if I must wrap myself in black forever."

A shadow of a smile was seen in the circle. Perhaps they were thinking of Miss Smith's remark: "Mrs. Jones always calls Mr. Walker her 'poor, dear, *dead* husband,' probably, to distinguish him from the live one, Mrs. Jones."

"I know some folks say they don't believe in mournin'," continued Mrs. Jones, "but I always think its because they're too stingy, or don't care."

Mrs. Burton's lips quivered, and the blood rushed to her cheeks. Her thoughts went back to the time, a few months ago, when her eldest boy had died. Only a few intimate friends knew how the family purse had been drained in the efforts to save his life. She knew Mrs. Jones' remark was a double thrust; but before she could reply the minister's wife, who knew both Mrs. Burton's circumstances and Mrs. Jones' kind heart but inquisitive turn of mind, said:

"I do not think we ought to make that conclusion, Mrs. Jones. Our love is shown quite as much in our care for our friends while they are with us as in the clothes we wear and the flowers we carry to their graves after they are gone."

"I have often thought there are three ways of measuring our griefs." It was Mrs. Harriman, a visitor at the parsonage, who spoke. The ladies looked up inquiringly, while the needles lagged a little.

"Yes, at least three ways," she continued. "Some people measure their grief horizontally—so many yards of crape and black ribbon. I remember where I was boarding there was a family of fellow-boarders—a man, his wife and son. The man was sick for several months. He lacked proper care. His wife was always too busy shopping or helping her friends to shop to care for him. The boy did what he could in his ignorant boy way. Bye-and-bye he died. The wife sat next to me at table, and she tried me almost beyond endurance by her confidences. Did I think eighteen yards of black ribbon enough for that dress? Was black becoming to her? Was her veil long enough? Had the boarders noticed that her jewelry was not mourning jewelry? She had been out two hours the morning of the funeral to get some, but could not get the ear-rings to suit. Poor Harry! She would not fail in her duty to him! And then she would use her newly bought, black-bordered handkerchief to wipe away a tear. All the while the boy's face was a sad mixture of honest grief and ill-concealed contempt. I think she measured her grief by the yard. And whenever I hear anyone say with pride and ostentation that she has not missed going to the cemetery on Sunday for so long a time, I can't help thinking she is measuring horizontally."

Mrs. Harriman paused a moment, then said: "You must not suppose I disapprove of wearing black. It is safe to leave that to the individual's judgment."

"But what are the other ways of measuring our grief?" asked Miss Smith.

"Downward, next. Vertically, but downward. Some of us are quite crushed by our sorrow, give up entirely to it, and are even prostrated by it. We think life has nothing more for us, and we refuse to live. Then we make ourselves a burden to our friends, as if others had no griefs. My husband had once among his patients a woman who actually lost her eyesight from excessive weeping because of her mother's death. And her mother was eighty-five years old!"

"Why, how foolish!" some one exclaimed.

"Yes, that seems so," returned Mrs. Harriman, "but it is no worse than the selfish yielding of many another—refusing to bear our burdens or receive our blessings. Yet it is merely a natural tendency not properly restrained. It is selfishness at the bottom.

"But vertically there is another direction, and some measure their grief upward. It is just as real grief. Their hearts are bleeding, but their eyes look upward. They think of their friends as in the 'upper country.' Their grief is sanctified to them. The 'oil of joy' is given them for mourning, and 'the garment of praise for the spirit of heaviness. They feel the loneliness often, but they keep on measuring upward, upward, till at last their 'conversation is in heaven.' You know that word 'conversation,' as used by the apostle, means 'citizenship,' as if we really dwelt in the heavens. I have a friend who told me she rarely takes flowers to her father's grave, for her thoughts never go there. She thinks of her father a great deal, but it is always in the heavenly country. She can truly say, 'O grave, where is thy victory?' "

"Perhaps that explains how Dr. Kensington could bring himself to speak at Mr. Swinton's funeral," said Mrs. Burton. "He had buried his wife only the week before, and I could not see how he could do it."

"Yes, I remember," rejoined Mrs. Harriman. "I was there. His face showed plainly the anguish he had suffered, but his public position required this duty of him. I certainly thought

when he began that he must break down; but as he went on with those wonderful words of faith and hope, I said: 'He measures upward,' and my heart learned a lesson."

"It must be good to feel so," said Mrs. Burton; "but I suppose only very holy people can reach such heights."

"It does require great intimacy with God, but we are all called to that," said Mrs. Harriman, softly.

There was a long pause. All were busy with their own thoughts. Mrs. Harriman broke the silence by saying:

"And then this upward measuring brings such blessings to those around us. It is unselfish. It is possible, too, to pass from the downward measuring to the upward—only the opposite direction. I know a lady who was completely heart-broken by the death of her second child. Not one was left to comfort her. She thought, and her friends thought, that she would become insane, so uncontrollable was her grief. Her husband took her to Europe, and she seemed to improve. 'When we reached New York on our return,' she told me, 'I resolved I would be resigned, but when I caught the first sight of our home, the old agony came over me. I spent a wretched night. In the morning, while praying for submission, a thought came to me like an inspiration. Before the week was ended we had adopted two orphan boys, and God had taught me how he heals wounded hearts.' She learned how to measure in the opposite direction, you see. It seems"—

The arrival of several ladies interrupted the conversation, which drifted now to other topics. But Mrs. Harriman's words proved to be "seed thoughts" to more than one listener.—*Mrs. Marion B. Knight, in Zion's Herald.*

FOR MAKING EVERY DAY HAPPY.

When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done. A left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old, it will send you gently and happily down the stream of life to eternity. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day—that is three hundred and sixty-five in the course of the year; and supposing that you live forty years after you commence that course of medicine, you have made fourteen thousand and six hundred human beings happy, at all events for a time. Now, is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."—*Stylus.*

"HE LIVES IN OUR ALLEY NOW."

"Where," said a teacher to his class of little ragged boys gathered from the crowded courts of the great city, "where is Jesus Christ?"

Quickly the answer came from a bright-eyed little fellow, in a tone of the utmost confidence, as though there were no manner of doubt about it:

"Oh, he lives in our alley now!"

What a revelation of faith and hope and love embodied in the daily life and work was wrapped up in that answer! The alley had been the abode of poverty, dirt, and misery. The women quarreled, the men drank, the children were neglected. But a lady came to reside in the neighborhood who offered her services as a district visitor to the vicar of the parish. In a sort of apologetic way he said:

"I suppose I must not ask you to take ——— alley?"

"Why not?" said the lady.

"Well," he said, "it's not a very promising district."

She modestly replied:

"Then it must the more need our sympathy."

So the lady began her work in ——— alley, not in her own strength, but in the power of God's Holy Spirit. By her sweet smile and kindly looks and loving words she soon won all hearts. The small rooms became cleaner and scolding women became more gentle, and the hard-earned money of the laborer was brought home to buy bread instead of its being spent at the gin palace. So evident was the transformation that even the children felt it; hence the touching reply, "Oh, he lives in our alley now!"

A REMARKABLE LIST OF THREE SIXTEENS.

I have thought of telling the readers of the *Christian Union* about a find I made the other day. I noted that 1 John 3:16 was remarkably like John 3:16 in sentiment, and began to look up the other 3:16's of the Bible. Here is a remarkable list. Would it not be a good idea to suggest that these verses be memorized? Here is a hint how to remember where the texts are located. The first is not 3:16, but 3:15. I introduce it at the beginning of the list because it is just once removed from 16, and it is the first promise of a coming deliverer—the *Protevangelum.* Genesis 3:15; Exodus 3:16; Numbers 3:16; Joshua 3:16: 2 Kings 3:16; Proverbs 3:16; Jeremiah 3:16; Daniel 3:16; Joel 3:16; Zephaniah 3:16; Malachi 3:16; Matthew 3:16; Luke 3:16; John 3:16; Acts 3:16; 1 Cor. 3:16; Galatians 3:16; Ephesians 3:16; Philippians 3:16; Colossians 3:16; 2 Thessalonians 3:16; 1 Timothy 3:16; 2 Timothy 3:16; Revelation 3:16.—*Rev. W. W. White, Ph. D.*

DO YOUR WORK EARLY.

Beside my window in the early spring,
A robin built her nest and reared her young;
And every day the same sweet song she sung
Until her little ones had taken wing
To try their own bird living; everything
Was done before the summer roses hung
About our home, or purple clusters swung
Upon our vines at autumn's opening.
Do your work early in the day or year,
Be it a song to sing, or word to cheer,
Or house to build, or gift to bless the race;
Life may not reach its noon, or setting sun;
No one can do the work you leave undone,
For no one ever fills another's place.

—*Sarah K. Bolton, in the Christian Nation.*

TEMPERANCE.

SCENES AND INCIDENTS IN THE SLUMS.

When we hear of a child born to parents who have some advanced disease of lung or heart or brain, we pity it and look with forebodings upon its future, feeling that sooner or later it will become the prey of its parents' enemy. But how much more should we pity the child of the woman who has been drinking hard for years and of the man who has lost all manly instincts in the saloon.

There have been cases within our knowledge where drunken mothers have fallen in an unconscious stupor on the streets, and there in the cold, cheerless night the little blighted life has dawned, and the first wail has but foreshadowed the sorrow, shame and despair that lay before it. There are other sad cases in which the mother has gone out to drink, leaving the little ones without food or fire, locked in their bare room. She has been arrested, taken to the station house by the police, and the little ones have been found, long, weary hours afterward, crying from hunger.

There was one little one in our nursery, especially bright and sweet, whose name was Lily. She was one of those child angels, beautiful in disposition as well as face. She would sing most sweetly the simple choruses of the Salvation Army songs taught them in the nursery, and made a lovely picture with her sweet face lighted up and framed with its wealth of golden curls. The parents of the little ones are visited by the slum officers, and so they went one day to the house where Lily's mother lived. On the threshold they met the father—a rough, brutal man. Holding out their hands, they greeted him, but he pushed them away, saying he wanted nothing to do with them or their religion, but that he would believe in them if they would go in and "get that woman converted," with a toss of his head toward the room which he could hardly call home.

On entering it they found "that woman" drunk, and the room was showing all the signs of the wreckage and disorder that her life had caused. To open the conversation in a friendly manner they drew Lily to them and asked her to sing a little song which was a great favorite with her. At that moment they heard an angry voice at the door threatening the child if she dared to sing it, and turning they saw her father. The mother, enraged by his interference, demanded of the child that she sing it immediately.

The father again threatened her, and the little one stood trembling between the two, not knowing which to obey, and yet dreading the consequence of disobeying either. Just as the girls were going to withdraw their request, and before they could interfere, the mother sprang in a fit of rage upon the child, and twining her hand in the bright curls, tore out by the roots a handful of golden hair. Thus can drink brutalize even a mother's heart.—*Mrs. Ballington Booth.*

THE DRUNKARD'S DEATH.

As I sat alone in my room this afternoon thoughts of the career of a certain man came across the lens of my memory, a man whose acquaintance I made in the bright days of my early manhood, and that remembrance carried a wave of sadness over my heart. Thoughts of him now crowd themselves on my memory, and I mention his fall because his fame as a lawyer was worldwide. Gifted with nature's highest endowments, few indeed were his equals and none his superior.

He stood first and foremost in his chosen profession, a credit to his friends, a blessing to his adopted country and an honor to his native land, dear old Ireland. But a thirst for strong drink entered into his soul. He contracted habits of debauchery and consequently sank in social grade. His friends and business deserted him. Many attempts were made to reclaim him, but all failed. The demon of strong drink had complete possession of him. That glorious mind, gifted of God, became a complete wreck, and that voice of more than Roman eloquence, to which thousands had listened spellbound, and which had so often with soul-stirring pathos pointed out the ways of right and justice, was silenced forever by the abnormal power of drink. His ending was as terrible as his life had been sublime. In one of the foulest dens of a great metropolis he expired alone—

With no friend near to catch his last breath
Or to close his sad eyes when silent in death.

No funeral cortege assembled to do him honor or follow his remains to their final home beneath the sod. No requiem was sung for the repose of his soul, only—

Rattle his bones over the stones.
He's only a drunkard whom nobody owns.

This truly eloquent and gifted man was guillotined by the cruel ax of intemperance in the very prime of his manhood and was buried as common paupers are buried—at the city's expense in the potter's field.

No marble entablature marks his last resting place. His grave is unknown and unwept.

But why mention any individual instance of the horrid effects of strong drink when we know that numberless bright lives are wrecked by it every day; that myriads of the brave, the gifted and the loved of our nation are falling by the demon knife of intemperance as grass falls before the mower's scythe.—*J. J. Kelly.*

TESTIMONY OF THE AGES.

Thou shalt not drink wine or anything that may intoxicate.—Buddhist Commandment.

Temperance is a tree which has contentment for its root and peace for its fruit.—Arabian Maxim.

Bodily enjoyment depends on health and health depends on temperance.—Phares of Greece, 640 B. C.

Strength of mind depends upon sobriety, for this keeps reason unclouded by passion.—Pythagoras, of Greece, 580 B. C.

Far from me be the gift of Bacchus—pernicious, inflaming wine, that weakens both body and mind.—Homer, of Greece, 900 B. C.

Look not upon the wine when it is red, . . . for at last it biteth like a serpent and stingeth like an adder."—King Solomon, 1015 B. C.

While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit."—Socrates, 469 B. C.

BIBLE LESSON.

A STUDY OF INTEMPERANCE.

LESSON XII.—Second Quarter, 1894, June 17.

SUBJECT.—The Woes of the Drunkard.—Prov. 23:29-34.

GOLDEN TEXT.—Look thou not upon the wine when it is red.—Prov. 23:31.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Prov. 23:29-35. T.—Isaiah 5:11-16. W.—Isaiah 5: 18-25. Th.—Amos 6: 1-7. F.—Nahum 1: 3-10. S.—Matt. 24: 44-51. Su.—Rom. 13: 8-14.

COMMENTS BY E. E. FLAGG.

1. *The woes of intemperance.*—vs. 29,30. This was written one thousand years before the Christian era, yet the description is as literally true to-day as it was in Solomon's time. The bitter fruits of intemperance are always the same. "Who hath woe? Who hath sorrow?" There can be no better answer to these questions than the misery of the man who has killed the one he loves best in a fit of drunken rage, when his senses return, and in his prison-cell he realizes what he has done. Or of him who has thrown away all the opportunities of his youth and manhood, the respect of his fellow-men, the comforts of home, everything that makes life worth living, and become the hideous wreck of himself, with no hope for this world or the next. "Who hath contentions?" The larger part of the quarrels which end in homicide have their source in drink. A man who is sober, no matter how much his passions are excited, will be likely to think twice before he sends a fellow-being into eternity, and forfeits his own life, to gratify a momentary impulse of anger. But a drunken man is incapable of thinking, or weighing consequences. "Who hath babbling?" This refers to the silly incoherent talk and maudlin songs of the drunkard. "Who hath wounds without cause?" The drunkard is constantly liable to receive injuries in all kinds of ways through his inability to take care of himself. It may also refer to the wounds received in causeless quarrels. "Who hath redness of eyes?" The bloodshot eye of the drunkard is as characteristic a feature as his reeling gait. "They that tarry long at the wine." These effects are, of course, not seen in one who only takes an occasional glass, and so the moderate drinker thinks there is no danger. He forgets that he is fostering an appetite, the nature of which is to grow, as much as it is the nature of a spark to kindle a conflagration if left alone. "They who tarry long at the wine" in their midnight revels are the ones who began with a single glass, never meaning to overstep the bounds of moderation. If every young man would refuse to take the first glass, the saloon-keeper would soon find his occupation gone. "They that go to seek mixed wine." Spiced with ingredients that increase its strength and power to intoxicate. Most of the liquors sold at the present day as "pure" are "doctored" with all manner of vile and poisonous compounds.

2. *The danger of dallying with temptation.*—vs. 31, 32. The wine-cup would not be nearly so dangerous were it not for its beautiful color and shining bead. The more attractive saloons can be made, the more dangerous they are. Kitchen bar-rooms and low doggeries may exist in spite of prohibitory law, but they do not exert half the power for mischief of the high-license saloon, with its brilliant lights, its pictures, flowers and other attractions. But beautiful as the wine-cup looks at first, "at the last it biteth like a serpent, and stingeth like an adder," or, as the margin reads, "a cockatrice." This is the most deadly of serpents. Its bite is said to inflict death within an hour, inducing a fatal paralysis, and causing the whole frame to dissolve in one putrid mass of corruption. What could more powerfully illustrate the terrors of the drunkard's end?

3. *Its effect on the moral vision.*—vs. 33–35. Alcohol injures the whole physical system, but its most disastrous work is wrought on the brain. As this organ is the seat of thought, and the source of all moral perceptions, it can readily be seen that a man who drinks habitually will be incapable of making any very clear distinctions between right and wrong. He will call evil good and good evil. He will practice licentiousness without shame, and utter foul blasphemies that would appall him if he had a clear brain. But he is not therefore irresponsible. When mind and conscience was unclouded he willfully and deliberately *took the first step*, knowing where it would lead. His responsibility began here—with his first glass. One of the most remarkable as well as sad things about a drunkard is that experience herself cannot teach him any lessons that he will remember. Much as he may suffer in body and mind, he is ready to fly to the very source of all his ills in order to purchase a temporary forgetfulness. The money worse than wasted in the liquor traffic would set all the wheels of industry in motion, and give everybody work at fair prices. It would save 60,000 precious souls annually from a drunkard's grave. It would empty our jails and almshouses, and save the country from a generation of young criminals who inherit tendencies to thieving and homicide from drinking parents. The only way to deal with the saloon is the way we deal with murder and arson—by strict prohibition.

LITERATURE.

ISRAEL'S MESSIAH: or, Why the Jews Reject Christ. By H. L. Hastings. No. 16 of the "Anti-Infidel Library—April, 1894." Paper, pp. 64. In English and Hebrew. Published by H. L. Hastings, 47 Cornhill, Boston, Mass. Price, 10 cents.

All Christians know, or should know, that when Christ came as the promised Messiah, or Deliverer, the Jews, with very few exceptions, refused to receive him. The reason of their rejection, as commonly stated, was his humble birth, obscure station during his youth and early manhood, and his peaceable method of living and teaching. Not even the mighty works which he wrought among them could remove the prejudice of their first impressions of him; and that he, of all men, could be the mighty man of war whom they expected to come as their champion, they would not believe.

Still they held, and do hold to this day, that their promised Messiah is coming. Some look ardently for him; but to others his long delay has brought doubt and discouragement. Yet the majority of them are still looking for him, and are still scoffing at the gentle Jesus, and laughing his Messiahship to scorn. The vail is still upon their hearts; "the blindness in part that hath happened to Israel" has not yet been removed.

In this little book Mr. Hastings has carefully considered this question at large and in detail. Not the least interesting portion of it is the quotation from the *Jewish Times* of December 6, 1877, in which the cause of their rejection of the Christ is explicitly stated in connection with the prophecies relating to the Messiah whom they were to expect and whom they are still expecting. Certainly these prophecies are wonderful in themselves, and some of them, it must be confessed, appear to have a closer reference to the Second Coming than to the first. As Christians of this day, living beyond most of the prophecies concerning Christ, and seeing their fulfillment already completed, we, too, with the Jews, are looking for the glorious appearing of the Lord Jesus Christ to rule and govern all his chosen people, both Jew and Gentile—when the blindness of vision and heart shall be taken away from all men, and Christ shall be revealed to us in his proper form and character, when he shall come as our Deliverer and King, to reign forever over all nations, sitting on the throne of his father David. May God hasten that day!

Mr. Hastings has wisely prepared a Hebrew version of his tract for the conversion of God's chosen people to this magnificent truth. It ought to be useful in establishing the co-existence of Jesus, "the carpenter's son," with their long-expected Messiah.

THE BABE OF BETHLEHEM: A Children's Rhyme of the Olden Time. By H. L. Hastings. Finely illustrated and handsomely bound in embellished cloth. 72 pages—large type. Boston: Published by H. L. Hastings.

Seldom has the story of the birth of Jesus been told in a more attractive form for the pleasure and benefit of children. The versification is marked by smoothness and a simplicity that, like the Bible version, confers upon the narrative the dignity which it deserves. No one can read it without a recognition of this charm. For the home or the Sunday-school it possesses a positive beauty and excellence.

CURRENT PERIODICALS.

The *Review of Reviews* for May, in its Progress of the World department, covers the important topics of the national aid to the Nicaragua Canal, our position in the Pacific Ocean, the question of trans-Pacific cables, our policy in Samoa, England's administration of the Fiji group, Hawaii's constitution-making, the patrol of Behring Sea, England's costly armaments, the Pope and the French Republic, the premiership of Lord Rosebery, the eight-hours day in England and other affairs of international interest. In the field of domestic politics, the quorum question in the House of Representatives, the tariff and the income tax in the Senate, New York's reform movement, the abandonment of prohibition in Iowa, and the liquor question in South Carolina, receive editorial treatment; and comment is made on the careers of the late Senators Colquitt and Vance. This department is supplemented with advance announcements of the great conventions and summer schools of 1894. Much information is given which will prove useful to all who expect to attend any of the numerous gatherings to be held in the country during the next five months. Amply illustrated character sketches of Dudley Field and Louis Kossuth, and interesting notes on Bermuda and its Affairs, are among the original papers; and the other features of this magazine maintain the high standard which it has reached in our periodical literature. Published at 13 Astor Place, New York City. Price, 25 cents.

Scribner's Magazine for June concludes the half-yearly volume and presents several illustrated articles of superior merit. Among these we note one on Maximilian's unfortunate career in Mexico, by John Heard, Jr.; a paper by Philip Gilbert Hamerton on the paintings of Stanhope A. Forbes, with a full-page copy of one; a treatise on dogs and dog-peculiarities, by N. S. Shaler; American Game Fishes, by Leroy M. Yale, and the story of A Beautiful Thing, by Frances Hodgson Burnett. Archibald Forbes contributes an essay on The Future of the Wounded in War. John March Southerner, by Geo. W. Cable, and a Pound of Cure, by Wm. H. Bishop, are continued. These, with poems by Edith Wharton and Mary T. Wright, and some thoughtful editorials will furnish excellent summer reading. New York: Chas. Scribner's Sons, 151–155 Fifth Avenue. Price, 25 cents.

Fact and fiction, fun and reality, distinguish the June number of *St. Nicholas*, with dainty "pictures to match." The frontispiece is an art-gem—June Roses—timely and handsome. Among the literary attractions are continuations of Decatur and Somers, A Four-Leaved Clover in the Desert, Jack Ballister's Fortunes, and Rhymes of the States; also the following new "pieces:" The Little Dryad; The Saga of Olaf the Young; A Russian School; The Raccoon and His Friends; Reynard's Clever Escape; Historic Dwarfs—Zotof; The Discontented Stone-cutter; A Yarn of Sailor Ben's; The Spider's Tale; and other bits of story and verse, nicely illustrated, etc. New York: The Century Co. Price, 25 cents.

RELIGIOUS NEWS.

BAPTIST.

—Baptists sustain, in the United States, seven theological institutions, with 776 pupils, and an aggregate value of property $3,401,618; thirty-five universities and colleges, with 9,088 pupils, and a property valuation, including endowment, of $19,171,045; thirty-two seminaries for female education exclusively, with 3,675 pupils and $4,121,000 of property; forty-seven seminaries and academies on the principle of co-education, with property amounting to $3,787,793; and thirty-one institutions for education of the colored race and Indians, having 5,177 pupils, and of property, $1,380,510. The number of educational institutions of all classes and grades is 152, of pupils 23,966; the aggregate of property being $31,862,902.—*Standard.*

—Secretary McConnell of the home board of the Southern Baptist convention said in Brooklyn: "The colored Baptists are doing exceptionally well. In every town they are the first to take to the field. I can point to a town where, after building their own church, the colored brethren took up a collection to help their white brethren build theirs. Think of it! In New Orleans we have three feeble churches in a white population of 200,000, while our colored brethren have fifty-seven churches among the 60,000 colored people of that city."

—The American Baptist Home Mission Society closed its fiscal year, March 31st, with a debt of $101,456.

CHRISTIAN ENDEAVOR.

—The thirteenth International Convention of Christian Endeavor, which will occur at Cleveland, Ohio, June 11–15, promises to be the largest and best in the history of the movement. The arrangements, already completed, it is announced, will include "nothing dull or second-rate."

LUTHERAN.

—The attendance of several of our theological seminaries is as follows: United Norwegian, Minneapolis, 39; Augsburg Seminary, 28; at Robinsdale, 45; English Seminary at Chicago, 81, and 58 post-graduates; Mt. Airy, Philadelphia, 76; Wittenberg, Springfield, Ohio, 39; Gettysburg, Pa., upwards of 70.

—The English Lutheran church, of Youngstown, Ohio, in the last six years has added more than 700 members.

—The Rock River, Ill., Assembly will meet for seventh annual season July 31st to August 16th.

MISCELLANEOUS.

—In the Moody Bible Institute in 1893 there were 576 students, of whom 195 were women.

Standard Works

—ON—

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ON FREEMASONRY.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Knights of the Orient. The complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees. Pocket size, full Roan, flap, $2.50.

The Mystic Shrine Illustrated. An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons. 15 cts. each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover. 50cts.

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MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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HOME AND HEALTH.

HELPS FOR HOUSEWIVES.

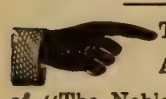
Canning fruit by boiling it in the jars is so laborious that I put it in agate ware, with the right amount of sugar, and boil more or less according to the kind of fruit, and then fill my jars. They do not need any preparation if they are clean; not even a wet towel around them. I never fill them in a draught but do not exclude air from the room. After putting in a little of the fruit I put my hand over the jar to steam half a minute, but do not think even that is necessary.

Some women can berries cold, by allowing one cup of sugar to a quart of fresh picked berries, letting them stand over night to make juice, when they can make just as much by sealing in the usual way.

Rhubarb keeps well by slicing and canning in cold water.

There are also many laborious ways of packing eggs. I often see in poultry papers many columns telling how to do it. I smile, and go right on with my simple method, which is to make sure the eggs are perfectly fresh, and then pack in a cool place, in a box or any convenient receptacle which is perfectly sweet, without any packing whatever, taking care to pack them on the small end. Never turn them when they are thus packed.

I also wish to tell how to salt beef so it will keep perfectly sweet. Put in a good clean tub, which will not leak, first a layer of coarse salt, then a layer of beef. Keep on until all the beef is in, finishing with a layer of salt; not a particle of anything else. It will make a brine which will keep forever for aught I know, but must never be scalded. When the beef thus kept is boiled, no one will want to leave the house because that beef smells, as it is so perfectly sweet.—*Mrs. L. W. Owen, in the N. Y. Witness.*



THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry, now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison street, Chicago.

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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FARM NOTES.

SUBSTITUTES FOR GRASS.

A Pennsylvania correspondent of the *Ohio Farmer* seeks light from the editor on an important subject which may interest some of our readers very much. We give the inquiry and the reply:

Inquiry—We live on a farm of sixty acres, all good land, but has been rented out for eight or ten years and the grass is all run out. We intend to run a small dairy and hennery. What is the best substitute for grass? Will some one of experience with cow peas give information how to sow alone and with oats? How much oats and peas should be sown per acre? Can they be threshed with our separators, or do they have to be fed on the straw? What is the best variety of corn for a soiling crop and where can it be purchased? Have any of your readers had experience with permanent pastures and meadows, as advertised in the *Farmer* by the Farmers' Seed Company? Will some one tell the best food for young turkeys?

Reply—Corn and the millets are good substitutes for grass, and before either is ready to feed, oats and peas come in, and if sown at intervals, make a large amount of feed. Some large variety of sweet corn for fall and very early winter is a strong feed to depend upon. You do not want to put in cow peas in Pennsylvania, but the Canadian field peas, or if the seed can be purchased reasonably, the smaller marrowfats. The cow pea in the North is only valuable to grow to plow under. For a soiling crop of peas, plow and fit the ground as if wheat was to be sown. Then sow ten pecks of peas to the acre and plough them under at least four inches deep with a common plough. This puts them into rows and so deep that they do not dry out and mildew. A week after sowing, broadcast on a bushel of oats and two or three quarts of sweet corn to the acre to hold the peas up, and harrow them in. As soon as the pods begin to form begin to cut and feed. Make at least three sowings of the peas. They may be cut while somewhat green and made into hay, or allowed to ripen some, and when dry they may be threshed or "tread out," and the straw saved to feed, and the grain ground. We doubt if there is any better corn-soiling crop than large sweet corn for early, and the genuine Virginia white corn for late feeding; planting the latter not over ten quarts per acre, and cultivating it very shallow, so as not to prune the roots.

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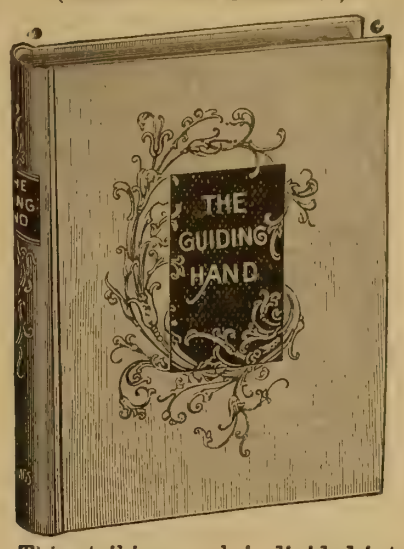

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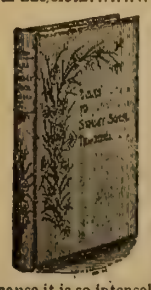

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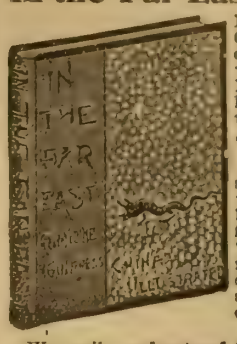

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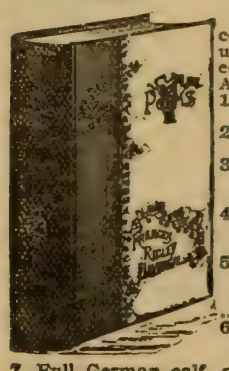

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NEWS OF THE WEEK.

CHICAGO.

Chicago lines will lose an enormous tonnage by the new rates from Duluth to New York and Boston, which have been put into effect.

Ten thousand men took part in the Memorial Day parade. Appropriate exercises were held in the various cemeteries following the decoration of the graves of the soldier dead.

Mrs. Paulina Wetzel dropped dead in the doorway of her home from grief at seeing her son under arrest.

Health officers who attempted to establish a quarantine at 764 Allport avenue and vaccinate the inmates were attacked by foreigners and badly beaten.

Memorial Day exercises were held in the public schools, speakers appointed by the Grand Army of the Republic making addresses.

Colored residents of Englewood have organized an association for the protection of their rights as citizens.

Creation of a fund for the purchase of a residence for the bishop was decided on by the Episcopalians in annual convention.

After a stormy session, bootblacks of Chicago formed a union and elected C. Jefferson King president.

Building operations for May show an increase of $1,137,575 as compared with the month last year.

Police have been ordered to assist the health officers in enforcing vaccination in districts where it is resisted.

Three children missing on the West Side are thought to have been lured away by kidnappers.

Output of beer in Chicago for May shows a decrease of 3,370 barrels. Tobacco figures show an increase over May of last year of 48,000 pounds.

COUNTRY.

Coxeyites in Wisconsin took possession of passenger cars on the St. Paul road and rode to Avoca.

Mrs. Mary W. Armour, of Westmoreland, N. Y., aged 70, a cousin of the Chicago millionaire, is mysteriously missing.

People of Fulton, Ill., have recalled their invitation to Colonel Breckenridge, of Kentucky, to deliver an oration there on July 4.

Officers dispersed strikers who were terrorizing miners at work at Pana, Ill. Many arrests were made.

Mine operators of southern Illinois refused to attend the conference at Springfield, and the strike was not settled.

Net gold exports from New York from Jan. 1 to May 26, inclusive, were $33,390,357, almost the normal maximum.

Senator Turpie has offered a joint resolution in the Senate to annul the treaty with Russia.

In a Memorial Day address at Galesburg, Judge Grosscup, of Chicago, declared further growth of industrial and labor organizations must be checked by law.

A Wisconsin Central passenger train was ditched at Manville, Wis., and six persons were killed and a number injured. The wreck caught fire.

Governors Matthews, of Indiana, and Pattison, of Pennsylvania, have issued proclamations warning striking miners of the consequences of riotous acts.

John A. Shackleford, a Logansport (Ind.) editor, has begun habeas corpus proceedings to recover possession of his wife, who is held captive by her stepfather.

Alexander Lindsay, his brother's three children, and Mrs. William Ingram were drowned in Smith Bay, Ontario, while fishing.

In a hurdle race at Phœnixville, Pa., two horses fell, and Arthur Davis and Guy Gilbert, their riders, were crushed to death.

Comptroller Eckles has asked national banks to assist him in securing figures on the credit business of the country.

Secretary Carlisle was before the bribery committee, and denied most of the statements made by correspondents.

The Lower House of Congress has passed a measure providing for an additional judge for the northern district of Illinois.

Governors of Iowa, Illinois, Indiana, Ohio, Pennsylvania and West Virginia have been asked to serve as a board of arbitration to settle the coal miners' strike.

Striking miners searched all the houses in Barry, Colo., for firearms. Mine owners have left the district, fearing to be made captive.

Nearly three hundred War Department clerks were dismissed by Secretary Lamont in compliance with the provisions of the appropriation bill.

The French consul at New Orleans compelled a priest to retract certain statements made in a sermon, and a demand for the withdrawal of his exequatur has been made.

General Weaver was nominated for Congress by the Populists of the ninth Iowa district. J. H. Outhwaite was selected to be his own successor by Democrats of the twelfth Ohio.

FOREIGN.

A settlement of the dispute over the Irish parliamentary fund is said to have been reached and a decree will soon be entered.

In an address in Edinburgh, Henry Chaplin, ex-president of the board of agriculture, declared the fall in the prices of produce was due to the appreciation in gold following the demonetization of silver.

Giuseppe de Felice, a member of the Italian Parliament, was sentenced to eighteen years' solitary confinement for having incited disturbance in Sicily.

Young Catholics objected to the inscription on a wreath laid on the statue of Joan of Arc by Paris Masons and a riot followed in which many persons were injured.

In the British House of Commons the Minister of Agriculture denied the exclusion of Canadian and American cattle was with other intent than to keep out disease.

Germany has protested against the Anglo-Belgian treaty, alleging it to be a violation of the international African agreement.

Turpin, the inventor of melinite, is said to have sold to the German government the secret of the manufacture of a new explosive and projectile which will revolutionize.

A celebration of the Fourth of July is being arranged for by Brazil, to show her gratefulness to the United States for support during the recent civil war.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 28 to June 2:

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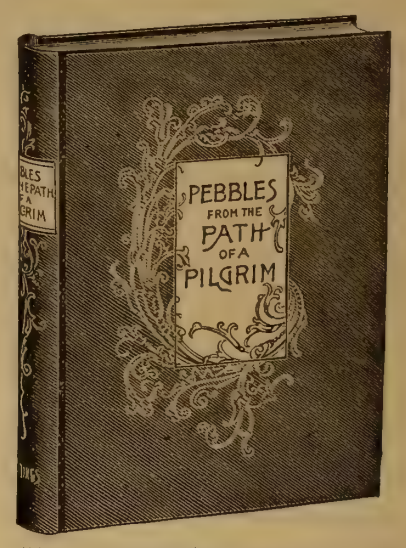

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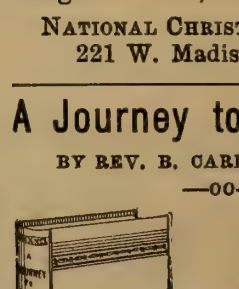

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We were shocked and pained to learn of the sudden death, last week, of Rev. C. V. Hughes, pastor of the Second Free Methodist church at Oshkosh, Wis. Bro. Hughes was extremely active in the promotion of the Wisconsin State Christian convention in opposition to secret societies last March, which was held in his church, and he was also elected secretary of the State Association. His able report of its proceedings appeared in the *Cynosure* for April 5. His loss will be deeply felt, both among his own church people and those engaged in our reform. We are without particulars of his death, but expect to receive them at an early day.

On the fifth page of this issue will be found the proceedings of the Reformed Presbyterian Synod at Philadelphia, kindly reported for the *Cynosure* by Rev. J. M. Foster. The evidences which it furnishes of the church's design to prosecute its various reforms with fidelity and energy are cheering to the Christian heart. The synod, it will be observed, heartily endorses the National Christian Association in its opposition to secret societies, and recommends its work to the moral, active and financial support of Reformed Presbyterian congregations. This is the synod's welcome response to the action of the recent annual meeting of the N. C. A in its appeal to all friendly churches for their co-operation.

The business situation at the close of the week showed only a little better outlook with only 2,937 coke ovens working and 14,576 idle. With the Cambria discharging half its force and seven out of nine of the Carnegie furnaces at Bessemer out of blast; the production and manufacture of iron and steel are smaller than at any other time for years. While it is believed that deferred work will cause heavy production after the strike terminates, the demand for products is at present much below general expectations even at the East. Other industries have been less affected, but many of the textile mills even in New England have now been closed for lack of fuel or of orders, besides other concerns in great number between the Atlantic and the Mississippi river. The returns of failures are still encouraging, 216 in the United States for the week against 322 last year, and forty in Canada against twenty-seven last year. It is somewhat encouraging that the decrease in payment through clearing-houses is but 24 3 per cent for the first week of June, 27 2 at New York, but only 19.4 elsewhere. The decrease in comparison with 1892 is about 30 per cent. At the banks general business was quiet. Money was easy.

At their Springfield (Ill.) State convention, recently, the Populists, in their declaration of principles, after adopting one relating to the labor question, added their reliance "upon the operation of the *initiative* and *referendum* for its practical operation." Thus a public measure may originate with the people, and be sent to the legislature or Congress, to be framed and made a law. In this case the *initiative* is in the people. Or, a measure may originate in the legislature or Congress, but cannot become a law until it has been referred to the people for approval or rejection. In this case the *initiative* is in the legislature or Congress. In either case the measure is referred to the people for final action, and this comprises the *referendum*. The reference is always to the people. The legislature may enact, amend or reject a measure, whether it originates in that body or comes from the people, but the latter have the last word in making it a law. The idea is an enlargement of the old Massachusetts town-meeting law, and is a restriction upon corrupt legislation, bringing into force the principle that the majority should govern, with the consent of the governed. It is the principle extolled in the Declaration of Independence.

To show how intimately connected the secret organizations are with the saloon interests, we have only to cite a recent transaction in Ohio. John McBride is at the head of the bituminous coal miners' strike, and is, of course, an oath-bound member of their labor union, or he wouldn't be in power. At Massillon, owing to the strike, the coal supply ran short, and among those with whose business this scarcity seriously interfered was the Massilon Brewing company, by whom application was made to McBride, as a special favor, for permission to purchase some coal. But the brewery was only one of the many organizations which were suffering from the restrictions of the strikers. There were transportation companies, factories, water works, gas works and electric works, and the homes of citizens, all languishing for the lack of coal. Yet no one but the brewery company seems to have asked any special favor of the strikers. Mr. McBride, however, promptly granted the desired concession, giving as his reason: "The company declares that it has $15,000 worth of beer in process of manufacture, all of which will be ruined unless coal can be obtained at once." Hence the brewers won the day. The lesson is obvious. In the words of a contemporary: "A strike against using beer would be more rational and profitable than the present strike against the operators of bituminous coal mines." In this connection the reader will find some very appropriate verses on the ninth page of this paper.

The strictures of the New York *Voice* upon the American Protective Association are pungent and worthy of careful attention: "The society claims a membership now of from 1,500,000 to 2,000,000, and the boast is made that it had more influence in the last elections throughout the country than the currency question had. The trouble with the society is not with its published platform, but with its secret methods. Form a secret society for political purposes in this country, and though its platform were written by Gabriel, it would soon develop into a mischievous and unwholsome affair. Its inevitable tendency is to become a shield and a cloak for intriguers and for assassins of character." Very much of what the *Voice* says of the A. P. A. in this paragraph applies with equal force to the older and stronger secret orders, which, while they claim to be non-political, yet carry their influence into political campaigns and, if possible, maintain the balance of power in the interest of their lodge companions. It is the secret machinations of all these societies that are mostly to be feared. There is no worse enemy than the armed foe in ambush.

Powderly, the suspended magnate of the Knights of Labor, does not propose to succumb quietly to the action of the order, but is airing his grievances in courts of justice. At his instance H. B Martin, of the General Executive Board of the Knights, was arrested for alleged "criminal and malicious libel." On the other hand, the *Knights of Labor Journal* intimates that Mr. Powderly is wrongfully withholding an official ritual (we believe), claimed to belong to the Executive Board. This secret work, entitled "The Philosopher's Stone," was given by Uriah S. Stephens, founder of the K. of L., to Mr. Powderly It is given only as a special honor to those who render certain services to the order. When demand was made by the new Executive Board upon Mr. Powderly for this work, he shortly replied as follows: "U. S. Stephens bestowed 'The Philosopher's Stone' on me upon condition that I should never impart it to any undeserving or unworthy person. I cannot disclose it to yourself or associates on the General Executive Board.'" Other papers also are involved in the dispute, and suspension followed the refusal. Mr. Powderly and Mr. Wright have also brought suit against the order for a balance which they claim is due them on salary account. Now that the fracas has landed these parties into open courts of justice, some new developments of lodge character are likely to be exposed.

CHRISTIAN WORK FOR THE YOUNG.

BY MRS NATHAN WARDNER.

There are five reasons why young people should engage in active Christian work.

First, for their own good, or for their development in spiritual life. The first step in the divine life is regeneration, an instantaneous work, to be followed by development; a progressive work ever increasing in power while life lasts, and if our views of the future are correct, throughout eternity. When a child is born into the world, although it possesses actual life, it must be fed, or there will be no physical development. When we are born into the kingdom of God we are spiritual babes, and if we ever grow up into the full stature of men and women in Christ Jesus we must be fed with spiritual food. If it were possible to feed a child only enough to keep it alive, what would it amount to? Could it fulfill life's mission in that condition? Yet how often we see spiritual children that seem to partake of only food enough to keep the breath of life in them—babes all the days of their lives—clogs to the church, which, instead of being able to devote all of its energies to the salvation of the lost and feeding the new lambs of the flock, must spend a great deal of its time in caring for these grown-up infants. Those Christians who require three-fourths of the pastors' and deacons' time to keep them alive religiously have never been developed.

Perhaps it would be well for us to inquire what this spiritual food is. On a certain occasion, when the disciples asked Jesus to eat, he said: "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me." This

then is the spiritual food—"doing the will of God," imparted by his grace.

It is of great importance in entering this Christian warfare, that we commence right and have a correct understanding of first principles; in fact, there can be no real success unless the foundation principles are rightly comprehended; but having these properly fixed in our hearts and minds, the apostle admonishes us to "go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God." If we go on unto perfection we must certainly engage in active work for the Master, for this is "doing the will of God." We must imitate the example of Him who went about doing good, seeking not his own pleasure, but the salvation of the lost. But here we must be careful that we are doing even this for the *glory of God*, or, instead of its feeding our spiritual natures, it will only stimulate our pride and vainglory.

Secondly, on account of the magnitude of the work. When we look at the question from this standpoint, our spirit would almost die within us, were it not for the words: "All power is given unto me in heaven and on earth," and "lo, I am with you alway, even unto the end of the ages."

The work to be done, who can measure it? Who can comprehend it? A world in ruins. Vast multitudes of human beings having no hope, and without God in the world, sporting on the brink of eternity; and each moment of time plunges hundreds into the blackness of darkness forever, and so few to lift up the banner of the cross and proclaim salvation through Christ alone! Is it any wonder that Paul cries out—"who is sufficient for these things?" I am thankful that this same Paul also says: "Our sufficiency is of God."

Thirdly, on our young people must soon devolve the burden of the work, and it will require the best possible service. It will be better for the cause, and much easier for the workers, when that time comes, if there has been previous training. Untrained soldiers will hardly do for the first ranks. Then, too, the young need to commence while they have those more advanced in the work with them to advise. How many mistakes the young make, and how much valuable time is wasted that might have been prevented, had advice been sought from those more experienced. The growing disrespect for age, which we see all around us, is an alarming feature of the present day. Young America thinks a little too much of its own wisdom, and not quite enough of the wisdom of those who have borne the burden and the heat of the day. Experience is a good teacher. He imparts instructions that can be gleaned from no other, and that are not easily erased from memory's tablet. Let us, who are young in the Christian warfare, think of this, while we have these aged veterans of the cross with us. One by one in rapid succession they are passing to "that country from whose bourne no traveler returns." Perhaps the lips that to-day might give us words of infinite value may to-morrow be still in death, and, mingled with the beautiful flowers strewn upon their graves, will be found sad regrets that we paid so little heed to their counsels while they were with us.

Fourthly, because of their consecration. No greater reason than this can be assigned. We speak of consecrating ourselves to the work, and perhaps that is well enough, but it is our consecration from God that we wish to speak of here. When we accept Christ as our Saviour we are consecrated priests unto God. Perhaps we have not realized this, but the fact remains the same. A glance at the consecration of Aaron's sons as priests, may enable us to understand our own consecration better. Before they could be consecrated the sin-offering must be slain. Moses brought it forward, and they laid their hands upon its head, and he slew it. Here we have identification. The sin-bearer takes the sins and impurities of the sinner, and the sinner takes the purity, innocence, and spotlessness of the sin-bearer. Wonderful thought! Christ, the spotless one, stood before God in all of the sin, pollution, and degradation of the sinner; and when the sinner accepts Christ he stands before God in all the innocence, purity, and spotlessness of Christ. Marvelous transformation! Oh, for hearts to comprehend it! There can be no consecration until we come to the sin-offering. We cannot be worshipers until we take the place of the lost sinner and accept the death of Christ in our stead, and then God consecrates us to himself, and by this act we are separated from the world and to God.

After the sin-offering and the burnt-offering had been slain, the ram of consecration was brought forth. Aaron's sons laid their hands upon its head, and Moses slew it and took of the blood and put it upon their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet. After this the anointing oil, symbolic of the Spirit, was put upon them, and thus they were consecrated, or set apart, for the service of God. So when we lay the hand of faith on Christ, God consecrates us priests, and henceforth we are no more our own. There was also a basket of consecration, containing their food, a type of our spiritual food. And, lastly, they were to abide at the door of the tabernacle all the days of their consecration, and keep the charge of the Lord.

My dear young friends of the Endeavor, these are the days of our consecration. From the moment we accept Christ to the present, right on down to the end of life, body, soul and spirit—all that we have and are—are holy to the Lord, and to us the command comes: "Abide at the door of the tabernacle and keep the charge of the Lord." Are we doing it? May God, in his infinite power, help us to realize the responsibility of the position we hold. The consecrating blood is upon us, and it is none other than the precious blood of Christ. It is upon our ears, and we can listen to no communication that is not in harmony with his will. Not only will the blood compel us to bridle our tongue, but to close our ears against all corrupt, impure, and slanderous messages. It is upon our hands, and we can touch nothing that will not be for the glory of God. This is practical. It comes down into everyday life, and goes with us into the kitchen, the schoolroom, on to our farms, or wherever we may be. The consecrated hand must touch no unhallowed thing. It is upon our feet, and we can go in no society that will dishonor the name of Jesus. If this thought were always in our minds, what a power for good our lives would be!

Lastly, on account of the reward to be obtained. We are not working for Christ to purchase our salvation, as some seem to think. We are not working *to* our salvation, but *from* it. Christ does not teach and drill us all our lives, and not save us until death, but he saves us in the first place, and then trains us and drills us for his service and his glory. Salvation is a gift; all we have to do is to accept it; but there is a reward promised to all those who serve. God will reward every man according to his works. Those that do little for Christ must expect a small reward.

A young man converted on his deathbed, said to his friends: "I have no fear of death, for Jesus saves me now; but oh, how can I go to meet my Saviour empty-handed? Not one soul with which to greet him. If I could only recall the years I have wasted in sin, how gladly I would give them to my Master."

We are assured that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But oh, where will be the crown of rejoicing for the idlers in the vineyard?

The message to the church in Philadelphia contains the following words: "Hold fast that thou hast, that no man take thy crown."

A few years ago I read of a minister who felt strongly impressed to go to a certain village and labor for the salvation of souls. The village was in a terrible state of demoralization, and not a Christian within its limits. The minister battled with his convictions for some time, but finally told the Lord he must excuse him; he couldn't go there. With this the conviction left him. Shortly after this he heard that another minister was there at work, and a mighty work of grace was going on. He was considerably exercised over it, and while in this state of mind, dreamed one night that he died and went to heaven. An angel met him at the gate, and was conducting him through the city and showing him its beauties. In a little while they came to a large number of beautiful crowns which the angel told him were kept in reserve for the laborers in the vineyard on earth. While gazing with intense satisfaction upon them, he spied one much more beautiful than any of the others and containing a larger number of stars. He ventured to ask who it was for? "That," replied the angel, "is the one that was intended for you had you gone to that village and done the work required of you; but you refused, and the crown will be given to another." A solemn lesson that we will do well to heed.

I have heard people say that if they could only get through the gate of heaven and see it shut behind them, it was all they asked. Perhaps I am more ambitious than such persons, but I don't want to go to heaven in that way. I want to hear the welcome plaudit, "Well done!"

I think much of the advice of the sainted Dr. Mackay, couched in the following language: "Dear fellow-servant, get so accustomed to the service of the Lord Jesus Christ, and him alone, that your entrance into glory will not be unnatural, and thus an abundant entrance will be yours." Should not that be a noble end to attain? Can anything be more soul-inspiring than that thought? May God, in the fullness of his love, so overshadow us with his presence, from day, to day that we shall be enabled to do properly our work, and when called to our final account, may we go with rejoicing, heavily laden with golden sheaves gleaned for our Lord and Master.

Milton Junction, Wis.

SANCTIFICATION.

BY REV. J. M. FOSTER.

This is a much abused word. It is taken by a certain class to signify absolute personal holiness. But in this sense it is true of no mere man in this world. "There is not a just man upon earth that doeth good and sinneth not." But in the Scripture its root idea is separation. God sanctified the Sabbath in separating it from a common to a religious use. In this sense the tabernacle, the temple, the altar, the priests and the people of Israel were sanctified and made holy. In this sense Christ was sanctified by the Father and by himself. It is used to signify the revelation of the glory of God. God sanctified his great name before the Chaldeans in the captivity and deliverance of the Jews. Moses sanctified the Lord before Israel in smiting the rock and bringing water for the thirsty people. It is also used to indicate the personal likeness of the believer to Christ. "And the God of peace sanctify you wholly."

I. *What is the nature of this sanctification?* I answer: (1) It is the work of God's Spirit. Believers are enjoined to sanctify themselves. Moses said to Israel: "Sanctify yourselves to-day and to-morrow, and the third day the Lord will appear." That means, "cease to do evil, learn to do well." In 2 Tim. 2: 16, Paul said: "In every great house there are vessels of gold and silver and earthenware, and some unto honor and some unto dishonor. If a man purge himself from these (erroneous doctrines and unscriptural practices) he shall be a vessel unto honor, sanctified and meet for the Master's use, ready unto every good work." Dishes used at the table must be washed before they can be used again. When the Master uses his servant, defilements of pride, selfishness, and vanity are contracted and we must be cleansed. So Christ said to his disciples that when a man was invited to a feast he bathed and went to the house of his host. But the dust of the way defiled his feet. So they must be washed. "He that is bathed need not to wash, save his feet only, but is clean every whit." But this is God's work. The prayer of Christ was: "Sanctify them through thy truth." Sanctification differs from justification. The latter is without, the former within the man. One is the judicial act of God the Father; the other a moral transformation by God the Spirit. "God in justification imputeth the righteousness of Christ; in sanctification his spirit infuseth grace and enableth to the exercise thereof. In the former sin is pardoned; in the other it is subdued. The one doth equally free all believers from the avenging wrath of God and that so perfectly in this life that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up unto perfection." Sanctification is distinct from regeneration. In regeneration a new life is communicated to the soul; in sanctification that new life is developed. The seed is planted in the gar-

den of the soul by the Spirit in the first; in the second it grows and bears fruit, in some thirty, in some sixty, and in some an hundred fold. In one case we are born of the Spirit and become new creatures in Christ; in the other we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The dead soul is quickened by the Spirit, and then by exercise it develops until it comes to the measure of the stature of the fullness of a perfect man in Christ. As God separated the Jews from other nations to be his peculiar people, so the Spirit of God selects and calls and purifies the covenant children of Jesus Christ. "Select according to the foreknowledge of God through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ." (2) It transforms the whole man. "The very God of peace sanctify you *wholly*." Moses sprinkled the anointing oil upon the tabernacle and its furniture, and sanctified them. The temple was made holy in a similar way and could not be used for secular purposes without sin. Hence Christ drove out the sheep and oxen and overthrew the tables of the money-changers. The holy oil was to be put on the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot of every priest for his sanctification. He was thus wholly dedicated to God's service. Every believer is a temple of God. "The temple of God is holy, which temple ye are." He is also a priest unto God, anointed by the Spirit. His mind is anointed and he understands the Word. His will is anointed and he gladly yields to the Word. His heart is anointed and he surrenders himself gladly and irreversibly to the personal Word. His whole being is anointed, and he says: "For me to live is Christ." "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure." He is now God's steward. All his time is devoted to Christ and he uses one-seventh in religious services, as a recognition of Christ's right to all. His property is Christ's, and he devotes one-tenth to Christ's church as an acknowledgement of his right to all. (3) It is a progressive work. It is like the growing grain. First the blade, then the ear, then the full corn in the ear. It is the babe, the youth, the man. "As new-born babes desire the sincere milk of the word, that ye may grow thereby." Strong meat is for them that are of full age, having their senses exercised. It is like the progress of a runner. "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with diligence the race set before us." "Not as though I had already attained, neither were already perfect; but this one thing I do, forgetting the things that are behind and looking forth unto those things that are before, I press forward toward the mark of the prize of the high calling of God in Christ Jesus." There is progress in sin on the part of the wicked. "Evil men and seducers wax worse and worse, deceiving and being deceived." Through New York and Ohio there is a line of cleavage. God has upheaved the earth and made a dividing ridge. On one side the water flows to the northern lakes; on the other down to the Gulf. Regeneration is the upheaval of the Spirit of God in the soul. Without that change our life flows backward and downward until it falls into the lake of fire. With that change, our life flows onward and upward until it empties into the crystal sea. There is daily progress. "So they from strength unwearied go still forward unto strength, until in Zion they appear before the Lord at length."

II. *What are the evidences of sanctification?* (1) A growing hatred of sin. An ungodly man may hate sin because of its disgrace and punishment, while his heart is in love with it. But the believer hates sin because it is an evil. God hates sin. He cannot look upon sin. The believer has the mind of God, the same choices and aversions. Job was a man of God. He feared God and eschewed evil. And yet after his trial of affliction and his views of God's glory by his voice out of the whirlwind, Job saw sin in a light before unknown. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes." Isaiah was the Lord's prophet. But it was not until he had seen the glory of the Lord in the temple that he cried: "Woe is me; I am a man of unclean lips." The nearer God we are, the more we abhor sin. It was after Paul had led multitudes to Christ and had written many epistles, and had shown himself a pattern in good works, that he cried: "Oh, wretched man that I am, who shall deliver me from the body of this death?" A growing sensitiveness to sin, a growing uneasiness and discontent with ourselves, is the best evidence that the old man is dying and the new man is gaining the ascendancy. The house of David waxes stronger and stronger; the house of Saul waxes weaker and weaker. (2) A growing delight in the ordinances of Christ's house. In the fifth chapter of the Song of songs, the virgins ask: "Who is this that cometh up out of the wilderness, like pillars of smoke perfumed with myrrh and frankincense." The believer comes up out of the world to the church of God and his soul ascends to God in the ordinances as the smoke from the altar of sacrifice. Hence in the 8th chapter, the question is: "Who is this that cometh out of the wilderness leaning upon her beloved?" The believer enjoys sweet fellowship with Christ in the ordinances. Hence David said: "Like as the hart for water brooks in thirst doth pant and bray; so pants my longing soul, oh God, that come to thee I may." "My soul for God, the living God, doth thirst; when shall I near unto thy countenance approach, and in God's sight appear." "One thing I of the Lord desired, and will seek to obtain,—that all days of my life I may within God's sight remain." (3) A growing desire for heaven. Some one has said, There are two things on earth most beautiful: a little child, before sin has hardened him, and an old man, after grace has softened him. It is said the Swiss, in a foreign land, are filled with homesickness because they do not see the snowcapped Alps that formed a part of their lives. The believer, as he nears the end of his journey, has this homesickness. "He is in a strait betwixt two, having a desire to depart and be with Christ, which is far better." A boy at college often thinks of home and loved ones. But when his course is almost completed and the time draws near for him to return home, his anxiety increases and his excitement intensifies. As the believer finishes his earthly course and nears the time when he will go home to his Father's house, his thoughts and affections are lifted up in anxious anticipation. "For me to live is Christ; to die is gain." I have seen a picture entitled "The Soldier's Dream." He slept on his arms on the night between a two-days' battle. In his dream he saw the old home, his wife and their child in her arms, little Willy opening the gate and a soldier with his knapsack walking toward it. Underneath was written, "Coming home." That is a picture of the soldier of the cross. He is weary with fighting. His soul faints. The Lord gives his beloved sleep. He dreams of the land of Beulah, the city of God, Jesus, and the glorified.

Boston, June 1.

SECRET SOCIETIES FOR WOMEN.

Secret orders are finding some trouble keeping the women quiet. Feminine curiosity does incline to pry into the mysteries of these benevolent societies, for the protection and help of every able-bodied man who is able to pay his dues.

The only wonder is that women have remained as quiescent as they have.

The Masonic fraternity had to quiet them by getting up the "Order of the Eastern Star." The Odd-fellows organized the "Rebekahs," a sort of a side-show, to keep the dear creatures from becoming uncomfortably curious. And now the public press acquaints us with the fact that the "Knights of Pythias" will be compelled to fix up some sort of a sham, and call it a heathenish or meaningless name, in self-defense. It seems too bad that the "lords of creation" should be so annoyed by curious women, in their innocent little amusements. All this calls vividly to mind the patronizing manner in which we have seen boys provide their little sisters with some silly amusement that they might have something to do and not interfere with the manly sports of their brothers.

It would be a good thing for the world if woman should positively refuse to be put off in this manner. She ought to be curious in regard to these things. God has created her as she is and she has an opportunity of using the inquisitive faculty in his service, in probing secret societies to the core. The moment the womanhood of this nation determines to penetrate the mysteries of these secret orders, or know the reasons why, that moment would decree their downfall. Men would abandon their orderr rather than have laid open to the knowledge of their wives and daughters the things done of them in secret. How long would men tolerate in women a course similar to that which they ask women to tolerate in them. Suppose the wives and daughters should be gone night after night until a late hour in attendance upon lodge meetings, and all surrounded by an air of mystery and secured by guarded doors and terrible oaths. Would the "lords of creation" meekly submit to this without protest? It is more probable that a kind of modern inquisition would be instituted at once and every head of a family a self-appointed inquisitive general, with high authority to know why he was being left out in the cold. If every woman, instead of being quieted by the sop thrown to her, would scorn it and turn on the fierce light of her penetrating inquiry, secret societies would go down as certainly as Sisera, by woman's hand.—*Christian Nation. May 30.*

"LYNCHING," A RETURN TO BARBARISM.

According to statistics published by the Chicago *Inter Ocean* there occurred in the United States up to May 5th, this year, no less than fifty cases of lynching. Of these, four were perpetrated in Kansas, two in Ohio, two in Indiana, and one in Pennsylvania, while forty-one belong to Southern States. Of these Alabama heads the list with eleven; next come Louisiana with nine and Arkansas with seven.

Apologists for the savagery in the South generally offer the excuse that lynchings occur as a natural result of the uncontrollable feeling of indignation on the part of the white population when the daughters and wives are assaulted by black brutes—a sense of honor requiring that the dearest heritage of man must be defended and avenged. Thus a prominent bishop of the Methodist church, last October, when a Negro had been burned at the stake after first having been subjected to tortures after the manner of the most cruel savages, wrote in the *Forum:*

> Unless assaults by Negroes on white women and little white girls come to an end, there will most probably be still further displays of vengeance that will shock the world. Sane men who are just will consider the provocation. Sane men who are righteous will remember not only the brutish man who dies by the slow torture of fire; they will think also of the ruined woman, worse tortured than he.

This has been the essence of the apology offered for the Southern lynchings, but from the statistics gathered it is evident that the plea is not well sustained, for of the forty-one cases of murder by mobs in the South, only eight victims were killed for such offenses, while all the balance were accused of less grave crimes and some were only suspected.

The fact of the matter is that the frequent recurrence of killing by mobs, whether the victims be colored or white, is the outgrowth of a lawless spirit and the desire to gratify the brutal craving for personal revenge common to man in a certain stage of moral development. It is on a level with duelling, street fighting, family feuds, vendettas and similar embodiments of the jurisprudence of a barbarous age. The people resorting to such means may be advanced in every other respect and stand in the front ranks of the nineteenth century civilization, but the very fact that they prevent the law from taking its regular course proves that they morally stand on the level of Corsicans, Afghans and Montenegrians, whose first thought is of the stilleto or other weapons of the assassin. To offer any apology for such deeds is to retard the needed progress towards a higher plane of morality and is to be deplored, especially when it comes from teachers of religion.

The safety and progress of any people depends on the sacredness with which the laws are regarded. When the execution of those laws has been entrusted to certain officials, the people must sustain them in the performance of their duty. To act otherwise is to break down one of the safeguards with which civilization is surrounded. It is anarchy in its nature; it is murder. The continuation of the practice breeds contempt for the law and the executors of the law, and unless the nation some time rises in its majesty and puts a stop to the outrage, the spirit

of lawlessness will spread until the hand of everybody may be against everyone else, and nothing but might be recognized as right.

The law itself recognizes the exception of revenge taken by an injured party in the case of a *delictum flagrans*, but no excuse can be offered for any other case of killing by private citizens. Lynchings do not stop the crimes; on the contrary they seem to multiply. Horror breeds horror, and crime generates crime. It is time to wake up over the situation and bring some potent influence to bear upon the people so as to subdue the beast within and make it obedient to the laws of the country and the dictates of an advanced civilization.—*Exchange.*

NEW ENGLAND LETTER.

Growing old.—Rev. I. J. Lansing's new crusade.—Foreign ignorance.—King Alcohol scores another victory.—The A. P. A.—A Masonic minister. Wellesley festivities.—A symposium on preaching.

People who have a terror of growing old, and it is as natural with some persons as the fear of death, may well take heart when they see how gracefully men and women who have served best their day and generation descend into the vale of years. Last Sunday was the 75th birthday of Mrs. Julia Ward Howe, who never considers herself "too old" for anything, whether it be in the line of philanthropic work, or taking up such a study as Greek when she had reached the allotted "threescore and ten." "I think I enjoy the coming of old age, with its peacefulness, like the going down of the sun," was one of her sweet and inspiring utterances on this occasion. "It is very lovely to me." God meant our last days to be our best days, and that is a false view of life which reverses the divine order.

Rev. I J. Lansing has driven home many a sharp lance in the fight with Rome, but, like every true reformer, he can ride several hobbies at once. He has undertaken to do a work in Boston somewhat similar to Dr. Parkhurst's in New York. His charge against the police force of collusion with the keepers of gambling dens and other vile resorts he is prepared to substantiate at the right time and place. Of course he gets more gibes and sneers from the daily press than encouragement, and there are the usual would-be witty allusions to Mrs. Partington and her broom. But who are the real Mrs. Partingtons?—the people who, like Dr. Lansing, would build the strong dyke of legal prohibition against the vast tide-waters of evil that are threatening to overwhelm society; or that "silken, velvety sentiment," as he well calls it, which prefers by a system of license to curtail and restrict, instead of destroying sin;—which chooses the broom instead of the dyke? Meanwhile Dr. Lansing's scathing accusations have caused considerable fluttering at headquarters. Evidently the hot shot he has poured into their ranks has hit somewhere. Probably they, with the keepers of bagnios and other disreputable haunts, who feel that their craft is in danger, discern a new and most significant appropriateness in Park street's old-time *sobriquet* of "Brimstone Corner."

There are fifteen thousand Italians in Boston. People talk of the ignorance respecting our history and national institutions shown by the foreigners who come from southern Europe, but they have little idea of the real density of that ignorance. This was well-illustrated on the evening of the 18th of April, when lanterns were hung in the steeple of the old North church to commemorate the signal-lights, "one if by land, and two if by sea," that were displayed to guide Paul Revere when he took his famous ride. Among these poor superstitious Italians, who had probably never read a scrap of American history in their lives, and could not have told the difference between George Washington and Nero, the strange theory became current that these lanterns were hung out to commemorate some miracle of divine power in the past, which had caused lanterns to be supernaturally displayed in order to thwart his satanic majesty, when to carry out some fiendish plan he of the cloven foot had put out all the lights in the steeple. Mr. May's Mission, and that of Mr. Conte, a native Italian worker (particularly a little four-page sheet issued monthly by the latter for the special instruction of his countrymen), are bright lights in this sea of darkness, which it is to be hoped no efforts of Satan or his emissaries will ever succeed in dimming. When such material becomes naturalized and a part of our political life, American citizenship will be, or rather it is already, a thing of iron mixed with clay, and very miry clay indeed.

Griffo is not a gorilla or a chimpanzee, though the name has a certain Darwinian suggestiveness. He is the Australian prizefighter who has succeeded Sullivan in the affections of that portion of the Hub who delight to honor the heroes of the prize-ring. He resembles that worthy in occasionally taking not one but several glasses too much; but is unlike him in the fact that he knows his weakness, and he lately signed the pledge at one of the Murphy temperance meetings held in a church at the South End. But alas, poor Griffo! Though the winner of 150 battles all told, he has not been able to win in the fight against King Alcohol, who has again floored him ignominiously. Mere strength of muscle, or even iron-clad pledges, avail little against this terrible Goliath of the liquor traffic. Only the power of Christ in the heart can wield the sling and stone which will make him fall powerless.

Supreme Vice President Fawcett of the A. P. A., speaking at the People's church a few nights ago, devoted considerable time to answering the objection that it was a secret institution. This is significant. There has been a great change in the sentiment of the public on this subject within a few years, and even the A. P. A. leaders feel the pressure.

I notice in the Boston *Journal* that Rev. Mr. Frost, the doughty champion of forty-three degrees of Masonry, whose discourteous treatment of Bro. Stoddard at Springfield, and, prior to that, at the Baptist Ministers' meeting in Boston, will be remembered by *Cynosure* readers, has been dismissed from his membership in the Second Baptist church at Palmer, Mass. Very properly they refused to give him a letter to the Tremont church, which he attempted to join without this formality, and thus led to investigations, which show him to have been guilty of very unministerial conduct, to say the least. The hearing was a private one, but the press report says: "There will be further developments in the case." The people are slowly getting their eyes open to the temporal and spiritual harm which a Masonic pastor can do to a church, and the time will come when an avowed member of the fraternity will find it as difficult to obtain a pastorate as if he owned to holding shares in a distillery.

Wellesley is very gay with social festivities of one kind and another. Tree Day gave opportunity for some brilliant masquerading on the part of the students, which ranged from Grecian Psyches, with purple wings, to gypsies dressed in all the colors of the rainbow. Of course, it was a pretty sight, and the musical and literary parts of the program were finely carried out. The costumes, however, were, many of them, too much on the decollete order to suit with the day, which was cool and showery, and the result has been a plentiful crop of colds. It is a question whether so much social festivity coming at a time when the students are supposed to be straining every faculty to prepare for their examinations does not have more to do with the fact that so many go home nervously exhausted than the amount of study actually done. Of course when a girl breaks down and cannot complete her college course, the reason is always that "she has been studying too hard," when, in fact, hard study alone never kills, any more than hard work. It is the worry of trying to do too much. It is the strain of the social life added to the exacting demands of the scholastic life; and only a constitution of iron can stand both. There is a growing feeling that it is time to call a halt in this direction, but much depends on the next president.

The *Congregationalist* has just published a kind of symposium of the pews, as to the sort of preaching that laymen like. The replies are not so different but they can be easily reduced to one composite whole—more of Christ, more of his teachings applied to the problems of practical, everyday life. It is Christ who is to draw all men unto him, not literature, science or humanitarianism. That pulpit will have the most "drawing" power which can best show forth the principles of Christianity as a practical and ever living force in the world of to-day.

ELIZABETH E. FLAGG.

Don't forget to subscribe for the new monthly.

OUR WASHINGTON LETTER.

WASHINGTON, June 6, 1894.

In view of recent happenings in connection with and on account of the strikes in the coal mines of the country, a bill prepared by Representative Kiefer, of Minnesota, is worthy of more than a passing notice. The bill is now being considered by the House Committee on Labor to which Mr. Kiefer referred it for amendment and suggestions before formally introducing it in the House. The bill provides for a National Board of Arbitration, to which all labor disputes shall be referred, and the decisions of which are made as binding as those of a federal court. The board is to consist of five members, one of which shall be the U. S. Commissioner of Labor and another the governor of the State in which the dispute is to be arbitrated. It provides that applications for arbitration may be made—always to the governor of the State in which applicants reside—by either employers or employes. There is only one obstacle to the passing of this or a similar bill by Congress, but that is a serious one, inasmuch as it involves the construction of the Constitution of the United States. It is argued by the opponents of the idea, who admit that it would be a good thing, that Congress has no authority under the Constitution to establish such a board, it having no jurisdiction over the internal affairs of the several States. The idea appeals strongly to the large and growing class which believes arbitration to be the proper method of settling all disputes, whether personal, national or international, and the hope that Congress will adopt it in some shape is frequently heard. A similar bill has been introduced in the House by Mr. Houk, of Tennessee.

Several things have made foreign missionary matters conspicuous in our churches this week. Sunday evening Rev. Hugh W. White, of Va., who will start for the interior of China about the last of next month, where he is to be maintained as a missionary by the Central Presbyterian church, of this city, and the Loudon Street Presbyterian church, of Winchester, Va., of which his father is pastor, preached a missionary sermon at the former church, and on Monday evening was given a reception by the Laura Pitzer missionary circle of the same church. Sunday the regular choirs at the Church of the Covenant and at All-Souls' church were displaced, the first at the morning and the last at the evening service, by the native African choir organized by a missionary and now making a tour of the United States under the charge of Rev. James H. Balmer and Miss Clark, returned African missionaries, as a living object-lesson, showing what the missionaries are doing for the Africans, and at the same time to raise money to build a training and industrial school at St. Philip's Mission, Grahamston, Africa. There are fifteen in this choir, six men, seven women and two children, one a Bushman, the other a Hottentot. They are from seven different tribes, and dress in native Kaffir costume. They sing both in English and in their native language, and will remain in Washington for a few days, singing in the churches. They have been away from home since February of last year, and have not yet decided just when they will return. Rev. William P. Chalfantand his wife, who have long been engaged in Chinese missionary work, delivered entertaining addresses at the annual mite-box opening at the Metropolitan Presbyterian church last night, on their Chinese experiences.

Some very instructive facts in connection with temperance work among the ten or twelve millions of German and Scandinavian Lutherans in the United States were stated in addresses made at the celebration of the twentieth anniversary of the dedication of the Luther Place Memorial church, last Sunday. It was shown that the interest of the Lutherans in temperance work is largely in excess of that of many other denominations, and that it is exceeded by few, if any, of the others. These facts are worthy of the prayful consideration of some of the churches which are not as zealous in behalf of temperance as they might be.

The W. C. T. U. of Albuquerque, New Mexico, has founded an orphans' home, and under its auspices are taking steps to incorporate. This is the first institution of the kind under Protestant management in the territory.

REFORM NEWS.

THE AUGUSTANA LUTHERAN SYNOD IN MINNESOTA.

ST. PETER, Minn., June 8, 1894.

EDITOR CYNOSURE:—A ride of two and a half hours up the valley of the Minnesota river on the beautiful bright summer morning of June 6, and I was transferred from St. Paul to St. Peter. The two cities are of about the same age; at one time they were rivals, not for the honor of saintship, but for the honor of being the capital of the State. Then both of them were small villages; now, in an old railway guide, one is quoted with a population of 133,156 and the other 3,671. St. Peter claims that her defeat in the race for the honor of being the capital was caused by the dishonest act of St. Paul in stealing the bill for the removal of the capital from St. Paul to St. Peter while the bill was pending the action of the Legislature. However that may have been, St. Paul could not steal from St. Peter that with which God has so richly endowed her, namely, a charming landscape. When we think of a line of Bishop Heber's hymn: "Every prospect pleases, and only man is vile," we think of the impropriety of naming these two wicked cities in honor of God's holy apostles.

Upon my arrival here I was glad to greet many pastors whom I had met before in their respective churches. It had been arranged to have an address in the evening on the subject of secret societies; accordingly, in the evening, a highly intelligent audience assembled for that object, composed almost entirely of Christian ministers. Our well-known friend of the reform, Rev. L. G. Almen, presided. Rev. J. Telleen, of Rock Island, who is superintendent of foreign missions for the general council composed of English, German and Swedish Lutherans, conducted devotional exercises by reading the first chapter of Romans and leading in prayer. On the front seat sat Rev. P. Sjoblom, president of the Minnesota Christian Association; near him sat Rev. J. A. Frost, Rev. J. P. Aurelius, and others personally known to us as friends of the anti-secret movement.

One of the most important things before this synod at the present time is the subject of secret societies, which will be in order for discussion today or to-morrow.

Another thing of importance is the ordination of thirty-one candidates to the work of the gospel ministry. All, or nearly all, of the candidates are graduates of the Augustana Seminary of Rock Island, Ill. One of them, Mr. Rosenthal, is a converted Jew. His field of labor is designated to be at Fort Dodge, Iowa. We were glad to meet another true son of Abraham, who is such both in spirit as well as name, in the person of the reporter for the *Inter Ocean*, Mr. Schaap, who is here taking notes of the synod for the paper he represents.

Another subject before the synod was that of representation. Heretofore the rule for delegates has been to have the pastor and one layman from each congregation delegated to represent them in the synod. But hereafter they purpose having only one pastor and one layman to represent fifteen hundred communicants. The object of this change is to reduce the numbers in attendance at the annual meetings of the synod. The field of this synod covers the entire continent of America. Including the pastors and lay-delegates, the entire number of visitors to this meeting is between 600 and 700. The officers of the synod consist of Rev. P. J. Sward, D. D., president; Rev. M. C. Ranseen, vice president (and also vice president of the N. C. A.); Rev. Theodore Kjellgren, secretary, and Mr. C. G. Thulin, treasurer.

At this session of the synod the degree of doctor of divinity has been conferred upon Rev. P. J. Sward, Prof. N. Forsander, Rev. P. Sjoblom, Rev. S. P. A. Lindahl.

Rev. L. Skrefsrud, Ph. D., of Santhalistan, independent missionary with Rev. Mr. Boerreson, began a mission in India 27 years ago, having only $50 in hand, with no one to support them, either in India or in Europe. They have nevertheless been so successful in their work that many thousands of native heathen have been truly converted from the most degraded forms of heathenism to Christianity. Dr. Skrefsrud attends the synod; and he delivered a sermon full of life and spirit, illustrated with thrilling experiences of the power of God on his field of labor. He held the undivided attention of his large audience for more than two hours. He, many years ago, joined the Freemasons, but relates that he entirely gave it up many years ago; has not been in a lodge for twelve years, and now belongs to no lodge.

W. FENTON.

Please renew your subscription now.

CORRESPONDENCE.

THE REFORMED PRESBYTERIAN SYNOD.

PHILADELPHIA, June 5, 1894

EDITOR CYNOSURE:—Synod met here on Wednesday, May 30, 1894, at 10 A. M. The pastor of this congregation (the Second R. P. church), Rev. J. C. McFeeters, was elected moderator. The retiring moderator, Rev. A. J. McFarland, preached the usual opening sermon on the evening of that day. The other evenings were devoted to public meetings previously arranged. Thursday evening was given to missions.

The meeting was held in the First R. P. church, Rev. T. P. Stevenson, D. D., pastor.

Rev. Dr. Matheny, of the Syrian mission; Rev. Mr. Carithers, of the Indian mission in Indian Territory; Rev. Mr. McIsaac, of the Southern mission, Selma, Ala.; Mr. Myers, a converted Hebrew, conducting a Christian Hebrew mission in Cincinnati, were the speakers. Prof. D. B. Wilson presided.

It was a rare treat. The hearers were won.

On Friday evening a meeting was held in the Third R. P. church, Rev. Mr. Montgomery, pastor, in the interests of the young people. Rev. T. P. Robb presided. The speakers, Rev. Mr. Carlisle, of Newburg, N. Y.; Rev. D. C. Coulter, of Kansas; Rev. Mr. Martin, of New Castle, Pa., and Prof. R. J. George, D. D., spoke with wisdom and earnestness.

On Monday evening a meeting was held in the Second church in the interests of reforms. Rev. H. H. George, D. D., spoke on the Sabbath; Rev. D. McAllister, D. D., LL. D., on Romanism; Rev. C. D. Trumbull, of Morning Sun, Iowa, on Temperance; Rev. T. P. Stevenson, D. D., on Divorce; Rev. R. C. Wylie, on National Reform. Rev. M. A. Gault was to have spoken on secret societies, but was absent through indisposition. This meeting was a grand success and indicated that this church is still in the front rank in the public movements and moral issues of the day.

The question of leading interest before the synod was the appeal from the Geneva congregation of Beaver Falls, Pa., from the decision of the Pittsburgh Presbytery, in refusing to ordain and install their pastor-elect, Mr. H. G. Foster. The presbytery refused to go forward with the settlement of their licentiate, solely on the ground that there was a large and influential minority in the congregation protesting. The appeal was supported in synod by Prof. D. B. Wilson, D. D., of Allegheny, Pa., and President W. P. Johnston, of Geneva College. The presbytery was defended by Rev. R. C. Wylie, of Wilkinsburg, Pa., and Rev. D. McAllister, D. D., LL. D., of Pittsburgh, Pa. The parties were heard at length. Friday afternoon, Saturday afternoon, and all day Monday were occupied in these addresses. The vote was taken by roll-call. The appeal was sustained by a vote of ninety-one to forty-one. The synod by a vote of fifty majority decided that a presbytery has not the right to refuse to grant the majority in a congregation their legal and orderly obtained rights on the ground that there is a large and influential minority setting themselves in opposition without cause. In this case there were no valid causes brought forward as the ground of opposition, and it is not believed that any such causes existed.

The report on Secret Societies was read by Rev. J. C. Smith of Cincinnati. It is well-known that this church requires absolute separation from all secret, oath-bound societies, as a condition of membership. It goes without saying that they are glad co-operators with the National Christian Association in their long-drawn battle against the secret empire. *This work was recommended to the moral, active and financial support of our congregations.*

Synod resolved to push the matter of political dissent. Rev. A. J. McFarland, of St. John, N. B., was appointed as synod's agent to devote his time to this work. The appointment was accepted. It is understood that he will visit the Covenanter congregations in the States and preach to our people, to the end that they may be stimulated, and to others that they may be instructed in the great doctrines of Christ's mediatorial authority over the nations, the duty of loyalty to his crown rights and royal prerogatives, and the obligation of Christ's people to separate themselves from all political alliances that are inconsistent with unquestioned allegiance to the King of kings.

The report on National Reform was read by Prof. R. J. George, D. D. It was a paper in advance of anything heretofore presented. The synod continues to co-operate with the National Reform Association. An appropriation of $7,000 was made.

J. M. FOSTER.

"KISSING THE CALVES."

MT. WASHINGTON, CHELSEA, Mass.,
Fifth Month, 30th day, A. D. 1894.

EDITOR CYNOSURE:—Said the religious leaders in Israel to every worshiper, when the people had "deeply" corrupted themselves: "Let the men that sacrifice kiss the calves." Hosea 13:2.

Do we wonder that the apostasy of Israel, at the time when God sent his prophet Hosea to cry: "Thy calf, O Samaria, hath cast thee off," is commended to us as the true standard by thy Boston correspondent, J. M. Foster, in his letter on "Brotherly Love," published in the *Cynosure* of the 24th instant? Very truly he says: "So the soldier of the cross loves all Christ's people." Amen, say all Christ's people.

Then comes the command to kiss some sectarian calf. "But it is subversive of church order and efficiency to pretend to serve Christ upon undenominational lines." A Christian may firmly decline to kiss the calf of any man-made ism at the bidding of any and of every leader in calf-worship, even though he write "Rev." before his name or D. D. after it.

A Christian may courageously testify that it is subversive of sectarian disorder, and that it promotes the order and efficiency of the church of Christ, both to serve and to pretend to serve Christ upon lines purely Christian and undenominational. Preacher Foster says: "We cannot be Presbyterians, Congregationalists, Methodists and Baptists promiscuously."

Certainly not, if we are loyal to Christ only.

Whatever calf the inhabitants of our neighborhood go a whoring after, Christians must be Christians, pure and simple. Whatsoever is more or less than this cometh of evil.

Not all the sectarianism in the world can save one soul; how then can any one sect give eternal life? The whole is greater than any of its parts, but zero added to zero several times does not produce something. Every man who will is at liberty "to serve Christ upon undenominational lines." And only by continuing in the Word of Christ incorruptible can we have true liberty. Bro. Foster will find his condition improved by coming up higher.

In the love of Christ, his servant,

WM F. DAVIS.

STEAD'S BOOK AND THE NEW "LIBERAL" CHURCH.

CHICAGO, June 2, 1894.

EDITOR CYNOSURE:—Before me is Stead's book, and on page 347 I find remarks by one of its readers, at the conclusion of the chapter entitled "The Conscience of Chicago." Mr. Stead's closing sentence is: "All the forces of civilization and of religion will work for the establishment of the civic church." Stead says, on page 342, "We believe in God and in humanity." That seems to be the creed of Stead and also of the religious congress which convened in this city May 23–25, 1894. But we quote the remarks of Mr. Stead's commentator: "There is much in this chapter akin to the new church project of the 'Liberal' societies which met in Sinai Temple May 23–25, whose chairman was Rev. Dr. H. W. Thomas (ex-Methodist), and whose secretary was Rev. Mr. Jones (Unitarian, or more so), and which declared its love for humanity, and into the membership of which every one in the world was invited who had any or no religion. It could not be called Christian, from the fact that the Jew, Dr. Hirsch, of Sinai Temple, was called on to pronounce the benediction. Of course, he did

not do so in the name of Jesus the Christ, 'the way, the truth and the life,' who said: 'No man cometh to the Father but by me.' What then? Shall we adopt the name of 'civic church,' and work for it to become 'the established church' of the United States (or America, as preferred)?

"If Stead, Thomas, Hirsch and the societies of scientists, etc., are its appropriate heralds, why is not also Mr. Ingersoll among them when the 'civic church' shall have clearly ignored the Lord Jesus Christ?"

Cynosure readers will see at once that such an "American Civic Church" would be an established civic teacher of the religious creed of Freemasonry, which welcomes members of any other religion so long as itself is held supreme; and thus our Christ becomes no more than any of the false Christs and systems that are a curse to the world. Yours, SENEX.

BRO. CULLOR'S MISSIONARY JOURNEY.

MONTROSE, Mo., May 28, 1894.

EDITOR CYNOSURE:—I have been on the road nearly three weeks, coming from Holyoke, Colo., with a wagon and team, driving about forty miles per day. I started with a roll of *Cynosure* tracts that I have had laid by for a long time, determined that if there was a chance to say anything I would use it—not by exchanging views on crops, labor, etc., but that which more vitally affects us—our spiritual depravity, accompanied by our financial depression.

I have interviewed forty-four men and three women on the subject of secret societies and their effects—their non-confirmity to the word or law of God, as set forth by Jesus Christ and his apostles. Twelve of these persons were in five groups; the others were individuals. The three preachers with whom I conversed were a Free Methodist, a Cumberland Presbyterian, and a Liberal U. B.—each strictly opposed to secrecy, but not in harmony with the Word. I say, God pity the man who will oppose one sin and preach up another!

One man, a Freemason, and a prominent figure in the organization and work of the Farmers' Alliance, said that he had never before heard such a man as I am. After glancing through "Freemasonry Illustrated," he said: "It is nearly right." Talking an hour or two, I drew a large circle, representing the highest degree of Freemasonry, to which all the others are subject, and which is the parent of all secret orders, its blood or members being found in all of them. Then I drew another circle inside of the first, to represent the Odd-fellows, with its life-blood running through all the minor secret orders. Inside of that I drew still another circle, to represent the Grange, the Grand Army of the Republic, United Workmen, etc. In all this I told him he could see the folly of his labor. He counseled me to be careful of that book, for the Masons would take it from me. He also said that when I got to heaven to tell that Christ of mine the reason he was not there—that he could not believe that verse in Numbers 30: 7—"Her vows shall stand, and her bonds wherewith she bound her soul shall stand"—seemingly wanting me to reason with Christ on this matter; but I told him how vain it was in the case of Dives, Lazarus and Abraham of which our Saviour tells us.

Another man said: "Do you believe that God would stoop so low down, be so little, and so unmerciful, as to punish all these poor people for the meanness that a few have done?" I said: "Let us change that a little. Let us say, Is it possible that I will stoop so low down, be so little, and so unmerciful to my own son!, that I will not believe the Word of God?

Another man gave me a hearty farewell handshake, and said: "Be awful careful, for two men were killed below here (Kansas City) lately."

I scarcely saw a secret society badge after I left Superior, Neb., except at a G. A. R. sermon, yesterday, at Crayton, Mo. In the Sunday-school there the question was brought out, "Why did not Moses go on in the deliverance of Israel when he had slain the Egyptian?"—which led to the expression I made, that many of our preachers nowadays start from their parents, who educate them for the ministry before they are sent or called of God to go, and go of themselves without that divine order which Moses received.

I remain yours in the true spirit of Christianity, J. T. CULLOR.

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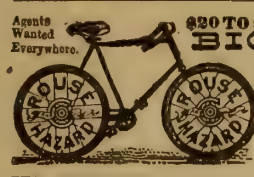

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OREGON.—Pres., Rev. Wm. Dillon, D.D., Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, JUNE 14, 1894.

"LIBERAL RELIGIOUS" BODIES.

The *Reform Advocate*, dated Chicago, June 2, 1894, contains a complete stenographic report of the proceedings of "The First American Congress of Liberal Religious Societies, Held at Sinai Temple, Chicago, May 22–25, 1894." It is an official publication, and whatever appears in its pages must be taken as authentic and authoritative.

This "Congress" was the outcome of a circular letter issued by Hiram W. Thomas, a high Mason, and an expelled Methodist minister, and now pastor of a so-called "people's church" in a theater in which this sort of "liberal" worship divides the sanctity of the Christian Sabbath with profane dramatic performances. Mr. Thomas, however, had associated with him in the call for this congress the following other "liberals": Dr. Wm. S. Crowe, a Universalist minister and editor of New Jersey; Dr. Emil Hirsch, a Jewish Rabbi, of Sinai Temple, and professor of rabbinical literature and philosophy in the Baptist University of Chicago, and Rev. Jenkin Lloyd Jones, minister of All-Souls' church, an "advanced" Unitarian and writer of "liberal" poems, stories and essays.

The congress organized with Hiram W. Thomas in the chair. In his address the chairman welcomed those present as "Jews, Christians, orthodox and liberals, ethical-culture societies, educators, and representatives of labor unions." He might, with equal propriety, have included Freemasons, Odd-fellows, Knights of Pythias, and a score of other secret societies, whose religious tenets are exactly in line with those of the congress over which he presided. Addresses were made from "the independent," "the ethical-culture," "the Jewish," and "the Unitarian" standpoints. The Universalist endorsement would have been included, but death interfered to prevent its presentation.

This congress is acknowledged as an outgrowth of the celebrated World's Fair Parliament of Religions of last year, the evil effects of which, so far as vital Christianity is concerned, are manifest in many directions. We notice that Mr. Thomas, in his welcome, addressed himself to *Christians*. If any were there, it must have been as spectators of the proceedings, which were, throughout, devoid of Christ and his atonement as the only salvation of sinners. Of course "the Fatherhood of God and the brotherhood of man" came in for a very large and distinct recognition, but that is only a very small and indefinite part of Christianity. It forms a religion that cannot be perfected unless Christ is admitted to the family as the only Saviour of men, by whom alone all mankind may reach the true idea of the Fatherhood of God and the brotherhood of man. Yet this congress and every sort of "liberals" cast him out of their synagogues, or reduce him to their own diminutive ideal of human brotherhood, with all its weaknesses and errors. So do the Freemasons, the Odd-fellows, the Pythian Knights, the Theosophists, the Spiritualists, the free-lovers, the secularists, and all the host of man-made religions, whose followers prate of "brotherly love," yet ignore the Elder Brother and his glorious position in the family of heaven; he to whom the Father hath committed all judgment—"that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

Christians can have no fellowship with these apostacies.

OHIO CONGREGATIONALISM AND SECRET SOCIETIES.

During our civil war there was an enormous growth of Freemasonry and other secret societies. This was not strange, since war always loosens the restraints of morality and tends to a general corruption of society.

But the deep feeling awakened by the Morgan murder and the discussion of 1826–1840 had not altogether subsided. Many of those who took an active part in that great moral upheaval were still in active life, and could not regard with indifference such a manifest deterioration of public conscience. Some of the Congregational ministers throughout the Northwest took the alarm. The State associations and conferences of Ohio, Wisconsin and Iowa passed strong resolutions against Freemasonry and the entire secret lodge system. This was followed by similar action on the part of many local churches, notably the two Congregational churches of Oberlin.

The subject was brought before the General Conference in Ohio at their meeting in 1867, and a committee (of which Prof. John Morgan, of Oberlin College, was chairman,) was appointed to report at the next yearly meeting.

Meanwhile Pres. Chas. G. Finney wrote a series of articles on Freemasonry for the *Independent*, which then represented the Congregational denomination, and was very generally taken by Congregational ministers. In these articles he gave his personal experience as a Mason, and, together with a most powerful argument, a brief history of the previous Anti-masonic discussion. These articles, with additions, were published by the Western Tract and Book Society, and, through the beneficence of Dea. Philo Carpenter, were placed in the hands of all Congregational ministers who would receive them. Nor did the *Congregationalist* and the *Advance* fail to publish strong articles against the Masonic system. The National Christian Association was organized; the publication of the *Cynosure* was begun, and there was an awakening all along the line on this momentous question. No one man contributed so much to this awakening of the church as the late Pres. Jonathan Blanchard.

At the meeting of the Ohio Conference, at Painesville, in 1868, Prof. John Morgan, of Oberlin College, made the report, which was accepted, and the following resolutions were adopted:

1. *Resolved*, That the disciples of Christ are, by their profession, the children of light, and have no fellowship with the unfruitful works of darkness, which they are bound to reprove; that secret, oath-bound organizations, Masonic and others, are alien from the simplicity of the Christian faith, and of evil and dangerous tendency; and we exhort our fellow-believers to refrain from them, cleaving to Christ as their Master and to the church of the living God as the pillar and ground of the truth.

2. *Resolved*, That while fully sympathizing with the cause of temperance, and desirous of promoting its interests in all legitimate ways, we regret that so many of its faithful friends have felt called upon to put forth their efforts in its behalf under cover of secrecy, thus practically excluding from co-operation very many of the most devoted friends of a most worthy cause.

3. *Resolved*, That the thanks of this conference be returned to Rev John Morgan, D. D., for his able and interesting "Report on Secret Societies," and that he be requested to place the same in the hands of the Western Tract and Book Society, with a view to its publication.

Since 1868—more than a quarter of a century, there has been a vast amount of anti-secrecy literature presented to the world. The truth has found, at last, a partial hearing, and left its impress on the church.

But Congregationalism has not fulfilled its earlier promise. Interest in the temperance question and other important reforms has tended to divert attention from this question, while the great and rapid growth of the secret lodge system has led the local churches, with a few exceptions, to rescind their former testimonies, and to quite forget the action of these State associations.

The zeal for church propagandism which led the Pharisees of old time to "compass sea and land that they might make one proselyte," while they forgot their higher obligations to God, has ever been the besetting sin of God's people. It is the great obstacle to all Christian reformers. *

—Up to date the order of the Knights of Pythias has been purely an American institution. A movement is now in progress to make it, like Masonry, a universal fraternity.

—Receipts of the Masonic Grand Lodge of Iowa during the past year were $40,126 61, and its total disbursements $19 846 31, showing a net profit of $20,280.30. Lodge "benevolence" pays very well.

—Prendergast, the slayer of Mayor Harrison, was to have been tried for insanity on the 11th of June, but a farther postponement of his case until next fall has been granted. In the meantime he is under sentence to be hanged on the 2d of July. The mysteries of Chicago justice are inscrutable.

—Rev. J. A. Collins, of the *Christian Instructor*, speaking of the new "Liberal" movement in this city, says: "The object seems to be to establish a system of liberal propagandism in the United States. Their distinguishing characteristic in liberality is that each is willing to part with everything religious except that which he himself holds. Very liberal in what does not belong to them!"

—A new public Sabbath breaking institution has been opened in this city—the Field Columbian Museum, at Jackson Park. Nearly 15,000 visitors were recorded by its turnstiles on its first open Sunday. A majority of the managers are "honorable men," but have no regard for the Christian Sabbath.

—The A. P. A. having obtained control of the Board of Education at Canton, Ill., held a meeting last week and dismissed four Catholic teachers and one Catholic janitor from the city schools, replacing them with Protestant employes. They propose to have schools "with the A. P. A. brand upon them" after this, whether it is right or wrong.

—License to do business in Wisconsin has been refused to the "Independent Order of Foresters," because its name so closely resembles that of another similar society. Are the new secret society orders becoming so numerous that they must infringe upon the names as well as the "benevolence" (for cash only, and no defalcations in payments) of each other? It looks that way.

—A note from Rev. Wm. Fenton, St. Peter, Minn., in connection with his attendance at the Augustana Lutheran Synod of that place, indicates his enthusiastic reception by members of that body, an increase of interest in our work, fair sales of anti-secrecy literature, and new subscribers for the *Cynosure*. This is gratifying intelligence. Bro Fenton's report, on another page, will be read with interest.

—The Lutheran church mourns the death of Rev. W. A. Passavant, D. D., of Pittsburgh, Pa., one of the best-known and most prominent General Council Lutherans in the United States. He established hospitals in Chicago, Milwaukee, and Jacksonville, Ill., besides a number of orphans' homes and asylums in various places throughout the Union. He was also the founder of Thiel College, in Pennsylvania, and at the time of his death was engaged in organizing and preparing for the support of its theological department. Another work with which he was prominently identified was the introduction and organization of the Deaconess Institute in America.

—Odd-fellowship in Ohio is a financial success, if we may rely upon the annual report of the Grand Lodge, last month. Its total assets, at the close of 1893, were $2,198,360.74, of which $1,767,854 73 is in investments—moneys "salted down"—besides cash in the general fund, $151,502 06, and $278,993 95 lying dormant in the widows' and orphans' fund. The total amount paid for current expenses was $304,422 74; total paid for relief, $310,173.24. The total cash receipts during the year aggregated $534,265.74, leaving a net gain in receipts over disbursements of $19,669.76. Evidently this Grand Lodge has not felt the prevailing financial depression. The members of subordinate lodges pay the bills.

—The United States Senate, a few days ago, attempted to solve the Hawaii question by adopting a resolution declaring: "that of right it belongs wholly to the people of Hawaii to establish and maintain their own form of government and domestic policy; that the United States ought not in any way to interfere therewith, and that interference in the political affairs of these islands by any other government will be regarded as an act unfriendly to the United States." A similar resolution was also introduced in the House of Representatives. Whatever prejudices may exist in favor of the royal party or of the provisional government, our government does well not to interfere further in the settlement of this vexed question.

—If it is true that the friends of Coxeyism are not yet convinced of its utter uselessness as a means of reforming present public evils; if it is true that these misguided men are establishing various recruiting offices to increase the number of would-be "reformers in boots;" if it is true that a section of a Coxey army, composed of anarchists and armed with dynamite, has started from Chicago to Washington, it is time that the public opinion and the restraining power of the law should prevent this movement from assuming additional strength and importance. If it is supported by any class of politicians, let them also

come into the condemnation which the public peace and safety demands. Such combinations are dangerous.

--At the recent Iowa Conference of the African Methodist Episcopal Church, at Monmouth, Ill., the question: "What is the relation of the A. P. A. to Protestantism?" led to an exciting discussion, but all agreed that our American institutions, as well as life, liberty and property, should be preserved. Ill-treatment of the Negroes in the South by brutal whites and the temperance reform were also enthusiastically discussed. The natural enthusiasm of the Negro is very apt to mislead him into the meshes of the lodge net, greatly to his injury.

—Shall we ever hear the last of that outrageous religious scandal, that "Knight Templarism and its teachings are distinctly and intensely Christian?" At the best, it is a revival of the old Crusaders' order, which began in 1118, for the alleged purpose of keeping the Saracens out of Jerusalem. It throve nicely for about 200 years, or until its last grand master was burned at the stake, under the instructions of Pope Clement V. and King Philip of France, in 1314. Then the order was obliterated and its property confiscated by these magnates. After lying dormant several centuries it was revived in New York in 1816. Outwardly it is "awfully pious," carrying its religion into saloons and brothels, privately and publicly, "for the good of the order" and the entertainment of its members.

—Dr. Shaw's article in the June *Century Magazine* refers to the popular delusion that our American cities are the only ones which show the phenomenon of rapid growth, and that their newness excuses their failure to provide well for the common necessities of urban life. To combat this idea, Dr. Shaw quotes an array of statistics that is startling. In 1870 New York had nearly 950,000 people, while Berlin had barely 800,000. In 1880 Berlin had outgrown New York, and in 1890 it still maintained the lead, having 1,578,794 people, as against New York's 1,515,301. The same story can be told of a score of the smaller German cities, whose names are hardly known to the average American. It is also a delusion that Chicago owes its great and rapid increase of population altogether to the coming of new men and women. A large proportion of its growth is due to the annexation of out-lying districts.

—Frank T. Crandon, who has achieved considerable prominence in Methodism, told the Methodist Social Union of Chicago, the other evening, that "The discipline of the church prohibiting members from dancing, playing cards, attending theaters and indulging in other innocent amusements was antiquated, unprogressive and undesirable." To which one of the daily papers of the city gives its endorsement, and remarks: "Despite the express prohibition of the general conference there is no doubt that most Methodists exercise their own judgment in the matter of interdicted amusements. They attend the theater, they dance, they play cards, they go to horse races and to circuses." It might have added that a majority of male Methodists belong to secret lodges and otherwise maintain a close adherence to the world, the flesh and the devil. But some day God will bring them into judgment for all these things.

—Rev. Dr. Green, of St. Bartholomew's Protestant Episcopal church in New York City, has in practice a plan for the relief of the worthy poor that promises well for effectiveness. The church has several wealthy members, by whose counsel and aid the rector has opened a loan office in connection with his church work. At this office those known to be temporarily hard-pressed for money can borrow small sums up to fifty dollars each, by giving chattel-mortgages on their furniture as security. Every precaution is taken to prevent fraud, and the rate of interest does not exceed six per cent, which is very low when it is considered that the State law allows pawnbrokers to charge thirty per cent. The only objectionable feature that we see in this plan is the charging of any interest. As it is, it smacks of mammon rather than charity. Perhaps it would be well for other wealthy churches to set St. Bartholomew's a good example in this direction.

—Rev. J. H. Painter, a writer for the *Christian Oracle* of this city,—a disciple of Alex. Campbell—has read a copy of the *Christian Cynosure*, and makes this comment upon it: "Secret societies seem just as plenty as ever. I have more faith in men than to believe them to be as mean as this paper makes them out. Let the Lord legislate for his own church, and let men legislate for theirs." As long ago as in 1850 the General Congregational Association of Illinois, at Rockford, made this declaration: "However secret societies may differ among themselves, they are all anti-republican in their tendencies, and *are all leading . . . ultimately to the theoretical and practical neutralization of Christianity.*" No church is better than its creed—no secret society more virtuous than the oaths which it imposes upon its members; nor can there be any affinity between the Lord's church and the "synagogue of Satan," which is now represented upon earth by Freemasonry, and which cannot by any sophistry be shown to be better than its murderous obligations and despotic government. Mr. Painter should read Alex. Campbell's protest against the lodge.

—Certain persons who deem it their privilege to know on what pretensions the Mormon Church at Salt Lake City maintains its influence as a propaganda, have invited discussion by and with the elders of that church of the following pertinent questions:

First—Was Brigham Young the lawful and legitimate successor of Joseph Smith (the seer) to the prophetic office and presidency of the Church of Jesus Christ of Latter-Day Saints? Second—And is Utah the appointed place for the gathering of the Saints in the last days, as spoken by Prohets of God, including Joseph Smith, the Seer?

At first sight these would seem to be very innocent queries; but Wilford Woodruff, Geo. Q. Cannon and Joseph F. Smith, comprising the "First Presidency of the Church of Jesus Christ of Latter-Day Saints," *alias* Salt Lake Mormons, have issued an official edict to the elders, forbidding all discussion of these doctrines of the church. Perhaps it is a wise stroke of policy to advise the servants of the church "to leave these challengers severely alone." The less Mormonism is stirred the sweeter it will be—on the surface.

REPORT OF THE NEW ENGLAND SECRETARY.

To the National Christian Association, Greeting:

DEAR BRETHREN:—It does not seem expedient for me to be present at your annual gathering on the 16th instant. I desire, however, to express my deep and increasing interest in the cause which God has so largely intrusted to your care, and to assure you of my earnest prayers in your behalf. You have come to your place of high and sacred trust in perilous times, and the examples of your predecessors, and the expectations of the living, and, above all, Christ and his church, call upon each of you to do his duty. The cry is: "Lo here," and "Lo there," until the best poised minds are in danger of losing their balance, and the most sanguine contemplate the future with serious misgivings.

You have not come to the responsibilities of your station by chance, but by the calling of Him who hath chosen you and ordained you for His service; wherefore "stand fast in the faith, quit you like men, be strong," and may "the God of peace. . . . make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever."

A few features of the anti-lodge movement in New England may be both interesting and helpful to you. The general condition here is not materially unlike to that in other parts of our country; and the outlook gives little promise of rapid advancement in the immediate future. In spite of multiplied secret organizations, and the most artful opposition, there has been a steady gain among the thoughtful and pious. New England, as is well-known, is not given to sudden changes, but she has earned the reputation of maintaining her position in reforms when once committed to any good cause, and I am confident that a very large per cent of the ministry and the *regenerated* membership in the churches are strongly averse to the whole system of secret lodges, but many have not the courage to speak boldly, or do not feel sufficiently well-informed to make an attack upon them. The number of those who speak freely is constantly increasing, and persistent, kind and faithful effort will, I am perfectly confident, be awarded with success in due time.

There is one difficulty here which seriously obstructs the progress of our work, and which was not found, at least to such an extent, when I was laboring in the West. Everything is "syndicated," so that a man outside "the ring" can expect very little sympathy or co-operation from those who control very largely the religious activities on this field. This is to be expected in those ecclesiastical bodies which require the subordination of the clergy to their official superiors; but where Congregational polity has been adopted it looks a little strange to see a half-dozen men virtually controlling the appointments of N. E. churches from a central office.

This condition of things has closed the avenues through which we reached the people in other parts of the country and made the tract work a necessity. In fact, personal conference with individuals, and the distribution of tracts, have been about the only means of reaching the people and getting their attention. I have spoken whenever and wherever opportunity could be obtained, but such opportunities have been much less frequent than is desirable. I am coming to believe that the Christless worship of the secret lodge is the devil's specialty. Certainly he guards it with unceasing care.

The rum power, the Roman hierarchy, and almost any other chronic or organic form of evil, may be assailed, but the secret worship of the lodge must not be spoken against. Touch this, and all the machinery which the devil can command is put in motion to suppress any discussion or disclosure of "the mystery of iniquity." The devil knows that he cannot get *all* for his kingdom, and so he looks on with complacency while the comparatively *few* are gathered into the kingdom of Christ. He says: "Go on with your holiness conventions, and your revival and popular church services, but don't disturb my 'pet institution.' Get all you can along the outskirts, but leave the stronghold of my empire undisturbed; and while you rescue one poor vagabond from my clutches, I will bind a score or a hundred in hopeless bondage at my altars of Christless worship." It is thus, by "deceivableness of unrighteousness," that many who mean to be good men and true to Christ are "blinded by the god of this world" and hinder the coming of the kingdom of Christ without knowing that they are really being used as obstructionists by the enemy. Could Christians be induced to obey the plain injunctions of Scripture and cease to fellowship and earnestly reprove this giant evil, its days would be numbered and its power very soon come to an end.

There are omens of a brighter day, and rifts in the dark cloud through which the rays of light appear. Almost daily I hear from the work being done through the thousands of tracts and copies of the "Home Light" that are sent out, and for the present at least I see nothing better for New England than to press the work along this line.

The position taken by Dr. Geo. C. Lorimer, in his address to the Knights Templar, on Easter Sunday, is among the hopeful signs of the times, revealing as it does the supremacy of the lodge, in his estimation, above the church, and leading many of his associates in the ministry to inquire in what is this secret scheme of men armed, drilled and uniformed as if for war, better than the bride of the "Prince of Peace." In connection with this strange, and, to many, surprising announcement of Dr. Lorimer, many will read the testimony of Colver, Finney and others who differ from him, and who would not otherwise have had their attention directed to those statements, and thus God is overruling and directing so that even the wrath of man shall praise him.

Our great need in New England is a small hall where we can hold weekly meetings and a school of instruction, offer our literature to the public, and save the expense of rents for rooms in which to live. By the help of God and the co-operation of friends, I have faith that in time we shall attain to this and see the work planted here as firmly as at Chicago, or in any other city in the Union.

May God hasten the day, and bless you abundantly in your annual gathering, giving you good courage, great wisdom and an abounding faith in God and the final triumph of his kingdom in all the earth. Very sincerely, your brother and co-laborer in the kingdom of Christ,

JAMES P. STODDARD.

Boston, May 12, 1894.

THE HOME.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept.
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tone may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—*Youth's Companion.*

BREAD CAST UPON THE WATERS.

BY MRS. VICTORIA ALEXANDRA STONE.

The stage-coach had bowled slowly over the prairie since early morning. There were twelve passengers inside, all men. Various signs of impatience were manifest among them, such as: "We should have been there long ago." "Can't you drive faster?"—this to the driver. "Might just as well walk and save fare," etc., etc. It was early in April and bitterly cold. A fierce wind blew from the east, and although the passengers were well muffled up, they shivered with cold.

At last a young man who sat in a corner, said: "We shall be there by six o'clock; it is four now, so cheer up." The passengers made themselves as comfortable as they could, and waited. The stage rolled on over the bleak, wind-swept prairie, and some of the passengers were asleep, when there was a sharp jerk and a shout from the driver: "Get out of the stage!" The passengers did so, when lo and behold, a wheel was off. "How far are we from Dallas?" said one of the passengers. "Twenty miles," said the driver. "Can you repair that coach?" "No; you cannot go on before morning." "Well, we are in a pretty fix," the passengers said, but the driver raised a hand and stopped them. "Wait, my friends," he said, "there is a small ranche about a mile from here. It is kept by a man who will accommodate you. You will have to camp down on the floor in your blankets, but you will be under shelter and get something to eat. I am going there; so come on." It was a cold, dreary walk, but they got there before dark, and found a welcome and a good supper, with the assurance that they could go on in the morning.

It was late, and the men had lain down on the floor in their blankets. The young man above referred to, whose name, by the way, was John Lincoln, had rolled himself snugly in his blanket, and was just dropping off to sleep, when, suddenly opening his eyes, he saw a young lad standing alone by a table. The boy seemed entirely alone. All the others were lying down. "I saw him in the stage," said Lincoln to himself; "I wonder who he is." He was warmly clad, but wore no overcoat. He had a bright, handsome face. "I wonder if he intends to stand there all night," said Lincoln; and then, flinging open his blanket, he called: "Come, my boy, you must be cold; lie down here with me." "I am not very cold," said the lad; but he obeyed and nestled down under Lincoln's blanket. He did not speak a word for several moments, but lay there shivering like a frightened deer. Lincoln waited a few moments until the boy had become quiet, and then said: "Are you going to Dallas, my boy?" "Yes," said the boy, "I have an uncle there." "Are you alone?" "Yes," said the boy. "You see I came from the lakes. I rode on the tow-path for more than a year. But my step-father did not like me, and some of the boys on the tow-path are bad boys, and sometimes they run away." "I am afraid that *you* are a bad boy," said Lincoln, "and that you ran away." "Oh, no," said the boy, "I am not a bad boy, and I did not run away." His lips were lightly compressed to check their quivering, but he could not restrain the tears which were fast rolling down upon his cheeks. "Well, never mind, my fine lad," said Lincoln; "but tell me what you are going to do when you get to your uncle's." "I don't know; he wrote to me to come. I guess I can find something to do."

It was a strange scene; the weary travelers coiled up in their blankets on the floor, the dim light of the lamp, and the wind howling outside. Lincoln composed himself to sleep, and the boy nestled close to him, stole his hand in his, and thus, hand in hand, they fell asleep. The next morning at daylight the stage drove up to the door, and Lincoln was about to climb into it, when he felt a tug at his coat. He looked around. It was his boy-friend of the night before. "I only wanted to bid you good-bye," said the boy. "I am not going till the next stage arrives. It will be here at two o'clock." "Well," said Lincoln, "I hope you will be a good boy. Don't form any bad habits; don't use bad words; don't keep bad company; but be honest and truthful, and I think you will prosper. Will you remember?" "Yes," said the boy. Lincoln counted out five dollars in change, which he placed in the boy's hand, and springing to a seat beside the driver, was rolling rapidly over the prairie.

Ten years passed away, and by a strange order of circumstance, John Lincoln was traveling the same route over which he had passed that windy day in April so long ago. It was late in the afternoon; he was very tired, for he had traveled on foot since early morning. The house of a friend with whom he expected to spend the night was still five miles distant. It was very misty, but, looking to the right, there in a little glen was a settler's cabin. Lincoln lost no time in reaching it, and, in response to his knock, the door was opened by a pleasant-looking young woman with a babe in her arms. "You can stay here all night," she said; "I am sure my husband will let you. But sit down; you look tired out." "I am very tired," said Lincoln. The room was neatly furnished, and everything betokened thrift and comfort. Lincoln was so weary that he laid himself down upon the couch on which he was sitting, and in a few moments was fast asleep. He was awakened by a hand laid upon his shoulder. He opened his eyes. The master had returned, and supper was ready. He sat down to the table and did full justice to the viands. But little was said, and it was not until he had nearly finished his meal that Lincoln observed particularly his host, who sat just opposite to him. Looking at him now, he saw that he was a tall, slender, heavily-bearded man, with a pleasant, handsome face. But this was not all. The man watched him constantly—furtively, it is true, yet every instant, Lincoln observed, with a strange thrill, that the husband's eyes were upon his face. What did it mean? thought Lincoln. Had he ever met this man before? Lincoln was sure he never had, and in spite of himself he became nervous.

After the supper was cleared away, Lincoln said to the stranger's wife: "I think I will go to bed now; I am very tired." "Certainly," said the woman, and picking up a lamp was about to show him to his room, when her husband sprang up. "Wait," he cried; "don't go yet. I want to speak to you." Then, standing in front of Lincoln, in the full light of the lamp, he said: "I want to know who you are." "But I don't know *you*," said Lincoln. "But I have seen you before," said the stranger. "Do you remember ten years ago last April, when you were on your way between Bearsville and Dallas, and the stage broke down?" "Yes," said Lincoln, with a smile. "Do you remember sharing your blanket with a boy that night? Yes, and you gave him some money the next morning?" "A trifle, I believe." The stranger grasped both Lincoln's hands, saying: "I am that boy. I never knew your name; do not know it now; but the kind words you spoke to me that night were the first that I had heard for months. You told me that you feared I was a bad boy, and that I had ran away. I was not a bad boy, but I *had* ran away. My step-father treated me cruelly. When I met you I had not tasted food for two days. What a feast I had that day! Oh, my friend," the stranger said, while the tears flowed fast down his cheeks, "you did not know what you were doing in thus kindly treating a poor, friendless lad like me."

At his urgent request, Lincoln spent several days with his new friend, George Arnold. The little ranch was his own, he said, bought with the fruits of his own toil. His uncle had been kind to him, and had assisted him in many ways. The Rev. John Lincoln rode away on his journey, one lovely morning, parting with regret from his new-found friend. As he looked across the wide-rolling prairie, and marked the distant chain of the Rockies, stretching to the west and south, their snow-capped heads glistening in the sun, the words of Israel's sweetest singer were brought with power to his mind: "Great and marvelous are thy works, Lord God Almighty!"

Steamburgh, N. Y.

FILLING A BASKET WITH WATER.

An eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and walked away.

After putting in one or two bucketfuls one of the men said:

"What is the good of doing this useless work? As soon as we put the water in on one side it runs out on the other."

The other man answered:

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such a fool's work," replied the other, and throwing down his bucket went away.

The other man continued his work till, about sunset, he exhausted the well. Looking down into it he saw something shining at the bottom. He let down his bucket once more and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry it would have been found in the basket. The labor was not useless after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test the capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said:

"Thou hast been faithful in a little thing, now I see I can trust thee in great things. Henceforward, thou shalt stand at my right hand."—*The Sunday Hour.*

"I AM A GOOD, MORAL MAN."

How often do ministers of the Gospel hear this remark from men who profess to be as good outside the church as those who are in. We doubt not, neither do we deny that some people in the church are far from being what they ought to be. This, however, is not the fault of the church or the means of grace, but it is the neglect and abuse of these that occasions the trouble. No man, however moral, has a right to hide himself behind the mistakes of weak and faithless Christians. The proper standard is to judge himself from the standpoint of the best Christian and from the standpoint of a right relation to God. Morality is not religion. It is not an element which can stand independent of any relation with God. It is not capacitated to say: "I have discharged my full duty to God." There is a vast difference between a moral man and a believer, for the one relies wholly on self and hopes his own goodness will suffice, while the other trusts himself to God and seeks divine help in the full performance of his duties to God and man. The one stands alone, with only his own weak and sinful habits and moral qualities clustering about him and hopes these will be a sure guarantee to his acceptance before God. The other accepts the way which God has provided and uses the means he has ordained for the salvation of the soul and strives by the grace of God to overcome and thus be worthy of God's favor. So many men have the mistaken notion that a moral life is

a Christian life, and yet they do not recognize a single means of grace. Had God not ordained the means of grace for a wise purpose we might disregard them, but since those divine means are for man's spiritual good we have no right to ignore them and base our hopes on moral qualities.

In talking with a stranger the other day, the above remark was made when he was asked if he were a child of God, "I am a good, moral man, and do not do harm to anybody. I do as I would be done by. I do not swear unless I get angry or something of that kind. Unless a man cheats me, I never try to cheat him. I have never been in prison, nor have I been disgraced. In other words, I am all right. I don't think I need any more Christianity than that."

This code of morals and this standard of Christian life is unfortunately very common. Many people in this world pride themselves on being no worse, but a good deal better than a great many others, and upon their having no particularly bad habits, and of being fairly up to the average. But God says: "All have sinned and come short of the glory of God." "There are none righteous; no, not one."

We should not fail to bring such a one to see at once the danger of his position and the fatal ending of his life if his views on this vitally important matter are carried out. It is hard, sometimes, in talking with a man of this kind—well dressed, well-to-do, with a good opinion of himself—to press home the queston of sin, the fact that "all have sinned and come short of the glory of God." But we ought to do it. God will use his Word, and no one can fail to be influenced by the earnest word, prayerfully given, of a consecrated Christian.—*The Christian World.*

A NEWSBOY'S FUNERAL.

Recent Chicago papers gave a glimpse of life in that great city that would be of interest to most readers. It was contained in a bit of news relating to an incident of the day before. The newsboys of Chicago number high among the thousands, and their ages range from four years to eighty, and over. Less than half the usual number were on hand Friday for the day's business. They were burying one of their number at Graceland cemetery. "Young Waffles" was the name by which the deceased was known. His real name was Jobson. Years ago he had an older brother whose cheeks, from the effects of small pox, resembled a "waffle," and hence the name "Waffles." When he died and was succeeded by his young brother, "Young Waffles" became the name. "Young Waffles" at the time of his death was twenty-five years old. Just before the storm he went with two companions to the government pier to fish. After the storm "he was found dead in a 'pocket' sitting upright between his two friends, who were just alive." A search of his clothes developed that his only wealth was a deed to a grave in Graceland. Times have been hard with the newsboys of Chicago, as with other folks, and it was only with great difficulty the means were provided with which to provide for a decent burial. But the undertaker made liberal concessions, and the boys, many of them, sacrificed their suppers and breakfasts of the evening and morning before the funeral.

"Young Waffles" had been on the streets many years. "He had supported his mother till she was killed by a Rock Island train four years before." He had made money as newsboys make it, but his liberality had kept him poor. According to the testimony of the newsboys, he was "so good natured, no kid could make him mad." He had great commiseration for "kids who lose at craps." When he found one who had "gone broke" he would give him money and say "stick to work, boy, and then you can give to other kids."

During the morning hours a steady stream of newsboys, "from the old man who sells papers at the entrance to the La Salle street tunnel to the four-year-old beginner," had filed by the coffin to take a last look at "Waffles," and many a one came out with two white streaks down an otherwise dirty face." Among the mourners were "a number of young men who in years gone by sold papers, but who now occupy responsible places." The hearse started for Graceland at three o'clock. There was no clergyman in the party, "the boys saying they were afraid to ask one for fear of being refused." When the cemetery was reached, "Robert McMara, William Swanfield, Bennie Ross. Severs Johnson, George Campbell, and Epper Kenna carried the casket to the grave. As it was slowly lowered McMara picked up a handful of earth, threw it on the coffin, and said: "Dust to dust." Then the others followed his example and the obsequies of "Waffles" were over.

TEMPERANCE.

TWIN BALLOTS.

Along in November, when cool was the weather,
Two ballots were cast in the box together,
They nestled up close, like brother to brother,
You could not tell one of these votes from the other,
You could not tell one from the other.

The Sunday-school man, no man could be truer,
He spent all the summer denouncing the brewer,
He spent all the summer denouncing the brewer;
But his ardor cooled off with the change in the weather,
And late in the autumn they voted together,
They voted together.

The Sunday-school man had always been noted
For fighting saloons—except when he voted
For temperance, except when he voted,
He piled up his prayers in holy perfection;
But knocked them all down on the day of election,
Knocked them all down on the day of election.

The foxy old brewer was cheerful and mellow;
Said he: "I admire that Sunday-school fellow,
Oh, yes, I admire that Sunday-school fellow."
He is true to his church; to his party he's truer,
He talks of the Lord, but he votes for the brewer,
He votes every time for the brewer.

—*Anonymous.*

THE "GOTHENBURG SYSTEM" A FAILURE.

Mr. Joseph Malins, chief officer of the Order of Good Templars in England, honorary vice-president of the National Temperance Federation, and of the United Kingdom Alliance, has been studying the Gothenburg system as a remedy for the evils of the liquor traffic, and writes a friend in Massachusetts, where the system is being proposed for adoption, saying:

"Of all methods I think this is the worst. It preserves the upas tree, but makes its roots strike deeper. It indefinitely postpones prohibition.

"It is hated by the Scandinavian prohibitionists, has been opposed by the Good Templars of Sweden, and declared a failure by the Good Templars of Norway, and reported against by our British consul at Christiana, whose report to our Government I have had the loan of from our Foreign office, and the results of which I will expose in about a month, when I shall have time to complete the matter.

"It is detested by the temperance leaders of Finland, and will be in America when its deluded advocates have their eyes opened to the dire consequences of the blind folly of countenancing a principle which, on the face of it, implicates the whole community in the liquor traffic and places it in an almost impregnable position.

"You may not know that the leader of the Liberal party in Sweden has this year obtained from me the material for a Local Option bill which he proposes to introduce for the remedying of the evils kept up by the system Massachusetts proposes to set up!

"Of course party politicians in Massachusetts want to get liquor out of party politics, but they had better purify the party without transferring the pestilence into the body politic of the whole community, if thus embraced by them."

A TEMPERANCE SCHEME,

which combines one or two of the features of the celebrated Gothenburg plan with others decidedly novel, has been devised by the Prohibition element in Haverhill, Mass. The last municipal election in that city resulted in a decisive defeat of the temperance people, with the result that last week the licensing of saloons began, and within two days 26 groggeries had sprung into a flourishing existence. The Prohibitionists have now determined to fight fire with fire, and are preparing a saloon of palatial design wherein they will sell liquor at the minimum rate of cost. No attempt will be made to make money, and if whisky of a sufficiently satisfactory grade can be purchased for 5 cents a glass the Prohibitionists' saloon will sell it for that. Beer will be sold for 2 cents. The theory is that in the face of the superior attractions and extremely low rates of the new saloon the other 26 liquor venders will lose all their trade and be compelled to surrender their $2,000 licenses and go out of business. Then the Prohibitionists will close their own rum shop, remaining ready to open it again in case their opponents revive. It is an extremely interesting experiment, of which the first result will probably be a sudden influx to Haverhill of all the thirsty souls within a radius of twenty miles. What the after-effects will be is yet to be ascertained. If the Prohibitionists' funds hold out while they are pursuing their heroic methods they may succeed, though at the cost of having created a great temporary increase in drinking and in the taste for it.—*Chicago Record.*

VOTE IT DOWN.

Down with the saloon! Let that be the slogan and every voice be a trumpet to proclaim it.

Down with the saloon! It is God's relentless enemy, the nation's and yours.

Down with the saloon! It has no respect for home, the church, the Sabbath. It curses the one, blasphemes the other and tramples upon the third.

Down with the saloon! It breeds violence and ruin. Twenty anarchists were dragged from an apartment of a Chicago doggery the other day. It was a fitting place for them. The two bad things mix.

Down with the saloon! It is pledged by the most infamous means to perpetuate its diabolical ruin. It fattens upon the corruption it breeds, and, like the wrecker, is enriched by the ruin it works.

Down with the saloon! It multiplies mad-houses and prisons and crowds their cells with brutalized, raving, cursing human wrecks.

Down with the saloon! It controls our politics, corrupts our legislature, intimidates our judiciary and insults every sense of decency with insolent contempt.

Down with the saloon! Its ranks are filled by troops of murderers, thieves, perjurers, tramps, libertines and harlots, who scoff at the restraints of society and thirst for blood.

Down with the saloon! It robs thousands of homes of their most promising boys, and, all besotted and ruined, hurls them into drunkards' graves.

Down with the saloon! Talk against it. Fight against it. Pray against it. Vote against it.—*Epworth Herald.*

NUGGETS.

The British Postoffice Total Abstinence society numbers 3,000 members.

There are 703 societies connected with the Scottish Band ofHope union.

Every father should be proud of a prohibition boy. Such a one will never become a drunkard.

In Charlotte, N. C., an ordinance has been enacted finding a minor $25 on being found in a saloon.

Fifteen brewers and wine merchants in Great Britain died last year, leaving between them $30,833,500.

In Liverpool recently 150 temperance sermons were preached on what was observed as "Temperance Sunday."

The Italian government has sold to an English syndicate, for fifty thousand lire, the right to regulate the sale of alcohol in Italy.

There were over 89,000 arrests made in Chicago last year, the vast majority for drunkenness and crimes due to or associated with liquors. Over $615,000 were collected in fines, mostly from the same cause.

Sam Jones, in company with Geo. Stuart, is making a tour of Tennessee in the interest of prohibition. According to the Chicago *Inter Ocean* "they are raising the roof off things." Fifteen thousand people attended his Chattanooga meeting.

The Grand Lodge of Good Templars of England had a membership Nov. 1, 1892, of 53,122; admitted, reinstated, etc., during the year, 33,347; suspended, expelled, died and dropped during the year, 25,941, leaving a membership Nov. 1, 1893, of 50,528.

BIBLE LESSON.

SECOND QUARTER—QUARTERLY REVIEW.

LESSON XIII.—Studies in the Books of Moses, June 24.

GOLDEN TEXT.—The Lord's portion is his people.—Prov. 23:9.

DAILY READINGS.—M.—Gen. 37:23-36. T.—Gen. 41:38-48. W.—Gen. 45:1-15. Th.—Ex. 1:1-14. F.—Ex. 2:1-10. S.—Ex. 12:1-14. Su.—Ex. 14:19-39.

LESSON I.—Jacob's Prevailing Prayer.—Gen. 32:9-12 and 24-30. Golden Text.—I will not let thee go except thou bless me.—Gen. 45:26. Points of Interest.—Jacob's prayer; Jacob wrestles with an angel; Jacob blessed. Central Truth.—God honors the faith that finds expression in importunate pleading.

LESSON II.—Discord in Jacob's Family.—Gen.—37:1-11. Golden Text.—See that ye fall not out by the way.—Gen. 45:24. Points of Interest.—The favorite son; feeding the flock; relating his dream; hated by his brethren. Central Truth.—Jealousy resides in the hearts of evil men.

LESSON III.—Joseph sold into Egypt.—Gen. 37:1-11. Golden Text.—Ye thought evil against me; but God meant it unto good.—Gen. 1:20. Points of Interest.—Joseph cast into a pit; Joseph sold for a slave; Jacob's sorrow. Central Truth.—Envy begets the spirit of murder.

LESSON IV.—Joseph Ruler in Egypt.—Gen. 41:38-48. Golden Text.—Them that honor me I will honor.—1 Sam. 2:30. Points of Interest.—Joseph exalted; Joseph further honored; Joseph's wise policy; gathering food. Central Truth.—God exalts those who are true to him.

LESSON V.—Joseph Forgiving his Brethren.—Gen. 45:1-15. Golden Text.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke 17:3. Points of Interest.—Joseph makes himself known; comforts his brethren; provides for his father. Central Truth.—Willingness to forgive is a trait of a noble mind.

LESSON VI.—Joseph's Last Days.—Gen. 50:14-26. Golden Text.—The path of the righteous is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18. Points of Interest.—The burial of Jacob; Joseph's dream fulfilled; Joseph consoles his brethren; his last days. Central Truth.—God expects us to confide in his word.

LESSON VII.—Israel in Egypt —Exodus 1:1-14. Golden Text.—Our hope is in the name of the Lord.—Psalm 124:8. Points of Interest.—A small beginning; trials and prosperity of the Israelites; their enslavement. Central Truth.—God works his sovereign will in the affliction of his people.

LESSON VIII.—The Childhood of Moses.—Exodus 2:1-10. Golden Text.—I will deliver and honor him.—Psalm 91:15. Points of Interest.—The birth of Moses; the rescue of Moses; restored to his mother. Central Truth.—God delivers and preserves his chosen servants.

LESSON IX.—Moses Sent as a Deliverer.—Exodus 3:10-20. Golden Text.—Fear not, for I am with thee.—Isaiah 41:10. Points of Interest.—Moses receives the divine command; is encouraged to go forward; God's name revealed to the Israelites by Moses; Moses still further encouraged. Central Truth.—Men who are sent by the Lord speak not in vain.

LESSON X.—The Passover Instituted.—Exodus 12:1-14. Golden Text.—Christ, *our* passover, is sacrificed for us.—1 Cor. 5:7. Points of Interest.—The origin of this great event; the slaying of the lamb, and the sprinkling of its blood on the door-posts; how the passover was to be eaten; its typical importance. Central Truth.—Our only safety is in the blood of Christ.

LESSON XI.—Passage of the Red Sea.—Exodus 14:19-29. Golden Text.—By faith they passed through the Red Sea.—Hebrews 11:29. Points of Interest. The pillar of cloud and fire; the Israelites protected and delivered; the destruction of Pharaoh and his army.—Central Truth.—While we keep in obedience to God by faith, there is a way through every difficulty.

LESSON XII.—A Temperance Lesson.—The Woes of the Drunkard.—Prov. 23:29-35. Golden Text.—Look thou not upon the wine when it is red.—Prov. 23:31. Points of Interest.—The afflictions wrought by intemperance; the danger of dallying with temptation; effects of intemperance upon the moral vision, and its dreadful ending. Central Truth.—The moderate drinker becomes the habitual and lost drunkard.

The lessons of the quarter present the development of the Israelites through a period of several hundred years. They first appear as a family, in the persons of Jacob and his eleven sons returning to the land of Canaan. Next they enlarge into a clan, seventy persons, settling in the land of Goshen. Here they developed into a people, but as yet unorganized, without leaders or laws. At the close, we find them a nation, with a worship and a government. They were a praying people (Jacob at the brook), a persecuted people (Joseph in prison; Israelites in Egyptian bondage), a protected people (Joseph in the pit; the escape of the firstborn through blood sprinkling), and a victorious people, as we will learn in their future history.

LITERATURE.

CURRENT PERIODICALS.

The *Review of Reviews* for June shows the usual flexibility of that keenly edited periodical in adapting itself to the topics of the month. In its department of Leading Articles it groups together a very remarkable series of digests of important recent essays on various topics pertaining to the political and social status of woman. Moreover, its always varied and curious collection of caricatures illustrating the history of the month is enlivened by a number of cartoons from New Zealand and Australia, some intended to eulogize and others to satirize the enfranchisement of women in the New Zealand colony and the unsuccessful woman suffrage campaign in New South Wales. These articles and caricatures are submitted *apropos* of the great pending discussion in the State of New York. Our naval policy is one of the leading topics treated editorially. In the same connection, projects of ship canal building in relation to seaboard defense are discussed. Other topics receiving comment in the "Progress of the World" department this month are: the Senate's tariff muddle, the Great Northern Railway strike and arbitration, the coal miners' strike, the *rationale* of Coxeyism, the New York Constitutional Convention, the question of woman suffrage, the temperance movement and news from the college world. English political and social movements receive due attention also in this department of the magazine. Several other matters of interest are likewise capably treated. Published at 13 Astor place, New York City. Price, 25 cents.

The June *Century* abounds in attractions. Two college students, Messrs. Allen and Sachtleben, devote the June paper to a description of The Ascent of Mt. Ararat. Their ascent of Mt. Ararat was made on the Fourth of July. Another interesting feature is an authoritative account of Edison's Invention of the Kineto-Phonograph, by Antonia and W. K. L. Dickson, Mr. Dickson having been associated with Mr. Edison in working out this invention. There is also an introduction by the inventor, and a portrait of him from a recent photograph, together with examples of the pictures shown by this new invention for reproducing to the eye the motions of a given scene as the phonograph reproduces the related sounds. Theodore Stanton has an article on Tissot's Illustrations of the Gospels, a series of pictures made by the French artist after many years' study of the types and scenes of the Holy Land. Three or four of these pictures are reproduced with the article. Dr. Albert Shaw has a timely article on The Municipal Framework of German Cities, presenting some startling facts. Frank R. Stockton contributes an entertaining story, The Magic Egg; Pudd'nhead Wilson, by Mark Twain, is concluded; and several other papers on as many topics will be read with interest. Published by the Century Co., 33 East 17th street, New York City. Price, 35 cents.

The Preacher's Magazine for June has a leading sermon by A. M. Fairbairn, D.D., entitled, Imitation of Christ. The senior editor, Mark Guy Pearse, contributes The Faithful Mediator, being another chapter of his able papers on Moses: His Life and its Lessons. The Rev. Thomas Waugh writes on Some Qualifications for Successful Preaching, a most suggestive paper, especially intended for the young preacher. The Rev. Robert F. Horton furnishes The Ideal, the first of a series of articles under the general heading of The Teacher and the Class, and we notice that the Revs. James Stalker, Hugh Price Hughes, Archdeacon Farrar, and others, are to write various articles on this subject in future numbers. A Plea for Division in Preaching, by the Rev. S. E. Keeble, is also in this issue. The Homiletical department contains sermons and outlines by the Revs. H. T. Smart, Charles Cross, Thomas Puddicombe, F. B. Meyer and others. There is also a Children's Sermon by the Rev. J. Reid Howitt, entitled Ladies and Gentlemen. Notes and Illustrations, Notes on the International Sunday-school Lessons, and Outline Addresses on the Golden Texts, are among the other features of this excellent magazine.

Astronomy and Astro Physics for June has a photographic view of Gale's Comet on May 3, 1894, with a descriptive sketch of it, by E. E. Barnard, of the Lick Observatory, who also contributes Recent Observations on the Satellites of Jupiter, and a paper on the Proper Motion of Stars in the Dumb-Bell Nebulæ. Frank H. Bigelow and H. A. Hazen have each an article on West Indian Hurricanes and Solar Magnetic Influence. The Forms of the Discs of Jupiter's Satellites, by W. H. Pickering; two papers on Spectra of the Nebulæ of Orion, etc., by James E. Keeler and W. W. Campbell, and several minor articles, will interest those who have a *penchant* for astronomical science. Published at Carleton College, Northfield, Minn. Price, 50 cents.

The student of social economy, which embraces a large number of subjects possessing great interest at the present time, will find the *Social Economist* for June especially good reading. It ably discusses Fallacies About Farm Prices; The Disaster of Low Politics; The Eight Hour Question; Coxeyism and the Interest Question; The Importance of Hawaii and Samoa; The Ethics and Economics of Transportation; A One-Man Town, an object lesson of the times. The Editorial Crucible and other departments are filled with timely and important notes and news. Published at 34 Union Square, New York. Price, 25 cents.

RELIGIOUS NEWS.

CHURCH INCREASE.

—According to the late census, the population of the United States increased from 1880 to 1890, 24.86 per cent. During the same period the membership of the following ecclesiastical organizations—Methodist, Episcopal, Presbyterian, Reformed, German Reformed, Lutheran, Congregationalist, Disciples of Christ, Roman Catholic and Jewish—increased from 9,739,760 to 12,487,383 or 28.21 per cent, or nearly 4 per cent more than the population. In the same time the Methodist Episcopal Church increased 30 per cent or more than 5 per cent in advance of the population; the four branches of the Presbyterian church 39 per cent or 9 per cent more than the rate of increase in the Methodist Episcopal and 14 per cent more than the rate of increase of the population; the Congregational a little over 33 per cent; the Dutch Reformed, 18 per cent; German Reformed, 27 per cent; United Presbyterian, 17 per cent; Lutheran, 68 per cent; Disciples of Christ, 83 per cent; Jewish, 160 per cent.

METHODIST EPISCOPAL.

—The M. E. Church North claims a membership of 2,524,053; increase in four years, 442,000, or more than the entire membership at the end of her first half century. There are 28,392 schools, 2,369,782 scholars, 16,444 traveling ministers, 14,000 local preachers, 24,525 churches. Contributed $1,473,898.76 for foreign missions. There are 40,000 students in her schools, 2,500 of these being in Northwestern University, Chicago. The Methodist church has more than kept pace in growth with the country.

—It is singular to contemplate the spectacle of an impressive Methodist dedication in the Eternal city, with Bishop Newman as the special preacher of the day. Other M. E. churches have been set apart for worship in Rome, but this particular dedication was quite out of the common.

—Rev. Father Lambert, a priest whose withdrawal from the Roman Catholic church some months ago attracted wide attention, has united with Calvary M. E. church, New York. The ceremony was most impressive.

—Under the caption, "She is there already," Dr. Moore calls attention to the fact that at least one-third of the lay delegates to the Central Mission conference in India were women. He says: "This conference is authorized by the General conference."

PROTESTANT EPISCOPAL.

—Bishop Kinsolving of the Episcopal diocese of Texas vigorously defends his right to take a Negro clergyman with him, not only into the chancel of the church, but also to his home and table. This is a sign of progress.

Y. M. C. A.

—The international jubilee and convention of the Young Men's Christian Association was opened June 1 by an impressive service in Westminster abbey. The great edifice was crowded. The Bishop of London preached in the evening at a meeting and reception in Exeter hall. George Williams, founder of the association, who has just been knighted, was given a reception. Prince Bernadotte, Count Bernstorff, chamberlain to the German emperor; Lord Kinnaird, Rev. Dr. Theodore L. Cuyler, Bishop John P. Newman, Rev. George A. Hall, and many other church leaders were on the platform. Archdeacon Sinclair read an address of welcome to the delegates.

MISSIONS.

—The reason why Dr. A. J. Gordon's Clarendon street church in Boston gave $20,000 to the A. B. Missionary Union, last year, was not its great wealth. It is not a notably rich church, though it has a large membership. It was because its pastor had talked missions and worked missions and prayed missions for more than twenty years. He had sown seed, had watered it, had guarded it, and had seen many evidences of its fertility. The current expenses of the year were less than $10,000, but its gifts to foreign missions $20,000; and no individual was asked to give a dollar. The time for giving came, and the trained and God-honored people gave. When they counted up what they had given, it was $20,000.

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FARM NOTES.

A New York milk farmer, who is on a sharp lookout for the best methods, tells us that he gained a quart of milk a day to a cow by changing the practice of feeding the meal ration before giving any hay, both morning and night, to give hay first and the meal later on. His explanation is that feeding the meal when the stomach is comparatively empty, and all the hay and water afterward, the meal was not so well digested as in his later practice.

In selecting farms and gardens in new places, purchasers often make the mistake of giving preference to light sandy soils, which can be worked with less labor than clay, and never become muddy, but such light soils, although good for some special crops, possess much less strength than others, and are enriched at more expense, and while the clay soil will retain for years the manure washed into it, a sandy soil can never be permanently enriched.

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In a German medical journal Dr. P. Furbinger treats of the peanut as an article of food rich in albumen, of which it contains 47 per cent together with 19 per cent of fat and non-nitrogenous extractive matters. He recommends the use of roasted peanuts in the form of soup or mush. On account of their cheapness peanuts are recommended as a popular article of food, especially in poorhouses and the like; moreover, they are recommended as an article of food for the corpulent, for diabetes, and for the subjects of kidney disease, in the last mentioned of whom foods rich in animal albumen are to be avoided.

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NEWS OF THE WEEK.

"INDUSTRIAL ARMY."

Twenty members of the Denver industrial army are said to have been drowned by their boats capsizing in the Platte.

"Admiral" Kelly was captured, but afterward released, by officials at Cairo, Ill. A landing of his "army" was bitterly refused at that point. A quarantine was declared and all citizens were requested to enforce it.

Clark and his Milwaukee commonweal army tramped into Chicago and took up quarters in the stables at the Garfield race track. Next day they proceeded toward Washington.

STRIKES.

Monday—It was reported that Colorado mine-owners had agreed to the settlement of the strike proposed by Gov. Waite, who ordered out troops to secure its enforcement.

Armed strikers surrounded sheriff's deputies at Carterville, Ill., and refused to permit the moving of coal cars. A request for troops was answered by the sending of guns and ammunition.

United States deputy marshals guarded the Santa Fe Road from strikers, under orders from Judge Grosscup.

Indiana strikers attempted to blow up a trainload of troops who were aiding the railroads to raise the coal siege.

Strikers are said to have fired upon Powellton (W. Va.) miners from ambush and killed four of their number.

Tuesday—Colorado striking miners accepted the terms of arbitration and laid down their arms.

Striking miners at Streator, Ill., refused to allow the city waterworks to have coal.

Indiana miners in Sullivan county outwitted the militia and burned five cars loaded with coal.

Desperate strikers took possession of McKeesport, Pa. Nonunion men were terribly beaten and many acts of violence committed.

Strikers stoned a Vandalia train near Brazil, Ind., killing the engineer, William Barr, and injuring the conductor and a brakeman.

Many shots were fired in a skirmish between strikers and guards at Farmersburg, Ind.

The McKeesport, Pa., tube works strikers forced the men at Duquesne to cease work, and destroyed several coal tipples.

Thursday—Five young men were arrested at Brazil, Ind., for the murder of Engineer William Barr, who was stoned to death.

It is said seven lives were lost in battle between strikers and militia at Mineral Siding.

Deputies and strikers at Cripple Creek exchanged many shots, but no one was reported killed.

Wednesday—Strikers attacked the Little mine, near Peoria. Four of the defenders, including one of the proprietors, were wounded and one of the attacking party killed. The mine was then set on fire.

William Dickson, one of the men injured in the miners' riot near Peoria, has since died. Three companies of militia were ordered to the scene.

Members of the First regiment received orders to be in readiness to proceed to the scene of trouble with striking miners.

Twelve hundred militia men were sent to Cambridge, Ohio, where strikers interfered with the movement of Baltimore & Ohio trains.

Striking miners at Marion, Ill., fired upon a train carrying coal, and troops were ordered to suppress them.

STORMS.

Cyclones swept over Tacoma, Wash., and Fort Scott, Kan. A number of persons were killed and great damage was done.

Kaslo, a town of 1,200 population in British Columbia, is reported entirely destroyed by a recent flood.

Three persons were killed by a cyclone in Grant county, Oregon. An entire family is missing.

Floods continue to do great damage throughout Colorado and Oregon. At Lamar, Colo., the bridge over the Arkansas was swept away.

COUNTRY.

Drought, cold weather and frosts greatly retarded crops generally in Minnesota, Iowa and Missouri.

Low temperature and lack of rain are injuring the crops of Illinois. Locusts have appeared in some localities.

William Dwight Whitney, professor of the combined chairs of Sanscrit and comparative philology at Yale, is dead.

Compromise amendments to the sugar schedule in the tariff bill were all adopted in the Senate, insuring its passage at an early date.

Chicago roads will combine to fight the ticket brokers by enforcing the anti-scalping law.

Five boys, inmates of a Catholic home in Tarrytown, N. Y., died from eating a poisonous root. Seven others were seriously ill.

Theodore P. Haughey, president of the defunct Indianapolis National Bank, was sentenced to a term of six years in the penitentiary.

Operations are being generally resumed at the iron mines in the Lake Superior region. Shipments of ore have already reached 900,000 tons.

That American manufacturers are finding new fields for their products is shown by the exports for ten months, which have reached the unprecedented total of $153,305,294.

By a vote of 276 to 56 the Augustana Lutheran synod, in session at St. Peter, Minn., decided to adopt the proposed new constitution.

By the explosion of a gasoline generator in a laundry at Portland, Oregon, six Chinamen were killed.

The Retail Coal Dealers' Association of the Northwest threatens to boycott wholesalers who deal directly with consumers.

Jennie Creek, 10 years of age, of Millgrove, Ind., has received a medal from the French order, Legion of Honor, for saving a train from destruction.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	59⅛	@	61¾
Winter No. 2	58¾	@	
Corn—No. 2	40	@	42
Oats—No. 2	40¼	@	42⅛
Rye—No. 2	49	@	50
Bran per ton	11 50		
Hay—Timothy	8 50	@	10 50
Butter, medium to best	10	@	17
Cheese	07¾	@	09¼
Beans	1 25	@	1 85
Eggs, fresh	11		
Seeds—Timothy (100 lbs)	3 50	@	4 25
Flax	1 32		
Clover (100 lbs.)	8 50	@	9 00
Broom corn (per ton)	30 00	@	70 00
Potatoes, (bu.)	83	@	95
Hides—Green to dry flint	02½	@	06½
Lumber—Common			15 50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	4 55	@	4 85
Common to good	4 10	@	4 50
Hogs	4 30	@	4 87½
Sheep	1 50	@	4 40

NEW YORK.

Wheat No. 2	61	@	62⅛
Corn No 2	45	@	45¼
Oats	48	@	49
Rye	52	@	58
Eggs, Western fresh	14	@	
Butter	10	@	19½
Wool	19	@	28

KANSAS CITY.

Cattle	1 50	@	4 90
Hogs	4 40		4 67½

Pebbles from the Path of a Pilgrim.
—BY—
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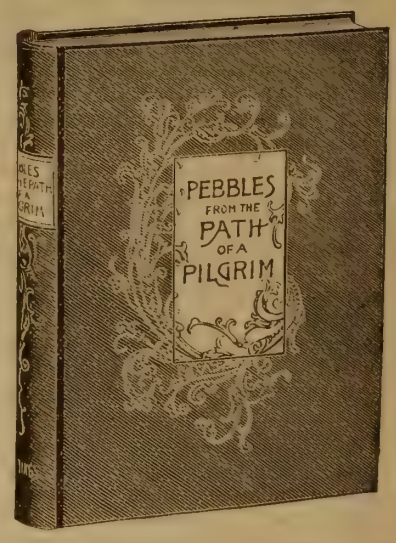

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The customary comments upon the Bible Lesson for this week's issue of the *Cynosure* have failed to reach us, greatly to our regret. Their place on the twelfth page, however, is filled with some "Educational Notes," both seasonable and interesting.

The letter from Rev. P. B. Williams, our efficient agent on the Pacific coast, printed on the fifth and ninth pages of this issue of the *Cynosure*, abounds in stirring testimonies against the lodge and the good work accomplished by Bro. Williams in bringing people to their senses as to the lodge iniquity. During the month of May this able speaker delivered ten anti-secrecy lectures and eleven other addresses, including sermons. He is an indefatigable worker.

Six ministers of the Gospel at Evanston, the other day, were chosen as a jury to investigate the case of a druggist in that prohibition town, who was accused of surreptitiously selling ardent spirits in the guise of a medical "tonic." These clergymen were of different denominations (including Rev. A. W. Parry, of the Free Methodist church), and the evidence before them was very conclusive. Their unanimous verdict was positive and condemnatory, and the druggist was fined $100 for infraction of the law. "No one wastes any sympathy on the liquor-seller," says the *Northwestern Christian Advocate*, and clerical juries are in favor with the people.

The Coxey movement has resulted in the introduction of a bill in the United States Senate by Senator Peffer and in the House of Representatives by Mr. Geary, of California, providing for the promotion of good road-making and the issue of non-interest-bearing bonds. A provision in it makes it compulsory for every State, Territory county and township to give work to every unemployed person in its limits at $1.50 a day for common labor and $3.50 for labor with a team, eight hours a day. J. S. Coxey and Carl Browne, of commonweal movement, were granted a hearing by the Senate Committee on Education and Labor to advocate the bill. They urged its passage on the ground that it would provide employment for the idle men of the country. The hearing was not completed and it will be resumed on the 27th inst.

The next international Peace Congress is to convene at Antwerp, on the 29th of August. This announcement should greatly interest the Christian world, and inspire a large and influential attendance. Preparations are being made to send delegates from New York, Boston, Philadelphia, Washington, Baltimore, Richmond, and perhaps other cities of the United States. The season for an ocean voyage is favorable, and it seems desirable to have a numerous representation of Americans in the deliberations of this congress.

The Methodist Episcopal church, North and South, have both declared for the eternal divorcement of the church and the saloon. The Southern church, at its recent General Conference, refused, by a vote of 47 to 104, to characterize the signing of an application for a liquor license as a simple "indiscretion," but declared it an immoral act. It also made as pointed a declaration against the leasing of property for saloon purposes and likewise denounced the practice of acting as bondsmen for liquor dealers. The declaration of the M. E. church, North, pronounces the licensing of liquor-sellers "vicious in principle and powerless as a remedy;" and adds that "no man engaged in the manufacture and sale of alcoholic beverages ought to receive the commercial patronage of Christian people," nor their suffrages. Now let the members of these churches vote in the spirit of their declarations.

Straining at a gnat and swallowing a camel was not peculiar to the Jewish age. A baker in New York was recently arrested and fined for selling two loaves of bread, while thousands of gallons of intoxicating liquors were being sold in violation of law, and to the great injury of the public welfare, and no earnest effort was being made to prevent it. The province of law is not to enforce religious obligation, but it is to protect the general well-being of society. The liquor traffic is a perpetual wrong. On Sunday it is peculiarly so; for on that day there is probably more consumed, and more crime is committed, than during any other day of the week. We find no fault with the enforcement of law. What we most need, all over our land, is greater loyalty to civil authority and more respect for legal enactments. But to punish what, at most, are trivial offenses, and to wink at enormous crimes against society, is the right way to bring all law and all government into contempt.

Rev. J. C. K. Milligan contributes a paper on "Brutish Counsels," founded on passages in Isaiah 19, to the *Christian Statesman*, in which he carefully reviews the spirit of the age and our obnoxious national traits. In the course of his article he says: "Our statesmen and legislators, engrossed in questions of finance, of money, of party and personal interests, of the distribution of offices, of tariffs and the monopoly of trade, are unwilling to allow the claims of the Lord Jesus to public recognition even to come up for discussion in the halls of national legislation. The great moral questions of the day—the sanctification of the Sabbath; the regulation of marriage and divorce; the establishment of just naturalization laws; the limitation of suffrage by educational and moral tests; the sanctity and security of the ballot and election returns, and the suppression of secret, oath-bound conspiracies for the promotion of selfish interests and the overthrow of all government, law and order—are either thrust aside with contempt as unworthy of consideration, or are considered in answer to the demands of the un-Christian and immoral, the hoodlums of society, the organized anarchists, the open foes of our Protestant and republican civilization. . . . Calamities are thickening upon us because this is a nation that obeyeth not the voice of the Lord, nor receiveth correction."

Certain events within the past few weeks have brought to the realm of public discussion the question: "Must we have a standing army?" Among the incidents leading to this inquiry, and supposed to answer it, are the following, the summary of a daily city paper: "Regiments of home militia afield in half a dozen States, to suppress rioters. Myriads of Poles, Hungarians, Russians, Italians, the victims of centuries of oppression and brutalism, ignorant of the language and customs of the country, fitted only for the rudest forms of labor in fields already glutted, disappointed with the results of their change, and freed from their accustomed restraints, in revolt against law and order and the rights of their fellows." "One thing seems certain," says an observant contemporary: "This country must prepare to maintain a standing army or it must close the gates on an unrestricted immigration until it has assimilated, educated, and Americanized its present accumulation. The American workingman asks no odds of his peers. He can hold his own with the thrifty German, the industrious Scandinavian, the alert Celt, the intelligent artisan of any country. But he cannot compete with the besotted ignorance, the squalid habits of life, the brutality, and savagery of the immigration that is now pouring in on us. It must be checked, or this country will be Europeanized, even to the extent of a standing army." No further comment, just now, seems necessary. It will be a sad day, however, when the freedom of the American citizen may be safely asserted only at the point of the army bayonet.

LIVING FOR CHRIST.

BY REV. J. M. FOSTER.

Some one remarked: "There are two things most beautiful: A child before sin has hardened him and an old man after grace has softened him." A friend replied: "There is one thing more beautiful, a young man or woman on the verge of manhood or womanhood, the world beckoning toward its allurements and promises, and the church calling to duty and usefulness, turning the back upon the world, and choosing Christ." The greatest, the grandest, and the noblest thing in life is to take Christ as the portion of our souls. Paul says in Colossians 3: 23, 24: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." And in 2 Cor. 5: 14, 15: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Unity of purpose in life is necessary for two reasons; first to secure the highest development of character, and, second, to obtain the greatest results. Two young men, equally well equipped with natural and acquired talents, start out in life. One determines to become very rich; the other to be a great scholar. Their paths begin to diverge, and at last they are far apart. Each accomplishes his object. But the man with the great fortune sacrificed the opportunities to become learned, because they interfered with his money-getting, and he is not a scholar. The man with great literary attainments is very poor because he had not time to

make money. They are both great men, because they have learned to concentrate their energies upon one purpose. The first is a money-king; the second is a literary-king.

Napoleon was a great leader. The one absorbing passion of his life was glory. He attempted to overthrow the nations and establish a universal empire, with himself at the head of it, and France as the seat of his dominion. His watchword was *glory*. U. S. Grant was a patriot. His one purpose was to save and bless his country. He became a great general and accomplished great things, and received great rewards. Daniel Webster was a great statesman. The great purpose of his life was to unify this nation, by strengthening the indissoluble bonds of liberty and union. His selfish and ambitious desire for the Presidency led him to depart from this purpose on one occasion, and he fell like a towering pillar whose fall is all the greater because of its height. But his great purpose made his character and work great. Now the Christian lives for Christ. This is the highest purpose in life. It develops the greatest character and it enables us to do the greatest work. This was pre-eminently true of the Apostle Paul. Christ was the center of his theology. "I am determined to know nothing among you save Jesus Christ and him crucified." "Preach the word." Preach Christ as the eternal Son of God, having all the perfections, names, titles, attributes and works of the Father, and who became the Son of man, having a true body and a reasonable soul, and, though possessing two distinct natures, remains one divine Person forever. Preach him as the Prophet who reveals to us by his Word and Spirit the will of God for our salvation; as the Priest who offered himself a sacrifice for our sins and entered into heaven to intercede for us; and as our King to subdue us to himself and conquer all our enemies. Christ is the alpha and omega of the Christian's theology. Christ was the centre of Paul's inner life or worship, "wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "Let all the angels of God worship him." The saints and angels in heaven united in singing: "Worthy is the Lamb that was slain to receive glory and honor and power." Christ was the centre of Paul's outward life or work. "For me to live is Christ." All that I am, all that I have, and all that I can be are devoted to him. He went everywhere, preaching Christ. "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." What Paul did we should do. Wealth and honor were not a primary or secondary object with him. His one and only purpose was to glorify Christ. This we are expected to do:

I. *Because it is our highest duty.* Some regard this as an inferior motive; and they enforce their view by asking: "What would a man think if his wife would say, 'I love you from a sense of duty and I discharge my obligations arising out of our relations in the home from a conviction of duty!" Let me say that such a wife will always be true. She recognizes Jesus as her king. The family relation is constituted in his name and by his authority. He is King in the home, the author of its rights and privileges, its relations, duties and obligations. Husband and wife, father and mother, son and daughter, brother and sister, are all under law to Christ. And the highest type of conjugal love is the love that recognizes Christ as king and grows out of a sense of responsibility to him. Such a love cannot be inordinate and foolish, because it is moderated by a sense of obligation to Christ. Neither can such a love be indifferent, austere or cruel, because it is stimulated, regulated and softened by the sense of accountability to Christ the Judge. So the believer loves Christ from a sense of duty. This sense of obligation restrains him from wrong-doing and it stimulates him in well-doing. He serves the Lord Christ.

2. *Because it best serves our own highest interests.* Paul said: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Christ took hold of Paul that he might deliver him from sin and make him holy. Now Paul purposes to realize that purpose. He proposes to take hold of that purpose for which Christ took hold of him. Hence he continues: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This principle will settle every vexed question. Shall I go to the theatre? Where is the harm? Now apply this test. Christ took hold of me to free me from sin and make me holy. I have resolved to take hold of this purpose and realize it. Is going to the theatre consistent with that purpose? Does the theatre help a man to conquer sin? Does it lift men up to a higher moral plane and make them more holy? Would Christ go if he were here in the body? Would I like for him to come and find me there? Shall I join the lodge? It helps a man socially and financially, we are told. Why should I forfeit this advantage? Try the test again. Is the lodge within or without the kingdom of Christ? Does it help us in the battle against sin, or is it allied with iniquity? Does it promote vital godliness or foster the casuality of the depraved human heart? Does it help or hinder me in laying hold of that for which Christ laid hold of me? Would Christ have joined the lodge if he were here? Would I be glad to have him come and find me in the lodge-room administering their oaths to a victim prepared according to the rights of initiation? Shall I use my political rights under the United States Constitution? Apply the test once more. Is that instrument in harmony with the divine law? Do our Sabbath legislation, temperance legislation, divorce legislation, Chinese legislation, Indian legislation and African legislation indicate that our compact is a fountain of iniquity with which no follower of Christ can strike hands and be innocent? Does political action under that instrument lift up or drag down the Christian? Would Christ take such an obligation? If Christ were to come, would those within the political body and criminally participating in its organic wickedness, or those without who lifted up their protest against the daring sin, be accounted as his loyal friends? We are doing the best for ourselves when we are faithfully serving Christ.

3. *Because it makes our lives the most useful.* In the Acts of the Apostles we have a record of their useful lives. When Bishop Ripan had read the account of John Williams' labors in the South Sea Islands, he said: "I have read the 29th chapter of the book of the Acts." Many chapters have been added. Livingstone was found dead in a hut in the heart of Africa, kneeling by his cot. His last recorded prayer was: "May the blessing of heaven descend upon any man, English or American, who shall do anything to close this open sore of the world." Dr. Moffat entered South Africa in 1816 and labored fifty-two years. Africaner was a cruel chief. Dr. Moffat crossed the Orange river and preached Christ to him. His heart was pierced by the arrows of the King. Three boys in Uganda, Central Africa, found Christ. Their chief called them and said: "You believe Christ will raise you from the dead. We will see." He ordered a great fire kindled. The body of one was mutilated and thrown into the flames. The second likewise. The third said: "Do not cut off my hands and feet. I will not struggle or resist. Only throw me into the fire." Africa is another chapter of the Acts. The Danish missionaries went to India in 1701. In 1750 they had 15,000 converts. At the death of Schwartz, in 1796, they had 50,000. But they admitted caste and that proved fatal to their work. Carey landed in India in 1793. He became an indigo manufacturer and cleared $450,000. This he devoted to the mission. He became Professor of the Royal College at Calcutta, at a salary of $500 per month. He lived on one-tenth of the tithe and gave the rest to the mission. He translated and printed the Bible in the Bengale language. At his death there were twenty-six self-supporting native congregations. Alexander Duff was sent, in 1829. He established a college with English as its basis. He started with three students. At the end of the first week he had 300. There were soon four such colleges in as many cities of India. In 1821 Miss Cooke was sent to establish a school for girls. To-day 100,000 India girls are in those schools. India is another chapter in the Acts. Adoniram Judson had a fine pastorate in Boston offered him. He preferred going to Burmah. His friends said: "You are making a mistake." To-day 30,000 converts are reading the Burmese Bible. Did he make a mistake? When Francis Xavier stood before China and saw the prejudices and caste which held them, he cried: "O rock, rock, when wilt thou open to my Master?" Christ smote the rock, floods gushed and ran in the desert like a stream. Dr. Morrison entered China in 1807. The Bible was translated and printed. To-day there are 50,000 Chinese communicants. In 1853 Commodore Perry entered Japan. He opened his Bible on the capstan, read the Psalm 100, and ordered the port to be opened. He entered without firing a shot. In 1871 Japan adopted the Christian calendar; in 1874 she adopted the Christian Sabbath; and in 1890 she adopted a constitutional government. To-day there are three native synods, representing native churches, and they send out missionaries to the foreign field. The story of Madagascar is of thrilling interest. The missionaries landed in 1821 on an island 1,000 miles long, 350 miles wide, and having 6,000,000 people. Little was accomplished at first. In 1837 a new king ordered the mission houses confiscated, the missionaries imprisoned, and the converts scattered. This reign of terror continued to 1861, when the king died and his sister came to the throne. She was a convert. There was great rejoicing and 300,000 came to the capital to witness her coronation. On a little table at her right was her crown. On a little table at her left was a Bible. On the wall in front was written "Glory to God!" in the rear, "Good will toward men;" on the right: "The Lord reigneth;" and on the left, "He will give his people peace." Her first act was to open the prisons and liberate the missionaries. The work revived. From that time till now there have been more converts in Madagascar than in all the Roman empire in the first 100 years of the Christian era. On the tombstone of William Geddes, the apostle of Aneityum, New Hebrides, is written: "When he came in 1848, there were no Christians; when he departed in 1872, there were no heathen." John G. Paton landed on Tanna in 1858. After three years the cannibals drove him away. He went to Aiwana. To-day both islands are Christian, and two ships fly as winged Gospel messengers between the thirty islands of New Hebrides. Rev. Mr. Gilbert wrote: "When I landed on the Fiji islands, my first duty was to gather up and bury the hands, feet, skulls and bones of the arms and legs of 80 men who had been roasted and eaten at a cannibal feast. I was permitted to see the men who partook of that feast sit down with me at the Lord's table." These are so many chapters added to the Acts. In the beginning of this century there were only 1,000,000 copies of the Bible in forty languages. Now there are 250,000,000, and it is printed in 310 languages. Then there were 200 ordained missionaries; now 6,000 ordained missionaries and 35,000 helpers, and 3,000,000 converts. Then $250,000 was given annually; now $20,000,000 a year for missions. But how little is done! Recently the census of India was taken. There are 287,000,000 people. The government employed 950,000 to take it. They were stationed and began the same hour. The work was done in half a day. There are 40,000,000 communicants in the Reformed churches. If one-tenth of these would devote themselves, the enrollment of the world for Christ could be taken within the present century. A Brahmin said to a missionary: "We are finding out you Christians. You are not as good as your Book. If you were good as your Book you would take India for Christ within five years." We must plead guilty. We are not as good as our Book so long as we give in this country $2,200,000,000 for intoxicating drink and only $10,000,000 for missions; so long as we have one minister for every 1,000 of our population, and one missionary for every 500,000 of the heathen; so long as we have one physician for every 600 people and only one for every 3,000,000 in heathen lands; so long as we send 3,000 gallons of whisky to the Congo for every missionary to Africa.

4. *Because Christ died to secure this.* Paul judged that if Christ died for all, all should live for him. Christ died to bring us to God. But we can come to God only through Christ. And if we take Christ as the way, we must walk in the way. Christ died to make us holy. But we cannot be holy without living to Christ. Christ

died to purchase for himself a peculiar people zealous of good works. But we cannot be Christ's without living to him. The purpose for which the Son of God died is realized in our living lives entirely devoted to his service.

Boston, June 9, 1894.

A SLANDER UPON AFRICAN MISSIONS.

Prof. Garner, the man who has been studying monkey language in African jungles, with a view of classifying and translating it, was in Chicago recently, and in the course of an interview, printed in the *Herald*, uttered this foul calumny against Christianity and Christian missionaries. The reader will believe as much as he pleases of Garner's report. The editor of the *Cynosure* does not believe it. Association with monkeys seems to have demoralized the professor's conceptive faculties.

"I wish I could make my visit and work in Africa of value to the Christian people of this country who have spent millions of dollars in sending missionaries to that continent. My advice would be given to them untainted by prejudice, and I would say: 'Don't send any more missionaries there.' It cannot be said that I, Southerner that I am and formerly slave-owner, am prejudiced in favor of the Negro, but I can say that I found them contented and happy in their native country, and in their lives practicing all the virtues that we as Christians practice, and not as many vices.

"I can say without feeling, except for regret, that the Christian religion has a bad effect upon the African. In the towns where the missionaries make conversions families become divided and dissensions arise. More than this, the African upon conversion immediately practices zealously that portion of the Christian creed relating to atonement. He commits depredations and asks forgiveness and then believes himself guiltless. He does not fully understand the meaning of the doctrine. This evil exists more than would be believed. This doctrine of forgiveness is exercised so freely by those who have been converted that in a community a Christian is looked upon as a mean man and is not trusted. The people there have no religious convictions. They have a code of ethics, which is very similar to ours, only it is practiced more generally, and infractions are punished more surely and severely. Such a thing as murder is not heard of among the people I visited. They cannot understand how such crimes are committed in this country.

"In one of my trips I went through the Esyria country, which is between the third and fifth degrees south latitude, and I was near the source of the N'Dogo River. The natives there asked me about the white men. I was compelled to tell them to be careful of the man who came to them with 'God palaver,' as they call it. I felt it my duty to tell them to be distrustful of the messages the missionaries might bring. But I told them to treat kindly the white man who would come to them and ask to deal with them commercially. I think it is not only a great waste of energy and money to send missionaries to Africa, but it is absolutely detrimental to the people sought to be benefited."

LABOR FEDERATIONS A MENACE TO CIVILIZATION.

In a recent address at Galesburgh, Ill., Judge Grosscup, of Chicago, discussed the present relations of labor and capital as follows:

The tide that bears nations on its current never stands still. The old disputes that politically divide us are but few and will soon be settled, and then we shall be already in the midst of the new. Without partisanship, I think I can say that in my judgment the agitation over the tariff is nearly at an end. The present industrial depression has taught us that when a basis of duties is once found upon which our industries will be safe, it will, for a generation at least, remain undisturbed. I do not say that the tariff will not be the question of the next political contest; I do not say that it will; the experience of the country between now and then will determine that. What I mean is that the people are determined to judge it once for all, and when it is so judged woe to that party that will seek to reopen it. We shall then for the first time be fairly face to face with the burning questions of property and labor.

REAL MEANING OF PROPERTY.

What is property? This country, when discovered, was void of all things except nature. Here were the sea, the air, the soil, the forests, the covered mines, and all the sources of our present material condition, an unconquered domain that belonged alike to all. The ships that touched these shores brought no riches except men willing to work. Little by little labor captured the offerings of nature, and after paying the debt of existence laid the surplus away in her stock of accumulation. This was the first property. Little by little the stock grew. Those twin sisters of progress, labor and genius, worked their way upward, subduing the soil to agriculture, building highways, and factories, and to the sons of toil and invention came the harvest. But accumulation is only the vantage ground from which genius and labor work anew. Without it the laborer and the thinker would be reduced to their primitive condition; from it, as a stepping-stone, they mount to higher destinies. In time an industrial revolution came. The morning of inventiveness broke when genius, overleaping the narrower boundaries, reached for the higher legacies of nature. Water surrendered to the powers of steam, the products of the mine were turned into steel, and the demons of the clouds became the swift messenger of trade. It is these revolutions that have brought forth suddenly a wealth of accumulation that at once dazzles and threatens society.

Three hundred years ago the wealth of the United States, that which labor had conquered and saved from nature, was probably not the equal of the wealth to-day of the city of Galesburg. Now it is upward of 70,000,000,000 of dollars. Each year adds more than was the whole in the days of George Washington; each year adds more than was the entire cost and destructiveness of the four years of war through which you veterans marched. The whole of it, though controlled by individuals, is pre-eminently and beneficially the nation's wealth. There came that mighty unification of property now embodied in the corporations and other organizations, which commerce and trade so universally employs. With this contribution of individual property to corporate management came the surrender of individual control to directories and committees.

THE INDIVIDUAL IS LOST SIGHT OF.

Thus a system has grown up embracing a large percentage of the accumulations of the nation, in which the holdings of the individual have passed from his control into that of representatives. Formerly representative government was confined to political rights; in the last end of this century its methods have almost absorbed personal and property rights. This system, beginning originally with those great enterprises, as railroads and steamships, that could find realization under no other methods, has extended, until it comprises a majority of the manufacturing and commercial ventures.

The tendency shows no sign of running out. On the contrary, day after day, men are still further losing individual control of their property, and already, as a result, in many branches of industry at least, the combinations are so strong that the continuance of individual competition is impossible. It is not surprising that in the presence of these phenomena labor should also have learned the art of organization. From little societies, where obligations were voluntary, it has gone on until in every specialty workers to-day are compressed into unions, where the individual will is merged in the master will of a ruler or committee. Before a boy can learn a trade he must receive a permit from the supervising body, and before he can work at his trade he must matriculate into the obligations which the union imposes. The remainder of his life as a mechanic is simply one long subjection to the direction of others. He can work only when they grant leave, and at wages that shall have received their approval, and he must be ready, at any notice, to deliver up his family to hunger and the street when a call for a strike comes. He has effectually sunk his will into the general will of his trade and has cast away for organization all the advantages and inspiration of independent individuality. But the spirit of organization, once stirred, does not stop. The trades unions are each year approaching a closer consolidation, and the time is not distant, if not already upon us, when a single union will, for all the purposes of strikes and menace, be in control of all branches of labor. In that hour the bricklayer, or the boiler-maker, will not simply have delivered over his personal rights into the keeping of his fellows of the same craft. The shadow of a still deeper tyranny will have overtaken him. His rights will then be subject not alone to the will of those who likewise lay bricks, or make boilers, but to the remote, and to him entirely unintelligible, exigencies of crafts with which he has no personal relation, and to whose principles and demands he may be an entire stranger.

BASIS OF BUSINESS MENACED.

I do not say that this surrender of individuality, either by the possessor of capital or by the worker, is opposed to our laws as they stand to-day. I am not now interpreting those laws. What I do say, however, as a citizen, is that the higher laws of civilization and advanced manhood demand that this shadow on independent individuality should be removed effectively and at once. Sunken individuality will destroy the basis on which business in the long run can be successful, and it debases the man. I have no quarrel with labor unions as organizations to better the conditions of their members. The right of each man to rise in the world is sacred, and if his rise can be accelerated by his association with his fellows no one can rightly object that the opportunity is embraced. Many kinds of labor are, doubtless, paid too little. But the worker falls also into error who surrenders his independent manhood to the decrees of a combination. And the combination is revolutionary when it aims to deprive any citizen of that which is his birthright.

Neither have I any quarrel with the mobilization of capital which is essential to some of the greater projects of industrial development. The railroad, the telegraph, the steamboat, and many of the other adjuncts upon which the movements of the present day are carried must, in the necessity of their constitution, gather into a central management the control of individual capital. They are the legitimate objects of corporate existence, that intangible life to which the state gives birth in the promotion of its great purposes. But it is time that we should consider whether corporate and all other consolidated management of individual holdings should not be denied, except in those necessary agencies without which industrial progress could not be achieved.

SECRECY AMONG "INDUSTRIAL" SYMPATHIZERS.

Information from a source that is entirely reliable came to the *News* to-day of a secret meeting that was held by Industrial sympathizers on Saturday night. Ways and means were discussed for relieving and releasing Smith's "army," now held at the Davis county line. It was proposed to furnish and equip them with revolvers and dynamite. A man who was supposed to be in harmony with the object of the meeting was present in the capacity of a detective. He listened to the proceedings for a considerable time. He, however, took no active part and became an object of suspicion. But he was successful in calming the fears of the men who distrusted him. Business was again carried on, oaths were taken and vows made. The obligations were administered to each man in his turn. Finally the "detective" was reached and he refused to become a party to the contracts entered upon and he was bounced from the building in short order. Officers of the law now have his name and the names of most of the men present as well as those who addressed the meeting. Thomas, Boyle, Vinson, Hopkins and Stubbs were speakers at the meeting.—*Deseret News, May 29.*

PEACE OF EUROPE.

Nearly every mail brings us the assurance from one crowned head or another on the other side, that he or she is in favor of peace, and a general disarming. But at the same time they each are arming and increasing their forces.

Talk of peace in Europe, with standing armies of over 10,000,000 men armed to the teeth, 2,500,000 horses and nearly 18,000 cannon ready to belch forth death and destruction of the masses at a given time. The navies of the various powers are also being increased—in vessels, armament and men. England has added nearly

seven thousand men and boys to her navy this year. These, and other palpable signs, indicate the most devastating war that the world has ever witnessed. Russia is now said to be the greatest advocate of peace—which, in itself, is a strong indication that war is imminent.—*Western Catholic News.*

NEW ENGLAND LETTER.

Mrs. Howe on unpopular causes.—Dr. Lansing's Crusade.—The cigarette question.—College matters.—Gov. Greenhalge and docked horses.—Slavery in Conn.—A reminiscence of colonial times.

"There is no happiness comparable to having taken up a noble cause when it was unpopular. I only wish I had taken up twenty such." This utterance of Julia Ward Howe, at the recent annual meeting of the New England Woman Suffrage Association, is on the same line with the testimony borne by Whittier, and other noble champions of unpopular causes. There is a time—and the writer speaks from experience—when it is a little hard to be looked upon as a crank by the most of one's friends and acquaintances. But here, as in all others, causes that are worth daring and suffering for it is only the first step that counts. Having once settled your position on what Carlyle calls the "eternal right," the rest of the way is positive enjoyment. If personal ownership of things material can bring a legitimate sense of satisfaction, the ownership of one's own convictions is a far more exquisite pleasure to a noble mind. I know of nothing that can equal it;—to feel that our thoughts and opinions are our own, with their resultant actions; that they are not in the market and cannot be bought, not with gold or office; what are houses and lands weighed in the balance against a satisfaction like this?

Dr. Lansing is pushing on the battle, and even in this short space of time has succeded in so thoroughly frightening evil-doers that they are closing up their houses and moving out—report says "on the advice of the police." Furthermore, he is stirring up other ministers to wage a similar warfare in the immediate neighborhood of their own churches. This is as it should be. The power of the pulpit is on the wane or already gone, when it is no longer feared by the workers of iniquity. Of course those papers which for reasons of their own oppose and ridicule the movement call Dr. Lansing's crusade "sensationalism," but is he or Dr. Parkhurst more sensational than Jeremiah or the other old prophets who thundered forth their denunciations against the prevalent evils of their time?

It is too bad to use the venerable profile of the Nestor of New England poetry, William Cullen Bryant, to advertise a brand of cigars! One of the peculiar methods employed by the manufacturers of cigarettes received a fresh illustration the other day when the young son of a W. C. T. U. woman, an acquaintance of the writer, took up a half-consumed cigarette which had been left in the place where he worked, and began to dissect it. He unrolled in the operation a long strip of cloth, which formed its basis and chief material. What poisons it was saturated with, besides a little bad tobacco, it would take a professional chemist to say; but no wonder the cigarette manufacturers are growing rich while American youth pay the cost in stunted frames and intellect, if not an early death.

This is an age of discovery. From times so ancient that the mind of man runneth not thereto it has been solemnly asserted that a woman can't throw. The teacher of gymnastics at Smith College has discovered that she does have the capacity to throw, only it is "a suspended function," which effort and practice will restore. Our women's colleges are following so close on the men's colleges in the matter of athletics that one is rather tempted to wish she had never made the discovery. A female base-ball pitcher would be fearful to contemplate.

Three thousand people visited Wellesley on Float Day. The photographs of the senior class crew show some well-developed specimens of young American womanhood, as far removed as possible from the interesting ideals current in the early part of the century—pale-cheeked, except as the hectic flush showed a tendency to consumption; with wasp-waists, and front hair in long ringlets. The disappearance of that particular style of coiffure, by the way, was a mile-stone marking the approaching era of woman's emancipation. The captain of a crew at Vassar or Wellesley would look as funny in those long drooping ringlets with which pictures of the Mrs. Sigourney and Miss Sedgwick era have made us familiar, as the sight of a soldier marching to meet the enemy with goggles on.

In his Baccalaureate sermon at Andover, last Sunday, Prof. Churchill, discoursing on the "Secret of Power in the Christian Ministry," made the foundation of ministerial power to consist in the strength of the preacher's conviction of "Jesus Christ as the Truth." Such a conviction will not long allow the stronghold of sin, secret or open, to remain unmolested. At Laselle, Auburndale, Dr. Rice of Cambridge talked to the graduating class on "obedience to the heavenly vision," as revealed by closer cultivation of the spiritual sense and nearer communion with God, though it may cost denial and sacrifice;"—a lesson particularly applicable to the bright young women who this year will step out into broader spheres than were dreamed of fifty years ago. Another golden nugget of truth is this saying of Prof. Cowles before the graduating class of Cushing Academy, in contrasting the weary plaint of Solomon, "There is nothing new under the sun," with John's vision of Him who will "make all things new." The world is old, ages old, but it is new to every one who discovers God in it.

Gov. Greenhalge is a British-American, but he sets his face like a flint against the cruel and idiotic fashion introduced by Anglomaniacs of docking the tails of horses. He has issued an order to his staff that they must not appear in his official company mounted on horses that have been thus mutilated. He was for several years president of the Lowell Humane Society. There is a law now before the Massachusetts Legislature, which, if it passes, will send any person who thus cruelly mutilates this noble quadruped, at the behest of fashion, a year in jail, or a fine of $300. And this is not a whit too severe a punishment.

Most of us think of slavery in New England as a thing about as far removed from these times as the Salem witchcraft cases, and it is somewhat startling to read that the last slave sold in Connecticut has lately died. She was auctioned off on the New Haven green as late as 1824. For some reason, slavery died harder in Connecticut than in the other New England States, while the caste spirit is even now stronger and the color line more closely drawn. A young colored lady of high Christian principle and fine culture was refused entrance as nurse in the New Haven hospital, a few years ago, when it was said that no opposition would have been made on the score of color in the Massachusetts General. But in spite of all this, it cannot be forgotten that Mrs. Stowe and Prudence Crandall were Connecticut women. The "nutmeg State" has produced some of New England's strongest champions of freedom and equal rights.

The last monthly meeting of the Massachusetts Historic Genealogical Society was made very interesting by Mr. Carpenter's paper on the "Causes of the Banishment of Roger Williams." He made it clear that the colonists only acted in the interests of political prudence, while to Williams himself banishment into the wilderness made him the prophet of a new era of civil and religious freedom. He was also a very practical man in certain directions, as mystics and religious enthusiasts are quite apt to be. He was the first market-gardener of New England, as Rev. William Blackstone, the original owner of what is now Boston Common, was her first horticulturist. It is not generally known that this latter clergyman settled in Rhode Island two years previous to Williams' coming, and lived a hermit's life, building him a cabin on the side of a hill where he wrote and studied and tended the orchard which he planted, undisturbed by canker-worms, caterpillars, curculios, and other crawling, creeping pests which make the life of the fruit-grower of to-day a burden. Tradition says that he originated the sweet apple, and occasionally preached in Providence, whither he rode on a bull, carrying sacks of his sweet apples for general distribution. There is a figure for romance. What Rembrandt colors a Hawthorne might clothe him in! He died a few days before the breaking out of King Philip's war, being taken literally from the evil to come, for the Indians burned his little hermitage, and left only a desolate, blackened spot where it stood. The memory of the gentle, scholarly recluse has almost vanished, save in local tradition, but many a one has secured a place on the roll of fame and yet done less to benefit the world.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 13, 1894.

The bill providing for the opening on Sunday of several of the government buildings in this city was discussed at the summer stated meeting of the Presbytery of Washington City, held this week, and a resolution unanimously adopted disapproving of any legislation having for its object the opening of public buildings on the Sabbath. It was proposed that every minister in the presbytery should preach a special sermon against this bill, but it was decided that the bill had not developed support enough to make that necessary. It is probable, also, that the powerful sermon preached against the bill last Sunday by Rev. Dr. Byron Sunderland was considered by his brother ministers to be all that was needed on the subject at present. The presbytery also adopted a resolution approving the action of the last general assembly opposing the appropriation of public funds for the support of sectarian or denominational schools. It must not be understood that the other Washington ministers are in favor of Sunday opening. On the contrary, it is doubtful if three Protestant ministers could be found in the entire District of Columbia willing to endorse the Sunday opening of government buildings, although several Catholic priests have done so. If there was the slightest indication that the bill in question was in danger of becoming a law the ministers would quickly begin an organized fight against it. The adoption of the resolution by the presbytery was more in the nature of a declaration of principle than a fight against this particular bill, and the only reason there have been no similar resolutions adopted is that there has been no other meeting of ministers since the bill came up.

Should a man who engages in the sale of intoxicating liquors, either at wholesale or retail, be allowed to retain his membership in church? It would seem that there should be but one answer to this question from church members, but, strange as it may appear, there are several churches in Washington in which there is a radical difference of opinion among members as to what that answer should be. It seems that nearly all of the Protestant churches have rules against liquor selling by members, and yet, if my information be correct, and it ought to be as it comes direct from members of the churches concerned, there are disagreements amounting almost to open factions in several of our churches because their ministers insist that those rules shall be adhered to and that certain members be compelled to choose between the profits of their liquor business and their church membership; and there are said to be other churches in which all attempts to raise the question are hushed up because of the big contributions made by men who derive profit from the liquor traffic. Indeed, there was a public meeting of all of the ministers of one of the most numerous denominations in Washington and in the country, held here not many months ago at which this liquor question was dodged instead of being squarely met. How the devil must chuckle—pardon the *Ram's Horn*-ism—when he sees the churches temporizing with the liquor traffic for what there is in it. But it was just the same a few years ago with the various lottery schemes, now happily shut out of all, or nearly all, Protestant churches. The church drove the gamblers out and eventually the church will drive the rumsellers out.

Owing to the activity of the Post Office Department officials the business of sending obscene literature and lewd pictures through the mails has been almost, if not entirely, transferred to the express companies. To break up this demoralizing business entirely a bill was this week reported to the Senate from the Committee on Post Offices, making it unlawful to send obscene literature or lewd pictures by express; the penalty for violation to be a fine of $1,000 or imprisonment for one year, or both. The bill was introduced by Senator Vilas, whose experience at the head of the Post Office Department during the first Cleveland administration convinced him of

the necessity for such a law. There should be no doubt about the passage of such a bill, but the express companies have up to this time succeeded in preventing the enactment of a law preventing the sending of lottery tickets by express.

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REFORM NEWS.

FROM THE PACIFIC COAST AGENT.

PHILOMATH, Ore., May 30, 1894.

Were you ever so busy that you could not find time to write? That has been my condition for the past week.

On the 22d I went to Sodaville and spoke in the Free Methodist church, to a very fair audience. Several lodge men were out to hear me. One minister of the C. P. church made a weak defense of the lodge, at the close of my lecture, by comparing the lodge to the family and church. He also said, "We must throw away the Old Testament because it has no Christ in it;" to which we replied that the Old Testament is full of Christ, from Genesis to Malachi. This minister will, I believe, see the fallacy of his position and leave the lodge. He has a noble Christian wife, who is opposed to the whole business.

Sodaville is a great summer resort for invalids. The mineral springs are said to have healing virtues for most diseases, especially those of the liver and kidneys. I secured two *Cynosure* subscriptions here.

Here I was joined by Rev. Walter Reynolds, a young minister, who went the whole round with me. He is a grand young man, who expects to unite with the annual conference, next week, and take a field. He will make an excellent accession to our ranks, both as a pastor and an anti-secrecy worker. He is an "all-round reformer."

We next went to Waterloo, a new town, built up at the falls of the Santiam. I spoke here in the Independent Evangelical church. We had a very good audience, who stood fire quite well. One man and one woman could not stand the pressure and left. Two subscribed for the paper.

The people urged us to return again and speak to them further on the subject. An excellent impression was made. An old gentleman, at the close, came forward and said: "One who has been there knows what you are talking about. I was led into the lodge as soon as I was old enough, but have left Masonry forever."

Our next night was at Mountain Home Schoolhouse. As we wended our way up the mountain to Wm. Ingram's, where we had been told to stop, we came upon a dwelling occupied by an aged couple. We stopped to rest and get a drink of water. The gentleman asked my business. I told him I was there to speak on the subject of secret societies. Immediately he asked, "Are you to speak against them?" Being answered in the affirmative, next came the "God bless you; we are opposed to the whole brood."

We had a very fair crowd at night. I have often heard of "bearding the lion in his den." This was as near it as I ever experienced. I had heard that this was a regular den of lodgeites. I found it so. One Mason, Odd-fellow, G. A. R., etc., got so terribly angry that before he knew what he was about he whipped out his old jackknife and opened the blade, but came to himself in time to commence whittling the bench instead of the speaker. He told a young man, on the way home, that he was "mad enough to get up and knock that fellow across the schoolhouse." The young man answered him, "By the looks of

(*Continued on 9th page.*)

CORRESPONDENCE.

CONGREGATIONALISTS AND THE A. P. A.

LIDGERWOOD, N. Dak., June 9, 1894.

EDITOR CYNOSURE:—On the 6th of June, the Wahpeton conference of Congregational churches met at Rutland, N. Dak. It was a very interesting gathering; and light from on high manifestly shone upon it. The ladies held a delightful session on the subject of missions. Reports from Sabbath-schools and churches were given with intermediate seasons of earnest prayer and praise.

Some theological subjects were pretty thoroughly discussed, such as: "What should be the answer of the church to the skepticism of the age?" and "Does the punitive justice of God get enough place in the present day preaching?" An able paper was also read by a layman: "On the relative duties of the employer and the employe."

But the most noticeable subject discussed in the conference was: "Should Protestant churches countenance the American Protective Association?" It was presented by the Rev. G. S. Bascom, who showed conclusively that the churches have no use for the secret tactics of the A. P. A. The Rev. S. F. Porter referred to the useless life and death of the Know-Nothing party, which was the grandfather of the A. P. A.; which last has now readopted one of the worst principles of the Italian church, which it professes to oppose. He said that the Protestant churches could not honestly uphold secretism, which is utterly anti-American, and anti-Christian. Then Judge Mills stated that the churches are bound to listen to Christ, and follow him in all things; and Jesus said: "In secret have I said nothing." "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." One brother, only, tried to apologize a little for secretism, because our armies used it down South while fighting in the Rebellion. The question was asked: "Is it right to go around killing now because so many were killed then?" The question was not answered; and the conference passed on to other subjects. This open testimony was well received; and there was little apparent opposition.

P.

PERSONAL EXPERIENCE WITH GREEK-LETTER FRATERNITIES.

EDITOR CYNOSURE:—To illustrate what "fraternal love" means and does for the student, the reader is respectfully asked to excuse a personal experience.

I have openly advocated the removal of "frats" for two years. In so doing I have been almost alone in my class ('94) of sixteen, all but one beside myself having succumbed to the secret social system.

For four long years, as a fellow-student and classmate, I have been treated as a social outcast, and but for outside friends and other interests would indeed have had an unpleasant and unprofitable school life, and for no other reason, as the "frats" say, than that I do not believe in their principles and will not countenance their institution.

Certain "frats" in my class were profane and immoral. The class has always been, from its first election till graduation, divided into two secret and bitter factions, which have prevented any harmonious action and made enemies of those who otherwise would have been friends. For these reasons I declined to have my picture taken with the class, knowing that to do so would but be saying that our relations were pleasant notwithstanding secret factions, which I knew was false. I also believed that I had some rights in "selecting" my associates.

I also declined to take part in class-day exercises for similar reasons. The class, however, made a miserable failure in getting up their class-day program, and finally gave it up, because the "fraternal spirit" was too strong. My misguided friends of course blamed me entirely for the disgrace which overtook them.

An ardent Phi Delta Theta, a third degree Mason, who has received the very highest tokens of respect and social recognition per his "frat," and withal a "theolog," took occasion to give me his personal opinion in the most effective and final argument of fratism, *i. e.*, personal abuse, profanity and vulgarity, which immorality he and other leading "frats" have privately practiced under cover of their secret ways during their entire course of study and high social distinctions.

This particular Phi is by nature quite generous, and I hoped that he might "come to himself," instead of which he got worse, apparently being encouraged by his "brothers."

Something must be done for the good name of the institution, and for him. I had previously, aided by three courageous independents, laid the state of affairs before the faculty without giving names, but all was in vain. The immoralities promised to continue unchecked; so I did what every student naturally avoids only as a last resort. I reported the profane and aristocratic "frats" to our faculty. Result: A few of the "best" students and the "bosses" of the "frat." factions came to their salvation (?) through the fires of humiliation and open (for once) repentance of their sins before the faculty and a church examining board; for the aforesaid Phi is soon to be ordained. He, like a man, came to me and asked forgiveness—being advised to do so by our faculty—which of course I was only too glad to give.

It was an "awful thing" as the Sig. "frat" "theolog" said; but it was a good lesson in morality, which, had it not been for the secret principles allowed by the faculty, need not have come so hard upon innocent students.

The moral is plain: Secret fraternities wink at immorality; they "hold up" profane and vulgar students, enabling them to live dual lives, and depriving them of their rights of true moral education, which faculties are morally bound to give. Secretism, worst of all, *conceals* vice. Better an open brawl than hypocritical peace. Better that the faculty take more labor in directing the social life of their wards, and less in book-lore, than let the Greek chapter "preserve order" by perverting justice and covering rottenness.

Of course it will not do to give the names of those involved in the above narrative nor of my school, because that would be a reflection upon those who have elevated themselves to "social standing," and a factor of discord to a school that now is governed (socially and morally) not by the best judgment of faculty, but by the secretists, who "greatly enjoy the situation." But the facts are as stated.

VINDEX.

THE MOST DANGEROUS HUMBUG.

BLOCKTON, Iowa, June, 1894.

EDITOR CYNOSURE:—There are generally two parties to every humbug—the humbugger and the humbugged. American people do love to be humbugged. Barnum said so, and he delighted in humbugging them.

Paul said, All are not Israel who are of Israel. So it is with Americans: All are not true Americans who enjoy the privileges of this republic, founded on Protestantism and the principles of the Reformation. We have, now, so-called Americans voluntarily bowing to an invisible empire and swearing eternal allegiance to Noble Grands, Mighty Chancellors, Worshipful Masters, *Most* Worshipful Masters, Most Worshipful *Grand* Masters, Sublime Princes, Kings and *Grand* Kings.

Dr. Oliver Wendell Holmes, in the *Atlantic Monthly*, says, This is certainly a most cruel age for the anointing of kings; and it is a curious fact, he adds, that with all our boasted freedom and equal rights superiority over the communities of the old world our people have the most enormous appetite for the old-world titles of distinction. To be a Roman was to be greater than a king, but to be an American citizen is to be a free man the world over—no nobles, no aristocrats, no masters—only one grand brotherhood of freemen; American peers—nothing less, nothing more to be desired. But what does all this plotting, parading, and obligating to imperialism and despotism mean but titled conspiracy and marks of the beast? (Rev. 13: 14): And he said unto them on the earth, Make an image to the beast; and the dragon had power to give life to the image, and the image should speak; and no man should buy or sell save he that had the mark of the beast in his right hand. Giving life and intelligence implies organism; and the beast having two horns, lamb-like, implies religious orders.

Prophecy is always better understood after it has been fulfilled, and the signs of the times indicate that we are living in the fulfillment of this remarkable prophecy. The members of every secret order known in acquaintance or commerce by the mark in the right hand is a fulfillment of this prediction; and the springing up of these orders, like the frogs of Egypt, all over our land, fills that particular phase; causing all, both great and small, rich and poor, bond and free, to receive his mark and worship the image; and none should buy or sell, save he that has the mark in his right hand—meaning those strikers who forbid peaceable men to work because they have not the mark, or secret sign—this is another point fulfilled.

What kind of a religion is this beast-worship? (Rev. 19: 20): And the beast was taken, and with him the false prophet that worked miracles before him that deceived them that had received the

mark of the beast and had worshiped his image; they were both cast alive into the lake burning with fire and brimstone. (Rev. 14: 9): If any man receives the mark of the beast in his hand, the same shall drink of the wine of the wrath of God poured out without mixture in the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb forever. (Rev. 20: 4): And I saw the souls of them that were beheaded for the witness of Jesus, that had not worshiped the beast, nor received his mark in their right hand, and *they* lived and reigned with Christ. Not one with the mark of the beast in heaven, while hell is full of them! Ought not this to settle the question that lodge-worship is a false religion? (2 Peter 3: 16): They do wrest the Scriptures to their own destruction. (2 Thess. 2: 11): For this cause God shall send them strong delusions, that they should believe a lie and be damned.

Any opinion adverse to the Scriptures on any moral issue is a humbug, the teacher is a humbugger, and his followers are humbugged. (Lev. 5: 4): If you swear to do good or to do evil, and the thing is hid from you, when it is revealed unto you whether the oath was to do good or bad, it is a sin unto you, and you shall repent of that sin. This declaration is authenticated with the seal of heaven upon it. Christ says, Thou shalt not foreswear thyself. This Scripture will close every oathbound secret order in this world; and yet how many are humbugged! You may visit your neighbor, but you must not swear you will do it; if you do, you are a blasphemer.

(Ezek. 33: 8): When I say to the wicked man, Thou shalt die, and thou shalt see him commit sin, and dost not warn him of his sin, and his soul is lost, his blood will I require at thy hand. (1 Tim. 5: 22): Keep thyself pure, and be not partakers of other men's sins. In a lodge of eighty members with five professed Christians, the seventy-five will pass resolutions over the heads of the five professed Christians; but God will hold the five professed Christians responsible for the sins of that lodge. (2 John 11): If a man teach a doctrine adverse to the Gospel, and you bid him God-speed, you are a partaker of his sin. If any man will come after me, let him deny himself, take up his cross, and follow me, (Matt. 16: 24). In secret have I said nothing, (John 18: 20). Christ is our example, and we should follow his footsteps, (1 Peter 2: 2). Oh, my soul, be not thou united in their secret, for in their anger they slew a man, (Gen. 49: 6).

In the blood of Christ there is an antidote for every wound that sin has made; and you who have the mark of the beast in your right hand, or dissipation on your brow, covetousness in the heart, or the stains of a disreputable character—with all your weakness you may knock at mercy's door, and our Great High Priest, who saves to the uttermost, will open and kindly invite you in, take off the old tattered garments of sin, and put a new robe upon you and a new song in your mouth. Then he will say to the lewd, add to your faith virtue (2 Peter 1); and to the drunken, add temperance; to the fretful, add patience; and to the one with the mark of the beast in the right hand—the mark that has made you a worshiper of the beast as well as a Sir Grand Knight or Lady of Royal Society or of Imperial Court, with a string of high-sounding titles that is sinking your soul in hell to carry them—(Matt. 23: 8): Call no man master, for one is your Master, even Christ, and ye are all brethren; (1 Cor. 5: 11): Thou shalt not call any man brother that is a drunkard, fornicator, idolator or covetous; for what agreement hath the temple of God with infidels? (2 Cor. 6: 14). Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. (John 15: 3): Now are ye clean through the word which I have spoken unto you. Abide in Me.

Dear friends, you may stand some of the little humbugs and live over them; but that grand humbug, that will shut the door of heaven and open a yawning hell—you can't stand *that!*

(Rev.) E. DEWITT.

CYNOSURE OFFER!

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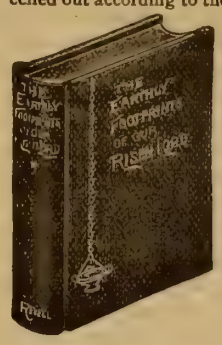

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, JUNE 21, 1894.

THE CHURCH'S ENEMY OVERCOME.

Rev. H. W. Pope tells of a remarkable work against the lodge and other social sins accomplished by a "praying band" at Berwick, Me. Eighteen months or more ago a lodge was organized in Berwick, into which thirty male members were initiated at a cost of $15 each. This action aroused the emulation of another lodge in the town, and very soon it had enticed fifteen young men into its meshes at a cost of $30 each.

Then it was that a pious citizen began to contrast the success of the lodges in reaching men as compared with the ordinary and pitiful failures of the churches in the same direction. He observed that the lodges depended upon securing their growth by persistent personal effort by a few determined men. This suggested a plan that might accomplish great good by a band of Christian men working and praying for other men. He and one associate organized such a band, which grew in size and power until its influence extended to surrounding neighborhoods and towns.

For ten months not a week passed in which there were no conversions. In one community where there was no church a meeting started in a blacksmith shop, at which the attendance gradually increased from a few up to 300. The whole number of conversions resulting from this pious and persistent course was 200, and of these 150 converts were men.

The *Christian World* reports the regret of an earnest and devoted pastor at the indifference of some of the male members of his flock. He said: "It is seldom that they have time to attend the mid-week prayer-meeting, but I find they can attend their lodges two or three times a week." The *Christian World* adds: "What a sad commentary on the professed Christian! When will these dear brethren learn to make as much account of the church as they do of their fraternal organizations?"

We think the question of the *Christian World* is fully answered by the praying band of Berwick. Let the churches do two things: (1) Make membership in the lodges a bar to membership in the house of God. (2) Work as hard and devotedly for the conversion of the young men as the lodge does to secure them as members of the lodge. In short, repeat the experience of the Berwick Christians, and the same happy results will follow everywhere.

The lodge is the enemy of the church of Christ, and of course every devoted Christian should oppose it with all his powers. The pastor referred to by the *Christian World* will find that he and his flock have a work to do before his experiences will improve.

A FORMIDABLE ALLIANCE.

Last week, in Chicago, the two secret orders of the Knights of Labor and the new American Railway Union formed an alliance, with the purpose of gaining and perpetuating a supremacy over all other rival labor organizations and power to make all strikes ordered by them successful.

The effective combined strength of these two orders, to-day, is estimated at 325,000 members, and both, it is stated, are increasing at a rate hitherto unknown in the labor world. The American Railway Union has 425 local unions, 125,000 men, and is daily taking in an average of 2,000 new members, employed by railway companies, thus increasing its strength at the rate of not less than 120 local unions per month. The Knights of Labor, since the installation of Grand Master Workman Sovereign, gained in April and May 215 new local assemblies, and is every day adding hundreds to its membership. In Chicago the present estimated strength of the Railway Union is 15,000 men, including every branch of the railway service, and the Knights of Labor number not less than 40,000 men and women, gathered from all kinds of trades and employments.

The history of this coalition is significant. The recent convention of national labor organizations in St. Louis was a failure (it is stated), so far as co-operation in the field of labor was concerned. The struggle between the new union and the old brotherhoods of railway men was carried into the convention. The new union was not represented in the convention, and the grand officers of the respective brotherhoods of Locomotive Engineers, Locomotive Firemen, Railroad Trainmen, and the several orders of Railway Conductors and Railway Telegraphers, expressed themselves as unalterably opposed to the plan of uniting their forces in other than strictly class organizations. In this position they were supported by representatives of the American Federation of Labor. The vote in the St. Louis convention is understood to have been 11 to 6 against the federation of any two or more of the bodies entering the convention, but the Knights of Labor voted solidly for the combination.

The action of the Chicago convention, in forming the coalition between the Knights of Labor and the American Railway Union, which is based upon the idea of having their respective minor bodies include laboring men of all conditions, firmly binds these two great powers together on one side, while the American Federation of Labor and the older railway fraternities, strenuously believing in class organization, are arrayed in opposition to the new consolidation.

During the proceedings which led to the coalition the convention was addressed by Grand Master Workman Sovereign, who made a strong plea for unity among bodies having so many interests in common as these. He assured the convention that the governing board of the Knights was unanimous in favor of the plan. He was followed by President Debs and Vice President Howard (both of the A. R. U) in speeches advocating the alliance. These led to the appointment of a committee to draft resolutions for a consolidation, and the adoption of the following, prepared by that committee:

WHEREAS, It is obvious that the coalition of labor organizations is the imperative demand of the times; and

WHEREAS, The Knights of Labor and the American Railway Union are founded upon the same principles of eternal right and justice, and upon the common brotherhood of man; now, therefore, be it

Resolved, That the sentiment of the American Railway Union in convention assembled, as voiced by its committee, be that the American Railway Union do hereby tender to the Knights of Labor its hearty alliance in all movements brought about for the elevation and benefit of the laborer; and be it further

Resolved, That we express the above sentiment so that the world may know that the two greatest labor organizations it has ever known—namely, the Knights of Labor and the American Railway Union—have affiliated and conjoined their interests for the purpose of placing the members of both organizations in a close bond of harmony for the better advancement of the world of labor; and be it finally

Resolved, That a copy of these resolutions be tendered the general executive board of the Knights of Labor forthwith.

There was not a dissenting voice, and the resolutions were hailed with enthusiasm.

This is by far the most important stand taken by the labor organizations during the first half of the present year. It is indicative of the growing tendency towards the centralization of interests by the labor unions, and a consequent increase of influence in the settlement of questions leading to strikes, giving augmented strength to labor as against capital whenever disputes shall arise between them. Should it prove as successful in its objects as predictions indicate, there is danger that it will draw within its fold all, or nearly all, other labor organizations.

In this connection we invite particular attention to the very able address of Judge Grosscup, of the United States District Court—"Labor Federations a Menace to Civilization"—on page 3 of this issue of the *Cynosure*.

"THE PROGRESSIVE AMERICAN PARTY."

A new secret political party has been organized under the above title in Pennsylvania, and a convention is soon to be called by its leaders to nominate county and State officers.

At a meeting in Pittsburgh, not long ago, about 150 delegates were present, who represented the secret "patriotic" societies of the Junior Order of United American Mechanics, the Patriotic Sons of America, the Loyal Orange League, the Sons of St. George, and the Daughters of Liberty. An executive committee of ten was appointed and a future secret meeting for the furtherance of the objects of the party was announced.

The press account of the order states that this new party will make no attack on the Catholic church, but the stand is taken that the present public school system shall not be interfered with by any one. The combined "patriotic" orders represented in this party claim a membership of 300,000 in Pennsylvania, one-half of whom are in Allegheny county.

Protestant voters should understand that this is a movement intended only to benefit the members of each of the secret orders named. Its plausibility arises from its assumed "patriotism," which is only a cloak for partisan and individual aggrandizement. Voters who do not have the lodge mark in their foreheads or in their hands will gain nothing by supporting this or any similar party. The spirit and intent of both the American Protective Association and the American Protestant Association—neither of which is named in connection with this new political party—is the same—the especial profit and glory of their members, to the exclusion of all others—Protestants or Catholics.

We speak by the card. A letter from Peoria, Ill., to the Chicago *Herald*, dated June 6, referring to the recent election and the A. P. A., says:

> The power and the inconsistency of the association was shown in a score of instances. Alexander Hearst, a Republican Protestant, was beaten for member of the school board by Harry Lambert. Hearst was an old member of the board and was regarded as highly efficient in the office. He was not a member of the association. He was unanimously nominated by the Republican caucus. Lambert is also a Republican, and a member of the A. P. A., which is his only claim or qualification for membership in the school board. He was never put in nomination, nor was his candidacy publicly announced, but he easily beat Hearst at the polls through the secret methods of the order.

If this instance outlines the policy of the A. P. A. (as we believe it does), it serves to stamp this and all kindred secret "patriotic" organizations with a partisan selfishness and corruption that no true Christian voter can for a moment endorse. It is not the outgrowth of a true republicanism; it is not American; it is a breeder of confusion and anarchy.

OUR NEW MONTHLY.

Readers of the *Cynosure* are pretty well acquainted with the fact that its publishers purpose to immediately begin the regular issue of a four-page monthly paper, designed to contain special information, suggestions and incidents relating to the anti secrecy reform and its practical relation to social and religious affairs.

It will present these things in a condensed yet comprehensive manner, in such a form that the paper may be made as effective for distribution in behalf of our reform as a tract. Indeed, a principal motive for its publication is to reach persons who never see the *Cynosure*, as a synopsis of the doctrines which we teach.

Its price (20 cents a year for single copies, and 10 cents a year in clubs of twenty copies) places is among the cheap as well as effective means of enlightening people as to the evils of the lodge and the progress of our reform. Please send in the names and money at once, and thus encourage *a good work*

—In a recent interview, published in the New York *Times*, Col. Fred D. Grant (elder son of Gen. U. S. Grant), ex-Minister to Austria, is reported as saying: "No secret organization should be recognized by any lawmaker, or by any man holding a public office, no matter whether it be a religious organization or otherwise." His father was equally judicious in his opinions.

—The Sabbath-Rest Association of Chicago has succeeded in getting an ordinance passed by the council closing most business places in the city on Sunday, but not the saloons. Under present circumstances, the saloons are stronger than the Sabbath-Rest Association; but it may not always be so. It is too soon to judge how successful the ordinance will prove; but its passage is a great point gained in the interest of morality.

—The strike of bituminous-coal miners ended on Monday of this week wherever the authority and advice of their general organization could end it, and there is hope that the coal famine will now abate. Some time must elapse, however, before supplies of fuel will enable all works to resume that have no other reason for suspending production. While the output of pig iron is less than half what it was a year ago, figures show a taken quantity nearly double the output are for consumption. The woolen mills have been closing rapidly. It is asserted that scarcely any have orders to occupy them beyond July 1 in men's wear, but in the demand for dress goods a somewhat better tone is perceived. Sales of wool in

two weeks have been 5,626,583 pounds, against 3,627,176 pounds last year and 11,520,100 pounds in 1892. The New York and Philadelphia markets are dull, and at Boston a slight decline is seen in prices, with a large sale of territory wool at 30 cents scoured. Western holders appear to be expecting higher prices than can at present be realized in Eastern markets. While general business is restricted, it is comparatively free from losses by failures. The number of failures during the week was 232 in the United States, against 313 for the corresponding period last year. In the West and Northwest few if any evidences of improvement in business are to be perceived, except those telegraphed from Omaha, Chicago and Detroit. Activity at the Nebraska metropolis is showing itself in increased demand for money. Recent advices are that wheat and oats crops in that State will be small, but that of corn heavy. Chicago shipments in seasonable lines report an average trade for the middle of June.

REFORM NEWS (*Continued from 5th page.*)

that fellow you would have had your hands full."

You see, Mr. Editor, I weigh 216 pounds, and while that is no advantage to a lecturer when it comes to climbing mountains on foot or otherwise, it does seem to be some protection to a man against the cowardly curs who have sold their liberty to the lodges, and would deny every other one the right to free speech. I find quite a number of intelligent young men at this point who are opposed to the lodges. One man took the paper for a year.

From here we went to Lebanon, a town of a thousand people or more. There are six churches, but none could be obtained for our lecture. We hired the Union Hall. The lady Maccabees got up a big supper to draw the people of their order, and the Odd fellows and Populists did likewise. We had about fifty men out, but not a lady was present.

We opened on them at 8 o'clock. In about thirty minutes several began to boil, and they concluded to get out. I stopped long enough to say: "Gentlemen, I believe in a traveling ministry, but not a traveling congregation. Men who run so soon indicate light weights. There is but one man in five hundred thousand having backbone enough to tackle the lodges. I am one of them; so, this may be the opportunity of your life time. You had better stay and hear me." They all stayed. After the lecture about twenty-five followed me to the hotel and we had another round there. Some lodgemen said, "It will help us." I answered, "That's what I aim at, to help you. But," said I, "if it is going to help in the way you intimate, then you fellows had better 'shell out' and help pay for the hall." Further I said: "You are welcome to all the help my lectures will do your orders. Any time when you would like more of it, just furnish me a house and send me word." To one most blatant fellow, I said: "I think there's hope for you to get your eyes open. By morning you will see men as trees walking, and just one more application will cause you to see clearly."

To say that they were discomfited does not tell it. They remind me of a fellow whistling through a graveyard, to keep his courage up. One signed for the paper.

The next morning the proprietor of the St. Charles Hotel, where I stopped, said: "Mr., you gave us facts last night that no man can answer, get over, or around. I have been a member for years of the A. O. U. W., but it has been at the expense of my conscience. I know it is wrong, and no place for a Christian. I never heard a lecture against the orders till you spoke last night. I am glad I heard you." I think that man will leave the lodge.

On Sunday, the 27th, I closed at Plainview, preaching at 11; then, immediately after dinner, we repaired to the Calipoosi river, where I immersed Bro. James Newman, the man who left the Odd-fellows and united with the church. He informs me that a political drummer, the past week, tried to defend the order with him, but got so badly beaten that finally he confessed that it was a humbug, and gave his word and honor that as soon as his time expired as Noble Grand, he would leave forever.

I spoke again at 3:30 P. M. for the W. C. T. U., on the subject of prohibition. This, I think, did good. Sentiment is being aroused there most wonderfully.

I spent Monday visiting and left on Tuesday, feeling that I had never served a better people in all my life. May the Lord bless them. I am to speak two or three times this week on prohibition, before the election. Then, next week, we go to the conference at Salem. There I am expecting to put in full time. P. B. WILLIAMS.

THE NEW ENGLAND SECRETARY STUDIES THE A. P. A.

BOSTON, June 5, 1894.

Bulletins yesterday morning announced for the evening: "The first open meeting of the A. P. A." The brief program read: "Private Instructions; Address by Rev. Adam Fawcett, Supreme Vice President. Public invited."

I was on hand, as were many others, impelled doubtless by a desire to learn from a "Supreme" at headquarters what this movement is, about which so many doubtful rumors were abroad. Like the mole under the sod, its presence was known by the ridge above its haunts; but, like the serpent's trail across the dusty road, it left nothing to indicate which way it went, where it coiled, or when it would spring from its covert lair. Conjecture was rife among the uninitiated. Some surmised that the curtained cage contained a young "cub" of the "Roman tiger" secretly nourished by Jesuit shepherds, until its teeth and claws were strong enough to rend asunder and defeat the force arrayed against the aggressive movement of the "papal dragon." Others believed it the offspring of the "royal bird of liberty," endued with mighty possibilities, and destined to rise and soar and scream in triumph over every invading enemy upon American soil. Viewed from a political standpoint, some thought it the sappers and miners corps of the "commonweal army," or the "lion's paw" of the Republican party, with which it is seeking to crush the bones of its successful Democratic rival.

Some saw only integrity, patriotism and self-sacrifice inspiring and guiding those foremost in the movement, while others discerned the outlines of a gigantic scheme of trickery to elevate the few at the expense of the many. Others took a broader view, predicting a marvelous revolution, in which Romanism and her Jesuitical plots, and every intrepid adventurer presuming to hold and advocate a religious faith or secular theory averse to A. P. A-ism must fall before the herculean pugilist in training for the day of encounter, within the veiled precinct of this portentous movement.

Opinions differed, but the wise and the ignorant were thirsting for knowledge, and here, at last, was an opportunity to drink at the fountain-head, and sit at the feet of a veritable "Supreme" while he discoursed to "cowans" of such things as it is lawful for the uninitiated to hear.

Alluding to objections made by some that it was a secret society, Mr. Fawcett answered this objection, by classing the American Protective Association with the Masonic and Odd-fellows' fraternities, and then eulogizing them for the noble record they had made. They are the champions of benevolence and "good-will among men." They are the pioneers of progress and reform. Their membership is of the noblest and purest types among men. Into this family of ancient and honorable record the young and hopeful A. P. A. has been born; *therefore*, the heart of this child must be clean, its blood pure, its brain clear and its purpose lofty. It is a satisfaction to learn from a "Supreme" as authority the family to which the A. P. A. belongs, for it gives us an opportunity to study its generic principles; but the method of answering the objection that it is a secret oath-bound society strikes one as quite peculiar. In a "nut-shell," it is this: Masonry and Odd-fellowship are secret societies. The A. P. A. is a secret society, and, of necessity, it must be all right because they are benevolent, etc.

Suppose we change this proposition thus: Masonry and Odd-fellowship are secret orders. The society of Jesuits is a secret order, and it must of necessity be right because they are benevolent, etc. I think the "Supreme" would demur from this conclusion, and yet it is precisely the ground upon which he asked his audience to accept the A. P. A. as being above suspicion.

Having disposed of the secrecy feature of the order *to his satisfaction*, Mr. Fawcett recapitulated the professed principles and objects of the association, substantially as they have been given in the public press, and then summarized the whole in a single sentence: "The business of the A. P. A. is to tear up all evil by the roots, and turn the roots up to the sun." No intelligent patriotic citizen can question the dangers threatening our republic, from foreign invaders and domestic altercations, of which Mr. Fawcett spoke so impressively. That part of his address was timely and deserving of highest commendation. His methods of introducing further complications, by swearing our free citizens into squads and clans, must, however, augment rather than mitigate the evil, or avert the danger of which he, with other good citizens, is justly apprehensive. Mr. Fawcett emphasized the pernicious influence of the "papal hierarchy" in American politics, and declared that no man owing allegiance to a foreign potentate, civil or ecclesiastical, should be allowed to vote or hold an office under our government. Such a man was not and could not be an independent voter, and only those who are free to exercise their judgment could safely be intrusted with the ballot. This is sound to the core, and so perfectly apparent that it needs no defence. The basis of our political system is the ballot cast by our free citizens; and no voter who is a subject of any foreign government or who has sworn or pledged his allegiance to obey the behests or follow the leadership of any clan or "combine," is a *free man*, whether the "Supreme" head of that "combine" is in Italy or the United States. When, in the forcible words of Hon. Wm. H. Seward, a man places his "hand between the hands of other men in a secret lodge, order, class or council, and bending his knee before them, enters into combination with them, personal or political, good or bad, swearing to submit himself to the guidance and dictation of other men, surrendering his judgment to their judgment and his conscience to their keeping," that man surrenders his freedom, ceases to be independent, and, according to the sound maxim laid down by "Supreme" Fawcett himself, he is disqualified to vote or to hold an office in our republic. Yet this is the very thing that Mr. Fawcett asked us to do, and it is what every man who joins the A. P. A. must do. He must disqualify himself for the privileges of citizenship by the surrender of his personal liberty to a secret oath-bound political combine. A man of his intelligence, if strictly honest, ought to be more consistent with himself, and he ought not to expect an intelligent following until he can furnish a better guarantee of ability than appears in such positive contradiction in a single address.

We hear much in Boston about "independent women voters." It is an organization of merit, having a worthy leader, and deserving of commendation; but if the craze for "orders" continues, independent men voters will be at a premium with the relic-hunter, who may pick up an occasional specimen of the original stock who is not, like the farmer's calf, with a ring in his nose, and some "Supreme" at the end of his "leading string."

In the application of his universal "stump machine" to the work of upturning rooted evils to the sun, Rev. Mr. Fawcett gave due and timely notice to all ambitious politicians and editors to keep hands off, and gave several instances where other clergymen besides Dr. Gladden had spoken against the order at their peril, seeming in his zeal against Romanism not to see that he was advocating the establishment of a censorship over the press, the rostrum and the pulpit, as fatal to true Americanism and Christianity as that which Rome is seeking to fasten upon the people.

When questioned as to the evil of intemperance and the restricted legal rights of women, he said: The A. P. A. does not interfere in such matters. So I suppose he does not consider drunkard-making an "*evil*," or taxation without representation an injustice, or else they are of that *peculiar* kind that his patent "stump machine" won't "catch on." However others may have felt, I was not disappointed in my expectation of hearing a eulogy of the A. P. A. which left the average hearer as much in the dark about its real animus at the end as he was at the beginning of the discourse. His closing appeal was for members and for money to start a daily paper and carry on the work. I did not remain to see the net hauled in, but am told that it was full of great fishes.

JAMES P. STODDARD.

THE HOME.

THE PILLAR OF FIRE.

BY MRS. VICTORIA ALEXANDRA STONE.

Oh, the days are now come when the legions of wrong
Shall learn of the powers that to heaven belong;
When clouds charged with thunder sweep o'er us like night,
And the star in the east flashes red on our sight.
When war's fiery billows sweep over the plain,
With terror before them, and death in their train;
But the Pillar of Fire in the skies yet remains,
And will hail our brave legions to glory again.

The power of the tempter shall vanish away,
For his cause is in vain and his idol is clay.
The hopes now enshrined when our forefathers lived
Are green as the bowers in the highlands of God.
Be the prayers of thy children, O Father, with thee
And through darkness and tempests our motto shall be
"He who sits on his throne with his sceptre of might
Sustaineth the arm that supporteth the right."

Steamburgh, N. Y.

THE LIVING CHRIST MAN'S ONLY HOPE.

I was conducting an evangelistic meeting in Aberdeen, some years ago, in the great music hall in that granite city. The hall seated about 2,500 people, and had been packed to the doors for a week or ten days with all classes and conditions of people. One night, finding it necessary to make some alterations, I had asked the committee to remain after the meetings were over. In explaining matters I had occasion to walk back and forth in front of the platform, or stage, which extended all the way across the hall.

Presently I noticed that I was being followed back and forth by a little girl, who kept at my heels like a little dog. Finally I turned to her and asked:

"Lassie, what do you want? Why are you not away home with the rest of the folk?"

Then, for the first time I scanned her a little more carefully. Her eyes were large and hungry looking, and still suffused with tears. She was barefooted, and her clothes were of the poorest, "all tattered and torn," her hair hanging in long unkempt strings over her neck and partly over her face. Distressed as was her poor, little, pinched face, miserable as she was in all her physical condition, she was still a bonnie child. When I asked her what she wanted, I fully expected that she was wanting some money to buy bread; indeed, that she was a little beggar. Well, so she was. A beggar, and for bread; but it was the bread of life that she was after.

"Lassie, what do you want?" The little lassie reached up on her tiptoes and whispered into my ear, as I bent to catch her words: "I want to get saved."

Surprised and startled at the intensity of her whispered words, I drew back and looked her eagerly in the face and repeated her own words for answer:

"You want to get saved?"

"Ay, sir, I do," oh, so pathetically, and still in a whisper!

"And why do you want to get saved?"

Again on her tiptoes she reached up and whispered in my ear: "Because I am a sinner."

This was so satisfactory a reason, and by this time the child had so interested me, that I drew her to one side, away from the gentlemen who were standing by, that I might talk to her more unreservedly.

"How do you know that you are a sinner? who told you so?"

"Because God said so in the Book; and I feel it right here," and she put her little dirty hand on her breast as the publican did.

"Well," I said, "do you think I can save you?"

Hitherto she had spoken in whispers, but now, drawing away from me, her eyes talking fire and her whole tone assuming that of a polemic, and her words rang out short and clear:

"Na, na, man; you canna save me. No man can save a sinner;" and she looked at me as if much offended at the bare suggestion.

By this time, my interest still deepened, and I drew her down beside me on one of the benches, and taking her little hands in mine, and speaking as kindly as I knew how, said to her:

"You are quite right; no man can save you, much less I. Tell me, why, then, did you come to me? I cannot save you. Who, then, can save you?"

Again she dropped into a whisper, and almost touched my ear with her lips. There was an infinite pathos in her voice as she said:

"Jesus can save me."

"Yes, my dear, you are right. Jesus can save you. But tell me, how can he save you? What has he done to save you?"

Again the lips to my ear, and again the eager whisper—if possible more pathetic and tender:

"Oh, sir, he died for me."

I do not know what made me answer as I did. Perhaps it was curiosity to know how the little waif, who had so hotly repudiated the idea of man's ability to save, would answer:

"Then he is dead, is he? How can he save you if he is dead?"

The little thing sprang up from her seat, and again those eyes, just a moment ago suffused with tears, flashed upon me. No whisper now; no timid putting of lips to my ear; but her voice ringing out as before:

"He is no deid! Jesus is no deid!"

"But you just now said that he died for you. If he died for you, he must be dead. How can a dead man save you, however good and loving he may have been?"

She looked at me in amazement, and, lifting her little bare and lean arm in striking gesture, she declared again:

"Man, Jesus is no deid. He died for me, but he is not a deid man. He is God's Son. Man, did you not tell us this vera nicht that God raised him from the dead. He was deid, but he is no deid noo. Oh, man, I want to get saved:" and her voice dropped into the old pathetic tones. "Do not fash me but tell me a' aboot it and how I can get saved."

I had preached that night from the text, "He was delivered for our offenses and raised again for our justification." Here was a little theologian who had grasped the whole Gospel with a clearness that I have only seen among Scotch children, all of whom, however poor, have been taught the Scriptures from their youth. Now she knew that she was a sinner—she knew that only Jesus could save her. He had died, but God had raised him from the dead, and now he was able to save.

I need not say that the little one soon went away glad and happy. "He is no deid," "he died for me; but he is no deid." How often these words have come back to me. "Out of the mouths of babes and sucklings thou hast ordained strength."—*George F. Pentecost, D. D., in the Independent.*

AS TO LITTLE THINGS.

Dr. Cyrus Hamlin, some years ago president of Middlebury College, once said in an address in Chicago: "My life depended on the making of a screw. When at Bowdoin College in 1832, I made a small brass screw for Prof. Smith's theodolite. This little act led to the making of a steam engine, the first ever built in Maine." During the next vacation of ten weeks Dr. Hamlin completed an engine and sold it for $175, enough to pay a year at Bowdoin. Observe well the characteristics of great men. You will find that he who would rule well must first serve. But some have set their mark higher and scorn to do little things. He who scorns to do little things may never have the opportunity to do great things; for the things that are deemed great are often actually small, and things that seem small are often great in their bearings and consequence. Trifles lighter than straw are often the feathers that turn the scale of character and destiny. The great events of the world are gradual in their progress and slow in their growth. Whatever comes to pass suddenly generally passes away suddenly. Startling theories and speculations, which break forth upon the world like the sun from behind a cloud, soon sift upon the earth their expiring ashes. Excitement in church or state that springs itself upon the world like meteors or the lightnings, is soon followed by more dense darkness.

We shall find, by careful observation of things, that great and valuable results are usually of gradual growth from slight original causes. The least of seeds becomes a great tree, under which the birds of the air come and shelter themselves. The vast river rolls on to the ocean. It leaps cataracts, floats navies, impels mighty machinery and waters wide regions of country; yet it started, maybe, in the crevice of a rock, or even a dewdrop not larger than a tear. Great islands and archipelagoes, the seat, perhaps, of mighty empires, are the work often of very small animals, that build them up slowly from the bottom of the sea. It is said that a whisper slightly stirs the air around the globe. Touch the sea anywhere with your finger, and you move relatively the whole body of water. Nothing is more certain than that our every word or act, in its moral influence upon the world, is like the result just named. Such is the moral and social machinery that there is need only of the touching of a match, the pressing of a spring, or the turning of a valve to start a powerful train of consequences. The eating of an apple led to the world's fall, and the falling of an apple to the world's philosophy.

The mariner's needle and its play are little matters, but the discovery of continents and the carrying on of the world's commerce are not little matters. The nice touches and shades given by the artist to his paintings are little matters, but little here makes perfection. "Recollect that trifles make perfection and perfection is no trifle." The sculptor does not mould the human countenance at once; a thousand blows rough cast it, says one, and ten thousand chisel points polish it and bring out its exact features. It is a work of time. So do human influences and actions slowly chisel out our fixed characters and habits. Every day adds something to the work. There is power in littles. Little acts are elements of true greatness. They raise life's value, like the little figures over the larger ones in arithmetic, to its highest power. They are the tests of character and disinterestedness. They are the straws upon life's deceitful current which shows the current's way. All the heart comes out in them. They move on the dial of character and destiny alike, indicating the future of one's destiny. It is seldom that acts of moral heroism are called for, but rather the real heroism of life is to do its little duties promptly and faithfully. He who waits to do wonders in this world in any other way than by doing little duties will have to bewail a life lost, at least, without scarcely anything having been accomplished or anyone having been benefited by their learning or genius.—*The Friend.*

"SOMEBODY MUST BE IN."

The late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "Fire" was raised. Away rushed his pupils, and, forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor, quickly following, found them thus engaged; at the end of the line one youth was standing up to his waist in the river; he was delicate, consumptive-looking.

"What!" cried Mr. Hare, "You in the water, Sterling? You are liable to take cold."

"Somebody must be in," responded the youth; "why not I, as well as another?"

The spirit of this answer is that of all great and generous beings. Cowardice, and coldness too, says, "Oh, somebody will do it!" and the speaker sits still; he is not the one to do what wants doing. But nobility of character, looking at necessary things, says: "Somebody must do it, why not I?" and the deed is done.—*Selected.*

FORGIVENESS.

Nothing is harder than to forgive a malicious wrong, a harm done us, in a matter where we know we were right.

Sir Eardly Wilmot was an English baronet, widely known as a leader in social life and a man of great personal dignity and force of character. Having been a distinguished chief justice of the Court of Common Pleas, he was often consulted by friends as to perplexing social questions.

On one occasion a statesman came to him in great excitement over an injury just inflicted on him by a political leader. He told the story with warmth, and used strong epithets in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply. "It will be manly to resent it, but it will be Godlike to forgive it."

The answer was so unexpected and so convincing that the statesman had not another word to say. He afterward confessed to a friend that Sir Eardly's words caused his anger to suddenly depart, leaving him a different and a much better man.—*Anonymous.*

ASA GRAY'S BOYHOOD.

Who was Asa Gray? He was a great botanist, and found out a great many interesting facts about plants that had never been known. He traveled all over the world, and studied the flora of every country. He lived to be over seventy years old, and most of his life was spent in this interesting study, writing of and teaching its wonderful truths. The boyhood of men who have been benefactors of mankind is always full of interest, and in the book Asa Gray's wife has just published, "Letters of Asa Gray," we find these interesting facts regarding his boyhood.

Asa Gray was born in Sauquoit, in Oneida county, New York, when that western country was just being settled. He tells us that a little girl in the neighborhood taught him his letters, and took him to school with her. His brothers and sisters had a Webster's spelling-book, which did duty for them all. The little boy was very anxious to have one for his very own. The household spelling-book had been well thumbed, and a new one would look so much better. His father told him that as soon as he learned what was in the old speller as far as "baker," he would give him a new one. It was only a few weeks before the little Asa had reached the goal, and his father gave him the coveted prize. He went proudly to school the next day, and, as he might not speak to the teacher to proclaim his triumph, he walked in front of her desk to his seat, waving the book with a great flourish before her. It was just before he was three years old.

They had a lovely teacher by the name of Sally Stickney. She ruled by gentleness. For the class she had an old-fashioned two-shilling piece, with a hole through to insert a yard of blue ribbon. She put this over the head of the one who stood first in the class. So it traveled home every night with some one of the scholars until the ribbon was worn and faded. But more than that, the one who stood at the head on the last day of school was to be the owner of that two-shilling piece, which the scholars had watched with jealous eyes so many weeks, and studied Webster's spelling-book so hard in the hope of getting it.

One of Asa Gray's friends, now eighty years old, relates this part of the interesting story of the two-shilling piece: "Well, with hearts beating fast, and eyes on the coveted prize, we were called on the last day of school to spell. We took our places. I was at the head, Asa next. I missed and he went above me; my all was gone, but I braved it without a tear; a few more words would end the strife. It came around to Asa, and he missed; how quick I went above him; but in an instant he dropped his head on the desk before him, and cried as though his heart would break. School was dismissed, scholars were leaving; still he did not move, until teacher came to him, whispered to him, soothed, and petted him; then he jumped up and ran. I felt sorry for him, and would have been willing to divide with him if he had not crowed over me so. I ran nearly all the way home—a good mile—with my treasure. My mother told me to go another three-quarters of a mile to a Stephen Savage's store and spend it for calico and piece it up to keep forever. I could only get one yard for my two-shilling piece. I pieced the quilt. Now my grandchildren are studying Asa Gray's botany! He called here two years ago, and said in a smiling way: "I have got all over feeling badly about that;" and I answered: "And well you may, when you have received so many honors since then."

A neighbor who lived to be very old tells this story of Asa Gray's boyhood: "One day his father had sent him to hoe a certain amount of corn, and he found him reading instead of at his work. He gave him a choice to finish his hoeing and then read comfortably, or to sit there in the field all day in the hot sun and read. He chose the reading, and his father then said: 'I made up my mind he might make something of a scholar, but he would never make a farmer.'" But books were scarce, and money was scarce.

When Asa Gray was a young man, a medical student, so many others were smoking that he tried it too; it made him very sick at first, and took him some time to get accustomed to it. At last, as he sat one evening before the fire and smoked, he said to himself: "Really, I am beginning to like it. It will become a habit. I shall be dependent on it." And so he threw his cigar into the fire and gave up smoking entirely.

This great botanist in later life had a black-and-tan terrier named Max that was his loving companion for twelve years. He loved his plants so well that often when he passed through his greenhouse he would stop and pet them, patting them gently, giving a few words of encouragement to those who did not seem to thrive as well as they ought, and words of commendation to those who had made a fine growth, He said he found more botany in a half-day in the desert than in a week in Egypt. A country that had been cultivated five thousand years had no weeds.—*Anonymous.*

RETURN UNTO THY REST, O MY SOUL!

Psalm 116: 7.

Jesus, hope of contrite souls,
Saviour of the lone and lost;
Rock o'er which no billow rolls,
Harbor of the tempest-tost,
Helpless mid the storms of sin,
Tempted, troubled and depressed;
To thy clefts oh, take me in,
Give the heavy laden rest.

Thou the Way, the Truth, the Life;
Source of comfort, rest and peace;
Thou canst end my weary strife;
Thou canst bid my conflicts cease;
Saviour to thine arms I fly,
Burdened, desolate, distrest,
Save, oh, save me lest I die;
Give the weary wanderer rest!

Many a sorrow, many a sin,
Stains and scars my burdened soul;
Friend of sinners, take me in,
Bind my wounds and make me whole.
Grant to me thy matchless peace,
Fill me with thy boundless grace;
Bid my storms and sorrows cease,
In the sunshine of thy face.

—*H. L. Hastings, in the Christian.*

TEMPERANCE.

A TRUE SKETCH.

Not far from the *Traveller* office, in an humble attic room, a pale-faced, sorrow-stricken woman sits plying the needle, pausing every now and then as she imagines she hears a foot-fall on the stair; she is expecting her husband at last. He comes, the the once-honored father, the kind and tender husband, the faithful citizen, the professing Christian; alas how changed!

To relieve her mind, the wife but a little before had been reading the holy Book. It lies on the pine table before her. Her husband enters; he staggers to the spot, his eye catches a sight of the blessed volume, and his first exclamation is an oath! How powerful, how rapid has been the operation of rum's tremenduous alchemy! All personal regard, all form of comeliness are gone. The decrepit and broken old man at thirty-five, the bloated cheek, the filthy beard, the dropping chin, the swollen tongue, the bloodshot eyes, the matted hair.

Enraged he lifts his hand and is about to strike the woman who at God's altar he but a little while ago had promised to love and protect. But he does not strike her to-night. Ah! his eye has caught sight of some pennies lying on the table, the hard earnings of the worse than widowed mother, destined to purchase bread for her starving children. Eagerly his hand clutches the pennies, and turning his back on the table, he staggers down the stairs into the street, and with eagerness he hastens to lay those pennies on the counter of the man who had first initiated him into the mystery of drunkenness.

This is no fancy picture of the imagination. It is a sober reality. It is what the writer witnessed but a few nights ago, and what he has in the past frequently seen.

"How can I do better," that man has more than once said to us, "when the temptations are so thick about me?" Why should the law refuse that man protection, while it gives protection to the man who is pursuing him to destruction with his murderous traffic? Why should the Legislature place temptation all around that man?

Strange, passing strange, that men should, by their votes, send to the State House representatives who will legislate in the interest of crime, misery and wretchedness, who will enact statutes that protect the nefarious business of rum-selling! —*Boston Traveller.*

A PROHIBITION CHURCH.

How came it about? A young graduate from Rochester (N. Y.) University was called to the pastorate of a large church in Newburg. He entered upon his labors as one called of God. But he was soon advised that he must not preach too much temperance, as the people would not stand it.

The young man was not moved, but continued to preach as directed by his God. The second parishioner spoke to him; but without avail. Then one of the deacons took it up; and next came his farewell sermon, to the astonishment of the whole parish.

All pleadings had no effect upon the young preacher. There were 28 Prohibitionists in the town who gave him a call. They hired a hall and organized a Prohibition church. This was about two years ago; and now they have a fine church edifice, and a Prohibition Baptist church with a membership of 500, and a fine Sunday-school connected therewith.

This is the first Prohibition church in America, I think. This young Rev. E. A. Tuck certainly has shown himself a model man of God, as were Peter and John, Paul and Silas, Daniel and others who could not be swerved from the right by wicked men.

Those 28 Prohibitionists likewise deserve all praise; and the Rev. Mr. Tuck is a good example for every young man who enters the Gospel work. It is high time for every Christian Prohibitionist to come out from among ministers and churches that lend themselves to political parties; that support rum parties and vote with saloon keepers to license the rum traffic.

If the church is to be the bride, the Lamb's wife, it seems to me that this church is about the only one adorned as a bride for her husband. No consistent man can think that the Son of God would wed himself to a rum-license church.—*Prohibitionist, in Western Tribune.*

HOW IT WORKS IN KANSAS.

I was lecturing out in Kansas, last spring, where they have prohibition. An intemperate man came to me one day and said:

"Yes, Mr. Perkins, this prohibition will bring ruin to the State."

"It will, will it?"

"Yes, it will impoverish us and destroy our business houses."

"If a Kansas farmer brings a thousand bushels of corn into Topeka, he gets how much for it?"

"Four hundred dollars," answered my friend.

"Now, if they take these thousand bushels of corn over to Peoria, how much whisky will it make?"

"Four thousand gallons."

"And whisky is worth—now much?"

"Oh, after they have paid four thousand dollars revenue tax on it to the other thirty-six States, it will be worth about $4,600!"

"And if this whisky should come back to Kansas, you would have to pay about $4,600 for it."

"Yes, more too. We'd have to pay about $5,000 for it."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a great deal of idleness and crime. It would hurt us. I never did think whisky a positive benefit. I ——"

"Well, how much would it hurt you?" I asked.

"Oh, I can't tell! I ——"

"Well, I'll tell you," I said. "It will hurt you directly about five thousand dollars' worth. You would sell the corn from which this whisky was made for $400, and then buy back the whisky for $5,000. You would be directly out of pocket just $4,600. And indirectly it would cost Kansas, in idleness and crime—caused by the four thousand gallons of whisky—$20,000. It would take 16,000 men a day apiece to drink it up, if they drank a quart each a day. The loss of 16,000 days' labor to Kansas would be $20,000, wouldn't it?"

"I declare!" exclaimed my friend. "I never heard it put that way. I see it all plainly now.

I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "if Kansas can save $25,000 on every thousand bushels of corn by letting it go over to Peoria, the more she is damaged that way the richer she will become, till finally Illinois, utterly impoverished, will have to call on Kansas to lend her money to build poorhouses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?"

"Why, her poorhouses. Her poorhouses and her jails will become empty. Think of a poorhouse with not a soul in it but the poormaster! Think of a jail without a convict! Poor bankrupt jail and poorhouse!"—*Selected.*

EDUCATIONAL NOTES.

Chauncey M. Depew delivered the address at the annual commencement of the College of Virginia.

At Vassar a class of seventy-one was graduated. Special degrees were conferred upon ten candidates.

The Evangelical Lutheran Synod of Michigan, has to enlarge its Seminary on account of the increase of students.

At the University of Nebraska commencement Gov. Crounse rebuked Prof. Herron for making a socialistic oration.

Twenty-five graduates of Lake Forest University received diplomas at the sixteenth annual commencement exercises.

Old Mt. Holyoke college, at South Hadley, Mass., closes the year with 300 students in its four courses of study, coming from 22 States in the Union, and from Macedonia, Turkey and Japan.

Paul was a thoroughly educated lawyer and theologian, and after his conversion his education helped to make him the strongest preacher among the apostles. No better plea for Christian seminaries and colleges is needed, although there are others almost as effective.

The catalogue of Augustana (Swedish Lutheran) college and seminary at Rock Island, Ill., (1893–1894), shows 509 students (381 men, 128 women), embracing 10 religious denominations and 8 nationalities, from 23 States (2 from Persia). The course is very full and varied.

The Professors of the German Baptist Seminary (Rochester, N. Y.,) have decided, as in former years, so this year, to spend their vacations by visiting and preaching among the congregations. An excellent idea, to bring congregations and instutions of learning into close sympathy with each other.

The forty-fourth annual catalogue of the Heidelberg University and Theological Seminary, at Tiffin, Ohio (1893–1894), operated by the Reformed church in the United States, is received. It shows 16 post-graduate students, 36 seniors, 14 middle class, 24 juniors, 17 sophomores, 24 freshmen, 7 normal class, 52 special students, 77 music students, 31 art students, 30 college of commerce students, and 15 summer-school students. The college is high grade in its facilities, and apparently prosperous. Commencement exercises from June 1 to 21.

Attorney-General Moloney decides that women in Illinois may not vote for university trustees. His decision is met with a good deal of logical criticism which he will find it difficult to rebut. The trusteeship of the Illinois State University, to which the Attorney-General's decision especially applies, is a school office not specified in the State Constitution, and the Superintendent of Public Instruction, in a circular dated June 4, 1894, furnishes a construction of the suffrage law in the decision of the Supreme Court of Illinois in the case Mary E. Plummer vs. Oscar Foot, 144 Ill., 68, in which it is held that women of 21 years of age or upwards, either native-born or naturalized citizens of the United States, who have resided in the State one year, in county ninety days, and in the school district thirty days next preceding an election for any officer of schools, can vote at that election, provided the officer to be elected is to hold a school office which is not mentioned in the constitution, but created by the legislature in conformity with the power granted in the constitution. The trusteeship of the State university is a school office not specified in the constitution; hence this construction will allow women to vote for trustees of the University of Illinois.

—At Wheaton college the Baccalaureate sermon will be preached in the college chapel, Sunday forenoon, June 24, by Dr. N. I. Rubinkam, of the University Congregational church, Chicago; the address to the class will, as usual, be given by President Blanchard. There will be a missionary address in the evening. Monday and Tuesday, following, will be occupied by the oral examinations which close the spring term. Tuesday evening will occur the graduating exercises of the Musical Conservatory and Art School. Wednesday, June 27, at 10:30 A M. the annual meeting of the board of trustees will be held in the president's office. On the afternoon of that day at 2 o'clock occur the graduating exercises of the preparatory school. On Wednesday evening the associated alumni meet for their annual dinner and literary gathering. The literary exercises in the college chapel at 8 o'clock in the evening are free. All are cordially invited. The address will be given by Edgar B. Wylie, the essay by Miss Wilhelmina H. Jacobs and the welcome to the incoming class by Charles W. Fletcher. Thursday, June 28, at 9 o'clock A. M. in the lecture room, will be held the commencement-day prayer-meeting. At 10 o'clock the graduating exercises will occur in the chapel. In the evening there will be the usual senior class concert, which is to be given by the celebrated Schubert Quartette.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The stated meeting of the Board of Managers was held on Thursday, June 7, 1894, Theophilus A. Brouwer. Esq., Vice President, in the chair. The death of the Hon. John Jay, one of the vice presidents of the society, having occurred since the last stated meeting of the Board, a memorial minute concerning him was unanimously adopted. Grants of books were made for distribution to the value of about $4,037, including a consignment to the Central American Agency of more than 3,000 volumes. Appropriations in funds were also made to the amount of $2,664, including grants to the Spanish Mission of the American Board, the Bengal Mission of the Methodist Episcopal church, and the Evangelical Society of Geneva. Various items of correspondence from foreign lands were laid before the Board. The issues from the Bible House, during the month of May were 96,000 volumes; issues also since April 1st, 188,878 volumes.

CHRISTIAN UNITY.

—Among the notable movements looking toward Christian unity must be reckoned the declaration by the Congregational Association of New Jersey proposed for discussion before the State and local conferences and the National Council. The paper is too long for reproduction, but the basis proposed to the various Protestant churches for a union or alliance are: 1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith. 2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world. 3. The Church of Christ ordained by him to preach his Gospel to the world. 4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

EPISCOPALIAN.

—"The best plan is to fire them both out of the community." The persons to be thus summarily disposed of are the Episcopal Bishop Kinsolving and the rector of a Houston, Texas, church. Their offense is "mixing niggers and white folks." The "mixing" occurred in inviting a colored clergyman within the chancel and permitting him a part in the services. Many of the congregation threaten to leave it, it is said, and a secular journal is moved to advise heroic treatment like that quoted above.

—The bishop of the Episcopalian diocese of Maryland is credited with having "created a sensation" at the opening of the annual convention by his strong condemnation of ritualistic practices. It appears that there are in Baltimore two churches which burn incense in their services, and the pastor of one of them has declared himself in favor of the introduction of the confessional, and of making attendance on it mandatory. The good bishop was deeply stirred by these practices and sentiments, and spoke of such courses as "nothing but anar chy." He declared the use of incense most positively forbidden by the ritual.

FRIENDS CHURCH.

—The Society of Friends has been revising its book of discipline. It declares against the license system, and advises that no Friend use tobacco in any form, or engage in its production of manufacture.

METHODIST EPISCOPAL.

—The Methodist Episcopal church has thirty-eight churches that have in the neighborhood of a thousand members or more each. The largest membership is that of the Hanson Place Methodist Episcopal church, Brooklyn, which possesses a membership of 2,076. These thirty-eight churches altogether have a total membership of 43,708, or an average of 1,150.

—The Rev. Dr. Miner Raymond, a professor in Garrett Biblical Institute, Chicago, is eighty-four years of age, and has not missed a recitation in ten years.

PRESBYTERIAN.

—In nothing perhaps has the success of the Presbyterian missions been more complete than in that most helpful department, the work of the medical missionaries. Over 266,000 patients have been treated. Considering that a healthy soul can only exist in a healthy body, the importance of this work can scarcely be exaggerated.

—Annual report of boards to the recent General Assembly show the following statistics; Total receipts of the Board of Home Missions were $906,490. It expended $1,155,709. It has a debt of $258,645, of which $66,-407 came over from last year. There were 13,368 additions to home mission churches on profession of faith during the year. There were 101 churches organized. The receipts of the Board of Foreign Missions were $843,-411.67. The expenditures were $995,921.70, leaving a debt of $102,597.79. There have been 3,141 additions to the churches in the foreign field. The Board of Missions to the Freedmen reports an income of $194,610.15, with expenditures of $192,322.40. There are 16,015 communicants in the churches under the care of this board, and 11,424 pupils in its schools. The Board of Aid to Colleges received $100,466.85, considerably less than the year previous, but the board met all its obligations, presumably without incurring debt. The Board of Ministerial Relief disbursed $159,375.37 to 731 beneficiaries. It incurred a debt of $19,358. The Board of Church Erection expended $174,255. The Board of Publication reported a profit of $35,805.49 in its business department.

LITERATURE.

CURRENT PERIODICALS.

The June number of *McClure's Magazine* begins the third volume of this pretty periodical, which never lacks interest and variety. The leading paper, copiously illustrated, introduces the reader to the iron works at Homestead, Penn., which are graphically described by Hamlin Garland. Among the "Human Documents" for the month are Lord Rosebery, Premier of Great Britain, and Richard Harding, the young tourist-author. Gen. Greely contributes "an expert view" of the Arctic expositions now in progress, pointing out the physical difficulties that will be encountered. The Peace of Europe is discussed by M. de Blowitz, of the London *Times* Other papers are: The Good Angel, an illustrated story by Octave Thanet. Why Did We Marry? a poem, by Julian Ralph; Kaa's Hunting, an illustrated story, by Rudyard Kipling; Chopin's Twelfth Nocturne, a poem, by John Talman; An Incident of Gettysburg, by Capt. T. J. Mackey, C. S. A.; Wild Beasts in Captivity, illustrated, showing how they are watered and fed—special dangers in handling them, by Cleveland Moffett; The Ebb Tide, a novel, by Stevenson and Osbourne, illustrated and continued. Published by S. S. McClure, Ltd., 30 Lafayette Place, New York City. Price, 15 cents.

The Journal of Hygiene, which never lacks good sense and value, in its June issue continues Dr. V. A. English's description of Ceylon and the Sinhalese, and has a paper on Bread and Bread-making, which carries an interest beyond the kitchen and bakery, and appeals to human stomachs; Jennie Chandler writes on Education. The editor, Dr. M. L. Holbrook, contributes health notes—The Perfect Man (continued); Mental Vigor and Bodily Training; Keep Your Refrigerator Clean; Obesity Treated by Exercise; Abuse of the Stomach; Water Filtration; Salvation Army Hygiene; Tea drinking a Vice; Injuring Babies by Smoking; Long Life and Temperance; Consumption Only Slightly Contagious; Reincarnation; Health Habits of Thos. Jefferson; How Milk is Polluted; Hygiene in the Dairy; Co-operation, and Book Notices. Published by Dr. M. L. Holbrook, 46 East 21st street, New York City. $1.00 a year.

Geo. T. Angell, in *Our Dumb Animals* for June, offers a money prize for each of two short essays on "the best plan of peacefully settling the difficulties between capital and labor," and "the best plan of preventing poverty and relieving the poor." Each essay must not exceed 3,000 words in length. The winning essay in each case will net its author $100. Competition open until Dec. 1, 1894. Apply to Geo. T. Angell, 19 Milk street, Boston, Mass. *Our Dumb Animals* should be in every home where children or animals, or both, are found. Published monthly, at 50 cents a year.

The *Violin World* is published in "the interests of string instruments and their players," at 13 East 16th street, New York City. The June number is finely illustrated, and possesses many attractions for musicians. Subscription, $1.00 per annum.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers. 50 cents.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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The Mystic Shrine Illustrated. An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons. 15 cts. each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

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Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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MISCELLANEOUS.

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Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

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FARM NOTES.

DESTRUCTION OF CHINCH BUGS.

The Illinois State Board of Agriculture furnishes the following information to the farmers:

In bulletin No. 19 of this experiment station, published in February, 1892, notice was given of the commencement of an extensive outbreak of the chinch bug in southern Illinois, with warning of its probable development in the following year. According to our advices at that time eight counties in the southern and south central part of the State were injuriously infested and eighteen other counties were mentioned in which the chinch bug was reported as of general occurrence in unusual numbers.

Economic measures now available are practically limited to experiment for the destruction of the chinch bugs in place by the introduction of their contagious diseases, and the interposition of barriers between small grain and corn to prevent their passage from one to the other as infested fields of small grain ripen or are destroyed. To accumulate and kill them as they pass from field to field, a deep furrow may be plowed—to be kept clean and as friable as possible, especially on the verticle side, next the field to be protected—and in this the accumulating bugs may be killed by a mixture of kerosene and water (about one part to eight) thoroughly and repeatedly shaken together. A variation of this method, used very successfully in Wisconsin, is to lay a quantity of green wheat or oats, or fresh corn stalks, in the furrow, in which the chinch bugs can be killed with this kerosene mixture as they accumulate.

A more expensive and less readily manageable method is the planting of strips of some favorite food plant, as spring wheat or other quick-growing succulent cereal or grass, around infested wheat or around corn to be protected, where the chinch bugs may accumulate and be destroyed before laying their eggs for the second generation of the year. The bugs may be confined to the strip, after having entered it, by the use of the furrows plowed all around it and attended to from day to day until the destruction is complete.

For the benefit of those who wish to experiment with the introduction of contagious diseases, arrangements have been made to infect and distribute live chinch bugs to farmers, the funds for this experiment having been furnished by the board of direction of the State agricultural experiment station. Those wishing such material should send to the undersigned, with the least possible delay, a collection of some thousands of live insects, inclosed with a little green vegetation (wheat, oats or corn) and no dirt, in a tin box large enough to hold from a pint to a quart. Upon receipt of these they will be exposed to infection by confining them in a tight box with a large quantity of dead and dying chinch bugs and returned without charge to the senders, with full directions for use.

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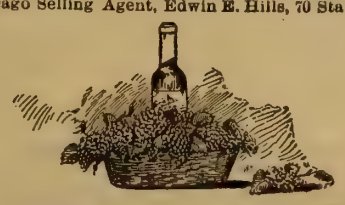

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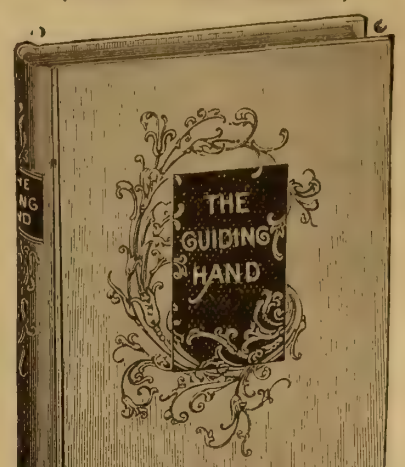

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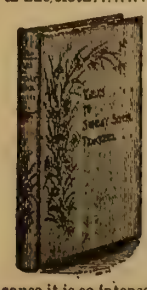

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NEWS OF THE WEEK.

CHICAGO.

Heavy winds and hail did considerable damage to buildings. One man was killed by a bolt of lightning.

Ticket brokers profess to have unearthed facts showing that the anti-scalping law was secured by bribery.

At the annual election of World's Fair directors, George B. Swift succeeded William T. Baker.

Business in Judge Windes' court was suspended because one of the jurors had been exposed to smallpox.

Rosalie Hall, where the closing exercises of Northwestern University were to be held, was destroyed by fire.

Money rates in Chicago remain at 3 to 5 per cent on call. Millions are offered in New York at 1 per cent and less.

William Deering, the harvester manufacturer, has given $50,000 to the Northwestern University Medical School.

Judge Payne refused to sign the order for a continuance of the Prendergast case which had been agreed on, believing Judge Chetlain to have acted without legal warrant in postponing the execution.

COUNTRY.

Attorney General Moloney rules that women in Illinois may not vote for trustees of the State university.

In an interview at Ottawa State Comptroller of Banks Eckels said the financial outlook was vastly improved over a year ago.

It is claimed at the largest banks that business is beginning to look brighter. Demand for money is increasing.

Captain J. C. Cleghorn was nominated for governor by the prohibitionists of Wisconsin, in State convention at Milwaukee.

Hundreds of Negroes at Omaha armed themselves to prevent the lynching of Payne, the alleged murderer of Miss Rubel.

In the house a bill setting aside $100,000 from estates of colored soldiers to provide a home for infirm Negroes was passed.

Johann Kauffman, of Cramp Hill, N. J., murdered his wife and three children and killed himself.

Populists of Kansas, in State convention at Topeka, renominated L. D. Llewelling for governor.

At Crawfordsville, Ind., a little girl swallowed a screw and died. Hastening to her assistance, a man fell from a pump tower and was fatally injured.

Ex-Priest J. V. McNamara was acquitted at Liberty, Mo., of the charge of slandering priests and nuns.

In the Senate investigation it was shown that New York police gave protection to green goods swindlers.

S. F. Frank, a Pole, who had been a resident of Buffalo for twenty-five years, was seized when on a visit to his native country and sent to Siberia.

Erastus Wiman was found guilty of forgery in New York. Clemency was recommended by the jury.

Officers were elected by the supreme council of the Royal Arcanum, in session at Detroit. C. W. Hazzard, of Monongahela, Pa., was chosen regent.

D. L. Harkness, dairy and food commissioner of Wisconsin, died at his home in Berlin of blood-poisoning.

Mrs. Lois Tritton, who was the last slave sold at auction in New Haven, Conn. (in 1825), is dead, at the age of ninety-five.

Mrs. Lucy S. Lovell, a pioneer of Elgin, Ill., is dead, aged eighty-eight years. She was the mother of Judge E. C. Lovell.

Figures submitted to Congress by the director of the mint show an increase in the output of gold and silver.

Women suffragists of Kingman, Kan., arrayed an opposition editor in a gown and paraded him through the streets.

Available stocks of wheat in the United States and Canada June 9, according to *Bradstreet's*, are 78,800,000 bushels.

Senators called before the bribery committee denied that they were interested in sugar speculation.

Test votes in the Senate indicate that the Democrats will be able to prevent a duty on wool.

United States marshals have arrested the Coxeyites who seized Union Pacific trains in Colorado.

An incendiary at Monroe, La., taken from jail for execution by a mob, was permitted to hang himself.

Deputy sheriffs attempting to arrest strikers at Mount Olive, Ill., were driven out of the place by a mob of sympathizers.

Bank clearings for the principal cities for the week show a fatal decline of only 19.5 per cent.

Indications point to an early cessation of gold exports. Shipments for the week aggregate $2,250,000.

Financiers report an increasing demand for money at the old rates, indicating a general resumption of business.

Warning has been sent to all postmasters not to interfere too much with the politics in their localities.

Supreme court of Illinois decided that it had no jurisdiction in the Senatorial apportionment cases.

A Washington paper claims to have discovered a plot to destroy the capitol hatched by H. J. Jaxon and other Chicagoans.

That one effect of the panic has been to broaden the market for American goods is shown by exports for eleven months, which have exceeded imports by $231,613,359.

Fruit prospects are poor, according to department of agriculture reports. The peach crop will probably be a failure.

P. A. Seguin, an ex-priest, lectured on Catholicism at Assumption, Ill., and was threatened with death by a mob.

Iron miners at Ironwood, Mich., have resolved to strike for an increase in wages. Several thousand men are involved.

William Walter Phelps, ex-minister to Germany, died at Englewood, N. J.

Coxeyites who stole a freight train, worsted deputy marshals in an encounter at Dawson, N. D. Subsequently twenty of the ringleaders were captured.

A wage scale was adopted by the Illinois miners, in session at Springfield, and if acceptable to the operators, work will be at once resumed.

Ten thousand miners in Kansas will strike in an endeavor to force a settlement of the trouble in Missouri and Indian Territory.

FOREIGN.

Muley Hassan, sultan of Morocco, died suddenly at Tadla, and it is believed he was poisoned. His son has succeeded him.

The constitution proposed for Hawaii by the executive council has many peculiar features. Educational and property qualifications are prescribed for electors.

There have been 1,500 deaths from the Rubonic plague in Hong-Kong, China, and people are fleeing from the city in droves.

Rebels are gaining ground in Corea and foreigners have been warned to seek safety in flight.

Lord Chief Justice Coleridge, of London, is dead. He was made famous by his defense of the Tichborne claimant.

By the capsizing of a boat off the coast of Ireland fifty harvesters, on their way to Scotland, were drowned.

Abdul Aziz has been officially proclaimed Sultan of Morocco. European powers may not recognize him.

Explosions in the Franziska mines at Karwin, Russia, have caused the death of 200 miners.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 11 to June 15:

M Shay, E M Harrison, W R Hendricks, J C Cozier, J Trout, W W Johnson, R Miner. J Henderson, J Stradling, J Rideout, Mrs E Morath, H J Mason, Rev R J Campbell, W T Carothers, J McLelland, Rev W G Waddle, Mrs C Shank, Mrs G L Paine, J S T Milligan, H Myer.

MARKET REPORTS.

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Wheat—Spring No. 2	57¾	@	60¼
Winter No. 2	56¼	@	58⅛
Corn—No. 2	40	@	42⅛
Oats—No. 2	42¾	@	45
Rye—No. 2	49¼	@	50
Bran per ton	11 00	@11	25
Hay—Timothy	8 50	@10	50
Butter, medium to best	11	@	17⅛
Cheese	07¾	@	09⅛
Beans	1 25	@ 1	85
Eggs, fresh	09½	@	10
Seeds—Timothy (100 lbs)	4 75	@ 4	75
Flax	1 39		
Clover (100 lbs.)	8 50	@ 9	25
Broom corn (per ton)	30 00	@70	00
Potatoes, (new, pr. bbl.)	1 75	@ 2	75
Hides—Green to dry flint	02½	@	06⅛
Lumber—Common		15	50
Wool (unwashed)	12	@	26
Cattle—Choice to extra	3 05	@ 4	85
Common to good	2 50	@ 4	25
Hogs	4 35	@ 4	90
Sheep	1 00	@ 3	50

NEW YORK.

Wheat No. 2	60	@	60⅞
Corn No 2	45	@	45¼
Oats	48¾	@	57
Rye	52	@	58
Eggs, Western fresh	11½	@	12
Butter	10	@	18
Wool	19	@	28

KANSAS CITY.

Cattle	1 00	@ 4	75
Hogs	4 40		4 70

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—BY—
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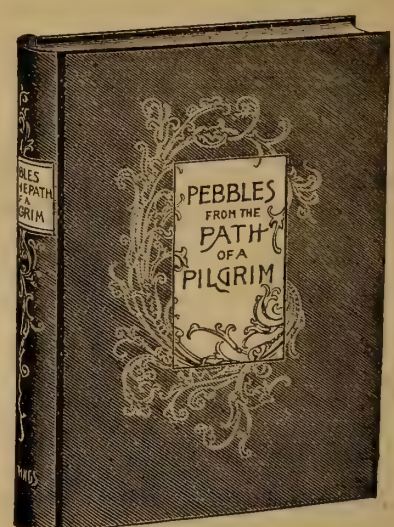

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VOL. XXVI, No. 42 — CHICAGO, THURSDAY, JUNE 28, 1894. — WHOLE No. 1,261.

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The mayor's veto of the Sabbath-observance ordinance, last week, is ostensibly another blow at "class legislation"—or rather a wicked ignoring of the higher law—the divine fourth command of the Decalogue. We have heard of a country justice of the peace who, finding a supreme court decision opposing his judicial idea, abruptly brushed it away with the remark that *he* was the only authority in the case under consideration. Mayor Hopkins' legal acumen is of a similar sort.

The most startling item of foreign news, this week, is the assassination, on Sunday night last, of President Carnot, of France, by a young Italian named Santo. The prisoner, who narrowly escaped lynching by the excited populace, gave no idea of the motive which led him to so great a crime. The supposition that he was a crank of the Guiteau order appears to be well-supported; but the event has aroused the French people, and a war upon the Italians in the Republic seems imminent. President Carnot, who was only in his fifty-seventh year, has been for seven years an able President, and was greatly esteemed. The integrity of the Republic, it is thought, will be maintained by the people and Carnot's successor.

Rev. Wm. Fenton's report of his work at the Norwegian Lutheran annual meeting of the synod will be found in another column; additional particulars of interest were sent in a private letter to this office: "The convention is over. . . . . I kept the (anti secrecy) books and a large cartoon on exhibition in the vestibule every day, and made short explanations, or addresses, as opportunity offered, after the manner of Bro. Stoddard at the World's Fair. I sold $7.00 worth of books and gained two new subscribers for the *Cynosure* . . . . They said they wanted me to address the convention, but there was no time—they were as busy as bees. While the majority are deadset against secret societies, there are some who think these societies are not so bad, and need to be instructed as to the nature and character of the 'Garrowbush' religion."

To put men in prison for various terms, as a punishment for criminal acts, and as a warning to other evil-doers, has always been esteemed as just. To keep them there during all their various terms of confinement without employment for their hands and minds is cruelty and injustice. "The abolishment of convict labor," advocated by the labor-unions because it interferes with the interests of their members, is both puerile and unjust; and when they wage indiscriminate war upon all manner of labor in the penitentiary they manifest either an incapacity to reason or make an exhibition of the same malevolence that distinguishes them when they assault non-union men for working where they themselves have refused to work. But then it is only an exhibition of the secret lodge spirit in an aggravated form—the disposition to ride over the rights of others for their own aggrandizement.

Dr. Parkhurst's skill and energy in uncapping the sewers of vice in New York City, with a view of having them cleansed, seems to have established the fact that hundreds of keepers of disreputable houses in that city have been systematically blackmailed. Testimony is at hand, showing that the owners of these dens of vice have been uniformly required to pay to every new police captain $500 at the start, and monthly installments, thereafter, of $50, with a "Christmas present" to the officer of from $75 to $100 besides. The leader in this startling system of corruption, it is reported, has fled to avoid investigation. Even the Governor of the State is charged, we know not how truly, with an endeavor to prevent all the truth from coming to the surface. Tammany rule, the saloon, the gambling-hell and the brothel are, if these statements are true, equally guilty in maintaining this municipal wickedness. It is terrible.

Speaking of the criminal population of Chicago, officer "Jack" Shea, chief of the city's detectives, is quoted as saying: "Nearly every one of these fellows is under the protection of some politician or 'heeler,' who shows up when an arrest is made, and uses his 'pull' to square matters." The *Evening Journal's* comments on this statement are worth repeating: "Shea knows what he is talking about. He has been in the city hall so long that he has an acquaintance with nearly every criminal in the city. . . . . He said nothing that was not known to everybody. Who that has lived a year in Chicago is not aware that politics is the servant of crime? Most politicians are graduated from the criminal classes; they are promoted from the gin-mill to the city council and finish their education in the higher branches of rascality there. As plane precedes spherical trigonometry in the colleges, so in this Fagin's academy the pupils study blackmail and 'knocking-out' before they learn to demand and obtain bribe-money. Everybody knows this; it has become so common a matter of knowledge that it is now a matter for jest." But a very serious jest, which involves the personal and political safety of a great people.

Sunday observance in the regular army is on trial at Omaha, Neb., in rather a novel form. Sunday before last, Charles Cederquist, a private, refused to obey the orders of Major Worth, who commands the battalion to which the soldier belonged. On Saturday the battalion had been engaged in target drill, which was not completed. On Sunday, when the shooting was ordered to be resumed, Cederquist refused to fire his rifle, and was promptly locked up in the guard-house. When President Lincoln was in office he made a standing rule that no unnecessary work should be done by government employes on the first day of the week. This regulation, even during a bloody war, when religion and morality were supposed to be rather loosely considered, was officially obeyed, and the weary soldier was not cheated out of his Sabbath rest, except in cases of emergency. That the army, in a time of peace, should be made to perform extraordinary or unnecessary work on the Sabbath, such as target-shooting, seems amazing; and Cederquist simply did his duty under the higher law when he refused to obey. The first requirement of military life is obedience, but the divine law which Lincoln deemed paramount to military power, will not condemn the humble private for his Christian act.

Concerning the condition of business throughout the country last week, R. G. Dun & Co. state: "The week has been rich in promise but poor in performance. It was confidently promised that exports of gold would cease, but they have not. It was promised that the end of the coal strike would bring immediate recovery of industries, but partial resumption of work discloses comparative scantiness of demand for products." Bradstreet's review notes "indications of a moderate improvement in various lines and enough instances to render the fact of some significance. A notably favorable feature is the practical ending of the coke and coal strikes, together with those in related industries, which will put to work at once, or soon, more than 250,000 men. The number of employes in industrial lines still on strike is estimated at about 30,000. There are sales by jobbers in stable lines for future delivery where nothing save a hand-to-mouth business has been reported for weeks. At points tributary to Kansas City and St. Louis grain harvesting is under full headway. The condition of the wheat is excellent and the demand for money to move the crop marked and the supply abundant. Western steel works recently started report a disposition by capitalists and others to push new enterprises."

THE CHOSEN GENERATION.

BY REV. J. M. FOSTER.

God's people are described in the Scriptures as "a chosen generation." The term generation signifies family or race. In the Old Testament the people of God are sometimes called the family or race of Abraham and of Israel. In Psalm 105: 5, 6, 7, David said: "Seek the Lord, and his strength; seek him forever more. Remember his marvelous works which he hath done; his wonders, and the judgments of his mouth; O ye, the seed of Abraham his servant, ye children of Israel his chosen." Elsewhere they are called the house or family of Israel. Often they are represented as God's family or children. Moses said: "Ye are the children of the Lord your God." God sent this message to Pharaoh by Moses: "Israel is my son, my first born; let my son go, that he may serve me." And in after-years the Lord recalled this event by the prophet Hosea: "Out of Egypt have I called my son." The Israelites were likewise spoken of as "a chosen generation," a selected family. Moses said: "The Lord loved thy fathers, therefore he chose their seed after them." "The heaven, and the heaven of heavens, is the Lord thy God's; the earth also, and all that is therein; only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." By Isaiah God said: "I give water in the wilderness, and rivers in the desert, to give drink to my people, my chosen."

Now all this is true of CHRISTIANS, in a far higher sense. "They that are Christ's are Abra-

ham's seed, and heirs according to the promise." Like Abraham, they are justified freely by God's grace; they are in covenant with God, and they have an inheritance in a more holy, more secure, and more exalted possession than Canaan. Christains are the family of God. "Ye are all the children of God by faith in Christ Jesus." "But as many as received him, to them gave he power (right or privilege) to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." So that in a far higher sense than God's ancient covenant-people, true believers are brought into the relation, and formed to the character of "sons and daughters of the Lord God Almighty." "To them pertains the adoption." "God hath sent forth his Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry: Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

God's people are a chosen generation.

I. *They were chosen in the eternal sovereign election of God.* "God hath chosen them in Christ before the foundation of the world; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." In the councils of eternity God chose a certain number of sinful men to salvation. "Thine they were and thou gavest them me."

II. *They are selected from the body of mankind in the appointed time.* Israel, as a family or race, was selected and separated from the other families and races. "Thee only have I known of all the families of the earth." The people of God are selected individually and set apart for divine service, and their aggregate form "the chosen generation." David said: "But know that the Lord hath set apart him that is godly for himself." Christ said: "I have chosen you out of the world." James represents Christians as "a people for his name taken out by God from among the Gentiles." Paul said: "That the purpose of God according to election (selection) might stand." And Peter said: "Elected (or rather selected) according to the foreknowledge (the preordination) of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." To be the object of the choice of the unprincipled and foolish is a disgrace, not an honor; an evil, not a benefit. But to be the choice of the infinite and eternal God is beyond all comprehension. "Knowing, brethren beloved, your election of God." "Who shall lay anything to the charge of God's elect?" Whom God chooses he chooses forever. "The purpose of God according to election must stand." "The gifts and callings of God are without repentance." The cause of this election and selection is in God himself. Moses said: "The Lord did not set his love on you, nor choose you, because you were more in number than any people; for ye were the fewest of all people: but because the Lord loved you; and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt." And just before they entered Canaan his words were equally true of their selection: "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying: For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness or for the uprightness of thine heart art thou brought in, but that the Lord may perform the word which he sware unto thy fathers, Abraham, Isaac and Jacob. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people." It was not worldly wisdom, power or dignity that prompted God's choice. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are. That no flesh should glory in his presence. But that, according as it is written: He that glorieth, let him glory in the Lord." "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world." They are not selected for their moral worth. Paul says to the Ephesians: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." The social, political, commercial and religious life of Corinth and other heathen cities were so knit together as the way and woof of one fabric that one could not participate in any of these without entering the tent that enclosed all. Hence, to the Corinthians Paul said: "Know ye not that the unrighteous shall not inherit the kingdom of heaven? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God? And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." The only account that we can give of this election and selection is: "Even so, Father, for so it seemed good in thy sight." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Oh, amazing love! "A mystery hid in God" is the cause of the selection of every one of the chosen generation.

III. *They are separated, disconnected from the rest of mankind.* Of Israel it was said: "Lo, the people shall dwell alone and shall not be reckoned among the nations." Christians are commanded to come out from the world and be separate and touch not the unclean thing. They are not to be unequally yoked together with unbelievers. They are not taken out of the world, but are kept from the evil. They save themselves from the untoward generation, who are of their father the devil and do his works. Believers cannot be members of brewers' or distillers' corporations, Sabbath-breaking railroad or newspaper corporations, or secret oath-bound fraternities which beguile men's souls to perdition.

IV. *They are united together by the most intimate and indissoluble bonds.* Israel was a brotherhood. "Moses, when he would have set at one two Israelites who strove, said, Sirs, ye are brethren; why do ye wrong one to another?" Christians are a brotherhood. They have one Father. "Our Father which art in heaven." One Elder Brother, in whom they are all members of the household of God. They have one Lord, one faith, one baptism. They have common faith and hope, common interests and enemies, common duties and dangers, common joys and sorrows, one mind, one heart, one inheritance. The Holy Spirit sheds the love of Christ abroad in theis hearts and writes his law upon their minds. Their choices and aversions are the same. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory; to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth, and depth and height: And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages. Amen."

Boston, June 16, 1894.

TRADES UNIONS TO RULE.

Frederick Boyce, an English missionary, contributes the following to the London *Prophetic News* as showing the result of the growing power of the trades unions in Great Britain and elsewhere:

Force, as represented in the great trades unions of the nations, will shortly take possession of the ruling power; for the struggle for this, even at the present time, grows desperate, and has reached even the Upper House of the British Legislature. In the sixteen weeks' coal strike of 1893, the men fought for their point in Britain to the bitter end, and partly obtained it; while the property owners reluctantly yielded. So the crisis of the change has passed, and the revolutionary masses will continue their march to the rulership of the whole dominion. The governing power will therefore continue to descend till it reaches the lowest and most unscrupulous of the people, who will be openly destroyed at Christ's visible coming. It is, therefore, a mistake for ministers and Christians of influence to take up, and to sympathize with, the modern movements for the transference of power from the upper to the lower classes, because the men of force, the despotic men, who lead masses of weak-minded men in their trades unions will eventually gain possession of the reins of authority and they will unite to trample the very name of Christ and Christianity under their feet.

We are clearly now approaching the period of the formation of the ten toes of Daniel's great image, and this union of the ten nations of the old Roman empire may be effected among the masses who comprise the socialist and trades unions of the various nations, in this way as well as by a formal political union under Antichrist's leadership. Unions are the order of the day, and they are now progressing rapidly among women as well as men. A marvelous change has been witnessed in Britain during the past few months in regard to the organization of women. Women's unions are being rapidly organized for various purposes, and when organized, such unions cannot avoid the popular questions of the day which affect them. They may, in some instances, counter-balance the power exercised by the men's unions, but they also may be drawn into the same revolutionary tide. Might will overcome right in the last day, and all forces will yield to that class of leading men who can hold their fellow-men fixed, as it were, in an iron grip. Such a rule, although many may look upon it as a grand era of socialism, and the dawn of a glorious millennium, will soon bring untold sorrows upon the people generally; it is therefore well for the nations that God has appointed only a short time for it. The rule of the masses, with their chosen leader—the great opponent of Christ—will continue but for forty-two months (Rev. 13: 4–8), at the end of which period Christ will come openly, and free his people and the meek of the earth from the yoke of the great oppressor.

Many of the anarchists, who are now rising up in the various nations, and who are already causing the governments of Europe much anxiety, will, undoubtedly, fill a leading place among the rulers of the "last days," because *their* rule means the utter destruction of all existing governments and institutions—a clean sweep of all—a wholesale wreck, that they may build up society on their own model, upon the ruins which they would make. Scarcely a week now passes but the newspapers report some lawless action of the anarchists, and it is to be feared that much of that revolutionary spirit, which passes for socialism, will lead the masses to the goal of anarchy. The end cannot therefore be very far distant. Capital and commerce no longer hold the ruling power. The force of the trades unions has wrested that power from such as held it. Business men have clearly *lost* their power, because they are not only allowing the masses to take it, but they are engaged

in such fierce *business* competition, one with another, that they exhaust all their resources for a mere business existence. The tradesman has had his day, and he now has to fight hard to keep going, even at a ruinous expense for advertising; while manufacturers are but adding to the thousands of already overstocked stores.

The forces are therefore sweeping on, *on*, ON; for the end is near, and the crisis must soon become an all-absorbing topic to business men, and all-bewildering to monopolists who hold the prices of the commonest necessaries of life in their hands. But the monopolists' end is near too; and modern revolutionists will well repay him for unjustly wresting from them hard-earned wages. The great latter-day struggle, it is clear, will be chiefly directed against men of large capital which has been chiefly amassed through labor. Men have been forewarned of such a day—a day of leveling all (Isa. 24: 1–4), and that evil day will surely come to many, even as a thief in the night. Before the manifestation of the violent revolutionary force of the last days, God will give other warnings, and ere that dark day comes upon all, the voice of the Almighty's warning will be unmistakable. Those who fear him will then surely heed that warning.

THE NEW PLAGUE IN ASIA.

A dispatch from Vancouver, British Columbia, June 13, says: The most important news brought by the Empress of Japan is of the alarming spread of virulent plague that first appeared in Canton at the end of April. The plague is similar to the great plague in London in the sixteenth century and is carrying off large numbers of victims. It soon spread to Hongkong, appearing there in May. It is chiefly confined to Chinese, but a few Portuguese have been afflicted. The plague has paralyzed business to a large extent, as many leading steamship lines refuse to take either passengers or cargo from Hongkong. The symptoms of the disease are as follows:

Without premonitory warning in the shape of a chill, there is a sudden onset of fever, rising to 105 degrees or over. There is much headache, accompanied by stupor. In twelve or twenty-four hours a glandular swelling occurs in the neck or arm pit, increasing to the size of a fowl's egg, being hard and tender. With or without the decline of the fever, the patient sinks into a condition of coma and dies at the end of 24 or 48 hours. If six days is reached, recovery is possible. The Canton correspondent of a Hongkong paper, under date of May 8, says:

Scarcely a house has not some one dead. The plague commenced in the Mohammedan quarter and one hundred cases are reported daily. One man stationed at the west gate began at 9 o'clock in the morning to drop a "cash" in the box each time a coffin passed him. At 4 P M he had counted 170 cash. Children were put in baskets or were wrapped in pieces of matting and buried. From this district, where the dirt is thickest and the houses most crowded, it spread to the country portions and has now reached the country, and the people who fled there from the city know not what way to fly. Idols are being worshiped in an extravagant and frenzied manner. The past few months people are forbidden to reckon and the new year was begun last Saturday. All night new year sounds were kept up, and amid so much ghastliness an attempt at outward adornment and gaiety was apparent. It is impossible to ascertain the number of deaths. Officials try to suppress the facts. At the largest charitable (native) dispensary, a notice at the doors states that up to date 2,000 coffins have been given away. This is far below the actual number used. Sixty thousand is nearer.

A foreign doctor's assistant went through a number of streets and said he was surprised to see within open doors a dead body, while outside there were no white and blue lanterns. Many made no attempt at the usual noisy mourning. The dead were silently carried out with not a follower. In one house all lay dead—ten. On May 10 it was found that the disease had reached Hongkong, and energetic steps were at once taken to cleanse the infested localities. However, hospitals were opened for the sick and the ship Hygra was moored in the harbor for the accommodation of patients.

The Chinese appeared at first to be inclined to co-operate with the authorities in bringing to light known cases of the plague, but probably because of the heavy mortality, the attitude became more and more distrustful. The first determined stand against the authorities was made on May 19, when houses were barricaded and stones were thrown at officers making house to house visitations. Up to the latest reports 393 cases occurred and 320 deaths. The schools have been closed and a panic exists among the Chinese, many of whom are fleeing to the mainland.

WHAT MASONRY DOES FOR A MAN'S SOUL.

I am now an old man, down near the River, and have spent the most of my life in the service of my Master as a minister of the Gospel of Jesus Christ. I wish to give to our readers a little of my experience and knowledge of what Masonry will do for a man. Years ago, when in the prime of life and active work, I was asked to join the Masonic lodge, and the offer was made to me that if I would join, it should cost me nothing to take any degree, no doubt the object being to give character and add influence to the lodge, being urged and invited in various ways. I plainly told them I would not go where I could not take the Lord Jesus Christ with me. And in later years I lived by a neighbor who was a Mason in good standing and who departed this life two years ago. As a neighbor and citizen, he was good and kind, always friendly and sociable, but no Christian. The time was when he enjoyed the life and power of God in the soul, but after becoming a Mason that life faded and died, and he was no longer found in the house of prayer. As a neighbor, I visited him frequently and talked with him on the principles of Masonry. He claimed that a Mason in addressing God the Father as the supreme ruler and great architect of the universe included Jesus Christ. My answer was: "He that is ashamed of me and of my words, of him will I be ashamed before my Father and the holy angels." And "No man cometh unto the Father but by me."

Then during his sickness I visited him, and one day he said to me: "Elder, I have been a Mason for about twenty years, and to the best of my knowledge I have never heard the name of Jesus Christ used in the devotional exercises." I replied: "And yet he is the only way of life and salvation." He said: "Yes." And when nearing death and talking to no one in particular, he said: "We went to the gates and they would not let us in. They did not know we were wanderers from the feet of Jesus." And with almost the last breath he was heard to say: "Most Worshipful Grand Master" and other Masonic phrases. Thus he died and was buried with all the honors, pomp and show of Masonry, which I consider a disgrace to Christianity. May God help us as a church to ever stand true to the principles of truth, righteousness and reform, and in the name of Jesus Christ to stand before the world as a beacon light to guide immortal souls to the haven of rest.—*Aquila Purtee, in the Christian Conservator.*

RECENT GROWTH OF JERUSALEM.

The British Consul at Jerusalem, in his latest report, gives some interesting details respecting the present condition of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards.

Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate, and trade is generally increasing, especially that in Jaffa oranges, olive-wood work (now an important local industry), and olive oil. The export of colocynth declined in consequences of tithe levied on it by the authorities. It is gathered by Arabs in the neighborhood of Gaz, where it grows wild.

An interesting enterprise which has recently been commenced is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jaffa to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and they are now engaged in picking up the bitumen, which is in much request in Europe. The Consul thinks it would be advantageous to trade with the inland districts if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days. Kerat, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established the whole produce of Moab would find its way to Jerusalem and the coast.

IMMIGRATION IN 1893.

The Commissioner of Immigration at Ellis Island reports that 352,885 immigrants, representing thirty different languages, landed at that place during 1893. 229,921 of these were males, and 122,964 females. The countries most largely represented were: Italy, Germany, Ireland, Sweden, Australia, Hungary, England and Norway. The total number who could neither read nor write was 54,576. The largest percentage of illiteracy came from Italy, Hungary, Russia and Ireland. Of the large Italian immigration, forty-four per cent could neither read nor write. Less that $30 each was brought by 59,291 immigrants, while 17,542 had over $30 each. 30,944 of these new-comers located in New England, 150,191 in New York, 14,676 went to New Jersey, and 48,808 to Pennsylvania. A very small proportion went into the South Atlantic States, while of the North Central States, Illinois received 35,220, the largest quota. The American Tract Society keeps a missionary stationed at Ellis Island, well supplied with Christian literature in the languages of these people.

MASONRY INCOMPATIBLE WITH CHRISTIANITY.

The *Parish Messenger*, a local Episcopalian paper of Omaha, is always able to express itself clearly. Not long since it devoted one page to secret societies in general and to Masonry in particular. We present the following extract:

"The inevitable trend of Masonry is to destroy in the minds of its votaries any necessity for believing in Christ, or of coming to the Father by him. Indeed, that is the trend of the numerous secret societies that are springing up everywhere. Easy-going Christian priests and ministers and laymen may deny this as they will; the fact remains that these societies have, or are commencing to have, rituals for lodge worship and for burial of the dead, which are clear denials of the necessity of Christian faith, either here or hereafter. Christians take part in this worship, side by side with those who deny Christ and scout his Godhead. The land is full of ardent Christian-Masons who are practically dead to all Christian faith and usefulness. Of course that is not always so, but it is generally true that ardent Masonry and earnest, active Christianity are incompatible. We know many churchmen whose Christian earnestness and faith are oozing out at their fingers' ends, while they indulge with vigor in all the tom foolery of the Mystic Shrine—and as for Knight Templar Christianity, it is entirely compatible with the utter rejection of Christian baptism or communion. We are told indeed that Templars who reject Christianity forswear themselves. We do not know how that is; but we do know that Templarism does not require of its professors Christian profession in the church, or baptism, and we do know that some of the most virulent oppressors of the church in any form have been Knights Templar, without reproach of Templarism. Its very pretension to a Christianity that has no underlying reality is its danger. Satan himself is never more dangerous than when he clothes himself in the semblance of an angel of light. The greatest puzzle to us, however, is to understand how many 'Catholic churchmen' there are who think it wrong and sinful to have anything to do with 'sectarian' Christianity and its worship, but who find no difficulty at all in entering the Masonic sect and engaging in the worship of the lodge."

NEW ENGLAND LETTER.

An anti-secret picnic.—Prohibition matters.—The Yearly Meeting of Friends at Newport.—Wellesley's new President.—Evangelist Wm. F. Davis again arrested.

The 17th, which this year fell on Sunday, was a day of intense heat. It thinned the churches, kept even pleasure-seekers at home, and made everybody long for shade and cooling breezes. To people who could not command these luxuries the school-boy's geographical statement that there are four zones, the frigid, the *horrid*, the temperate and the *intemperate*, did not seem so wildly amiss. New England conservatism has not affected her climate in the least. She is prone to the most erratic extremes of weather. Her springs are coy, and her east-winds pierce through the very joints and marrow, but, in spite of all this, there is a certain calm stability about her even in the matter of climate. We know pretty well what to expect. Her rivers run to the sea, her hills rear their rocky ramparts to heaven, her valleys put on greenness and beauty, unvexed by flood, cyclone or earthquake. In the language of the Old Farmers' Almanac, the weather-bureau of fifty years ago, we know when to "expect frosty nights" and "cold rains" and "a fine growing-time;" and we know, too, that scattered through the year will be days that are like a smile of God whose perfect beauty we can only express by the one word "heavenly."

Such a day was the 18th. An opportune thunderstorm had cooled the air the night before, and given us just the ideal picnicking conditions. Odd-fellows, Masons, Knights of Labor, and other secret organizations, hold picnics, and why should not anti-secretists? Acting on this suggestion a party of the friends from Boston and vicinity gathered on the writer's lawn, under the shade of a spreading elm and some patriarchial old apple-trees, and partook of cake, ice-cream, and other orthodox edibles suited to the occasion; after which Mrs. A. A. Rockwood—dear Mother Rockwood, as we fondly call her—on behalf of the assembled friends, and many who were necessarily absent, presented Bro. Stoddard with an envelope containing over fifty dollars for the purchase of a roll-top desk and book case, as "a slight token of their loving sympathy in his work and grateful appreciation of his self-denying labors;" ending with the hope that the New England C. A. headquarters, which we already possess by faith, may soon become a reality. Bro. Stoddard was completely "surprised," and feelingly expressed the thanks of himself and wife. The trenchant words which he has written for the cause of truth in his N. E. series of tracts will, I am sure, lose none of their force, but come with added power and inspiration, when, in Masonic parlance, he is supplied with "the working tools of his craft." Deacon Leadbetter followed with an interesting reminiscence of the old days when he was a delegate to the Middlesex South Conference of Congregational churches, held at Ashland, a town near by. The churches were then not afraid to discuss the question of Masonry, though the lodge had its apologists the same as now, both in pulpit and pew. A man of this stamp who was present flatly denied that it corrupted justice, or that Masonic signs were interchanged in our courts of law. Good old Deacon Leland, who presided, inquired if he had never seen the sign of distress pass between the judge and the prisoner at the bar. He answered boldly, yet with visible agitation, "No." "Well, I have," said Deacon Leland with emphasis. And so the voices of the past and present mingle in one grand accordant sentence of condemnation against the secret works of darkness.

One of the most pleasing features of the gathering was the presence of young people and children, together with the middle-aged and full of days. Not the least important member of the company was Bro. and Sister McIntire's "youngest," who was voted a model baby, and a shining illustration of the advantages of anti-secret parentage. The unexpected arrival of Bro. Philip Bacon, from Weatogue, Conn., and also the presence, for a little while, of Rev. Mr. Hicks, the Congregational pastor at Wellesley, who is in earnest sympathy with every good work, anti-secrecy included, added much to the general pleasure. So the day waned to its sun-setting, as happy days will, all too soon. Social gatherings of this kind ought to be more frequent. They bring together in loving union those of the same convictions, and prepare the way for efficient and united work, shoulder to shoulder.

The first-class restaurants, hotels and clubs of Boston are to-day in mourning for the arrest of their purveyor, a Mr. Munduit, who supplied them with the highest-priced liquors directly imported from France. The singular part of it is that he has carried on his illegal business for several years unknown to the authorities. Or has Dr. Lansing's crusade stirred them up to this unwonted activity? He is the steward of the Somerset Club, and his store was known as the very best in the city for imported French meats and canned goods. The full value of the liquor seized is over $5,000, the biggest single haul that has ever been made in the city. Munduit has for three years been trying to obtain a liquor license, which for some reason has always been refused by the Police Commissioners. He is wealthy, and, it is said, will fight the case bitterly. As he is without doubt high up in the mystic orders, its progress will be interesting to watch.

The Yearly Meeting of the Quakers, in Newport, was an interesting one, but, according to a correspondent in the *Transcript*—herself a Quaker—showed a marked departure from the methods of twenty years ago. They have not been able to keep their distinctively plain dress any more than the early Methodists. The plain bonnets, the white kerchiefs, the broad-brimmed hats, have well-nigh disappeared. So, also, the period of silent communion, while singing in meeting, and other innovations on the old-time customs, have been introduced. But so it must continually be. Times and manners change, but the spirit of George Fox still lives.

Mrs. Julia Josephine Irving, the new Wellesley President that is to be, as I stated in a former letter, belongs to this communion, and shows her Quaker descent in her plainness of dress and uncompromising devotion to truth, as she sees it by her own inner light. She has decidedly radical views, and in regard to executive talent and business ability surpasses any of her predecessors. She is somewhat eccentric and very witty, and the stories of her sarcastic repartees and pat replies are endless. One or two, at least, are good enough for the *Cynosure* readers. Happening to notice and speak in terms of admiration of the beautiful hair possessed by one of the students, the girl thanked her. "You need not thank *me*," calmly replied Mrs. Irvine; "I didn't make it." On another occasion she squelched a member of the Faculty who complained that she could not hear her say grace, with the remark: "But I was not speaking to you." That she will have an original way of enforcing government may be inferred from her action on another occasion when, desiring a quiet evening for study, she was disturbed by the noise of the students in the room above. Going up stairs, she knocked at the door, and quietly observed to the one who happened to open it: "Did you wish to come and see me? If so I would rather have you knock on my door than my ceiling. Good evening." And without waiting for a reply, she returned to her interrupted study, to enjoy the calm which followed.

The evangelist, William F. Davis, has been again arrested for preaching on the Common without a permit. The city government which, seven years ago, imprisoned him for a year for this alleged offence, will hardly care to bring such discredit upon itself again. But why the preaching of the Gospel should not be as free in Boston as in London or Rome, is a question that a Christian public ought to force the Hub authorities to answer.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 20, 1894.

Washington newspapers have been, as a rule, creditably free from sensationalism of the dangerous sort, but one of our dailies this week published a long article, purporting to give the details of an anarchist plot to blow up the Capitol and other public buildings with a new and powerful explosive, which certainly belonged to the dangerous class, whether true or false. If known to be true, such information should be given to the authorities, not to the general public; if known to be false, the publication of such matter is criminal, as it alarms the nervous and timid to an extent that might result in death or insanity. Fortunately in this case the speedy denial of the police authorities prevented anything like a general alarm being aroused.

The one gratifying feature about the investigation now being conducted by a committee of Senators concerning scandalous charges made against Senators in connection with the sugar schedule of the tariff bill is that the testimony so far taken has utterly failed to show that there is either reason or justice in the practice that has grown all too common in the columns of newspapers, as well as in private conversation, of assuming that our public men are as a rule knaves, ever ready to feather their own nests regardless of public interests. Your correspondent's long residence in Washington and constant familiarity with the careers of public men has convinced him that they are growing better all the time. The standards of public honor and honesty are higher to-day than ever before. Our public men, take them as a whole (of course there are some black sheep), are more religious, more temperate and more refined than ever before, and I rejoice at anything that is calculated to impress those facts upon the country.

The silver question turns up in the most unexpected quarters. It is very much in evidence in the discussion of the Nicaragua Canal bill, now being constructed by a sub-committee of the House Committee on Interstate and Foreign Commerce. It was taken for granted when this sub-committee was instructed to prepare a bill that should differ from those heretofore introduced that the House was in favor of the construction of the Nicaragua Canal and its control by the United States government, but none of the bills before the committee were approved in their details by a majority. One of the subjects upon which there is the widest difference of opinion is the manner in which this government shall obtain control of the canal and pay for its construction, the old idea of endorsing bonds to be issued by the canal company having been entirely abandoned. There are three propositions being considered by the sub-committee, although the first, to issue greenbacks to the amount necessary, is not now being pressed. The other two—the issue of bonds or the coinage of silver, either the seigniorage in the Treasury or bullion to be purchased—are now being discussed, and many who favor the canal are alarmed lest the canal be lost sight of in a heated controversy over silver.

Rev. Howard Wilbur Ennis, of the Western Presbyterian church of this city, took occasion last Sunday in a sermon to attack some of the humbuggery of Theosophy, and some of the followers of that peculiar doctrine thought to obtain some notoriety by challenging Mr. Wilbur to a public discussion with one of their number. Mr. Wilbur had the good sense to decline taking part in any such exhibition. The following quotation from his note to the president of the Theosophical Society seems properly to state the views of a minister of the Christian religion towards the subject: "From my point of view the question is not open for debate. Theosophy has been 'weighed in the balance and found wanting' by a Judge higher than of earth. Again, as I am not in the business of revivifying either defunct methods or effete religions in the face of pressing duties of far higher import, I must respectfully decline your invitation."

I have always believed that the Lord is always ready to help those who earnestly try to help themselves, and for that reason I have faith in the success of a business enterprise recently begun by Addie R. Mickle, of 1414 Sixth street northwest, a girl of 14 years, who has not walked a step in eleven years, and who never expects to be able to walk, and who has the use of only one hand. This girl has an active brain, if her limbs are mostly useless. She conceived the project of editing and publishing a monthly paper, and as an evidence of her Christian spirit she resolved that one-tenth of all money received should be donated to the poor of the city, although she is herself poor. She calls her paper the "*Hearth-Stone*," and the two numbers which have been published are creditable, indeed. She only asks 50 cents a year for the paper and she certainly deserves to be patronized, and I believe will be. *

The man who drinks intoxicating liquor pulls up his own root, even in this world. . . . Dig up thirst by the roots, that the tempter may not crush you again and again, as the stream crushes the weeds.—Bukha Saka, Hindoo, born 627 B. C.

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

BOSTON, June 14, 1894.

Wednesday of this week I spent with the Christian workers in Providence, R. I. This is a band of consecrated men and women, with devoted leaders, who have grace to war on the wicked one and all his works. Many have enjoyed "the pleasures of sin for a season," and felt the bite of the serpent and the sting of the adder, where lust, liquor and loathsome population swelter in the cauldron of vice, but have been made "clean through the word spoken unto them." The exercises may be termed "informal," and yet evidently put and kept in shape by the Holy Spirit. There were fervent addresses, but the most impressive feature to me of the convention was in the testimonies, some of which were the most wonderful to which I ever listened. One lady said, in substance: "My husband was a drunkard. He drove me out of our wretched home. It was bitter cold and I had nowhere to go; I saw the door of the mission open and I went in for shelter; I had no thought of religion, but I heard the Gospel preached and was saved. I went back and told my husband what the Lord had done for me. He swore at me and cursed the mission. When I wanted to go to the mission again he was terribly mad, and wouldn't let me leave the house. I said, 'Then I'll sing and pray here;' so I sang a hymn and knelt down and prayed; then I sang another hymn and prayed again. He was so mad that he drove me out on the street. I went straight to the mission, praising Jesus all the time. When I went home I found my husband there, but he was a 'new man in Christ Jesus.' He had been away to another mission and was there converted. Our whole family have been saved and washed in the precious blood. The Lord is blessing us wonderfully, and we have a happy home and we are all at work for the dear Lord." From friends conversant with the facts, I learned that this was no passionate outburst of enthusiasm, but a true statement, and that those wonderful trophies of God's saving power are among the most active and consistent workers and livers in that household of the faithful. Has infidelity, or lodgery, or any other Christless system, anything to compare with this?

Near the close of the evening session Bro. Wales gave an account of his work for the past two years among the Greeks. He said that one of the greatest obstacles to the Gospel in Greece was Freemasonry. Introduced there by foreigners, and patronized by some of the missionaries, the people looked upon it as a part of the Christian system which they were asked to accept. Some of them joined the lodge and took their horrid oaths. They were so shocked and disgusted with that kind of barbarism, so much worse than their own, that they revolted and exposed the whole thing, and the government suppressed their meetings. Yet we have one minister at least, here in Boston, who has publicly avowed his preference for that same pagan blasphemy, and declared his allegiance to the lodge above his love and fidelity to the church of Christ. When the lodge god, the 'Grand Architect of the Universe," comes to make up his jewels, where will he find his choicest and most valued, if not among the professed ministers of Christ, who worship and serve the devil, in Christian lands?

J. P. STODDARD.

FROM THE PACIFIC COAST AGENT.

WOODBURN, Ore., June 14, 1894.

On the evening of June 1st we spoke at Evergreen school-house, on the subject of Prohibition, to the majority of the community. I am satisfied that a complete canvass of Benton county would increase the prohibition vote three hundred per cent. On Sunday, June 3, I closed the conference year at Philomath.

On the 4th came the State election. We polled thirty prohibition votes in the Philomath precinct, twelve being the number polled at the previous election. We consider this a fine increase.

On the 5th we started to conference at Salem. In the organization of the conference, Bishop Dillon being storm-bound at Missaula, Montana, Rev. H. L. Barkley was elected bishop *pro tem*, your correspondent, secretary, and C. H. Merrymen, statistical secretary. The sessions of conference were quite harmonious.

Bro. Barkley makes an excellent presiding officer. He was again elected presiding elder and assigned to the Willamette district. Rev. Wm. Stewart was also re-elected and given the Umpqua district for another year.

Among other items on moral reform, conference discussed and adopted the following on secret societies:

"Inasmuch as oath-bound secret societies have become so prevalent in our land, and as we believe them to be detrimental to Christian character and contrary to God's Word, therefore they ought to be opposed by all Christians especially."

We secured ten yearly subscriptions to the *Cynosure*, and arranged appointments to speak as follows: Oregon City, June 17, 11:00 A. M., and Canby at night. Turner, the 19th; Springfield, 21st; Roseburg, 23d and 24th, three times. Then I put in the time till July 1st at or near Bandon and Myrtle Point. July 1st, at Dairyville; Denmark, the 2d; Sixes River, the 3d; Port Oxford, the 4th; Euchre Creek from 5th to 9th; Ophir Postoffice and Gold Beach, the 10th; Pistol River, the 12th; Chetco, the 14th; Wind Chuck, the 16th; Smith Rivers Corners, the 18th; Crescent City, the 20th. The two last-named places are in California.

Let prayer go up for us, that God may bless us at each point, to the opening of the eyes of the blind. I am in the work in earnest.

WOODBURN, Ore., June 18.—I had splendid audiences yesterday morning and evening at Oregon City and Canby. I go this week to Southern Oregon, to be absent a month or more.

P. B. WILLIAMS.

FROM REV. WM. FENTON—NORWEGIAN LUTHERAN CONFERENCE.

ST. PAUL, Minn., June 21, 1894.

EDITOR CYNOSURE:—The United Norwegian Lutheran Church has been holding its annual conference in the Auditorium of this city during the last eight days. It adjourned this evening.

This denomination is made up from three other denominations, namely, the Norwegian Augustana Synod, the Norwegian Conference Synod, and the Norwegian Anti-Missouri Synod. In the united body there are 1,028 congregations, 107,000 members and 36,000 school children. They have one academy at Canton, S. D.; one college at Northfield, Minn., one at Grand Forks, and one at Moorehead; a theological seminary at Minneapolis, and the Augsburg theological seminary, in the same city. The ownership of the Augsburg seminary is, however, in dispute as to whether it belongs to the minority of the conference synod or to the united body. It never has been deeded to the united body. This conference has been profoundly agitated over that question during the entire session, as it was at its annual meeting of last year, held in Minneapolis. Now the whole matter is left in the hands of two committees; one from the united body, and one from the minority. Of the united body Rev. G. Hoyme, of Eau Claire, Wis., is president; Rev. T. H. Dahl, of Stoughton, Wis., is vice president; Rev. J. C. Jensen, of Clinton, Wis., is secretary; Hon. R. Swensen, of Minneapolis, is treasurer.

Last year the indebtedness of this denomination was $40,000. This year it is free from debt, and, besides, has contributed $22,000 to missions, $8,000 to St. Olaf college, Northfield, Minn; and in all $70,000 has been contributed to the support of the denomination. Six have been ordained to the Gospel ministry.

On Tuesday evening Rev. L. A. Skriefsrud spoke of his missionary labors in Santhalistan, to which he was called with Rev. Mr. Boerresen twenty-seven years ago. He said, they soon had the joy of seeing thousands converted to Christ. That people had been cursed with three things: money-loaners, lawyers and saloons.

[NOTE—The history of the Norwegian mission in Santhalistan is very interesting, and will be printed as a separate article in the next *Cynosure*.—EDITOR

The Santhalians were much addicted to strong drink, and while under its influence would part with all their possessions to gratify the depraved appetite. The lawyers and money-loaners then took advantage of them by loaning them money at exhorbitant rates, and so got possession of their property. While things were in this condition Dr. Skreifsrud sought an interview with the governor of India and related the circumstances to him. The governor of India then appointed a commission of investigation, which commission found the state of the people even worse than had been represented by the missionary. The governor of India then appointed a new commission,

(*Continued on 13th page.*)

CORRESPONDENCE.

COMMENCEMENT AT OBERLIN.

OBERLIN, O., June 21, 1894.

EDITOR CYNOSURE:—The sixty-first Commencement of Oberlin College, which occurred on the 20th of this month, was remarkable for the size of the class graduated and general interest that was taken in the exercises. The weather was especially favorable for the occasion, being bright but not too warm for comfort. The graduating class was the largest in the history of the college; it contained 109 members in all departments.

The first of the regular exercises was the exhibition of the Senior Academy class on the Saturday previous to Commencement. The orations and essays were well written, and displayed an earnest advocacy of the reforms for which Oberlin has always stood. On Sunday afternoon Pres. Ballantine preached an eloquent and powerful Baccalaureate sermon, entitled "The Coming Day," from Rom. 13:12: "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." The President took a very optimistic view of current history, and saw, in all the social disturbances of the present day, the various forces which shall bring about Christ's kingdom.

Tuesday was Alumni day, and a large number of former students were pressed to tell the story of Oberlin's early history. Interesting addresses were delivered by members of the decennial classes, beginning with 1844. In the afternoon the seniors furnished a pleasant Class-day program. The annual Commencement concerts occurred Tuesday and Wednesday nights, and were unusually successful, both in performance and in attendance. Saint-Saens' "Samson and Delilah" was sung by Dr. Dufft, Mme. Claryand Mr. J. H. McKinley, assisted by the Musical Union.

Mr. Hamilton W. Mabie, of the New York *Outlook*, delivered the Commencement address, Wednesday morning, on the subject of "Culture, the End of Education." It is impossible to give anything but by the barest outline of this scholarly speech. Culture, he said, was the end of all training, and it might be defined as the complete harmony of the man with his environment. For this reason culture is attainable by all; the reverent study of nature and human life will bring it to the humblest. But it must never be considered an end in itself. Only as it is translated into unselfish labor for the good of others can it fulfill its true purpose.

Among the degrees conferred, the title of D. D. was given to Pres. Frost of Berea College and W. E. C. Wright, of Cleveland. The Alumni dinner, in the afternoon, was largely attended. After-dinner speeches were made by Gen. Cox of Cincinnati, Hon. T. D. Holbrook of Chicago, and others.

The year just past has been a successful one notwithstanding the hard times, and the prospect for the future work of this venerable institution is very bright.

H. H. HINMAN.

"THE POPE'S DILEMMA."

CHICAGO, June 18, 1894.

EDITOR CYNOSURE:—In the *Standard* appeared an article entitled "The Pope's Dilemma," and an extract from Satolli, the Pope's best representative in this country, presenting the sad grievance of "his holiness." And what is that? Why, it is that this self-professed representative of Him who "had not where to lay his head," and yet could have had "twelve legions of angels" to obey him—this pope who poses as the head of the Catholic (or universal) church, must have, or (as Satolli puts it) "equity demands independence similar to that of separate national sovereigns"—a boon of which he is deprived "so long as the territory" (or States) "in which the holy see is located belongs to any other power;" that is, any

other power than himself, as the supreme civil sovereign of such "territory." Hence, if subject to Italy, his "supreme jurisdiction over the whole church must be cramped, and outside nations may oppose him from jealousy," etc.

Poor, dear, unfortunate old man! Let him read the New Testament, and try to obey the Master whom he professes to represent. Here is the blessed invitation, even to the pope in his "dilemma:" "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," etc. (Mat. 11: 28–30.) Will the pope surrender to Jesus? NEMO.

A LETTER FROM BRO. DAVIDSON.

BATON ROUGE, La., June 11, 1894.

DEAR CYNOSURE:—You have doubtless read of the several iniquitous and barbarous bills introduced in the Louisiana Legislature, within the past few weeks, viz: An anti-miscegenation bill; a "Jim Crow" street car bill; a separate waiting-room bill; a parish convict or vagrant bill, and a bill authorizing sheriffs to keep at hand packs of bloodhounds, to run down fugitives. Surely we have a fine set of legislative solons.

The Assembly was to have met to day at 1 P. M., but for some cause best known to themselves, they had not gathered at 1:45; and, being compelled to take the train at 2:20, I hurried to the depot. I took a stroll round by the hotel where the law-making gentlemen hold out, and I never saw a more hoosierastic and wild-piney-wood looking set.

I met Bro. A. E. Johnson, a fine, artistic painter, and a member of Shiloh Baptist church of New Orleans, and was most pleasantly surprised to see him frescoing the Catholic church at Baton Rouge. Bro. Johnson has quitted himself like a man and displayed the Negro's genius in executing this grand piece of work.

I also called on Dr. T. A. Walker, who most cordially received me and assured me that he shares a large per cent of the Baton Rouge patronage. The doctor is solid on all of the great reform questions.

The Methodist Episcopal (colored) has built the finest Negro church in the city, worth about $20,000. The African Methodist Episcopal people have remodeled their Bethel and greatly beautified it; while the Mt. Zion and Mt. Pleasant (Baptist) churches have each built creditable frame edifices. Rev. R. Brooks, of the Macedonia Baptist church, has had it remodeled and beautified.

I preached at this Macedonia church. I find Elders Foster and Brooks still holding out against the lodge; while Elder Hannibal Williams is "holding with the brave and running with the hounds." Secretism is not as strong here as it was some years ago.

I went out, by buggy, to Hope Villa, and preached at St. Luke Baptist church, Rev. P. Lee, pastor, and Zion Traveler Baptist church, Rev. David Richardson, pastor. I find it strange that our Methodist pastors, almost to a man, are lodge-men, and very few of their doors are open to anti-secrecy preachers.

It would seem that my letter, in April, to the Illinois Central Railroad must have done some good, as both the General Passenger Agent and the General Superintendent wrote to me personally, and I notice that much more care is given to enforcing the rules alike on both white and colored passengers.

I find times hard and business unusually dull here, saw-mill workers receiving only 75 cents a day; and yet a pleasure excursion was run to Crocodile Bayou last Monday, and another goes to-day to Plaquemine. Others are advertised: For Mulatto Bend next Monday; for New Orleans, June 24; and one for Natchez, Miss., June 23.

NEW ORLEANS, La., June 12.—I reached the Crescent City safe and sound, and found the church people glad to see me. We are having additional work done to the church. Pray for us.

Yours in Christ, FRANCIS J. DAVIDSON.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

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Dr. Wines was formerly the principal of a boys' school. One day he had occasion to "trounce" a boy. The lad took his revenge in a way that the doctor himself could not help laughing at. Dr. Wines' front door bore a plate on which was the one word "Wines." The boy wrote an addition in big letters so that the inscription ran: Wines and other Lickers.

Dr. W. C. Winslow, honorary secretary of the Egypt Exploration Fund, writes us thus: "The volume on Ahnas, the site of Hanes (Isaiah 30:4) has just been issued, and that on Queen Hatasu's temple will soon follow. Our annual circular and appeal have just been sent out. So crippled for funds are we, that an earnest call for aid is imperative in order to continue even the most important explorations in progress." This good work should have the liberal support of intelligent Americans.

I remember of reading in my childhood of crow courts. I have never since witnessed or heard of one; but a number of years since I was witness of something that looked much like an execution among humming birds. It occurred near the coast in Brazoria county, Texas. I was walking along a path, and hearing a humming noise overhead, looked up, and not more than twelve or fifteen feet from the ground was a swarm of humming birds. In a space not as large as a barrel, I think there could not have been less than fifty of them; and no swarm of bees ever buzzed more actively. I did not think at the time of its being anything but play, and after watching them a little while passed on. Returning along the path about half an hour afterwards, I found directly beneath where the fray had been a dead humming bird. It was pretty evident that for some reason the wrath of the community was aroused and they had inflicted punishment upon the offender.—*Rev. L. Tenney, in the N. Y. Observer.*

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I have been troubled with my back so that I could not stand on my feet. I have taken two bottles of Hood's Sarsaparilla and I feel like a new man. Work does not tire me now. MARTIN EARNEST.
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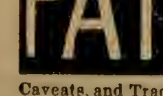

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, JUNE 28, 1894.

WHAT ANSWER?

1. Should the pastor of a Christian church receive a notice from a secret society, a progressive-euchre club, or an association of saloon-keepers, that either was coming to his church on Sunday, in a body, wearing the regalia or other insignia of that particular organization, and invite him to preach to them a Gospel sermon, what course ought he to pursue?

2. Ought he to reply that he habitually preaches the Gospel from his pulpit *every* Sabbath; that saint and sinner are alike and ever welcome; that the ushers are instructed to make no distinction on account of color, dress, or apparent condition, and that the society named would be as welcome, coming in one group, or singly, as all other persons are at any public service?

3. Or ought he to accept the invitation to preach a *special* Gospel sermon to the particular body which so invited him, reserving seats for all, and otherwise express his gratification at their coming?

4. On the other hand, after accepting the invitation of the lodge or other society, knowing that its object is, in part, to make a public display and advertise itself to the young men in the congregation, would it be right for the pastor to make no particular allusion to the special purpose of the society before him?

5. Or would it be his wisest course to *commend* the lodge or other society then present in the church to the young men as a model institution, and so secure the thanks of all secret societies, progressive-euchre clubs, or saloon-keepers in the country?

These questions are raised because secret societies of various names are more and more taking occasion to march in solid phalanx, wearing regalia, arms, etc., to some church, on the Sabbath, to hear (it is claimed) a "Gospel sermon," or a discourse on "patriotism."

Now if the pastor preaches a true Gospel sermon, applying the Word of God faithfully to the conduct of his hearers in this life, he will show them that the secret society system, progressive-euchre clubs, or saloon-keeping, is in direct opposition to the teachings of Christ and Christian practices; and also that Jesus Christ is the only way, the truth and the life, and that in him, and by him alone, cometh our salvation. But in doing so he will be sure to offend the lodge or other society by whose invitation he is preaching.

In view of this presentation of the subject, the readers of the *Cynosure* are requested to favor us with their answers as briefly as is consistent with the importance of the foregoing five questions.

THE NEW LABOR COMBINATION.

Last week the *Cynosure* printed the details of a formidable alliance between the American Railway Union and the Knights of Labor, in the interest of organized wage-earners.

Now it is announced that within a few weeks the Knights of Labor, the American Railway Union and the Farmers' Alliance will be merged into one vast secret order, which will be able to control a million and a half of artisans and laborers and make itself a power in politics. While the leaders of these societies declare that such a union is to be formed in the interest of workingmen generally, its power could very easily be changed into a formidable political force.

It is proposed to finish the work of the combination at a labor convention, which is to assemble at Springfield, Ill., July 2–4. President Debs of the American Railway Union, which held its convention in this city last week, when informed of the proposed coalition, at once became its earnest advocate. In an interview he said:

"There seems to be no question now of the success of the scheme. I am heartily in favor of the consolidation with the Farmers' Alliance and I believe the great majority of the American Railway Union members look at it in the same light. We are for anything and everything that will in any way benefit the condition of the wage-earners of America. That is the first broad principle of the American Railway Union, and we stand ready to affiliate with any body of men working for the same end. Resolutions will be introduced in this convention, before it adjourns, looking toward the consolidation of the Knights of Labor, Farmers' Alliance and our own Union.

"We have already resolved to affiliate with the Knights of Labor, and as this is only a step further, and as the delegates were solidly in favor of the first, the triple alliance will surely be favored.

"We will appoint delegates to the Springfield convention, and I with others of the present officers of the Union will attend. We will not send as many as we are entitled to, as we can advance our interests with a smaller number. We are entitled to eighty-four delegates—one for each of our seventy-nine local unions in Illinois, and our five general officers. When this scheme is consummated it will be the greatest step ever taken in the interest of the laboring people of the country."

The platform that is to be submitted at the Springfield convention was agreed upon at a recent convention of the American Federation of Labor. The following topics or "planks" are included: Compulsory education; direct legislation for the laborer; a legal eight-hour work-day; sanitary inspection of workshop, mine and home; liability of employers for injury to health, body or life; the abolition of contract system in all public work; the abolition of the sweating system; the municipal ownership of street cars, and gas and electric light plants for public distribution of heat, light and power; the national ownership of telegraphs, telephones, railroads and mines; the collective ownership by the people of all means of production and distribution; the principle of *referendum* in all legislation.

On these points it is claimed the American Railway Union, Knights of Labor and the Farmers' Alliance are united, and that at the next election all three will support such a platform as organizations.

TRUE CHARACTER OF THE A. P. A.

Referring again to what we quoted in a recent issue from the *Voice's* editorial on the A. P. A., in which occurred this sentence — "The trouble with the society is not with its published platform, but with its secret methods. Form a secret society for political purposes in this country, and though its platform were written by Gabriel, it would soon develop into a mischievous and unwholesome affair. Its inevitable tendency is to become a shield and a cloak for intriguers and for assassins of character" — the thoughtful reader will find much for serious consideration.

Every one of these secret societies, whether organized for political purposes or otherwise, including even such as the Mollie Maguires, the Clan-na-Gael, and the Ku-Klux Klan, had, or has, for its ostensible purpose the promotion of benevolent or patriotic objects, and yet every one is liable to be (and some of them have been) actually used for criminal purposes. Every one is liable to develop into "a mischievous and unwholesome affair."

The trouble, as the *Voice* rightly says, is with "the secret methods." All organizations, however laudable their purposes, need the restraint of public examination and criticism.

Power to do evil with impunity always carries with it the possibility, if not the certainty, of evil. There is no class of men, or community of people, but need the restraints of civil law. If they are universally virtuous, such restraints will always be acceptable, but none the less needful. What is true of private character is true of all organizations. They need *law and light.* If praiseworthy, they will accept it. The A. P. A. is no exception to other secret orders. Whoever writes the condemnation of one, writes that of all.

*

MASONIC DEMITS, EXCLUSION, EXPULSION, ET CETERA.

QUERIES.

Do the lodges of the Freemasons' fraternity give a *written* dismissal to *every* member who withdraws from them?

If a man claims that he is no longer a member of a Freemasons' lodge, yet cannot show a certificate of dismissal given him by his lodge, is he not still in full membership?

Let Masonic authorities answer.

"A Mason is said to demit from the order when he withdraws from all connection with it. It relieves the individual from all pecuniary contributions, and debars him from pecuniary relief, but it does not cancel his Masonic obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. *In this respect the maxim is, once a Mason and always a Mason.*"—*Mackey's Masonic Lexicon, art Demit.*

"Where a brother wished to 'withdraw entirely from Masonry,' the Grand Master of Alabama (Wood, 1857) decided that a demit was the only means of withdrawal known to our institution. McCorkle (C. F. C, Kentucky, 1857), Adams (C. F. C., Louisiana, 1858), and Prescott (C. F. C., Minnesota, 1858), held that the views of the Grand Master (of Ala.) were correct. The decision was a wise one."—*English, C. F. C., Ark., 1857.—Chase's Digest, p 267.*

"A lodge has no right to retain from a brother a demit obtained from the lodge to which he was last affiliated, on any pretense whatever (*Lawrence, Sig. and Jour., 1858*). The Master has no right to withhold a demit from a member who has paid his dues and is square on the secretary's book."—*Ibid.*

"A vote taken to demit a brother is final, and he is, to all intents and purposes, lawfully demitted."—*Hartsock, G. M., Iowa, 1859.*

"An Entered Apprentice cannot demit. Only a Master Mason can demit."—*Ill. Grand Lodge, 1856 —Chase's Digest, p. 268.*

"A demit is simply a dismissal from membership."—G. L Miss., 1853

"A Masonic demit dates from the lodge record when the same was granted, and, consequently, *membership ceases with said date.*"—*Reg. Ill., Sandford, G. M. Iowa, 1857.*

"No member is entitled to a demit, unless at the time of demanding it he be in good standing, and free from all charges, either for crime or for dues."—*Mackey, U. M. L xvii., 287.*

"After once joining a lodge, a Mason is always considered a member until he receives a demit, or until death."—*Morris.*

A demit is therefore a certificate of good Masonic character, but it separates its recipient from membership from any or all lodges of the fraternity. He thus becomes an

UNAFFILIATED MASON.

Many Masonic authorities agree:

"A subordinate lodge has complete Masonic jurisdiction over any and every Mason residing in its vicinity, though such Mason may not be a member of it or any other lodge; and it may exercise all the rights of discipline over him, the same as over one of its own members."—*C. W. Moore.*

"Every Freemason is amenable to the constitutions, laws and regulations of the Masonic jurisdiction in which he resides, whether he be a member of a lodge or not."—*Const. Texas.*

A demit permits, therefore, only separation from active membership in the fraternity. He is still a Mason and subject to the laws and penalties of the fraternity wherever and when he resides within any Masonic jurisdiction. He can be

STRICKEN FROM THE ROLLS

of Freemasonry only (in America) so far as his active membership in any lodge is lost by death, or forfeited by payment of dues. His

MASONIC EXCLUSION

can only be effected in this manner, and under one more regulation. As a brother with a demit, and, consequently, not in affiliation with any lodge, Mackey says (*Lexicon, art. Visit, Right of*): "A non-subscribing brother (a non-affiliate) is permitted to visit each lodge *once*, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterwards he is *excluded*, in order to discountenance those brethren who wish to continue members of the order, and to partake of its benefits, without contributing to its support."

So far his Masonic standing has not been broken; but if he becomes a breaker of Masonic law, rebellious to the principles of the fraternity, oblivious of his lodge obligations and obnoxious to the interests of the fraternity, the Grand Lodge of the Masonic jurisdiction may sentence him to

EXPULSION,

and inflict upon him such Masonic punishment as his Masonic disobedience merits under Masonic law.

"Expulsion" (says Mackey's Lexicon, art. "Expulsion") "is the highest Masonic penalty that can be imposed by a lodge upon any of its delinquent members. We shall therefore treat (1), of its effects, (2), of the proper tribunal to impose it, (3), of the persons who my be subject to it, and (4) of the offenses for which it may be inflicted."

1. "Expulsion from a lodge deprives the party expelled of all the rights and privileges

that he ever enjoyed, not only as a member of the particular lodge from which he has been ejected, but also of those which are inherent in him as a member of the fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while *his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them.* He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any lodge, nor unite in any of the public or private ceremonies of the order.... It would be criminal in any brethren, aware of his expulsion, even to hold communication with him on Masonic subjects."

2. "The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate lodge tries its delinquent member, and, if guilty, declares him expelled; but the sentence is of no force until the Grand Lodge under whose jurisdiction it is working has confirmed it."

3. "All Masons, whether members of lodges or not, are subject to the infliction of this punishment."

4. "Immoral conduct, such as would subject a candidate (for initiation) to rejection, should be the only offence visited with expulsion;" but in some cases it has been inflicted for even non-payment of dues. Masons, generally, however, disapprove of so heavy a punishment for so light an offence.

Expulsion from one of the higher degrees of Masonry does not affect the relations of the expelled person to Blue Lodge Masonry. This position is supported by high Masonic decisions; but an expulsion from a Blue lodge involves expulsion from all the higher degrees; because, as they are composed of Blue Lodge Masons, the members could not of right sit and hold communications on Masonic subjects with one who was an expelled Mason.

Thus we have given a synopsis of some of the most important Masonic decisions and rulings. We could quote many more, equally as authentic, in the same direction; but these should suffice to convince any man of the despotic power of Masonry, from which only death can relieve him unless he takes the Bible route to freedom and deliverance. He may be expelled, but he is still subject to his obligations, from which he cannot escape, except by repentance, renunciation and eternal and aggressive warfare against the evils of the secret system. The way is plainly set forth in the Bible; the guilt of the individual Mason is described in Lev. 5: 1, 4, 5; and in the New Testament is found the only method by which the soul can by cleansed from lodge contamination.

"The blood of Jesus Christ cleanseth from *all* sin"—Freemasonry included.

NOTES BY THE WAY.

W. McClelland, of Washington, Iowa, sends us the following: "I would like to write a few lines giving you my high appreciation of your paper (the *Cynosure*), but I am barely able to be out of bed."

Obadiah Hawkins, of Beaufort, N. C., writes thus, also, of the *Cynosure:* "I have been benefited more by this paper coming to me than by any other that I have ever read. I thank you for the good it has done me."

Rev. J. T. Cullor writes from Springfield, Mo., June 18: "I have given them (anti-secrecy tracts) to about 200 men, and have talked with 101, in all, on the subject. Some 50 have taken my advice and said they would write to you. I find but few unreasonable, and also, that this is a good way to advance the interest in the cause."

STRIKES AND THE PEOPLE AT LARGE.

The latest movement on the part of the American Railway Union, to boycott the Pullman sleeping-cars all over the country, because Geo. M. Pullman does not succumb to the demands of the strikers from his car-works, leads the *Chicago Evening Journal* to remark: "If the boycott should meet with the official approval of the A. R. U., railroad traffic would be impeded everywhere, and the greatest sufferer would again be the much-enduring public.

"The very specious arguments of strikers and their sympathizers cannot conceal the fact that in all extensive labor troubles the inconvenience of the public is the chief factor that is counted on to secure a triumph. These poor men, says a sentimental abettor of the coal strikers, are not fighting the public nor the railroad companies whose property they are destroying, but are simply making an effort to get higher wages; and he knows all the time that a deliberate attempt is being made to force the people and the railroads to cry out for peace at any price, and through them to affect the operators. The word rebels is not too strong to apply to the rioters under the circumstances. They are the very meanest kind of rebels, since they have no grievance of any sort against the people or the State, but resort to rebellion for the purpose of defeating the original contestants in the struggle against them, that is, their employers."

The *Journal* adds that State authority should be invoked to preserve the rights of an unoffending public.

—General Secretary Phillips requests that all churches, committees, and others who desire one, two or more anti-secrecy lectures delivered in their vicinities will notify him of the time and place, and arrangements for the success of the meetings will be made by mail or personal interview.

—The present pope of Rome appears to be in competition with Dickens' "Mr. Micawber," or a close imitator of him, as the writer of letters on all occasions, and on many topics. His latest official epistle is dated some time within the past fortnight, and is principally noteworthy for the coolness with which he addresses himself to Protestants as non-Christians, and his denunciation of the Freemasons.

—Jesuitic ideas of temperance reformation possess novelty if no other virtue. Imagine a man getting drunk daily and daily settling his offense with a prayer! "In the Church of the Jesu, Philadelphia, there is a temperance society with the following degrees: The first degree is for total abstinence for life; the second, for a definite time; the third is merely for a prayer to be said daily in reparation for the sin of intemperance."

—At its convention in this city, last week, the American Railway Union, by a vote of 112 to 100, excluded colored men from membership. For a society claiming to promote liberty, equality and fair play, this decision seems a little "off;" but then such action is eminently characteristic of the "brotherhood" principles of secret societies generally. A reconsideration of this question, however, is to be argued, and a different result may be recorded.

—The return to America of Miss Frances E. Willard, in improved health, is matter of congratulation. During her months of residence in Europe she has been not only active in the promotion of the temperance cause, but highly honored by the great and good with whom her labors brought her into contact. She will continue in active service at the various temperance gatherings in this country, and her influence will add interest and strength to their deliberations.

—Last week we noted the fact that the Chicago city council had passed an ordinance forbidding the opening of stores on Sunday except those that sell groceries and meats. This week we have to announce that the mayor has vetoed the ordinance, because it savored of "class legislation," and for other reasons satisfactory to "liberal" churchmen, infidels, etc. By the way, isn't it about time that Christians should combine for a little "class legislation" in the interest of social and moral reforms?

—In Rev. F. J. Davidson's, letter printed today, he refers to a bill in the Louisiana Legislature providing that sheriffs should keep bloodhounds for tracking and capturing fugitives from justice. We learn that the bill was ignominiously defeated, because, as one Representative remarked, its passage "would indicate a retrograde movement in the progress of Christian civilization, and that the institution of this relic of the old slave days and its incorporation in the statutes of the State would be an ugly blot upon the escutcheon of the State." It was wisely voted down.

—The pope in his most recent letter from the Vatican condemns the Freemasons, not so much because of their express opposition to Christianity, but because they are the enemies of Romanism, and for their so-called audacious activity in Rome. Further, he calls upon Italy and France to shake off the despotism of Freemasonry in order that religious concord may exorcise the evils of war, holding that Europe presents the appearance rather than the reality of peace, and that education in husbandry, the arts and commerce is seriously menaced. Well, we suppose Freemasonry is no more to be trusted, so far as political *finesse* is concerned, than the Church of Rome itself.

—The Coxey "Commonweal army" movement has seemingly "flattened out" for want of financial and moral support. Still some country sections of this "army" of shirks manage to attract local attention by stealing railway trains and being sent to jail. As for getting to Washington before Congress adjourns, their chances are very slim, and as for any good that will accrue to themselves or others from going there, even the possibilities in that direction are becoming smaller and more remote. Farm hands are wanted at good wages all along their various routes, and it would be more manly in them to work for bread than to beg or steal it.

—Rev. Dr. Parkhurst's vigorous attack upon the municipal roguery in New York City has had two good effects. In his investigations of the slums and slum methods and habits, he soon learned that his proposed system of gilded saloons to make liquor-selling a reputable business was an empty dream, and he has now become an earnest advocate of total abstinence. This is good news. Another discovery, of equal importance, which he made was that the police and other city guardians were systematically blackmailing the keepers of haunts of vice, and thus sharing in the profits of their wickedness. By his efforts this official protection of vice will probably come to a perpetual end.

—An unusual wave of morality recently swept over the Chicago council chamber, when an alderman introduced an ordinance absolutely forbidding the sale of cigarettes containing any hurtful material besides tobacco. It was passed by a fair majority, was vetoed by the mayor, and again passed over his veto. At a later meeting of the council the license for retailing any cigarettes in the city was fixed at $500. Since few of these "filthy weeds" are made from pure tobacco, and few dealers will care to sell them under so high a license, the two ordinances, if maintained by legal authority, will be well-nigh prohibitory; for which we cannot be too thankful. Whatever the motive that led to this legislation, it was praiseworthy in its outcome.

—The vigorous stand heretofore taken against secret societies by the Augustana Synod of the Lutheran church, and the unmistakable definition which it gives of them, show how little these organizations are in harmony with true Christianity: "Secret societies are organizations which use religious ceremonies but deny the trinity of God and the work of Christ and require from their members promises equal to an oath." Even though any secret society, Roman Catholic, Mormon or otherwise, should claim to confess "the trinity of God, and the work of Christ," the fact that it requires from its members "promises equal to an oath" is sufficient to condemn it as a child of the devil and not in harmony with the true meaning and interest of a Christian institution. See Matthew 5: 33–37 and John 12: 46.

—In his latest public epistle, the pope "appeals to Protestants and points out that they have no fixed rule of faith or authority, asserting that many of them even deny the divinity of Christ, the inspiration of the Scriptures, and end by falling into naturalism and materialism." With the records of the Spanish Inquisition, the lurid flames of Smithfield, and the triumphs of Luther, Calvin and Knox before them, Protestants (true Christians, we mean) will hardly accept the pope's appeal to return to the tyranny of Romanism. The descendants of the seven thousand who had not bowed the knee to Baal, and of those who laid down their lives for Christ's and the Gospel's sake, know in whom they have believed, and are persuaded that he can keep unharmed what they have committed to him against that day when the papal throne shall be shaken like a winnowing fan.

THE HOME.

BURDEN-BEARING.

Of all the joys which life affords,
From childhood's sunny morning,
Until the paling western sky
Of night's approach gives warning,
There's none that springs so swift and sure
Delights less pure to smother,
As that which thrills and warms the heart,
When helping one another.

If days and nights seem born to us
To be consumed by sorrow,
If hourly we have vainly craved
A happier to-morrow;
If from ourselves we loving turn
To some pain-stricken brother,
The sorriest night finds dawning bright,
With helping one another.

'Tis selfish grief that deadliest clings,
And Christ-like lessons heeding;
We'll find life's devious onward way
To sunnier heights still leading;
Till when these bodies, weak and worn,
Have sought the common mother,
Our souls more joyful sing and soar,
For having helped each other.

—*Fanny McHarg.*

COURAGE OF A BOY-MARTYR.

BY MISS M J. MIDDLETON.

The following incident, which occurred in the home of a little boy in Ireland, is very touching: His father was a most cruel man, and a Roman Catholic. But this little boy was a true convert from popery, with strong faith and noble Christian courage; and although the father became terribly angry at his son's turning Protestant, and leaving the "holy mother church," yet the little fellow was firm in the true Christian faith. Once when in a great rage his father *commanded* him to kneel down and worship the Virgin, the little boy respectfully, though firmly, made answer in the commands of God's Word: "Thou shalt worship the Lord thy God, and him *only* shalt thou serve;" and "thou shalt not worship or bow down to *any graven image*, nor the likeness of anything that is in heaven above nor in the earth beneath, nor in the waters under the earth," etc.

The enraged father, finding that he could not even compel his son to worship the Virgin, then began to beat him in a most cruel and unmerciful manner; but the child's true faith remained unmoved; and though suffering intense pain from the blows inflicted by his cruel father, he cried out: "Father, you may *cut me through*, but I will *never* worship the Virgin."

Thus this Christian child was able, through the grace and help of our heavenly Father, to remain firm in true faith and loyalty to our Saviour through the severest pain and torture, thereby setting a noble example of faithful trust to older and stronger persons.

New Concord, Ohio.

POWER OF PRAYER.

"Why, therefore, should we do ourselves this wrong—
Or others—that we are not always strong?
That we are ever overborne with care?
That we should ever weak or heartless be?
Anxious or troubled since with us is prayer,
And joy and strength and courage are with thee?"

These lines are from the "Sonnet on Prayer" so truly expressive of Christian experience, by Richard Chenevix Trench. It begins with the triplet:

"Lord, what a change within us one short hour
Spent in thy presence can suffice to make!
What heavy burdens from our bosoms take!"

The sentiments and spirit of that sonnet must have often thrilled and uplifted despondent souls that have repeated it with hope and enthusiasm. And they are quoted here as a basis for certain thoughts of the times, which should find expression in our household religious journals, as they *are* matter of devout consideration and testimony in the warm prayer meetings of many of God's people at the present time.

Six or seven years ago in a careful review of the life and writings of Madam Guyon, the present writer was led to ask: "Is it venturesome to predict that in the church of the future the sacred madness of inspired preachers like Paul, and of holy women like Madame Guyon, under the endowment of power by the Holy Ghost, will be the common normal type of Christian experience?" In the age to come of holiness by faith the high-water mark of present sanctification, hitherto reached only by the select few, and at wide intervals, may prove, by the grace of Christ, to be the common level for multitudes without number of heaven's elect. The upward gravitation of grace will be stronger than the downward drawing of depravity; and saintly men and women will be everywhere rising, as by a law of Christian evolution, from the death of sin into the life of holiness, through the uplifting power of faith. The glorious liberty of the sons of God will then be no vanishing dream of a *future* heaven, but the *present* realized possession of a victorious holy life on earth, through faith in the crucified! And then the melancholy wail of Wordsworth:

'Tis the most difficult of tasks to keep
Heights which the soul is competent to gain,

will give place to the apostle's exultant pæan, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

That blessed victory will belong not to a choice few merely of the church militant, but to the rank and file of the sacramental host of God's elect that here on earth have washed their robes and made them white in the blood of the Lamb. The almost forgotten shout of Wesley and his followers in the class-meeting will then be in the mouth not of Primitive Methodists merely and Salvation Army enthusiasts, but of the whole household of faith:

O glorious hope of perfect love;
It lifts the happy soul above;
It bears on eagle's wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With ransomed priests and kings.

Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of Paradise
In endless plenty grow.

A land of corn and wine and oil,
Favored with God's peculiar smile,
With every blessing blest,
There dwells the Lord our Righteousness,
And keeps his own in perfect peace
And soul-refreshing rest.

Now, O my Joshua, bring me in!
Cast out Thy foes; the inbred sin,
The carnal mind remove;
The purchase of Thy love divide,
And O with all the sanctified
Give me the lot of love.

The purchase of Christ's death, this legacy of our risen, ascended and reigning Lord, this blest experience of heaven-born peace and love, is not for the favored few, but for the blood-bought many, the multitude of mankind in the kingdom of grace. It is for us Gentiles as well as Jews, through the gift of the Holy Ghost, as in the Saviour's commission to Paul himself: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Madame Guyon once said of her experience after the quickening and illumination received in answer to prayer: "It seemed to me that I experienced something of the state which the apostles were in after they had received the Holy Ghost. I knew, I comprehended, I was enabled to do intellectually as well as physically everything that was requisite to be done. I remembered that fine passage which is found in the Apocryphal Book called Wisdom of Solomon. Speaking of wisdom, the writer in the seventh chapter says: 'I prayed and understanding was given me. I called upon God, and the spirit of wisdom came to my heart.' Wisdom came to me in Christ. When the eternal wisdom is found in the soul after the death of the first Adam, it finds in him all good things communicated to it."

So in this our day, in the lively homespun literature and theology of the Salvation Army, plainly a providential form of aggressive Christianity suited to the times, and an invaluable working auxiliary to the church, there are lessons to be learned of utmost importance to God's people. Among them is this by an unknown army officer, "Why do I pray? Because Christ-like praying in private is the secret of Christ-like living in public. The only thing that can maintain us in effective and successful service for God is personal communion with God. When labor, even though it be for God, is allowed to take the place of prayer, degeneracy must come sooner or later in the spiritual quality of the laboring. One of the devil's greatest delusions which he puts before Salvation Army officers and soldiers is to persuade them to allow work to take the predominant place in their life instead of prayer. God never means to let our inner life be subordinate to our search after the souls of others; and the only way it can be maintained is by keeping it momently 'in touch' with our life-giving and soul-strengthening Lord Jesus."

This is in line with the testimony of that modern man of God and calm Christian philosopher, Professor T. C. Upham, who says: "I have continually what seems to me to be the witness of the Holy Spirit; that is to say, I have a firm and abiding conviction that I am wholly the Lord's, which does not seem to be introduced into the mind by reasoning, nor by any methods whatever of forced and self-made reflection, and which I can ascribe only to the spirit of God. It is an interior voice which speaks silently and effectively to the soul, and bids me be of good cheer."

The same was realized in the constant walk with God and the holy affluence of Christian consolation for his people, vouchsafed to the late Dr. Cullis under an unction from the Holy One, who had grace poured into his lips so abundantly for the setting at liberty of panting and hungry souls. The weekly meeting for personal testimony and consecration which he established in Boston and led for more than twenty successive years with most gracious and edifying results in the way of Christian enlargement and sanctification, still lives a power for good. And by it he, being dead, yet speaketh in the deeply spiritual and yet eminently practical volume of "Tuesday Afternoon Talks," published by the Willard Tract Repository, Boston.

In like manner, what is called a Christian or Evangelical Alliance now holds weekly and monthly meetings at different points throughout New England for the propagation of the Christian faith and the rooting and grounding of the people of God in the principles and practice of the higher life, and applied Christianity to the usages and evils of society at large. By all these and other providential agencies, including the present blessed revivals, under the guiding hand of God, the church and the ministry are being slowly but surely lifted to a higher plane of spirituality and oneness with Christ.

"Spirituality," said Mozoomdar in his last most impressive address at the Church of the Messiah, before sailing for India—to which address it was the high privilege of the writer to listen, mark, and endeavor to retain. "Spirituality, spirituality in man, what is it? Spirituality in man, my brethren, is simply oneness with the Spirit of God. It is identity of the human with the Divine; it is harmony of the creature with the Creator. It is likeness of the child to the father. It is conformity of the will of man to the will of God. It is the promised indwelling of the Holy Spirit in the spirit and body of man. It is the spiritualizing presence of the Holy One in the souls he has touched and claimed for himself. Let me urge you, my brethren, as my last message, to seek for yourselves and for these American churches this gracious indwelling of the Holy Ghost, in accordance with the German hymn of Charles Wesley, which we have just united in singing:

"'Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Inly I sigh for thy repose;
My heart is pained, nor can it be
At rest, till it find rest in Thee.'"

—*Rev. T. Cheever, D. D., in N. Y. Observer.*

HOUSEHOLD RELIGION.

Surely this is the only kind worth mentioning; that is, the religion which is not felt in the household from day to day, the religion which confines itself to the church and to Sunday, or to a certain round of outward observances, must be spurious. It certainly will not pass muster as genuine Christianity.

The sort of piety on which Christ puts his stamp studies the comfort of all around. It is

full of sympathy, brotherly kindness, and friendly aid. It is considerate for others' feelings, and scrupulous about others' rights. It carries a cheerful countenance, speaks pleasant words, and abounds in little deeds of love. It does not forget that happiness is made up mainly of trifles, being not a single magnificent gem, but a mosaic composed of a thousand pieces; and it resolves to enroll itself in the number of happiness-makers, burden-bearers, who scatter flowers, diffuse sunshine, and take all possible pains to give pleasure.

Of what vital importance it is to every household that it be a shrine of this religion! How otherwise can the children grow up good? Of what use is right instruction by the preacher one day in the week if it be offset by bad example at home six days? What avails a formal lecture from the parent now and then if it be not emphasized by a consistent life?

Blessed are the children of true Christian parents, day by day drinking in wholesome spiritual food and strengthening moral nutriment. Blessed are the parents of Christian children, sending forth into the future prolonged influences for good, permanently represented on the earth by intelligence and virtue long years after they themselves have passed away. How miserable the estate of those whose names must go down to posterity linked with creatures of wretchedness, vice and crime! Too late for repentance do such behold the legitimate outcome of the absence of household religion.

Some have we seen whose own parents had left in their hearts and lives a precious legacy of Christian faith and love divine. Yet they themselves were not pious, and so were making a break in the chain, and defrauding their children of that boon which should have passed on without diminution. Those children had no godly influences around them, and hence in the hour of temptation would have no sweet memories to hold them fast, and in the stress of the world's conflicts they would be almost sure to deteriorate. An impaired vitality of virtue would probably be passed on in turn to their children, and so the stock would degenerate. How sad!

Let every man that is a man, every woman that is a woman, reflect very seriously on these things, and in some moment of sacred silence answer honestly one or two questions: Will your children have as good a chance as you had, not merely in temporal but in spiritual matters? or will they reproach you some day, and say that they have been robbed of the best part of what should have been theirs? Are you doing by them as you would wish to be done by? They have a right to receive from you an example of positive piety. It will be worth to them more than lands and gold.

Household religion, something that shall brighten the eye, sweeten the voice, check the hasty word, alter the impatient tone, make the brow smoother, the heart happier, and the home a paradise—this is what we need. May it grow and prevail mightily throughout the land in this year of our Lord 1894.—*Indian Witness.*

BETTER THAN BEGGING.

An urchin nine years old, with a very dirty face and pair of bright eyes, accosted a woman as she was hurrying across Boston Common the other day.

"Please give me some money to get something to eat," he whined.

"No; I won't give you any money to get something to eat," was the reply. The lady mimicked his whine.

Finally she hired him to carry her umbrella to her office, and on their way thither she gave him a dissertation on labor and its fruits in phrases she thought he would understand. She advised him to go into the newspaper business, and loaned him twenty cents to invest in papers, after he had signed his name to a contract she drew up promising to pay her immediately when he had cleared that amount.

In an hour and a half he came back to the office proudly and deposited the money loaned on her desk. She took ten cents of it and he kept the other to make further investments. The next day he cleared $1.50. He was radiant.

"This is better than begging, isn't it?" she asked.

"You bet," he said.

"Now, if I give you this ten cents, will you promise to buy with it what I shall ask you?"

"Yes'm."

"Then buy a cake of soap and use it."

FROM MANY NATIONS.

Go on! Go on! The skies may lower,
The storm may burst;
Unshaken in the trial hour
Good purposes shall give thee power
To brave the worst. Go on!

Go on! Go on! Thou can'st not tell
Thy mission here;
Whate'er thou doest, labor well,
Nor let a doubt within thee dwell
Or coward fear. Go on!

Go on! Go on! Thy Master's ear
And constant eye,
Observe each groan, each struggling tear;
He, midst the shadows dark and drear,
Is standing by. Go on!

Go on! Go on! Thy onward way
Leads up to light.
The morning now begins to gray,
Anon the cheering beams of day
Shall chase the night. Go on!

—*Rev. Dr. Kuhne.*

TEMPERANCE.

JOSEPH COOK ON NEAL DOW'S PROGRAM.

"Every temperance blade should have a hilt, and every temperance hilt should have a blade. The Maine prohibitory law, as framed and executed by Neal Dow, was a sword with both blade and hilt. His principle of total abstinence and prohibition give that blade a double edge and make it invincible.

"In the rising tide of temperance agitation in modern days the wave of prohibition has a most strategic position. All the waves that rise behind it urge it on. All the waves that rise before it are urged on by it. It commands the sea. There is, no doubt, from time to time, a recession of minor billows and eddies. But as the horologe of time strikes the advancing, fateful years, the central idea of the temperance reform continually rises.

"1760. John Wesley denounces liquor-sellers as living in houses stained with blood, and driving men to perdition like sheep.

"1785. Dr. Rush, in co-operation with Franklin and Putnam, assails the drinking customs of his day in the name of science.

"1810. Lyman Beecher launches the thunderbolts of the church against intemperance.

"1826. Justin Edwards, in the American Society for the Promotion of Temperance, lifts the educated sentiment of the land to abhorrence of the liquor traffic and of the drinking customs of society.

"1838. Massachusetts adopts the famous law, forbidding the sale at any one time of any less quantity than fifteen gallons.

"1840. The Washingtonian movement commences, and John B. Gough becomes on both sides of the sea the foremost advocate of total abstinence.

"1851. Conserving the whole moral and political force of the previous movements, the Maine Law arrives with Neal Dow as its originator and champion.

"1874. The Woman's Christian Temperance Union is organized, under the leadership of Frances E. Willard, and later of Lady Henry Somerset and their co-laborers, achieves a career of varied beneficence, unmatched among organizations of its class in the whole tide of time.

"1888. The Supreme Court of the United States decides in the Kansas cases that prohibition of the liquor traffic is constitutional.

"1893. Scientific Temperance Instruction is made mandatory in schools of thirty-eight American States and all the Territories.

"1894. Colorado grants to women equal suffrage, and woman's ballot is everywhere dreaded by the saloon as the ally of prohibition.

"1895. If it is permitted to forecast the future, may we not hope for a Congressional investigating commission vested with power to unveil the horrors of the charnel houses which the liquor traffic has filled with dead men's bones and all uncleanness?

"1900. May we not hope that before the close of the century scientific temperance education will have been spread over the entire Republic? Out of forty-four States it now covers thirty-eight, and all the Territories, with the District of Columbia, Annapolis and West Point.

"1910. At this date the cities are likely to contain a majority of the population of the land. Unless the liquor traffic is brought under control, some great disaster, caused by the political despotism of the dramshop, will probably occur and will become the basis of colossal reforms.

"Neal Dow was born March 20, 1804. This was a famous year, signalized by the coronation of Napoleon as Emperor of the French and the publication of his celebrated Civil Code. Washington had died only four years previously. In the year following Neal Dow's birth Jefferson was elected President for the second time, and Nelson achieved his victory at Trafalgar. Scott's 'Waverley' was published when Neal Dow was ten years old. The battle of New Orleans and that of Waterloo occurred in his eleventh year. All the stupendous events of this country are either within or within sight of the range of his life. He has lived under every American President except Washington and Adams.

"In spite of all hindrances, prohibition has had great triumphs. After thirty-three years' trial of the Maine Law, Neal Dow's State placed the prohibitory principles in her constitution, and no political party would dare to propose to repeal it. Kansas, Iowa, Vermont show the immense utility of prohibition.

"For one, I am profoundly convinced that only the Neal Dow program in the temperance reform is fit to be the watchword of the twentieth century. Only Neal Dow's program will prevent the division and misdirection of the temperance forces. United in support of Neal Dow's program, the temperance forces of the modern world, by the blessings of heaven, would be certain of educational, official, religious and political triumph."

EXPERIMENT AND EXPERIENCE.

At a recent public meeting in England, Sir Benjamin Ward Richardson, M.D., reviewed the position taken by him twenty-five years ago with reference to alcohol, which may be summed up as follows:

"I can no more accept it as food than I can chloroform, or ether, or methylal. That alcohol produces a temporary excitement is true, but as its general action is to reduce animal heat I cannot see how it can supply animal force. I can see clearly how it reduces animal power, and can show a reason for using it in order to stop physical pain, or to stupefy mental pain; but that it gains strength, that it supplies material for construction of tissue, or throws force into tissues supplied by other material—must be an error as solemn as it is wide-spread. The true character of alcohol is that it is an agreeable temporary shroud. To resort for force to alcohol is, to my mind, equivalent to the act of searching for the sun in subterranean gloom, until all is night."

"These were the words of 1869," said the learned scientist, "and now that a quarter of a century has elapsed since they were written and spoken, I stand on the past, and without prejudice, without indifference, but with observation and research maintained up to the present moment, I do not see a single reason for changing one idea or one word. I have, however, something to add. I spoke, in 1869, on experiment without personal experience. I have been led by what I may call personal experiment, to confirm the past on the present, and after twenty-five years have come to the distinct conclusion, unhesitatingly and undoubtedly expressed, that by abstinence I have lost nothing, retained everything, and gained much. Practice has sustained theory, and experience experiment. . . . . When I had overcome the physiological difficulties I continued for some time to apply what I had originally learned to the treatment of disease, using alcohol as at least an exceptional remedy. Gradually it dawned upon me that the error here might be as great as the error relating to health and alcohol. When the London Temperance Hospital was opened to me I obtained a field such as I had never had before for scientific observation—with the result that 700 acute cases have come under my care, disease of the most varied kinds and acutest in character, all of which have been treated without any recourse to alcohol or to anything that may be called a substitute for it.

Recoveries from severest diseases are as good, if not better, under this method, than under the old one, and convalescence is unquestionably advanced. The truth, in short, holds good all through, that that which is best in health is best also in disease; and if it were in the power of any one to say, 'I remove from your reach alcohol as a medicine,' I should answer, 'There is not a medicine that you can remove from me with greater impunity.'"

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON II.—Third Quarter, 1894, July 8.

SUBJECT.—Presentation in the Temple.—Luke 2:25-38.

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2:32.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 2:25-38. T.—Jno. 3:16-21. W.—Isaiah 49:5-12. Th.—1 Peter 2:1-10. F.—Heb. 12:1-6. S.—Jno. 19:25-30. Su.—Isaiah 42:1-8.

COMMENTS BY E. E. FLAGG.

1. *The aged disciple.*—vs. 25–28. Christ was born under the Mosaic dispensation, and in spite of his miraculous conception and sinless nature, Mary was subject to the same ceremonial law of purification as other Hebrew mothers. She was so poor that she could only bring for her offering a pair of turtle-doves. God has always signally honored poverty. He has so ordered it that not only was his Son born to conditions of poverty and toil, but almost without exception every one whom he has called to fill the highest posts of usefulness in church or state. Poverty may often seem a galling fetter, but to the noble spirit it is only so in seeming. If the divine fire is really within, it is sure to burst out. If God really has a work for us to do, no conditions can possibly hinder it. The most unfavorable will be a spur and a help. "And behold there was a man in Jerusalem whose name was Simeon." We know nothing more about him except the brief description which follows. He was "just and devout;" that is, he kept the law both on the divine and human side. He did his duty to God and man. He had a symmetrical, well-developed religious character. "Waiting for the consolation of Israel." This shows that there were devout men and women who waited for Christ's first advent, just as now all over the world, even to the uttermost isles of the sea, a faithful few are waiting for his second coming. Things were revealed to this simple, godly old man that were hidden from the wise and prudent doctors of the law. It seems to have been his one desire to see the Messiah before he died, and God graciously answered the prayer, giving him a blessed inward assurance that it should be so. Such an one would be ready to obey the slightest promptings of the Spirit, and it was in obedience to a divine impulse that he came into the temple at the very time when the infant Christ was brought there in the arms of his parents. He may not have expected to see a mere babe, the child of a peasant-mother; but whatever may have been his preconceived ideas, they had to bend to the word of God within his soul, that this was indeed the very Christ. So let us be careful not to bend Scripture to suit our prejudices in regard to his second coming or any other great truth, but to cast aside all prejudices, and let the Holy Spirit reveal to us what he wills of its hidden meaning.

2. *Simeon's prophecy.*—vs. 29–35. Simeon had a mighty faith indeed. No angel appeared to him as to the shepherds; no star guided him as it did the Magi, yet he never doubted or said, "How can this feeble infant, the child of parents so poor that they cannot even bring a lamb for an offering, be indeed the promised Deliverer?" He said, instead: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." There was nothing very peaceful in the political outlook, either as it concerned Judea or the world at large; but Simeon looked beyond all that seemed dark and troubled to the great fact of Redemption, and with a grand catholicity he saw the Gentile nations, as well as his own people, embraced in its glorious light. "And Joseph and his mother marvelled." After the wonderous events which had surrounded his birth it would not seem possible for anything to have surprised them. But this only shows that Joseph and Mary were just as human as the rest of us. How often we misunderstand God's plainest messages, and marvel when our prayers are answered as if it was the last thing we expected. Jesus was "set for the fall and rising again of many in Israel." To some he would be only "a stone of stumbling and a rock of offence." To others he would be the corner-stone of a new and spiritual temple, "elect, precious." "And for a sign which shall be spoken against." This was the case, as we know, with Christ and his followers. So the Roman Jews said to Paul, "As concerning this sect we know that everywhere it is spoken against." How many to-day are afraid to espouse an unpopular reform because they hear its advocates maligned and ridiculed, and fear the same for themselves. Yet the disciple is not better than his Lord. How can they hope to win the crown, if unwilling to bear the cross? or to sit down with Christ at the great supper above, if they refuse the cup of the fellowship of his sufferings here below? Every great reform is a testing time, "when the thoughts of many hearts are revealed." They show what a man is made of; whether he is a Nathaniel without guile, a Pilate, or a Judas.

3. *Anna the prophetess.*—The aged Anna was not behind Simeon in recognizing her Messiah, or in giving her public testimony, for she "spake of him to all that looked for redemption in Israel." Under the old dispensation holy women were allowed to exercise unforbidden the very highest spiritual function—that of prophecy:—much more are such gifts under the new without distinction of sex.

RELIGIOUS NEWS.

—Some of the Christian Endeavor societies of Montreal are endeavoring to carry on temperance work by securing pledges against the patronage of licensed groceries and in favor of the patronage of those who do not sell liquor. It is said that both the Protestant and Roman Catholic churches have expressed sympathy with the movement.

—The *Occident* says what ought to be emphatically true: "The Protestant church knows that her strength does not rest on a priest, or pope, or any man, however great. . . . The strength of the Protestant Christian is in pure character, right living, and holy communion with God through Jesus Christ, the Saviour."

—Foreigners resident in Corea, including the missionaries, are in danger. The king has instructed his minister in Washington, D. C., to inform Mr. Gresham that a rebellion directed chiefly against his hospitality has broken out. He urges the government to send a war ship to Seoul for the protection of American citizens.

—An interesting department of mission work in Japan is the railway mission organized to evangelize men connected with the railway service in that country, there being thirty-four thousand employed in different ways.

—The one hundred and fiftieth anniversary of the organization of the Darien Congregational church, Conn., occurred June 8, and the town celebrated the event with much joy. It is one hundred and fifty years since the church installed its first pastor, Rev. Moses Mather, who served for sixty-four years. Nearly half of those who took part in the celebration last week were the direct descendants of this old Colonial patriarch.

—A statement of financial returns from 12,875 beneficed Anglican clergymen in the United Kingdom, leaving only 687 unrepresented, shows that the Church of England provides a total of six and a half million sittings. The number of communicants is estimated at 1,607,930; the net income of the beneficed clergy is returned at $16,429,505, and the total of voluntary contributions at $27,009,910. Of the sittings in parish churches 1,361,800 are appropriated, and 3,925,944 are free; and in chapels of ease, 60,161 are appropriated, and 408,982 are free. The Sabbath-schools include 544,389 infants, 775,832 boys, and 885,328 girls, with 55,467 men and 132,544 women teachers. The various guilds contain 85,959 young men and 242,742 young women. Other church workers are 1,586 licensed and 2,274 unlicensed lay readers, 151 paid and 107 unpaid deaconesses, 72 paid and 416 unpaid sisters, 1,127 paid and 123 unpaid nurses, and 806 paid and 165 unpaid mission women. The average net income of the parochial clergy is little more than $1,200. The contributions for foreign missions were $1,179,525.

—A league has been formed in New York by the liberal element in the Presbyterian church, practically pledged to work for the overthrow of the existing authorities. The league has just announced its aims, in very plain terms. One of these is this: "The league aims to bring about, sooner or later, the reversal of burdensome and unjust action recently taken by courts of the Presbyterian church."

—The summer schools under the direction of the American Institute of Sacred Literature are announced for the approaching season as follows: At Chaptauqua, N. Y., July 2 to Aug. 16, where the English Bible study will be in charge of President Burroughs, of Wabash College, and others for the first three weeks' term, and by Professor Moore, of Richmond, Va., and others, for the second three weeks' term. There will also be courses in Hebrew and New Testament Greek. Other schools will be held with similar and more extensive courses of instruction in Chicago University, July 1 to Sept. 22; at Bay View, Mich., July 12 to Aug. 15; Crete, Neb., July 3 to 14; Spirit Lake, Ia., July 10 to 27; Lakeside, O., July 12 to Aug 14; Waseca, Minn., July 11 to 27, and at Waterloo, Ia., July 1 to 15. At all these schools study and recreation will be combined.

—It is significant of the tendency toward denominational union that the Methodist church of Canada has increased its membership more than 50 per cent since the various branches of the denomination united nine years ago. In 1884 the total membership of all branches was 160,000. Now the membership of the united church is 250,000.

—The corresponding secretary of the Reformed Church in America reports receipts for foreign missions as follows: The receipts for May were $5,205.90, being $1,249 83, in advance of May, 1893. This is nearly 32 per cent increase. If kept up during the year it would give the board the $140,000 which it sought and failed to receive last year, and which the General Synod has just recommended again for this year.

—The United Presbyterian General Assembly made the following appropriations: To foreign missions $104,300, home mission $90,425, freedmen's $50,000, church extension $45,000. Education—for ordinary work, $12,600, colleges $20,000, ministerial relief, $10,000, assembly's fund, $7,000, making a total of $338,725. This does not include the $20,000 promised for foreign missions by the women's board, nor the amounts promised by individuals.

—The Methodist bishops continue to ask of candidates for the ministry: "Will you wholly abstain from the use of tobacco?" There are no cases of negative reply reported.

LITERATURE.

NUMBER IN NATURE AN EVIDENCE OF CREATIVE INTELLIGENCE: A Lecture delivered at New College, London, by Edward White. Published at 47 Cornhill, Boston, by H. L. Hastings. Paper, pp. 29. Price, 5 cents.

Those who have given any especial attention to the subject need not be told of the importance placed on numbers in the Bible. Divine computation runs like a silver cord through the whole, and in the generality of cases there is significance often extending beyond the mere narration, and pervading the future as set forth in the prophecies. Again, this adherence to numbers is found in all departments of human life and labors. Mr. White has classified the instances in which divine wisdom has introduced and perpetuated this numerical influence, as in mechanism, in astronomy, in chemistry, in the force of gravitation, in planetary motion, in the organic world, in vegetation, in the plumage of birds, in relation to light and air, in the insect world, in the books of Moses, etc. The whole is a pungent argument against that form of infidelity which doubts the existence of a Creator and favors the operations of *chance* in the visible creation; since the frequent recurrence of a regular mathematical system in so many and diverse forms requires an infinite power to regulate and control it.

HOME, MARRIAGE, AND FAMILY RELATIONS IN THE LIGHT OF SCRIPTURE. By James Inglis. One vol., pp. 96. Published by H. L. Hastings, Boston, Mass. Price, 75 cents.

Christian living in the home by husbands, and wives, and children, forms the burden of this excellent little work. It is not only comprehensive, but explicit, and based upon Scriptural experience and teaching.

There is a great need of works of this character in these degenerate days, when family relations are so loosely held by the masses. It is time that the Word of God should be brought to bear upon this subject, and the thoughtless reminded of the positive duties required at their hands. Mr. Hastings has written an introduction to this book which adds to its value.

Bound in delicate cloth, with red-and-gold ornamentation, it would make a very appropriate wedding present.

FACT OR FICTION IN THE NEW TESTAMENT NARRATIVES OF THE (CHRIST'S) RESURRECTION. By Geo. M. Harmon, A. M., Professor of Biblical Theology in Tufts College Divinity School. Paper, pp. 26.

This pamphlet comes to us from a Universalist publishing house in New England, is written by a professor in a Universalist college, and is one of the most logical defenses of the truth of the Scripture history of Christ's resurrection that we have recently seen. It enters into a consideration of the dullness of the apostles concerning the event before its occurrence, their unswerving testimony of its reality, and the power which it gave them to preach the living Saviour and his love to all generations. Any supposititious "fiction" about the event is thus completely swept away.

REFORM NEWS (*Continued from 5th page.*)

making Dr. Skriefsrud a member of that commission. This commission fixed the rate of interest, and the money-loaners refusing to loan their money at that rate, and the people being destitute of the necessary means to plant their fields, Dr. Skriefsrud appealed to a wealthy Englishman for the loans. The Englishman refused to loan them money, unless the missionary would pledge his own word as security. To this proposition the missionary consented and gave his word; then the money loaners—the usurers—came to the missionary and kneeling before him begged that they might loan the money at the rate fixed by the government. But now with the money in their hands, the people were exposed to the temptation of the saloon, and the rumsellers, lawyers and usurers would soon get the money away from the people again. Now the people had elected the missionary, Rev. L. A. Skreifsrud, supreme chief of Santhalistan, and he, in that capacity, assembled all the women in a convention. In that convention they decided to banish all the saloons from Santhalistan. Their decision was effectual and the liquor traffic is banished from that country. Now there is no place in Santhalistan where they have not a mission station for preaching the Gospel. The work had grown so large that it required much time to collect the necessary money to carry on the work; besides, the people were poor and hence it became necessary to appeal to Europe for aid. Accordingly, in 1882, Missionary Boerrensen went to Skandinavia for aid. All the missionaries are natives except those who conduct the educational work—translation, etc. Rev. L. A. Skreifsrud, Ph.D., now speaks twenty-two languages; has translated the Bible into the Santhalistan language, and has written grammars for the Indian languages. At the close of his address a collection, amounting to $100, was taken in the audience for him.

The convention devoted about an hour and half to the subject of secret societies, with the purpose of taking up the matter again; but they were so nervous and excited over the Augsburg seminary matter that no more time could be found for the discussion of secret societies. Their attitude toward all secret societies is virtually to exclude them from church fellowship. For they will require their secrets to be investigated by the church and pastor in order to determine whether they are in harmony with the church or not. Of course, to accept the word of a member of a lodge that there is "nothing wrong about his society" would be a ridiculous farce, however good that man or woman may appear to be.

I had the following from Rev. C. M. Larsen, of Little Cobb, Minn.: A few lodge-members had got a foothold in his church; and he had held six meetings, in which he had exposed the sin of lodgery, and he had introduced as testimony against the lodge the Grand Army ritual published by Ezra A. Cook. A member of his church, whom we will call Mr. A, belonged to the Grand Army of the Republic, and denied that ritual. The pastor firmly demanded proof for his denial, under a resolution of the church that it was wrong to belong to any secret society. Mr. A reported the matter to his lodge, and the lodge allowed the pastor to compare the two rituals for about the time of ten minutes and no longer; but it was enough for the purpose. It was found that the two rituals agreed, except in the matter of swearing to support each other for public offices. The pastor maintained his position. The false swearing, with the death penalty, ritual, prayers and burial service do not agree with membership in a Christian church.

I understood Bro. Larsen that the lodge members, unlike Rev. G. C. Lorimer, D. D., pastor of Tremont Temple, Boston, and others, have left their lodges and adhere to the Christian church.

Bro. Larsen subscribes for the *Christian Cynosure*, and has supplied himself with N. C. A. literature.

The Committee on Secret Societies recommend to the churches and pastors the *Christian Cynosure* and the literature of the N. C. A. Yours truly, W. FENTON.

Don't forget to subscribe for the new monthly.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

AN EARLY NOTICE.

There will be a convention of Christian workers (D. V.) held at Camp Hebron, Mass., beginning August 11th, next, and continuing nine days. The 15th will be given to reforms and reforms along the lines of the N. C. A. and the N. E. C. A. work under the general topic of "Influence of clannish organizations upon good citizenship and a pure church." Sub-topics, with the names of speakers and other features of the program, will be given later.

Will friends, especially in New England, make a note of this date, August 11, and arrange to attend? JAMES P. STODDARD.

THE NEW ENGLAND SECRETARY RETURNS THANKS.

ACKNOWLEDGMENT.

BOSTON, June 20, 1894.

It is my privilege to chronicle another *complete surprise*, accompanied with the generous gift of fifty-seven dollars ($57) from forty-two friends in New England, in aid of the Christian reform cause in which they with us are deeply interested. Mrs. Stoddard and myself are the grateful recipients of this offering, to be invested in a roller-top desk, a case for books, and such articles of office furniture as may be most needful and helpful in the work. We appreciate this timely remembrance for its intrinsic worth, but, most of all, do we prize the words of sympathy and approval accompanying the offering. We are glad, no less for the sake of the cause than for our own sakes, to enjoy your confidence; and whatever of commendation we have justly merited has been by the unmerited grace of Him to whose loving care we commit each and all of you, with the cause for which we unitedly pray, labor and give, as the Lord hath appointed to us.

Dear friends, please accept this as a personal acknowledgment of your gifts and a note of thanks from your fellow-servants in the Lord,

J. P. & ANNA E. STODDARD.

—It has already been noticed in these columns that the United States refuses further to interfere in the Hawaiian revolution. Quite recently a convention met in the island to provide a substitute for the existing provisional government. The supposition was that the new government would be republican in constitution, permitting the majority to rule. It turns out, however, that the new constitution, if adopted, will practically disfranchise a majority of the people in the island, and establish a small oligarchy on a property basis. The "mighty dollar" seems to be getting in its work there as elsewhere, to the detriment of personal and political freedom.

STERLING TESTIMONIES.

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community..... However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!!'"

HOME AND HEALTH.

(*From the Vanguard, St. Louis.*)

The danger from infectious disease is the principal objection to buying secondhand clothing or house-furnishings.

A movement is being made to secure the repeal of all laws compelling people to submit to vaccination. The object to educate people as to the danger of introducing into the system diseased matter from some beast. The process often ends fatally.

Some signs of the times are propitious. Light is shining. The Sun of righteousness is rising with healing in His wings. Disease is being dispelled. The curse of sickness is yielding to the power of prayer. The clouds are slowly lifting and we see the dawn of a better day.

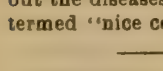
Idleness promotes poor health as well as sin. There is nothing that makes one feel their bad feelings like taking time to dwell on them. Keep the mind and hands employed and there will be no time to nourish sickness. There is philosophy as well as religion in this.

A writer says: "Always encourage, rather than hinder, the use of the left hand, for thus we acquire valuable and ever-increasing power which reacts upon the brain force." It also promotes equal circulation on both sides of the body, which is important to health.

Do not sweep the room where the sick are confined, and fill the air with dust. Wipe everything with a cloth wrung out of warm water in which put a few drops of ammonia. That will clean and sweeten everything. Banish the feather duster, which will only stir up and distribute the dust, which may be full of the germs of disease.

Rice is the principal article of diet of the Chinese, and oatmeal of the Scotch peasantry. Both of these nationalities are noted for health and longevity. These two vegetable foods should be common dishes in every household. If they took the place of pastry they would soon run out the diseases that come from what is termed "nice cooking."

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.



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FARM NOTES.

AGRICULTURE IN CHINA.

The two most characteristic features of Chinese agriculture, and to which its success is mainly due, are manure and the system of irrigation. Manures are gathered from every available source. Many devices are used for irrigation. Where there are no running streams water is laboriously raised by hands from wells and cisterns.

The agricultural implements are few in number and of the rudest character. They are chiefly the plow, the hoe, the harrow, the rake and the stone roller. A complete outfit for farming, including a water buffalo or a donkey, may be bought for twenty dollars or less. The principal crops are wheat, rice, beans, millet; sessamum, Indian corn, cotton, tobacco, poppy, barley and buckwheat. Large areas are devoted to the growth of mulberry trees for silk-worm culture. All cereals are carefully planted in furrows, wide distances apart and hand-cultivated. The yield is larger than the average in this country.

The condition of the farmers, in comparison with other classes, is one of reasonable comfort. The land holdings vary greatly in different provinces. In the southern provinces, where the land is most fertile, the farms are small, averaging not more than two acres. One-sixth of an acre supports one person, and five acres is a desirable farm, while it is a wealthy owner who can boast of seven acres. Notwithstanding the greater fertility of the soil in the south, the condition of the people is not equal to that of the north, where the land is less fertile and the farms are larger. There are farms here of 400 and 500 acres cultivated by families of unusual numbers, some having as many as 200 members living and working together in peace and prosperity.

The wages paid farm laborers vary considerably in the different provinces, running from $7 to $20 per annum, with food and lodging. It is possible for a farm laborer, commencing with nothing, to acquire a competency for the support of himself and wife—two-thirds of an acre of land and the necessary farming outfit—in twenty-six years.

At the invitation of W. B. Jerome, general western agent of the New York Central Road, a number of newspaper men examined a large picture of the company's fast Buffalo express which is now on exhibition in the Auditorium hotel. The picture is eight by twelve feet in dimensions and is an attractive piece of artistic work. It is from a photograph which was taken while the train was running at a speed of sixty miles an hour. Yet every feature is brought out as clearly and distinctly as if it had been at standstill and the most elaborate preparations had been made for taking it. This New York Central flyer has been running every day for the last three years between New York and Buffalo. The distance is 440 miles, and a regular schedule time of eight hours and forty minutes has been maintained for the trip. Four stops are made which require seventeen minutes, making the actual running time between the two cities eight hours and twenty-three minutes. This is the fastest time for such a long distance made anywhere in the world. After examining the picture and expressing their appreciation of its good points, Mr. Jerome's guests were entertained by him at an informal lunch in the annex to the Auditorium.—*Chicago Evening Post.*

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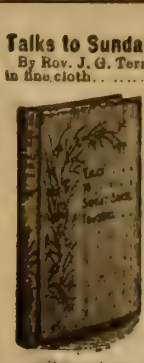

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News of the Week.

CHICAGO.

Plans of attaching mail cars to cable trains are being considered by the postal authorities.

Medinah Temple, Ancient Arabic Order of Nobles of the Mystic Shrine, opened its new clubrooms with appropriate ceremonies.

At the Republican county convention Daniel H. Kochersperger was nominated for treasurer and James Pease for sheriff.

The trial of Eugene Prendergast for for insanity is in progress before Judge Payne and a jury.

Union carpenters in Evanston, numbering several hundred, threaten to strike if non-union men are given employment.

Ladies prominent in charitable work have undertaken to establish a home for Jewish orphans, and are meeting with success.

In a test, bicycles, as a means of delivering mails, were found to be superior to the ordinary transportation.

Judge Tuley has decided the Sturges-Farwell case, giving complainants cash and real estate worth $122,000.

Coal dealers are preparing to lay in large stores of fuel in anticipation of another strike by the miners.

Delegates to the National Underwriters' convention adopted a resolution condemning the income tax feature in the tariff bill.

Leading business, political and reform clubs will co-operate with the Civic Federation in improving the local government.

Of the 466,960 males over 21 years of age in Chicago the names of 236,711 do not appear on the lists of registered voters.

A population of 1,700,000 is estimated by the compilers of the city directory, the canvass for which has been completed.

The American Railway Union by a vote of 112 to 100 has excluded colored men from membership. Chicago was selected as the Union's headquarters.

Results more satisfactory than the most sanguine had hoped for were obtained from the test of oil as a fuel for tugboats.

Judge McConnell granted ex-Congressman Dunham a divorce from his wife, Elizabeth, who had previously secured a decree in South Dakota.

COUNTRY.

Railroads of Minnesota, encouraged by a Supreme Court decision, have begun active warfare on ticket scalpers.

According to *Bradstreet's*, the available stocks of wheat in the United States and Canada include 77,141,000 bushels.

Thirteen of the forty-three strikers arrested at Mount Olive, Ill., for interfering with coal trains were sentenced to terms of imprisonment.

Mrs. William Edwards, of Fairmount, Ill., tried to start a fire with kerosene. She is dead, her husband is fatally burned, and their home is in ashes.

Adjutant General Tarsney, of Colorado, who was kidnaped from his hotel by masked men was given a coat of tar and feathers. The governor has offered $1,000 reward for arrest and conviction of the participants.

Mrs. John Freeze, living near Joliet, Ill., has given birth to quadruplets—two girls and two boys.

Congressman Breckenridge was coldly received on returning to his district to prosecute his campaign.

Fruit canners of California have combined to reduce expenses and maintain prices.

Marietti Albani, the greatest contralto singer of the century, died in Paris. She was the wife of Count Pepolo.

Rev. Charles Warmkessle, of Shamokin, Pa. committed suicide, and at the same hour his nephew was killed by a train of cars.

Farmers of Minnesota are to be provided with means to propogate disease among chinch bugs, which overrun their fields.

Graduates of the Nebraska State Blind Institute refuse to leave the asylum, claiming they are entitled to maintenance.

Great damage was done by an overflow of the Arkansas river. Wichita, Kan., was almost under water.

Union stockyards officials at Sioux City are accused of stealing $900,000 by the Missouri, Kansas and Texas Trust Company.

According to *Bradstreet's* table, the bank clearings of the United States show a decrease of only 18 per cent for the week.

Railroad detectives routed General Cantwell's commonweal army of 200 men at Racine, Wis.

Pullman cars will be boycotted by the American Railway Union, beginning June 26, unless a compromise is effected.

Representative McRae, of Arkansas, has introduced a bill in Congress to forfeit land grants of roads which have not complied with the law.

Violent storms swept over Iowa, Minnesota and portions of Illinois and Indiana, doing much damage, Four persons were killed by lightning.

Several prominent citizens and officials of Oklahoma have been arrested for perjury and conspiracy.

Herbert Tuttle, professor of modern European history in Cornell University, is dead.

Three girls, aged about 17, were drowned while bathing in Rum river, near Anoka, Minn.

Erastus Wiman, convicted of forgery in New York, was sentenced to a term of five years and six months in Sing Sing.

Arrested for an old murder, Rev. B. B. Swartzbar, Livingston's African interpreter, cut his throat in a Cincinnati prison.

More than 2,000 men are now engaged in the ore miners' strike in Michigan, and the movement is constantly growing.

Governor Altgeld has declined to prevent the manufacture of cigars by the convicts at the northern Illinois penitentiary.

Gold reserve in the Treasury dwindled to $64,703,047, the lowest in its history.

Cyrus P. Leland, auditor of the Lake Shore railroad and associated with the line for thirty-four years, died at his home in Cleveland.

Wheat harvest has begun in Missouri. The grain is said to be of good quality. Corn and oats are also reported in good condition.

A terrific windstorm swept through Nebraska, Iowa and South Dakota. At Chadron one man was killed and great damage inflicted.

More violent storms swept Western States, doing great damage to crops and property. A number of people were killed.

Secretary Smith has decided to maintain an Indian warehouse in Chicago in spite of adverse action in the House.

Schooner Rose was sunk in a collision with an iceberg off the Newfoundland coast. Twelve of her crew were drowned. Forty three jumped on the berg, from which they were rescued.

More than 100 members of Sanders' commonweal army were given fines and jail sentences by Judge Thomas, of Fort Leavenworth, Kan.

Twenty-one miners were arrested by deputies at Mount Olive, Ill., after an exciting chase across country. The seventh regiment was ordered home.

Laflin & Rand's powder mill near Platteville, Wis., was blown up. It contained 400 kegs of powder. No one was hurt.

The Grand Lodge of Elks met at Jamestown, N. Y. After an exciting debate seventy members withdrew and went to Atlantic City.

General F. W. Butterfield, who fought gallantly throughout the civil war, died suddenly at Excelsior Springs, Mo.

Frank E. Allen was appointed receiver, by agreement, of the American Investment company, of Emmetsburg, Iowa. Liabilities are $3,285,000.

FOREIGN.

In a battle between Spanish troops and Mussulmans on one of the Philippine Islands many of the latter were killed.

Fire in London destroyed a number of factories and other buildings. The loss will be very heavy.

Earthquakes in Japan killed many natives at Yokohama and Tokio and destroyed much property.

University extension as practiced by the Chicago University will be considered at the London conference.

Forty-five of seventy passengers were drowned by the sinking of a boat on the river Jek in Russia.

The rebellion in Corea has assumed serious dimensions. Government forces were defeated in two engagements.

Two hundred miners were imprisoned by an explosion in a colliery near Port-y-Pridd, Wales. It is believed many were killed outright.

A son was born to the Duchess of York, wife of Prince George of Wales, the heir presumptive to the British throne.

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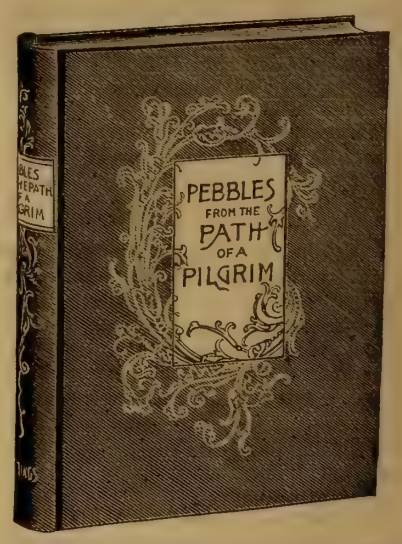

This remarkable collection of stories from the eventful life of a Green Mountain girl has been pronounced "more fascinating than any romance." A member of Congress writes: "'Pebbles' has been read by me with great interest. The introductory chapter has followed me into dreams. My copy is read to pieces by the family, and borrowed to death by the neighbors." An editor says: "Surely the faith that 'obtained promises, wrought righteousness, and stopped the mouth of lions,' must have been given in large measure to the writer of this truly remarkable book....No family library should be without it." "'Pebbles,'" says the *Christian Cynosure*, "is such a book as Christian parents are always glad to put on their center-tables."

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Market Reports.

CHICAGO.

Wheat—Spring No. 2	59⅛@	62	
Winter No. 2	57 @	59⅛	
Corn—No. 2	41¼@	43¾	
Oats—No. 2	45 @	48	
Rye—No. 2	48 @	50	
Bran per ton	11 75		
Hay—Timothy	8 50	@10	75
Butter, medium to best	11 @	17	
Cheese	07⅞@	08¾	
Beans	1 25 @	1	90
Eggs, fresh	09⅛@	10	
Seeds—Timothy (100 lbs)	4 65 @	4	90
Flax	1 43		
Clover (100 lbs.)	8 50 @	9	15
Broom corn (per ton)	80 00 @	70	00
Potatoes, (new, pr. bbl.)	1 75 @	2	25
Hides—Green to dry flint	02¼@	06¾	
Lumber—Common	15	50	
Wool (unwashed)	12 @	26	
Cattle—Choice to extra	2 80 @	4	50
Common to good	2 10 @	4	05
Hogs	4 75 @	5	20
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Erastus Wiman, who has recently been sentenced to prison for five and a half years by a New York court, was a shrewd business man, standing high in financial and commercial circles. But he became a forger—no better than a thief—and is now a convicted criminal. His career is one to be avoided by the young men of the day.

The *Midland* reprints the following "from a local paper:" "When the assessor came around this spring a minister of the Gospel at Plymouth complained that he was assessed too heavily the year before. The records of the year were examined and it was found that by some mistake a saloon had been entered up as one of his belongings and he had paid the taxes on it." The incident is too ludicrous for any serious comment.

The arrest of "Gen." Kelly and "Col." Baker, of the former's corps of "commonwealers," will elicit little sympathy. As they were approaching Louisville, Ky., Col. Henry Waterson, of the Louisville *Courier-Journal*, warned the "army" to steer clear of that port, as there were "alligators in the river and work on the streets." But regardless of this warning, they landed, and the leaders were promptly arrested as "vagabonds," and placed under bonds for trial. Somehow the charge against them does not seem to be a misfit.

The first anniversary of the "Anti-saloon League of the District of Columbia" was celebrated last week in Washington by a public gathering. The annual report shows that the league has been instrumental in compelling saloon-keepers of the District to comply with at least the outward forms of law before they can obtain licenses. As a matter of news we are told that the league is composed of "representatives of thirty-five different churches, the Good Templars, Rechabites, Sons of Jonadab, Sons of Temperance, the W. C. T. U., the Father Matthew Total Abstinence Society, the Newman Loyal Temperance Legion of the Congregational Church, and the Central Union Mission." What a curious mixture!

The war upon the Italians in France by the outraged friends of Carnot and the government appears to have a deeper meaning than is seen upon the surface. Santo, the Italian slayer of the late President, is an avowed anarchist, and the people of France, always impulsive, will not hesitate to attribute the assassination, either directly or indirectly, to anarchistic influence. The previous outrages committed in the republic by the anarchists furnish an excellent basis for any new hatred that may be aroused against this lawless and dangerous class, and it will not be surprising to learn, at an early day, that anarchism no longer has a foothold in France. Later intelligence shows that Santo was the chosen instrument of a foul conspiracy.

A praisworthy effort for the promotion of social and moral reform was developed in Chicago last week, when the Trade and Labor Assembly, the Civic Federation and the Society for the Prevention of Crime united in action toward procuring evidence of the prevalence of open gambling and other forms of vice, to be presented to the Mayor. There are those who believe that such evidence will be no news to that official, who is said to be quite conversant with the undercurrents of crime in his bailiwick, but it is also understood that he lacks the stamina to enter upon its extermination. With all the power of his position at his command, and having the moral support of the three associations above named, there is hope that he will exhibit a proper energy and crush out the gamblers.

Immigration is not only falling off in numbers, but emigration to Europe has greatly increased within the past few months. The causes which have led to this change are two-fold. The financial depression, the decline of manufactures, and a consequent decrease of employment for workingmen and their families; these and the turning of the tide of emigration from the United States to Africa and other countries has wrought the difference between this and former years. Many foreigners, no doubt, who came with no other intention than that of making money and then returning to their native lands, are carrying out that intention, and will not come again, perhaps, unless the renewed prosperity here shall tempt them once more to cross the ocean. In the meantime it is a favorable opportunity for revising our immigration laws for our national benefit.

On Friday of last week the House of Representatives at Washington passed the bill admitting the Territory of New Mexico as a State into the Union, without a roll call, and with very few dissenting votes. The bill now goes to the Senate. An intelligent Washington correspondent writes: "It is beginning to look very doubtful as to whether the Senate will take up the bill for the admission of Utah as a State, at the present session. The bill has passed the House of Representatives and, although there was at first considerable opposition to it in the Senate Committee on Territories, an informal agreement was sometime ago reached that it should be favorably reported to the Senate with some amendments. But just as soon as the tariff bill is passed, the Senate will have to take up the regular appropriation bills, not one of which has yet been passed by that body, and there will hardly be time to take up the Utah bill, unless it could be passed without opposition, and that is not probable." The admission of New Mexico will be largely in the interest of Roman Catholicism, and the pending bill admitting Utah is suspiciously favored by the Mormons of that Territory. President Cleveland, it is reported, is opposed to the present admission of any more new States.

R. G. Dun & Co.'s Weekly Review of Trade of last Saturday thus outlines the situation of business the past week: "The great strike of coal miners has ended at most points, but another threatens to interrupt business more seriously for a time though the number of hands engaged is comparatively small. Travel and traffic are well-nigh arrested on about twenty western roads already, and strikes are threatened on all roads which use Pullman cars. On the whole, other changes during the week have been for the better. Many manufacturing establishments which were stopped by want of fuel have resumed. The depletion of the treasury reserve has been checked by the voluntary deposits of gold from New York banks. Exports of gold have almost ceased. Congress has made much progress toward final disposition of the tariff question. Crop prospects grow better as the harvest draws nearer. The resumption of work in mines and mills has made good progress, but the demand for products is as yet smaller and less urgent than was expected."

Elmwood, near the capital city of Nebraska, furnishes an excellent object-lesson for ministers of the Gospel, who "mean well," but are not "as wise as serpents," nor "as harmless as doves." The story is told by the Lincoln (Neb.) *New Republic* of last week. Rev. H. N. Allen is the pastor of the "Church of Christ" at Elmwood, and he gives his version of the affair as follows: "It has been strongly intimated if not directly charged that the Christian church of this place was in favor of a saloon. This is not true. I do not think that a single member of the church is in favor of a saloon in the town. Some of the members have said, if they must have either a saloon or a hole-in-the-wall, that they preferred a saloon. And as they felt certain that a hole-in-the-wall would be started if there was no saloon, six members signed the petition; not that they wanted a saloon, but they thought it better for the town." The *New Republic* adds: "It is a well-known fact that the applicant for a saloon (license) found it very difficult to obtain the required number of signatures, even including these church members. If these six members of the Christian church had refused to sign the petition, it would have been impossible for the petitioner to secure a license and open a saloon." It is noticeable that the pastor, in his statement of the affair, neither rebukes his members, nor offers a word of disapproval of their act. Thus the responsibility is divided equally between the church and the saloon for all the iniquity of the latter.

CHRISTIAN WARFARE.

BY MRS. VICTORIA ALEXANDRA STONE.

To encourage you in pressing forward in the Christian course, often think of those who, through faith and patience, will inherit the promises. Turn to the first ages of Christianity. Christians then esteemed it an honor to suffer shame for the name of Jesus. They forced their passage to heaven through all that is most dreadful, and sought admission there through all that is most dear. Riches, health, ease, pleasures, and life, all were trifles in their esteem. Their tormentors were weary of inflicting pain before martyrs were weary of bearing it. Their path was no smooth and flowery way. No; sorrows beset its entrance and attended its course, and flames and tortures were at its end; and yet they trod it. These, indeed, seem like a different race of beings—like creatures of a different

world. Ah, my friend, there lay the distinction between them and many that profess the same Gospel now. They were creatures of a different world. They lived on earth to be ready for heaven. Hence, they trod the path to glory, however thorny, and rejoiced in hastening to a martyr's crown. Polycarp, when condemned to martyrdom, was so fearful lest the prayers of his friends would prevent the execution of his sentence, that he begged them to forbear. "I fear," said he, "lest your love should injure me." Think you that one of all these martyred myriads would repent? But we need not go so far back to view the patience of the saints.

Look back a hundred and fifty or two hundred years, and see the persecutions endured by those of whom the world was not worthy. See dungeons filled with their captives, and deserts peopled with their exiles. See persecutors hunting out their little haunts, denying them the enjoyment of religious worship, even in solitary fields or lonely woods. Behold soldiers entering their assemblies, disturbing their meetings, silencing their ministers, and dragging hearers and preachers to fines, confiscations and prisons. Oh, be not slothful; though not called to endure their sorrows, imitate their lives, and when the world tempts you, and Satan suggests that your hope is vain, then think of them who once had all their trials and many more; but who overcame through the blood of the Lamb.

When tempted to despond, or shrink in the day of conflict, then hear your Lord saying: Will you go away—you for whom I died; to whom I have been a shepherd and friend; you who have professed so much love for me; who have taken on your soul such solemn vows and sealed them so often at the table of our Lord—will you go away—you who never found me faithless, and never will—will you go away?—*will* you? Shall Satan triumph? Have you considered the folly? Have you weighed the sin? Have you measured the ingratitude of listening to the tempter? And will you go away? Do you not reply, Where shall I go? If I left thee, where go for pardon, peace, salvation and eternal life? Keep me and I will not go away.

If tempted to give up religion, hear your Lord saying: "Hold fast that which thou hast, that no man take thy crown." All the enemies thou hast been instructed to watch against will try to rob thee of that prize, but hold the beginning of thy confidence fast to the end. Think of the worth of that crown of which they would rob thee. Think of the love that would bestow it on thee. Think of the raptures of receiving and of the heaven of enjoying that thornless crown. Whatever thou mayst lose or suffer, or fear or dread, still hold this fast. Thy Lord's own hand will bestow the prize. Fear not lest thou shouldst not attain the blessing, for he will give it thee.

Look to that crown, and to him who gives it. Look to those promises that they are inheriting who, in his strength, have overcome. They felt all your trials; they knew all your sorrows; they encountered all your dangers, and struggled with all your enemies; had hearts as cold and groveling, enemies as many and as mighty, fears as painful, doubts as perplexing, and temptations as harassing; but they overcame through the blood of the Lamb. Now they inherit the promises, and opposition and danger, and death and temptation and sin are things unknown where they repose. A few years ago many of them were in the field of warfare, but now in the land of peace. Their pilgrimage is ended, their warfare done, their voyage of life is finished; they have reached the harbor, and landed on the peaceful shore of blest eternity. The crown of life, the rivers of pleasure, the fullness of joy, the house not made with hands, the mansions in Jehovah's dwelling, the heaven we desire, the eternity that fills our souls with conflicting hopes and fears—all, all are theirs. Happy conquerors—happy end of the struggles of a few fleeting years! And may you ere long enjoy the same? You may. Eternal love has opened to your soul the gate of heaven. Eternal love would place upon your head the crown of life. Your journey is no longer than theirs, your enemies no mightier, your helps are no less. Jehovah was their strength, and he would be yours. Your encouragements are no smaller. To them he promised immortality and eternal life, and he will give the same to you.

Oh, the heights and depths and lengths of that love which gives, as a free gift to all, that eternal life. Precious encouragement for following the Lamb through light and darkness, life or death. Look to him, and look to heaven; then onward go till Jesus comes and gives the crown.

Fight on, fight on, though fiercely rattle
The fiery arrows on the shield,
By faith uplifted, for the battle
Is still the Lord's, and who would yield?
Fight on, fight on, we dare not linger;
The bugle notes of the command
Call, and the cross, with solemn finger,
Our banner is, that none withstand.
Fight on, fight on, o'er ridge and hollow
Of foaming wave and furrowed shore;
God fights with us, and we must follow
When Christ has conquered all before.

Steamburgh, N. Y.

ALTARS, RIGHT AND WRONG.

BY CYRUS SMITH.

It is a great wrong to fallen humanity that altars other than Christian exist to attract and allow worshipers. But ever since Cain erected the wrong kind of an altar, his has been imitated in principle because "man is a worshiping animal," "prone to wander" religiously.

The principles involved in the worship of God at Christian altars are such as to enable lost and ruined humanity to escape the terrible doom of the ungodly—a self-imposed fate, though perhaps ignorantly done in disobedience to Christ. To worship at altars where wrong principles prevail is fatal to the best interests of the soul; this is as true as that to worship God through Christ secures the benefits of the atonement, the only sacrifice to take away sin.

To really worship at Christian altars, and not neglect "the throne of grace," has the best effects. To worship at wrong altars has the worst results. Christian altars only are the right kind; they are of the church of Christ, reached in principle only at a throne of grace through him. All other altars, in principle, are in the bad interests of the religion of Cain, and many, according to the Bible, but, contrary to its principles. "Ye worship ye know not what."

Lodge altars are not Christian altars, but very many worship there, unconscious of the fatal results. God, in his great mercy, is trying to give the churches the light, that they need not conform to the world on that line, or try to worship him at wrong altars.

How far the ministry of a church may ignore the secrecy question and not warn the people of the danger of false worship, and the "candlestick" not be removed, is not known. But there is danger that the blood of worshipers at wrong altars will be required of the watchman. God says: "My people perish for want of knowledge." But it is because many ministers do not impart the "knowledge" to the people as God ordained them to do.

DeKalb, Iowa.

HISTORY OF THE SANTHALISTAN MISSION.

At the recent synod of the Norwegian Lutheran Church, at St. Paul, Minn., Rev. L. A. Skriefsrud spoke of his missionary labors in Santhalistan, to which he was called twenty-seven years ago. Rev. Wm. Fenton has furnished us with the following interesting incidents related by the speaker: He said that soon after going to the mission he and his companion (Rev. Mr. Boerresen) had the pleasure of seeing thousands of that people converted to Christ.

Previous to that period they had been cursed with three things—money-loaners, lawyers and saloons. They had a tradition concerning the origin of man, that there was one God who created two holy people; that the devil came to these two holy people and told them that he was their grandfather, and that, although God had taught them many good things, there was one thing he had not taught them—that was how to make whisky; that the devil taught them how to make whisky, and that was the cause of their ruin. After they were thus ruined, God came to them and asked them to cease their rebellion against him and return unto him. But finding only two good people among them, he determined to destroy all the others, either by fire or by water, and they did not know which of the two elements were made use of for that purpose; but God instructed the two good people to hide themselves in a cave of a mountain until all the others were destroyed. Soon after the destruction, however, the descendants of the two good people fell into the very worst of sins—such as cannot be translated into other languages, they were so abominable. They seemed, however, to retain a regard for truth. (Probably the devil had not "come" the secret-society dodge on them.) They were held in a very low condition by lawyers and the kings of the Hindoos. In their struggle to free themselves from that despotism, the Hindoos had obtained soldiers from the government of India, whereby they produced an immense slaughter of the Santhalians, which slaughter, or the Spirit of God, or both, so moved the hear tof a Santhala chief that he made his confession and prayer to God for his mercy, confessing that they had sinned against him in serving other gods, and so brought all of the mischief upon themselves. He also prayed that God would send some one to them to tell them more about himself. This prayer and confession was offered about twenty-seven years ago, a short time before the two missionaries went to them. Soon after the arrival of the missionaries three were converted; upon which they were severely persecuted for their faith in Christ and ostracised from society; but, upheld by the power of God, they were enabled to propagate the Gospel so that thousands upon thousands were converted. There was, however, one supreme chief among them who became so bitterly enraged against Christianity that he determined to kill the two missionaries, Skriefsrud and Boerresen, on a certain day, and drive Christianity out of his province. Accordingly he bade all his people to execute his design on that day; but before that day came he himself was arrested by the governor of India for some crime he had committed, was tried, found guilty and imprisoned for one year. After his release from prison he was so ill that he had to be carried home on a litter- a distance of 150 miles. Arriving at his home, he soon grew so much worse that he was likely to die. The missionary, Bro. Skriefsrud, called to see him, and, while there, was impressed to ask the chief if he should pray for him, stating that he believed that God would save him if he prayed for him. The chief gave his consent. The missionary prayed, and the chief was not only saved but healed of his disease and became a most zealous and effectual advocate of Christianity, even in the daily functions of his office as a chief, and so was the means of saving many souls. And a little while before Dr. Skriefsrud left that country for America, in the month of March of this year, the chief died, full of faith, happy in the Lord.

REFORMED PRESBYTERIANS AND THE LODGE.

The following report of the Committee on Secret Societies was adopted by the Synod of the Reformed Presbyterian church at Philadelphia, June 5, 1894:

Our opposition to secret orders does not lie against organization, or pledges or privacy. Efficient work demands organization; a good life is full of promises and pledges; the best interests of society demand that many things be covered from view. It is by reference to such undeniable facts as these secret orders are generally defended. Let us notice that such defence is not complimentary to these orders; it implies either the absence of discretion or the presence of much that needs to be concealed. The fundamental objection to secret societies is, that they are social bodies, organized on the principle of secrecy and for the purpose of concealment, without previous knowledge of the things to be concealed. The evil is in organized secrecy among equals. Secret societies themselves suffer from the application of their own principle. It is a well-known fact that secret orders, within secret orders, are multiplying to the injury of the common interests of the larger body. To illustrate the evil workings and principles of these orders let us suppose that a family, a church or nation is organized, by solemnly pledging every member, before entering the door of such society, that he will "ever conceal and never reveal" the doings of that society. The nature and purpose of that social body cannot save it from public condemnation. That

which would condemn a divine institution cannot be justified in a merely human society.

What then are the objections to organized secrecy?

I. Such a society is contrary to the spirit and letter of the religion of Jesus Christ. His words are: "In secret have I said nothing." "Let your light so shine before men." "He that doeth evil hateth the light." "He that doeth the truth, cometh to the light." Christianity is a religion of love and benevolence toward all men. Secret organizations are always selfish. The grip, the password, the darkened window, the guarded door are not Christ-like; and the Christian, especially the minister of Christ, is out of place amid such surroundings. Many of these orders boast of wisdom, of love and benevolence, but these good things are limited to their own members. Against this stand the injunction of the apostle: "As we have opportunity let us do good unto all men;" and the words of Jesus Christ: "Freely ye have received, freely give." "Go teach all nations." "Love thy neighbor as thyself." True, it is often boastingly said that secret, benevolent societies leave the church far behind in their deeds of charity. What has the church to learn from these societies? First. The church will learn to limit her deeds of love to her own members. Second. She will refuse membership to all except the able-bodied and those that have visible means of support. Third. She will require an initiation fee of all applicants for membership. Fourth. She will require of all, without regard to ability, a stated contribution, sufficient to provide for all future need. Fifth. Whenever any member fails to pay his annual or monthly fee, he shall forfeit all interest in or claims upon help from the church. Would such a church be worthy of the name of Christ? Would the world call this benevolence or charity?

II. Organized secrecy invites suspicion. If all the workings and purposes of secret orders are good, why should not the light be excluded? Good men and good purposes do not need pledges of secrecy. Organized secrecy is a menace to society. It naturally leads to ends and means and invites persons that need concealment. The history of secrecy is stained with blood, and is characterized by falsehood. Secrecy trains men to lie. These things were never more evident than to-day. They are the inevitable results of hidden methods. Scarcely a year passes that does not record maiming, beating and killing by those whose plans are laid and executed in darkness. Good men in these orders may regret these things, but they cannot prevent them.

III. Secrecy in organization leads to the loss of time, liberty and manhood. The pledge of secrecy subjects the member to the control of others, and takes from him freedom of action. This humiliation is well represented by the "cable-tow" around the neck and the sword's point at the breast. The natural and necessary result of this is the assumption, by the officers, of titles that surpass the prerogative of any human being. The titles of tyrants and oppressors are gathered from the darkest corners of the earth and from the history of the past, and the Supreme Being is robbed of his names and attributes, to find titles for the officers of these orders. The display of gaudy apparel is an imitation of the attire of oriental despots, that scorned and trampled under foot the rights of the common people. Who does not see that all this is at variance with liberty and republicanism? Whoever calls any man *grand master* makes himself a *grand slave*. No military discipline or tyrannical government surpasses the despotism of these orders. They not only lord it over their own members but undertake to dispute, on terms of death, the conduct of those outside of their organization. Just in proportion to their secrecy, so is their despotism. Is not this the explanation of the strange fact, that the inner organizations of secrecy out-Herod Herod in their obligations and titles? The Mystic Shriners, among the Masons, go to the Turkish government for their forms and titles. The new organization formed at Cincinnati last May, composed of Odd-fellows, patterned after the Russian government. Let every one that enters a secret lodge know that he parts with liberty, puts his neck under the yoke, fetters his feet, locks his lips and puts his hands between the hands of others. He virtually says I am your "*beast*," drive me. I am your slave, command me. I yield my own will and judgment to others.

The multiplication of independent and dependent secret orders gives the last hope of their overthrow. They are beginning to devour one another. The mother is eating up her own offspring. The evil nature and results of organized secrecy cannot much longer escape public reprobation.

Resolved, 1. That we continue to bear testimony by word and deed against this great and growing evil; that we co-operate in every practical way with all the true friends of Christian love, liberty and equality; that we continue to expose the evils of each particular organization as it appears.

2 In reference to the communication from the National Christian Association, referred to us, we recommend that, as in previous reports, we repeat our commendation of the work of this association and urge our congregations to contribute to the furtherance of their work.

Respectfully submitted,
J. S. THOMPSON,
J. CALVIN SMITH,
J. B. BAIRD,
WM. MCCULLOUGH, } *Com.*

LYNCHINGS.

The *Chicago Tribune* has for years compiled all cases of lynchings in the United States and recorded the details of every case, such as the date, locality, name of person, and nature of the alleged offense. The record shows that the total number of lynchings in the United States since 1885 is 1,622. During this period 262 persons have been lynched in the Northern and 1,360 in the Southern States. Of the 1,360 persons lynched in the South 952 have been Negroes. During this time thirty Negroes have been lynched in the North. These fearful records show that *The Northwestern* has not "slandered the South" when it has asked white people in both North and South to abate these revolting evidences of savage brutality, and for the sake alike of black and white men. The latest lynching is that of an accused Negro who was literally *skinned alive*, the victim dying in agony while alleged American citizens gloated over their victim's agony. Granting that the Negro deserved his death, it yet remains that white men should have been spared the spectacle of cruelty that would awaken the pity of a Sioux Indian. The *Tribune* says that white men are granted the right of trial by jury and are seldom lynched in the South, while Negroes are seldom tried by jury and are often lynched in that part of the Union. Miss Ida Wells is in England telling about the social wrongs of her race, and influential newspapers there are commenting upon tales of Southern injustice. Governor Stone, of Mississippi, has written to an English paper calling in question Miss Wells' accounts. The *Tribune* offers to prove the correctness of its figures if the governor will but challenge them. As that paper says, "If these outrages do not cease, and the murderous mob is not superseded by penalties pronounced by law, before long the South will find itself ostracized by capital and its growth seriously retarded." We are sure that even greater penalties will follow.—*Northwestern Christian Advocate.*

PHILADELPHIA "SITS DOWN ON" FOUL LITERATURE.

Probably for the first time in the history of the Quaker City its news-stands have been entirely swept clean of those noisome and notorious crime-inciting sheets, the "police papers," one of them published in Boston, and the other two in the city of New York.

This welcome riddance was brought about as the result of a jury trial and judicial decision upon a test case, in which Mr. Josiah W. Leeds, of this city, appeared as complainant.

Three times he appeared before the Grand Jury, and eight times (extending throughout a whole year) the case was set for trial and as often postponed for various reasons or upon various pretexts, until finally, patience ceasing to be a virtue, he made specific appeal to the Quarter Sessions Court to have the trial day made mandatory. This was granted. The news-vender was convicted, and sentenced to pay a fine of twenty-five dollars and costs, Judge Bregy saying that he only imposed so light a sentence for so grave an offense because this was a first conviction, and the violation of the law had been universal. He made this notable point in the course of his remarks upon imposing sentence, that the law of 1887 was a "new one, in the sense that the Legislature had recently attached the penalty to that which has always been a crime." Being an offense against common decency, it seems a pertinent question to ask why any city in the whole land should tolerate for a single day these vile and brutalizing sheets admittedly so provocative of crime.

It is gratifying to know that Superintendent Linden, immediately after the decision, read the judge's charge and the text of the law to the lieutenants, and instructed them to notify the patrolmen that the "police papers" could no longer be exposed and sold.

For an entire year, without the help of a lawyer, other than the District Attorney, or the backing of an organization, and entirely at his own charges, Mr. Leeds has pressed the matter to an issue. In so doing he has conferred a great benefit upon the city of Philadelphia, and proved how much good can be accomplished by the persistent, conscientious energy of a single individual in a righteous cause. This is a most encouraging lesson, which should not be lost sight of.

The secular press has paid little attention to this most important decision, and it has not been telegraphed, so that from the country at large has been withheld the information that these vile "police papers" have been condemned. It is earnestly to be hoped that this decision, though only that of a local court, may aid the postal authorities in the efforts made by them to exclude from the mails as "indecent" these most objectionable publications. Should this be the case, the beneficial results of one man's efforts will extend to the whole country.—*Episcopal Recorder.*

XT., XTIAN., AND XMAS.

Of all abbreviations, those placed at the head of this note seem to us the most objectionable. If phonetic spelling were adopted, or phonography used, or a system of shorthand applied to all other words, or reduction for private memoranda, no serious fault could be found. But since these words represent the Saviour of the world, it seems to us they should be written and printed in full wherever they are intended to be seen by any other eye than that of the writer. We do not profess excessive reverence, but never have used abbreviations of any of the names of God or of Christ so far as can now be recalled, even in private memoranda. These names deserve a pause whenever uttered or written. If not profaneness such abbreviations are dangerously near the line which separates reverent recognition from flippant indifference.—*Christian Neighbor.*

THE LODGE AND THE CHURCH.

We are trying to account for the estrangement of laboring men from the church. Here is another reason for indifference and opposition: Fraternal organizations multiply. Their name is legion. Most of them have absorbed the humanitarian spirit of Christianity. In cases of sickness, accident or death, the "brothers" are on hand to do Good Samaritan work. All conventionality and stiffness vanish behind the portals of the lodge. A free, easy, social time is had. The lodge takes precedence of the church. In many cases it becomes a substitute. It has the right of way. "My lodge is good enough religion for me," said a man the other day, not remembering that the spirit of brotherhood as practiced in the lodge-room could have no existence if it were not for Christianity. It is sometimes the case that even the church members devote themselves to the lodge and merely attend their church. The lodge is the principal thing. If, after serving the lodge, they have a little time to give to the church duties, well and good. Said a gentleman recently: "I went into the city of N——, and the first thing I did was to present my church letter. After being formally received by the pastor I passed down the aisle to my seat. I noticed in one of the pews a fine-looking man. Many members of the church came to me at the close of the service and welcomed me, but this gentleman passed out without so much as noticing me. The next week I entered the —— lodge. The day after a gentleman came running across through the mud to meet me. Introducing himself he said, 'I saw you at the lodge last night; I want to welcome you.' It was the same man whom I

had noticed in the church, of which he was a prominent member. He never thought of giving me a welcome as a member of the church, but as a member of the lodge he was prompt and profuse in his recognition." The anti-church influence exerted by the lodge is shared to even a larger extent by the federations and unions and knights of this and knights of that among the laboring men. To a perfectly alarming extent it is the fraternal organization against the church of Christ.—*Epworth Herald.*

INITIATIVE AND REFERENDUM IN SWITZERLAND.

It has given them home rule in every community.

It has made it easy for the people at any time to alter their cantonal and federal constitutions.

It has wiped out all forms of monarchy and plutocracy.

It has enabled them to simplify their government and hold their officials as servants.

It has made their laws so plain and practical that a common citizen may be judge in the highest court.

It has abolished monopolies, improved and reduced taxation.

It has given a safe and economical administration by avoiding useless and large assessments and debts.

It has made her citizens prosperous and happy at home as they are not seeking homes in other lands as are the people of other nations.

It has calmed disturbing factional and political elements.

It has purified the ballot and press.

It has disarmed the boodle politician and enthroned the people to their natural rights.

It has made the best and purest republic on earth.

It has made two-thirds of her heads of families land-holders.

It has given her government control of all monopolies.—*Anonymous.*

THE SITUATION IN EUROPE.

A vast European war is to-day in actual progress —a war of endurance. Every nerve is tense with the strain, every back is bowed with the burden. Not a cannon belches forth its shot and shell, and no rattle of musketry is heard; but the war is going on none the less—a desperate, destructive, cruel war, that causes as sickening torture and as certain death as bayonet and saber could possibly cause. It is as if two pugilists, ceasing for the time being to strike blows, had locked themselves in a desperate embrace and were exerting every muscle and nerve to crush each other to the ground. The war budgets have increased at the rate of twenty-three per cent, for the last six years, and this year has witnessed a deficit in every budget in Europe. "In vain are more and more taxes levied upon the thickening populations struggling desperately for the means of subsistence," says the leading article in *The Contemporary Review* for June.

"State after State finds itself compelled in time of profound peace to discount the revenue of the future by raising loans which but temporarily postpone the evil day. To the people thus stumbling headlong down to destruction—and stumbling all the more recklessly because their movements are governed by no settled plan or purpose—it is necessary to address the one imperative 'Halt!' It is the word of the moment, the order of the day for the close of the century —'Halt!'"

"Profound peace," indeed! The condition in Europe is one of war, not of peace; only it is a war waged with new weapons, and the victims are not spangled soldiery marching to the fife and drum and spurred on by dreams of glory, but they are the toiling millions, crushed and dwarfed beneath the industrial burdens placed upon them. Over 130,000 more men are under arms in Europe this year than last; and in one nation—Italy—the burden has grown so great that an income-tax of twenty per cent is necessary in some parts, and even so the nation is toppling on the verge of bankruptcy. Every nation is facing the same precipice, and it is a silent but intense struggle between them to topple each other over into the abyss. The amazing part of it is that every sovereign in Europe is desirous of peace and for a termination to the struggle. M. de Blowitz, European correspondent for *The London Times*, writing in *McClure's Magazine*, quotes these sovereigns as follows:

"The Pope has said: 'Europe must first be allowed to breathe at its ease.'

"The Czar of Russia has said: 'My chief mission here below is the maintenance of peace.'

"The Emperor Francis Joseph has said: 'The hand of God has always impelled me toward peace.'

"The King of Italy said only the other day: 'Peace is for Italy an absolute necessity.'

"The King of Denmark has said: 'I hope to live long enough to see Europe diminish its war expenses in time of peace.'

"Prince Bismarck said to me, and the German Emperor has since made the same remark: 'After such a war as ours, after such a victory as ours, no man thinks of staking his winnings on a single card. The night before a battle, who knows who will be the victor?'"

It seems as though the great nations of Europe are being driven on and on by some grim Fate which they cannot resist. A great continental tragedy is being enacted, and a world watches shudderingly for the climax.—*The N. Y. Voice.*

THE PROPAGATION OF ANARCHY.

It seems that ex-President Harrison's plan for turning our schools and colleges into training camps for soldiers will surely tend to develop in this country a cumbrous, expensive and worse than useless military system, such as the wicked and despited governments of Europe have fastened upon the oppressed people.

Such a military system may be, and doubtless is, a necessary part of a government founded in injustice for the purpose of maintaining a privileged aristocracy at the expense of the common people; and, by the way, let us ask ex-President Harrison if such is not the real motive for the plan which he and the G. A. R. are trying to fasten upon this country?

But while we are proposing to follow the corrupt and oppressive policy of the decaying despotisms of Europe, let us never forget that while militarism is an inevitable accompaniment of such governments, there are other bitter fruits borne by this prolific tree of evil, such as discontent and disaffection among the people, revolution and anarchy.

Does ex-President Harrison's "protective" policy include the anarchy-producing industry? Would he by revision of our emigration laws exclude the ready-made foreign article, and by corrupting our schools with militarism so "diversify" their product that we would be enabled to produce our own anarchists for the "home market?"—*A. Harvey, in Messenger of Peace.*

HOME AT DARK.

Too much discipline possibly there was in the old Puritan upbringing of children; too little of it there certainly is in many modern households. Whoever has occasion to be out of doors in the evening, in most residence quarters of our towns, is made painfully aware that too many children are outside their homes when they ought to be in their beds. Often these children are girls just at the entrance of womanhood; more often boys from twelve to fifteen years. An expert has expressed the opinion that if the police had power to keep the children off the streets after dark it would diminish vice and crime by one-half. Might not our pastors add to their usefulness by specifically and pointedly admonishing parents on this subject, if they are not now doing it? In some towns the evil is a large one.—*Selected.*

NEW ENGLAND LETTER.

A Japanese house —A Portland Parkhurst.—Grand Masonic celebration at Charlestown on Sunday —The Keeley League —Miss Willard's reception.—The Iron Hall. —"Sparring"—An unjust decision.—A novel idea.

Salem is a Mecca for everybody who loves to delve in the dusky past and call back to a ghostly life the men and women who played their part in the dark tragedy which makes Witches' Hill one of the most painfully interesting landmarks in this quaintest of seaside towns—the first settlement made after Plymouth. I do not know what they would have said, these good people who interpreted so literally the second commandment, to Mr. Matsuki's Japanese house, with its dragons, imitation of temple-doors, and other curios from a land they knew no more about than we do of Mars. I think they would have had grave doubts about permitting anything so heathenish in their midst. But it is very pretty; and with its light airy piazza, its graceful front staircase patterned after one in the Emperor's palace, and rooms panelled in Japanese wood with cypress finish, is suggestive enough of the land towards the sunrising to suit even Sir Edwin Arnold. This is to be the future home of a fair Salem maiden who, it is to be hoped, will not live to regret her choice, as have so many of her sisters who have married pauper noblemen of Europe. According to McAllister, Boston girls are "good students, but poor sweethearts," which may account for the facts that these titled paupers are, as a rule, rather shy of Hub society. In fact, according to him, New England in general, and Boston in particular, has no "society" worth considering, and even the few who have large fortunes do not know how to spend their money. Probably not, according to his ideas. New England people have smiled quietly over the criticism, considering "from whence it comes." It would be a difficult thing for even Ward McAllister to add another row of bells to the foolscap with which public opinion has already crowned him.

And now it is a Portland minister who is stirring up the people of that city to take a more radical stand for better enforcement of the liquor law. This is Rev. Matthew S. Hughes, of the Chestnut Street Methodist Episcopal church. About a year ago, a special effort was made to collect evidence against the rumsellers of that city. Two bushel-baskets full of liquor were obtained by the detectives, each bottle having been bought in a Portland saloon; yet, with all this mass of evidence before them, but one indictment was found! Lodge officials on one side, and Masonic liquor-sellers on the other, have quite as much to do as the Republican party in reducing Portland to its present low status as a rum-ridden city.

The fact that St. John's Day happened this year to fall on Sunday, and also the anniversary of the Masonic dedication of the Warren Monument at Bunker Hill, in 1794, gave the Charlestown Masons that grand opportunity, which the lodge never misses, of showing forth their religion and patriotism by attending church in a body in all the glory of full regalia. The special service was held in Winthrop Congregational church, the sermon being preached by the pastor, Rev. Chas. R. Brown. Some of the statements would be a little hard to verify, as, for instance, that all our Presidents but one have been members of the Masonic lodge. And it must have struck rather oddly on the ears of some of the members of the fraternity who listened to him, with the memory of the last Masonic banquet they had attended fresh in their minds, wine and cigars *ad libitum*, to learn that it was John the Baptist's life of self-denial that made him a typical Mason!

The Keeley State League has just held an enthusiastic convention, electing a State organizer, and passing resolutions urging the adoption of the Keeley cure in the State Dipsomaniac Hospital at Foxboro. The National League claims to have a membership already of 30,000, generally officered by "Keeley graduates," and may even become a political factor ere long, although they propose at present only an educational campaign. The opening of Keeley institutes all over the country, provided the saloons could be permanently closed at the same time, would doubtless be a good thing, but they become only a ridiculous farce under any other system than that of strict prohibition.

The reception and breakfast given to Miss Willard at the Hotel Vendome was a very brilliant affair, at which every New England State was represented. The heat was most intense, but a large throng of noted and un-noted people were presented to "the uncrowned queen of America," who certainly had every reason to feel gratified at the warmth of the greeting accorded her as she stepped on her native shores.

The Iron Hall members of Massachusetts are in further trouble. Fifty-four branches, which is more than one-third of the whole, have been notified that there is a shortage in their accounts which, unless paid by June 30th, will cause them

to forfeit all their money. One branch in Cambridge will lose $21,000 by this means.

A petition to abolish the so-called "sparring" matches, in reality prize fights, which disgrace the South End has been presented to the Board of Aldermen. It contains the signatures of her best people, as well as many of her most prominent ministers, and it is to be hoped will be heeded by the authorities. I suppose there is a wolf, in the shape of an untamed animal nature, that has never been eliminated from a large portion of Boston's population; but a great deal can be done to render him harmless by feeding him on the sparest possible diet.

One of the strangest of legal decisions and certainly the most unrighteous that has been lately made, is that recently rendered by the Supreme Judicial Court, that a landlord, when aware of any defect in the drain, however serious, is under no obligation to repair it, or to say anything about it to his tenant. In the case which called forth this decision a penurious landlord had covered up all knowledge of the defective drain from the family which rented his premises until their head sickened and died from typhoid fever, and his widow applied for damages. A law which can be so construed is a disgrace to our Christian civilization. The new Bicycle Act is another senseless piece of law-making, by which pedestrians are likely to pay the penalty in broken limbs; for, among other dangerous privileges, it allows wheelmen to ride on the sidewalk in our suburban districts. We shall soon begin to ask the question: "Have pedestrians no rights that bicyclers are bound to respect?"

The newest of Yankee notions comes from Middleboro, and it is a good one, with no patent right on it. The minister in that place has established a church nursery, where mothers can leave their babies while attending service. The only wonder to me is that no one has ever thought of it before. It looks now as if the non-church-going class would soon be left without excuse.

ELIZABETH E. FLAGG

—A pleasant friend who sometimes comes to see us is most thoroughly and righteously disgusted with the outbreak of "new theology" recently established in Chicago by Thomas, Jones & Co., under the title of "The Church of the Isolated"—whatever that may mean. "Mongrels" *he* calls them. We have already given publicity to its aims and purposes—the ignoring of Christ and his atonement, and the building up of salvation on "the Fatherhood of God and the brotherhood of man." In the address of the leaders of this precious "new religion" membership is offered and secured for $1 00, and life-membership for $25. The composition of the directory is unique. The president is an expelled Methodist and high Mason; the secretary is a Unitarian; its vice-presidents include scientists, Jews, Universalists, etc., from many States—seven men and two women, one of whom is the well-known Susan B Anthony. Our friend judiciously considers them mongrels.

REFORM NEWS.

PHILOMATH COLLEGE COMMENCEMENT.

LABORS OF THE PACIFIC COAST AGENT.

ROSEBURG, Ore., June 25, 1894.

EDITOR CHRISTIAN CYNOSURE:—It was my privilege to be present and participate in the closing exercises of the College of Philomath at Philomath, Ore., June 21st. The auditorium was tastefully decorated with floral and artistic work. The exercises consisted of instrumental and vocal music and addresses. All the students acquitted themselves nobly, showing that excellent work had been accomplished during the year.

There was one classical graduate this year, Prof. Lauren B. Baldwin. His address was excellent; theme, 'Energy." He is a young man for whom we predict a bright future. We wish to say that for thoroughness this school has no superior on this coast. May the college witness many entertainments of like character.

On the 22nd I started for Roseburg. On the train I fell in with a Presbyterian minister, who is a Mason and a member of the G. A. R. He made a sorry effort at defending the order, and finally when completely cornered, he said: "I want you to know that I have no interest at all in the lodges. I am not affiliating with them." He further said: "The titles of Freemasonry are such as no man can use without violating the command of Jesus, 'Call no man Master.'"

I spoke in the U. B. church in Roseburg on Saturday night, Sunday morning and evening. Rev. Walter Reynolds is the pastor. On Saturday night the theme was the "Evil of Intemperance," touching pretty strongly on the only remedy. On Sunday morning, after the young pastor had married his first couple, I spoke on the lodge question. Some of the leading lodgeites were out to hear. The truth aroused them. Quite a number of ladies were more than pleased. They were heard to remark: "Well, I always thought I was right on the subject; now I *know* I am."

I tried to show that it is not only wrong for Christians to unite with the lodge, but it is also wrong for them to keep silent on the subject. We must "reprove them."

I distributed tracts to each person in the house, and secured twelve yearly subscriptions to the *Cynosure*.

In the evening I spoke on "The Empire of the Pulpit, as it Relates to the Moral Issue of Prohibition." The address was seemingly appreciated. A brother said: "I wish my pastor could have heard that address; and I wish all ministers were as bold in condemning evil."

At the close of this service it was my privilege to baptize and receive into the church a very bright, intelligent young lady of the Umqua Indian nation. I trust that she may be faithful and true to her vow.

I was very hospitably entertained at Roseburg by Bro. and Sister Van Order. I shall ever remember them kindly.

I leave Roseburg in the morning for Myrtle Point, where I am to speak in the Southern Methodist church. The trip will be a hard one by stage over the Coast Range mountains.

PHILOMATH, June 21.—On the 17th I spoke to a fair audience in the United Brethren church at Oregon City; theme: "The relation of the lodge to the church." As we unearthed the wickedness of organized secrecy, some lodgemen and their families could not stand it, and fled. Their very action was a strong argument against them. They hate the light. They love darkness. They are in bondage to sin and in love with their bondage. Intelligent people see the evil in the very act of their withdrawing when the light is turned on them. The sermon was well received by most of the congregation.

Rev W. H. McLain is the pastor of the church, a young man of great moral worth, as true as steel to the magnet—a man willing to obey God, regardless of what men may think or say. He has a number of true and tried members—the Surfus, Boylans, Storys, Greens, Cosads, Hendersons, Parks, Kerns, Williams, Carsons, Chutes, Cadanaws, Wares, Martins, and many others who have no use for secret societies. I received five yearly subscriptions to the *Cynosure*

After having been pastor to this people for two years, it was a treat to get back and preach to them, once more, the sure way to life eternal through the blood of Christ and a life of self-denial.

In the evening I spoke in the Methodist Episcopal church at Canby, to a very nice congregation, who listened to the Word with marked attention. Christ was our theme. We took the position that any system of religion that does not acknowledge Christ as all should be spurned from us. We cannot, we dare not, rest our imperishable souls, with all their vast interests for time and eternity, on any short of the finished work of Jesus. We took the position that Christ was the author of the physical universe, and instead of being the "G. A. O. T. U." of Masonry, "He spake and the world was formed." He is everything in heaven; therefore, as it would break up the whole institution to take Christ out of heaven, so it should break up the institutions of Masonry and Odd-fellowship to exclude Christ.

That dear old veteran reformer, Father Mathes, was present and gave his hearty approval of our address. I have a standing invitation to return to Canby when opportunity affords and deliver a series of addresses and sermons; a thing I very much desire to do as soon as possible.

On Tuesday night, the 19th, I had an appointment at the little city of Turner; but a former pastor had an appointment at the same hour in the Baptist church; so we made it a union service, he speaking thirty minutes, and then turning the meeting over to me. I spoke thirty minutes or more. There was a very good attendance, and very good attention. Quite a number regretted the confliction, and said they would be pleased to have me return again some time.

I start to-morrow (D. V.) on an extended tour, which will last one month or six weeks. I ask the *Cynosure* readers to pray for me that success may attend my efforts. P. B. WILLIAMS.

FROM REV. WILLIAM FENTON.

ST. PAUL, Minn., June 29, 1894.

EDITOR CYNOSURE:—I question if you can name another city in the United States, of the size of this, that reeks more with hypocrisy. The devil's schools of piety for pirates, cut-throats, blacklegs, gamblers and libertines are very popular, especially with the churches [see Mackey's "Mystic Tie," p. 217, where one of the devil's preachers says: "A Mason's lodge is a school of piety"]. And I am sure that Odd-fellows and other secret society lodges are no less such schools of piety, although they do not all have the death penalty for failing to deceive the people about their devil-worship; they have other means nearly as effectual for the accomplishment of their purpose. Whole companies from these schools of piety assemble in the churches to receive the eulogies and plaudits of pastors in the presence of all the people; after which they retire to their skulking-places to take in more recruits for their schools of piety. Thus the devil works in the lodges, sleeps in the churches, and the pastors rock the cradle.

Lately, the Odd-fellows, on a Sabbath morning, marched through the streets in regalia, and almost filled the Plymouth Congregational church, while the pastor of that church, who gloried in being one of them, Odd-fellow Heath, glorified and exalted Odd-fellowship, until it seemed as if the Holy Ghost would have lifted one upon his feet to denounce Heath as a "shamefully wicked idolater."

Not long ago, the First Baptist church nearly filled its house, on one Sabbath morning, with the Grand Army of the Republic, to be advertised, twaddled and boosted into notice by the pastor. The pastor preached a great patriotic sermon on the occasion, exalting and glorifying our country in the highest, but at the same time he expressed his regret that he could not be one of them, and actually deplored his unworthiness to belong to this un-American, unpatriotic, anti-Christian institution—an institution against which General Washington's Farewell Address warns the nation to be on its guard; an institution which dares not let its ritual come to the light because its deeds are evil, as fully appears in my letter of last week in the experience of pastor Rev. C. M. Larsen in dealing with the Grand Army men who had got into his church.

Is it not time to awake and take God's warning—"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins?" Isaiah 58: 1. W. FENTON.

CORRESPONDENCE.

LETTER FROM REV. F. J. DAVIDSON.

BILOXI, Miss., June 20, 1894.

EDITOR CYNOSURE:—I left New Orleans, last Saturday, *via* the Shell-Beach Railroad. To my surprise and delight, there was no "Jim-Crow" law enforced on the train, both races riding together.

I reached Violet at 5:50 P. M., and was kindly received by Rev. Levi Leach, the pastor of Morning Star Baptist church. St. Bernard parish has always been, and is still, a stronghold of Republicanism; but the "bulldozer," midnight marauder and ballot-box stuffer have transferred the majority vote to the Democrats. Bro. Leach is a very cordial and earnest minister. He has never joined any secret lodge, and says: "I have always thought there was too much of the devil's grace in them for me." There is a slight sprinkling of secretism around Violet, but even the secretists seem to care but little for their lodges. I preached for Elder Leach. Quite a crowd was present and seemed to enjoy my sermon.

Here, at Biloxi, I have met Rev. Messrs. A. Alexander and Locker. The former has the lead-

ing congregation. Biloxi is a famous watering-place, and a great many Northern people have residences here, in which they winter. The place contains about 2,500 inhabitants. Rev. Mr. Alexander is a Knight of Pythias, but he has found the lodge an unsavory nettle. His church is a fine stone structure, 65x30 feet. His active membership is 100. Elder Locker is an ex-Mason, Odd-fellow and Knight of Pythias, but has found them unprofitable. He is principal of the public school, which has about 100 pupils enrolled.

This is a very quiet place, although the chief town between Mobile and New Orleans. Secrecy has a pretty strong foothold here. I have been invited to preach for Elder Alexander's people. I think some good can be done here.

I return to New Orleans this evening. I expect to attend the Gulf Coast Baptist Association at Pearlington, Miss., July 4th, and then go to Mobile, Ala.

NEW ORLEANS, La., June 21.—I reached the city last night at 10 o'clock. The Louisville and Nashville Railroad, as compared with the Illinois Central and Yazoo and Mississippi Valley routes, has superior accommodations for colored people. I expect to go to Grand Prairie, La, very soon. Yours in the work, FRANCIS J DAVIDSON.

GUARDING AGAINST ANARCHY.

CHICAGO, June 28, 1894.

EDITOR CYNOSURE:—The mode of warfare carried on by the anarchists places them outside the pale of civilization or sympathy.

On the part of society the anarchist problem is one of self-preservation. When the assassination of Carnot, and the recent other outrages in France, are duly considered, one may well ask whether these wretches are *men*, who ought to be treated as such, or man-eating *tigers*, to be promptly deprived of their lawless power and sacrificed to public justice for the safety of the common people. The governments of Europe are evidently fast becoming properly prejudiced against these bloodthirsty reptiles, and it may be that a general movement will be inaugurated to drive them from the continent of Europe. Naturally many of them will seek for refuge in the United States, to swell the ranks of those who are already here. This brings again into prominence the duty of our government to prevent, by every known means, the landing of these outlaws upon our shores. Their only aim, as exhibited in their acts, is to break down all existing forms of government, and to tear up the very foundations upon which society now rests. To exclude them from the countries whose peace they threaten to destroy is no encroachment on the liberty of the citizen. It is merely barring out the burglar.

DESERET.

CATHOLICS AND THE A. P. A.—WAR BREWING.

ST. LOUIS, Mo., June 22, 1894.

EDITOR CYNOSURE:—The *Cynosure* is a welcome visitor to my table, and as I read the stirring articles of the various contributors, I feel as though I ought to take a more active part in this line of work. I am in full sympathy with the N. C. A. work, and in vain do I look for the reports of a worker from St. Louis. This is, indeed, a very needy field. The influence of secrecy is felt on every hand. "Legion" is the name of the orders that hold their regular conclaves in this city. They manage to bring some of their influence to bear on me almost daily. The Catholics have a very large following in this city, and, up to 1892, they held the majority of the political offices here; but in that year through the influence of the A. P. A., they were defeated and still remain in the minority.

Last Tuesday the financial secretary of one of the councils, A. P. A., was assaulted by two men, evidently Catholics, while returning from the meeting of the lodge and forcibly deprived of his books which contained the names and addresses of all the members of the order; and it is expected that several boycotts will soon be inaugurated against a number of their members. Trouble of a more serious nature is expected. A brotherhood man told me that the members were well-armed, and promised to make it interesting, should the guilty party be brought to light. The A. P. A. claims a very strong membership here.

W. A. BACKENSTOE.

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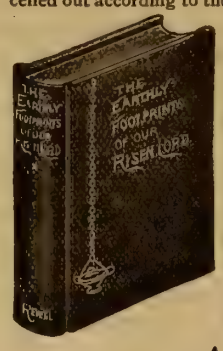

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The Christian Cynosure.

HENRY M. HUGUNIN - - Editor.

CHICAGO, THURSDAY, JULY 5, 1894.

LIMPING LOGIC.

We always dislike to dissent from our excellent contemporary, the *Union Signal*, but the reply to a querist in a late number is surely misleading: "Query—Can a temperance man raise hops or a W. C. T. U. woman pick them, without breaking their pledges; as hops are so extensively used in making beer?" The *Union Signal's* answer is: "If hops were only used for beer, we should answer, most emphatically, No. But there are other uses. They are used in the manufacture of yeast; they are used for medicinal purposes, and very largely in the process of dyeing cloth. If the temperance men or the W. C. T. U. women *know* that the hops they are selling or picking are to be sent to a brewery, then they are violating the spirit, if not the letter, of their pledge; but if they are raised and picked for the *general market*, we cannot see how they are breaking their pledges any more than by husking corn or picking grapes. Corn is largely made into whisky, and grapes into wine, but each has its beneficent function, and if we are to examine thus microscopically all the good things of life, there will be little room for anything else....Be not righteous overmuch."

The mistake of the good editress is in confounding responsibility for the *possible* with the *probable* use of the article that is made and sold. Let us see what else such logic would prove: Query—Is it right to make alcohol and sell it in the general market? Answer—If it is known that the alcohol so made will be used to produce drunkenness, No; but since alcohol is largely used in the arts, and may be applied to beneficent purposes; and since no one can absolutely *know* just what will become of the article that he puts on sale, therefore it is right to make and sell it in the general market. For otherwise it would be wrong to raise and sell corn.

But such logic would prove prohibition to be wrong, and the W. C. T. U. uncalled for. No one it responsible for the *possible* use of what he may make or sell, but he *is* responsible for the probable use of what he sells. Axes and knives may be used to commit murder, but it is not probable that they will be so used. Nearly all are used for good purposes. Corn may possibly be made into whisky, but the great bulk of it is used for the food of men and beasts. Its *probable* use is beneficent. Not so with alcohol. The vast proportion of what is made and sold is used for the injury of mankind. All men who make and sell it do so regardless of the consequences to others. So, too, with the hops. About ninety-eight per cent of all the hops that go into the general market are used in the manufacture of whisky and beer. Brewers and distillers control the price. The probable use of every bale of hops that is thus sold is that it will be made into intoxicating drinks. The man who raises and sells them is responsible for this *probable* use. We ask to amend the *Union Signal's* conclusions, by saying that every man ought to have good reason to believe that every article that he makes or sells will be used to promote human well-being. *

ANARCHISM.

The recent assassination of President Carnot, by an anarchist, perhaps insane, since all anarchism is a species of madness, shows how widespread and how terrible is this plague-spot on the body politic of nearly all the great nations of the world. In our country it manifests itself in lynchings, in riots, and, in a milder way, in Coxeyism. The real danger all over the civilized world is in the disregard of law. The responsibility for this danger in our own country is not so much from the men of the Herr Most stamp, or from the rank and file of the rioters, as from those leaders of public opinion who proclaim and countenance anarchistic principles.

The governor of South Carolina is reported to have said recently: "I would head a mob that should lynch any man, white or black, that would commit a crime against female virtue." Terrible as are such crimes, the man who countenances lynch-law for their suppression virtually repudiates all law; and when a governor who has sworn to execute the laws of his country makes such a declaration, he not only tramples on his official oath, but virtually places himself in the ranks of the anarchists. Many of our leading men, including some ministers and college professors, in their zeal to promote certain reforms, give their approval to methods as unwarrantable and anarchistic in their tendency as the declaration of the South Carolina governor.

What we need from the pulpit and the press is a steadfast reiteration of the Pauline doctrine: "Let every soul be subject to the higher powers;" not always in the sense of approval or in active support, but always in the sense of passive obedience and submission. No modern government, however grievous, can be more tyrannical than that of Nero, or less worthy of active support, yet resistance to government is nowhere countenanced under the Gospel system, except by purely moral influences. *

PROF. GARNER AND AFRICAN MISSIONS.

The testimony of Prof. Garner in reference to African missions must have been instigated by profound ignorance or hatred towards those who had failed to appreciate the value of *his* mission to the apes and chimpanzees. We would give him the benefit of the least culpable motive. In saying that "the Christian religion has had a bad effect on the African," he contradicts the uniform testimony of all those who have had the amplest opportunities for investigation, and have been actuated by the highest regard both for the Africans and for the people who are represented by the missionaries. The testimonies of Moffatt, Livingstone, Stanley, Bishop Wm. Taylor, of Mackay of Uganda, and a host of others, will far outweigh these one-sided statements.

He says: The Christian religion "divides families." Properly speaking, there is no such thing as family life in pagan Africa. It is scarcely possible where polygamy and slavery prevail. But this is certain—that if you find any happy families in Africa, it is where the benign and saving power of the Gospel has been manifested. Of the pagan Africans, he says: "They have a code of ethics similar to ours, only it is practiced more generally, and infractions are punished more surely and severely. The truth is, that though the moral law is written on the heart of every African, just as truly as in the hearts of all other men, yet from the influence of ages of heathenism, its impress is fainter, and its practical influence much weaker than in any Christian land. It is for this reason that African converts are often weak and need careful training. But when we find that great numbers have (in Uganda and Madagascar) suffered martyrdom—choosing to be cut to pieces, or burned alive, rather than renounce their faith in Christ—we should be very slow to say, as does the professor, that "the people have no religious convictions."

Again, he says: "Such a thing as murder is not heard of among the people visited. They cannot understand how such crimes are committed in this country." But we can understand how a brief and superficial examination of the facts should have left a false impression on Prof. Garner's mind. Even Mr. Stanley, with his far wider observation, was often deceived. He thought Mtesa, King of Uganda, to be a wise and excellent prince. He hoped that he had become a Christian. Subsequent events proved him a dreadful tyrant, addicted to every form of cruelty and vice.

Let us ask what is the testimony of A. M. Mackey, who, after twelve years of most laborious and successful missionary work, laid down his life in Central Africa, and we shall find how much value is placed on human life among the most advanced of the pagan Africans. He says that a sorcerer came to King Mtesa and said that to hasten his recovery it was necessary to slaughter people on several hills around the capital. "For days the dozen or more executioners, each with his gang of twenty or thirty men, have been lying in wait for the people on the roads. Bakopi (or common people) are caught, while sons of petty chiefs can generally secure their release, by the gift of a goat or a cow. . . . Several days are said to elapse before the slaughter takes place. Some will have their throats cut, while others will be tortured to death—their eyes dug out, their noses and ears cut off, the sinews of their arms and thighs cut out and roasted before their eyes; and, finally, the unhappy victims are burned alive. Others are tied hand and foot, dry reeds are heaped on them, and then ignited." And this is done for *no crime whatever*. Such is the value of human life in Uganda, Dahomey and other parts of pagan Africa. Paul's description of heathenism, in Romans 1: 29–32, is far more accurate than Prof. Garner's. He says they are "full of envy, *murder*," etc.

But the professor says he advised the Africans to beware of the missionaries, but to treat kindly the white men who come to them and ask to deal with them commercially." Never was worse advice. We have no ill-will to the traders, but know them, and that, as a rule, they are a curse to Africa. Their most important articles of traffic are rum and gin, and these are sold without restriction. The influence is dreadful. European and American traders take African women as concubines, and leave behind many half-caste children, to be brought up in heathenism. Almost everywhere the trader pulls down what the missionary is seeking to build up. We trust no one will be deceived by Prof. Garner's false testimony. *

ABOUT THE "ELKS."

The Grand Lodge of "Benevolent and Protective Order of Elks" (B. P. O. E.), a secret society, whose doings and quarrels have recently filled a large space in the secular press (without rebuke), met in special session at Jamestown, N. Y., June 19, remaining there until a split in the order occurred and the seceders went off to Atlantic City, to hold a similar session on their own account.

We are indebted to a thoughtful friend in the vicinity of Jamestown for the printed report of a sermon delivered to the local lodge of Elks, on the previous Sunday, by "Rev." L. H. Squires, pastor of the Independent Congregational church of Jamestown—himself an Elk. "The reverend doctor," writes our correspondent, "is one of the 'new theology,' 'new religion' men." Yes, his sermon is full of the Thomas-Jones "Church of the Isolated" doctrines recently exposed in the *Cynosure*. After reading Squires' sermon we have no hesitation in saying that he belongs to the new "mongrel" denomination referred to. Our correspondent adds: "Also send clipping from the Maysville *Sentinel*, whose editor, by the way, is an Odd-fellow, and I do not know but a member of other secret societies: 'Let a number of Chautauqua's farmers go to Jamestown and get intoxicated as did so many of the Elks, this week, and they would be arrested and fined $5 or $10 without warning, but the B. P. O. E.s—best people on earth—are permitted to do as they please and nothing is said.' It seems that a number of the 'best men' indulged freely in intoxicants on different occasions, and appeared as other drinking men, or drunkards, do; but of course the Jamestown papers say nothing about that." The allusion to "best men" is the facetious rendering of the initial letters in the name of the order—B. P. O. E.—"Best People On Earth;" but they will get drunk!

Seriously, under such preaching as they heard from Squires, we see no reason why they should not get drunk or indulge in any other social vice without fear of reproach or shame. Here is a specimen of his Satanic sermon: "If we must go to heaven either way, we had rather go by church social dyspepsia than by the old-time hell-fire insanity!"

That is the "new theology." How does the reader like it?

A SATANIC SERMON.

The Grand Lodge of Benevolent and Protective Order of Elks" (B. P. O. E), a secret society whose doings and quarrels have recently filled a large space in the secular press, met in special session at Jamestown, N. Y., a few days ago, and remained there until a split in the order occurred and the seceders went off to Atlantic City to hold a similar session on their own account.

We are indebted to a kind friend in the vicinity of Jamestown for a printed report of a sermon delivered to the local lodge of Elks, on the previous Sunday, by Rev. L. H. Squires, pastor of the Independent Congregational church of James-

town. We do not intend to inflict the whole of this un-Christian discourse upon the readers of the *Cynosure*, but to cull some choice specimens of it, in order to show the kind of preaching that the Elks admire. We may remark, in passing, that the Elks facetiously explain the initials (B. P. O. E.) of their order thus: "Best People on Earth," and it is understood that no people on earth have a better opinion of themselves. Mr. Squires is one of them.

The reporter of the Jamestown *Journal* (June 19) writes: "The pastor took for his subject the Age of Brotherhood and chose as his text the words found in Matthew third chapter and second verse: 'The kingdom of heaven is at hand.'"

Now for the extracts: He has been reviewing the ages before the Great Reformation. Then he says:

"Unquestionably the moral character of the age following the reformation was better than that of the dark ages preceding. Righteousness was the watchword, but it was a cold, hard, puritanical righteousness, sadly wanting in certain essentials of the heavenly kingdom.... These were the people who assisted the devil by burning heretics here, whipped their cider barrels for working on Sunday, fined men for kissing their wives too often, and put people who did not go to church into the ducking-pond. It wouldn't have been a very good time for Elks in those days. But another change is coming. We have passed recently through the era of sectarian controversies. Theological strife has spent its fury and the clouds of conflict are passing away. Recently I attended a great religious convention where the Jew, the Hindoo, the American and the Christian—Unitarian, Universalist, Congregationalist, Presbyterian, Ethical Culturist, Independent, etc., all mingled together for days in perfect harmony and mutual helpfulness; and through it all I wore the badge of an Elk without being shot by anything worse than the soft glance of an eye..... Men are beginning to learn that this life is something to be lived, and this world the place to live it in. That they had better give a little more attention to humanity, and that God can take care of himself.. Human brotherhood is the central fact of all that is most desirable in earth or heaven. As hell cools off men grow more kind. Once as the minister stood in his pulpit and pointed down below there was nothing to be suggested but the regions of the damned, and the people shuddered, while the milk of human kindness almost froze in their veins. Now, in almost every well-regulated church, "down below" means "oyster suppers," "ice cream socials," "festivals," a place for happy human fellowship. Of course the social church may have its defects. The modern oyster may not be an improvement on the Puritan devil in getting people to church. And an oyster-stew religion may become rather thin and weak. But with all thy faults I love thee, stew! If we must go to heaven either way, we had rather go by church social dyspepsia than by the old-time hell-fire insanity. . . . . The spirit of the age is most clearly indicated in the wonderful growth and development of what is known as the fraternal and co-operative associations. Everywhere there seems to be a tendency towards union from the international unions of law, religion, or commerce down to the rag-pickers' union in the city of New York. It is emphatically "the age of brotherhood." Especially do such social and fraternal orders as you represent here to-day in common with others, the Masons, Odd-fellows, Knights of Pythias, Maccabees, G. A. R, etc., hold an advanced position in the new era of social development, and may be said to be pioneers in the growing religion of human brotherhood.

So much for this Satanic sermon.

—Here is a temperance sermon in five lines: "While suffering from the effects of indulgence in liquor, Joseph Misterman fatally stabbed his wife, attacked two men who endeavored to restrain him and inflicted a mortal wound on himself." This was in Chicago.

—E. M. Trowbridge, of New Haven, Conn., sends us the following incident: "In a trial before a court, the lawyer on the defendant's side wore the badge of a Knight Templar, and during his cross-examination of me as a witness, flaunted a book before the judge, claiming me as the author, and unworthy of giving evidence in the case, because, as *he* claimed, I had violated the oaths of Masonry; but the judge promptly overruled his attempt to disfranchise me on account of Masonry." Bro. Trowbridge is now working in the interest of our reform, and we expect to hear a good report from him.

—The Philadelphia *Banner*—an able Afro-American paper, makes honorable mention of Rev. L. G. Jordan, formerly a successful anti-secrecy lecturer, and now pastor of the Union Baptist church in the city of brotherly love. About the middle of June his congregation joyfully celebrated his forty-third birthday, which event resulted in his financial benefit to a gratifying degree. Another honor bestowed upon this faithful pastor is his nomination, by the Prohibition party of Pennsylvania, for Congressman-at-large. The people will find him a worthy representative of their interests.

—At Washington, last week, in the course of a sermon in behalf of missionary work in the island of Cuba, Rev. Arthur C. Mellen, who has just returned from there, made a statement that among all the 1,500,000 inhabitants there is not a single descendant of the Cuban aborigines, the Spanish enslavement having resulted in destroying an entire race of people. He spoke of the large number of Bibles that have been sold in Cuba since 1882, when a certain degree of religious toleration was established, and expressed his belief that grand results would follow the sending of young and enthusiastic missionaries to work among the benighted people, who are neglected by the State-paid priests, by whom Sunday bull-fights and other heathenish amusements are openly countenanced. Many of these priests, it is alleged, lead immoral lives. There is evidently a good opening for a godly ministry among the Cubans.

THIRTY-FOURTH ANNIVERSARY OF WHEATON COLLEGE.

Another successful year closed at Wheaton on Thursday last. The anniversary exercises opened on the Sabbath by the Baccalaureate sermon by Rev. Dr. Rubinkam of the University Congregational church, Chicago. His theme was, "A Secret of Human Power," and his text, Prov. 27:19: "As in water face answereth to face, so the heart of man to man." The address was an able and earnest plea for the church of Christ to save herself from the ruts and deadness of formalism by closely following the example of the Lord in reaching men's hearts.

President C. A. Blanchard followed with a brief address to the graduating class in words of tender sympathy and strong counsel. Miss Florence Patterson, of the missionary committee of the Christian Endeavor societies of Illinois, addressed a great audience in the evening on the cry of the heathen abroad for the light of life.

The Musical Conservatory and Art School joined on Tuesday evening in a fine anniversary program, and the work of Professors Rice, Coffin and Nutting were warmly appreciated by a host of friends. The latter held a three days' reception in the rooms of her department, which were a center of attraction to art lovers.

The Board of Trustees met Wednesday morning and reviewed the work of the year. Since the effort to increase the endowment by the addition of $100,000, nearly one-half the amount has been raised. The Board extended the time for the completion of this work. The $1,400 needed to meet current expenses and salaries for the year has been assumed by the board of instruction and no debt is allowed against the institution. Prof. H. A. Fischer, having served as treasurer for over twenty years, resigned, in order to give his attention more fully to his department of mathematics. Prof. E. Whipple was elected to the place. Dr. A. H. Hiatt of Chicago also resigned, having been for thirty-five years professor of physiology. There has been a marked increase in the regular college classes, although many obvious causes have cut down the general attendance during the year to 253.

The Preparatory Department graduated a class of fifteen in the afternoon of Wednesday, among them a son of Rev. Alexander Thomson, former chairman of the N. C. A. Board. Several additions are expected to the class when it begins Freshman studies in September.

The Alumni Association filled the later hours of the day and evening with an old-time reunion. The address of the occasion was by Rev. Edgar B. Wylie of Summerdale Congregational church, Chicago, and secretary of the N. C. A. Board. It was a vindication of the judgment of the Lord Jesus Christ on the Old Testament Scriptures and eloquent refutation of the "Higher" criticism which has been worming itself into our theological schools from the saturated walls of German institutions. Miss W. H. Jacobs of the Illinois Training School and Rev. Charles Fletcher of Rock River M. E. Conference were the other speakers.

Commencement day put on its brightest colors and called up its freshest breezes to greet the multitude of friends of the college and the class. Miss Katherine Dresser presided at the organ and opened the program with an inspiring number. Rev. Dr. J. E. Roy of the American Missionary Association, and also of our own N. C. A., offered prayer in which was a tender remembrance of the "vanished hand" whose work was seen on every side,—the great soul of the first President Blanchard, whose impress becomes rather more distinct on the institution than dimmed by the hand of time.

The class put forward Miss J. E. Armstrong of Glidden, Iowa, to give their salutatory, followed by an oration, "The Sunday Car," which was an earnest plea for the Sabbath sanctity and rest against the traffic of travel.

Miss Myra B. Porter of Jamestown, Maryland, followed with an essay, "Modern Idolatry." Some of the great principles of worship were clearly stated, and the heathenism of our land of Bibles sharply contrasted with the superstition and cruelty which we freely denounce among the benighted people of remote lands.

Henry M. Triplett, Warrenville, Ill., followed closely in his discussion of "The Golden Calf." Man is always religious after some sort, always worshiping; and whether he bows before a golden eagle or golden calf, there is a likeness in the effect. The enslavement of wealth is most criminally manifest in the liquor traffic and he is a real anarchist who will not support a reform against such an evil.

"Animate" was the theme of Miss Harriet West, of Greenvale, Ill. The method of Socrates was commendable in that it inspired to active service and real helpfulness among men and discarded the veneer of fashion or frivolity.

J. I. Ellsworth, of Wheaton, spoke of a minor character in George Eliot's "Romola." Tito Melema's career, especially when contrasted with the noble contemporary life of Savonarola, well illustrates the lines,—

> "Ah, what a tangled web we weave
> When first we practice to deceive."

From Andrew Erickson, who comes to our good land from Apenrade, Denmark, came a full-souled oration on "Our Era." This foreign-born youth made the best plea of the day for our American institutions, and urged that we must Christianize the foreign immigrant before he heathenizes us.

"The Modern Despot," through the calm but earnest oratory of Oscar G. Fischer, Elmhurst, Ill., appeared to be the great liquor traffic, before which, as we view it in every relation, old time and old world tyrannies shrink and pale.

"The Land Tax," and especially Henry George's theory of it, was the topic which engrossed William R. Morrow, of Chicago. The theme ought not to be very popular in Wheaton after the experiences that ended in the trial of a former professor for insanity; nevertheless, the speaker was clear in his exposition of the benefits of the systems, if its demerits were not worth extended notice. Mr. Morrow gave the valedictory of the class in an earnest and feeling manner.

The degrees being conferred by President Blanchard, the audience separated, friend with friend, to continue in the quiet hospitality of Wheaton homes the delights of a festival day.

The senior concert by the Schubert Quartette and the President's reception prolonged the day and its enjoyment into the late evening. K.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

THE HOME.

WHEN WORK IS DONE.

It is as if the world were glad!
Whether in light or darkness clad,
The hour is never dull or sad
When work is done.

The very voices in the street
Are tuned to notes more soft and sweet;
We love all things we chance to meet
When work is done.

The gentle music of the breeze,
The tender whispers of the trees,
And every sound has power to please
When work is done.

Upon each dear, familiar face
Rests some new trait of winsome grace,
And joy lights up the old home-place
When work is done.

Life's tumult suddenly grows still,
And love and gladness and good-will
Come with their peace the heart to fill
When work is done.

But when the hours of labor close,
And earth is wrapped in sweet repose,
And all things sleep—alas for those
With work undone!

Oh, kind Taskmaster, let thy rest
Be to tired workers manifest,
And unto all who do their best,
Say thou, "Well done!"

—*Marianne Farningham.*

WHY WILL YOU?

Why will you keep caring for what the world says? Try, oh, try to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I a lump of clay; thou art the potter. Mould me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it. Prolong it—so be it. Just as thou wilt, but I rely on thy unchanging guidance during the trial. Oh, the comfort that comes from this!—*Gen. Gordon.*

"THE STRANGER WITHIN THY GATES."

Some years ago, in a town in the West, a new teacher was added to those employed in the public school. She was a pale, silent, sad-eyed girl, of whom no one knew anything except that she was a faithful teacher. She boarded herself in a distant part of the town. Her one school dress, a gray flannel, was old and thin, but it was kept scrupulously darned and cleaned.

"She has only one collar and white apron," said a pupil, scornfully, "and she washes them out on Saturdays."

"No wonder she coughs," said another, "wearing that little pinched walking-jacket and straw hat."

"She looks as if she lived on tea and crackers one week and crackers and tea the next," said rich Lulu Armitage. "Where does her salary go? Perhaps she has to hire some one to keep still about her history, or, perhaps she is paying a a lawyer to get some disgraced relatives out of trouble."

"It's very peculiar, to say the least," chimed in another. "We can't take her into our set until we know more about her."

Young Mrs. Allen, who usually decided the social status for new comers, said:

"She has a good face; I pride myself on being a judge of character, and I despise such gossip about her. But the truth is, she is a sort of social betwixt and between, and I can't see where she can be placed properly."

So the new teacher remained unplaced, and, as she did not seek companionship herself, she went on her way alone. She never remained in the library to chat with the other teachers. "Perhaps she would if we had asked her," they said afterward.

She sat in a back seat in church, and slipped quietly out as soon as service was over. Perhaps she would not have hurried so had those in the same pew kindly detained her. They too thought of this afterward.

The minister noticed her one day and asked who she was, and was told:

"Oh, that's the queer new school teacher, Miss Mansfield; she boards herself; does all her housekeeping in one room and washes on Saturdays, so she will hardly expect you to call on her.

The minister also wished afterward that he had asked some one besides Mrs. Allen about her.

The pupils of the new teacher soon began to reflect in their conduct the partly expressed and partly suppressed suspicion regarding her. They grew saucy and neglectful of lessons, and some of the bolder ones went to the principal with complaints. He reproved them mildly and reminded Miss Mansfield rather severely that she must "maintain a good standard of discipline or her work would not be successful."

One Friday Miss Mansfield did not come to school as usual. A substitute was provided for the day, and again on Monday, when Miss Mansfield did not come.

"I noticed that she had a severe cold, last Thursday," said the principal; "I suppose she expected to be here and then found that she was not able, and had no way of sending me word. She will doubtless be in her place in the morning.

One of the teachers said, "If I thought she was really ill I would go to see her, but she does live so far out and I don't know exactly where the house is. I guess she'll be here all right tomorrow in that everlasting black turban."

Tuesday morning came bitterly cold, but the thin figure of Miss Mansfield was not seen struggling along in the wind towards the school building. The principal dismissed Miss Mansfield's room for the day and sent the substitute teacher and a high-school girl to find out the reason of her continued absence. The family owning the house where she rented a room was away. The house itself was in a large yard of trees, and stood at some distance from others. The young ladies went as they had been told to the "north wing," the room opening on the porch, and knocked. Getting no response they pushed open the door. In the dim light of the room, with drawn curtains, they saw Miss Mansfield, half sitting on the bed-lounge, with her little old jacket on over a faded wrapper. She had a school record book in her hand and examination papers were scattered about. There was no fire, no carpet on the floor, no furniture except two chairs and a little table beside the bed-lounge, on which were school books and a Bible, and a plate of crackers and a cup and saucer. All these surroundings the visitors took in at a glance, and hurried to the bed-side shocked and full of pity.

But the "new teacher" did not need their pity now. She did not feel the cold desolation of the room. There was a smile on the poor, pinched face, and the dark eyes had lost their feverish expression, as they seemed now to be looking upward upon unseen things. A pencil had fallen from her hand. She had left a few lines feebly traced: "I feel strangely to-night. My head swims and I cannot think. If anything should happen to me, please send my month's salary to my mother at her address." The name of an out-of-the-way little country place was given. On the open page of her Bible was pinned a poem clipped from a newspaper:

If I should die to-night the eyes that chill me with averted glance
Would look upon me pityingly, perchance,
And soften in a kindly way,
For who would war with dumb, unconscious clay?
Oh, keep not your kindness for my cold, dead brow!
My path is lonely. Let me feel your kindness now.
Think kindly of me. I am travel-worn.
My faltering feet are pierced with many a thorn.
For friendship and for love I plead,
When dreamless rest is mine I shall not need
The sympathy for which I long to-day,
To give some brightness to my weary way.

The room was soon filled with tearful, conscience-smitten neighbors. The physician said, "Death from cold and lack of proper nourishment causing collapse or complete exhaustion." The nearest neighbor said, "She froze and starved to death and I living within a stone's throw."

They found that her salary had been sent home every month to a bedridden father and mother and a feeble sister, to keep them out of the poor-house and to pay back-bills for medicines.

The town where this happened is no less charitable or social than others. The teachers and the church people are no less kind. They sent a sum of money to the poor parents, and the papers spoke of the "many mementoes in memory of Miss Mansfield, whose sudden and sad death has cast a gloom over the whole community." Many kind-hearted people said, "If we had only known about her in time!"

Said the teacher who related this story to me: "To think that I kept still when people talked about her. I used to see that they had no ground for it, but because some of the prominent ladies slighted her I never said a word in her favor. It makes me feel as if I had helped kill her by my cowardly silence." As the minister said, "We saw her a stranger and we took her not in; now it is too late."—*Mrs. Clara Smith Colton, in the Congregationalist.*

THE MORAL USE OF HELPLESSNESS.

God allows us to exhaust ourselves before he interposes. Premature relief would be injurious to depth of character. We must first despair of ourselves before we can utterly put our trust in God. The prodigal began to be in want before he came to himself; painful pressures of circumstances awoke him to repentance. It is never any loss to come to great extremities in spiritual experience, but an infinite spiritual gain. "When we were yet without strength, Christ died for the ungodly." Rom. 5: 6. We are always without strength in reality, but we are not always so in consciousness. The strengthlessness of our condition is one of the first lessons God sets himself to teach. And he teaches us, not by coming to our aid at the moment we cry, but leaving us to find out the measure of our power, and the extent of our ability to help ourselves. Christ stilled the tempest on the sea after the disciples were so terrified that they cried: "Lord, save us; we perish." Not until they had lost hope in themselves did he display his power. "Then he arose, and rebuked the wind and the sea; and there was a great calm." Their fearfulness of heart enhanced the impressiveness of his command, and led to a profounder appreciation of his majesty. "What manner of man is this, that even the winds and the sea obey him?" Matt. 8: 24–27. The experience is bitter and often protracted, which issues in the soul ceasing from itself and turning in helplessness to God; but it comes forth with a poverty of spirit, a contrition of feeling, a dependence on the Saviour, which it could not otherwise have acquired. God's manner of dealing with the individual is his manner of dealing with the race. It was human helpfulness he meant to teach and prove by delaying the coming of Christ to the world. He allowed intellect, philosophy, art, civilization, to do their best before he sent his Son upon the scene. They brought the world to despair. Then Christ came. So is it now, and so is it ever. God only saves when we feel he must save us, or we shall surely perish. The moment we abandon hope in ourselves, the outstretched arm delivers. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." While we struggle to achieve self-extrication from our sins, we, like the man in the morass, only sink deeper and deeper. To be rescued by God, we must resign ourselves to God.—*Rev. John Baird.*

"A SHOEMAKER BY THE GRACE OF GOD."

We seldom find men in the lower walks of life who are satisfied with their condition. There is a restless life throbbing among our laboring classes, and this causes men to despair. We do not know when we were so strongly impressed with a book as the one entitled "Hiram Golf; a Shoemaker by the Grace of God." In this title we have in brief the conception this man had of his trade. He claimed to be a shoemaker by the grace and help of God, and into this he must put his noblest and best efforts. Anyone who has not read this book would be pleased with its spirit and quaintness. Rev. Mr. Mills, the evangelist, says: "I came across, the other day, a little book, out of which I read a few sentences. I read the title-page, and it was this: 'Hiram Golf; a shoemaker by the grace of God,'

Then I read the last page, and it was stated that when this man died they put on his tombstone that which he had requested: 'Hiram Golf; a shoemaker by the grace of God.'

"I looked to see what was in the middle of the book, and I read this, that a young stripling of a minister, who had just come to be pastor in the town, went down to talk to Hiram, because he had heard that he was a spiritual man, and he said: 'Mr. Golf,' and Mr. Golf said: 'Don't call me 'Mr. Golf, call me Hiram.' 'Well, Hiram,' said the minister, 'I have come to talk with you about the things of God, and I am very glad that a man can be in a humble occupation and yet be a godly man.' The shoemaker stopped and looked up at him and said: 'Don't call this occupation humble!' The minister thought he had made a mistake, and he said: 'Excuse me, I did not mean to reflect on what you do for a living.' The man replied, 'You didn't hurt me, but I was afraid you might have hurt the Lord Jesus Christ. I believe the making of that shoe is just as holy a thing as your making a sermon. I believe that when I come to stand before the throne of God, he is going to say: 'What kind of shoes did you make down on earth?' and he might pick out this very pair, in order to let me look at them in the blazing light of the great white throne; and he is going to say to you: 'What kind of sermons did you make?' and you will have to show him one of your sermons. Now, if I made better shoes than you did sermons, I will have a better place in the kingdom of God. From the depths of my soul I believe that.' "

If everybody had a sincere view of life like this we would live in a veritable paradise, and this would be "heaven upon earth begun."—*Christian World.*

WORTHY OF FREQUENT REPETITION.

A Puritan divine named Sibbs wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained overnight. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitude led to Christ by it was Philip Doddridge. Doddridge wrote "The Rise and Progress of Religion in the Soul," and "the time would fail to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Legh Richmond to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages and many million copies have been sold.—*Selected.*

"FETCH" BRINGING UP THE COWS.

Old "Fetch" was a shepherd dog, and lived in the highlands of the Hudson. His master kept nearly a dozen cows, and they ranged at will among the hills during the day. When the sun was low in the west, his master would say to "Fetch:" "Bring the cows home," and it was because the dog did his task so well that he was called "Fetch."

One sultry day he departed as usual upon his evening task. From scattered shady and grassy nooks he at last gathered all the cattle into the mountain road leading to the barnyard. A part of the road ran through a low, moist spot bordered by a thicket of black alder, and into this one of the cows pushed her way and stood quietly. The others passed on, followed some distance in the rear by "Fetch."

As the cows approached the barnyard gate, he quickened his pace, and hurried forward as if to say: "I'm here, attending to business." But his complacency was disturbed as the cows filed through the gate. He whined a little, and growled a little, attracting his master's attention. Then he went to the high fence surrounding the yard, and, standing on his hind feet, peered between two of the rails. After looking at the herd carefully for a time, he started off down the road again on a full run. His master now observed that one of the cows was missing, and he sat down on a rock to see what "Fetch" was going to do about it.

Before long he heard the curious tinkling of a bell, and soon "Fetch" appeared bringing in the perverse cow at a rapid pace. The gate was thrown open, and the cow went through it. "Fetch" then lay down quietly to cool off in time for supper.—*Dog Stories and Dog Lore.*

A CHILD'S STORY.

[The following comes to the *Cynosure* from Mary E. Coon, of Newtonville, Mass., who describes herself as "a little girl." She seems to be a little missionary as well.—EDITOR.]

"There were three girls who met together for a religious meeting. The one who led had written a small sermon to preach, taking the text from John 3:16. The sermon lasted about five minutes. Then the leader read a tract on the same subject. Then she spoke awhile to the other two, who were not converted. The meeting ended by and by, and then they all talked about getting converted and joining the church. After a few minutes the leader went away and left the other two. That night they all went to meeting, which was unusual for the unconverted girls. They both got up and gave a testimony. They are converted now, and will soon join the church."

Well may we rejoice that "the Gospel is the power of God unto salvation to all who believe." It never fails.

LITTLE BROWN HANDS.

They drove home the cows from the pasture
Up through the long shady lane,
Where the quail whistles loud in the wheatfield,
All yellow with ripening grain.

They find in the thick waving grasses,
Where the scarlet-dipped strawberry grows;
They gather the earliest snowdrops
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder blooms white,
They find where the dusky grapes purple
In the soft-tinted autumn light.

They know where the apples hang ripest
And are sweeter than Italy's wines;
They know where the fruit is the thickest
On the long thorny blackberry vines.

They gather the delicate seaweeds
And build tiny castles of sand;
They pick up the beautiful seashells—
Fair barks that have drifted to land.

They wave from the tall, rocking treetops,
Where the oriole's hammock nest swings;
And at night-time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of state.

The pen of the author and statesman,
The noble and wise of our land;
The sword and the chisel and palette
Shall be held in the little brown hand.

—*Pittsburgh Bulletin.*

TEMPERANCE.

HOW HIS CHILD LED HIM.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it sat down to his lessons. A remarkable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up on a chair. When my brother finished his meal, he approached him, saying—"You have a bright boy to wait on your customers." "Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of me opening this place instead of keeping a saloon, which was the way I got a living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked what was the matter he began to cry, but couldn't speak. After I had urged him, he said that in recess some of the boys asked each other what their fathers did. One said his father was a plumber; another that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said, 'That's the meanest kind of business.' 'And I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the saloon I'll do anything I can to help you.' With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home. My wife can help along, because decent people come here for their meals, but before I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and after giving his hearty approval, went his way.—*The Little Christian.*

MOODY ON WHISKY.

Mr. Moody, in one his recent great meetings in Washington, preaching from the text, "Be not deceived; God is not mocked. For whatsoever a man shall sow that also shall he reap," referred to whisky by way of illustration. He said:

"You cannot sow whisky without reaping drunkards. A man cannot sell whisky without reaping drunkenness. If I sold a drink of whisky to a man, that man would sell a drink of the same to my son or one of my kinsmen, and I would surely reap what I had sown. No man who sells whisky is pure and happy. He has a skeleton in the closet somewhere. He has some relative who is a drunkard. I do not say this to denounce the saloon-keepers, I simply want to remonstrate with them and plead with them to quit the business. Don't sell out. Don't sell the stuff. Knock out the bung and let it waste. Don't let any man talk to me about his Christianity while he has connection with the traffic. No man has ever been in the business but who has been cursed for it in various ways. No man should rent his property, at no matter how high a figure, for a saloon. The man who does this will reap just as surely as the man who sells the whisky. I am talking facts, not poetry. I once knew a man who rented property to a rumseller, because the temptation of the rent was too much for him to withstand, and all the sons of the renter, four of them, died drunkards. Let us see what kind of seed we are sowing."

A BUSHEL OF CORN.

Illinois is the great corn State, and Peoria is the center of its most prolific belt. Peoria is a great grain market, and especially for corn. Vast quantities of the golden grain are shipped into this city for general distribution and loaded into its mammoth elevators by the hundreds of thousands of bushels. A great deal of corn is shipped from Peoria, but a vast quantity is used at home. There is more corn used in Peoria than in any three cities in the Union, even though those cities be New York, Philadelphia and Chicago. The reason is obvious. Peoria is not only the center of the great distilling interests, but here are located two of the greatest sugar houses in the country. Down the capacious maws of the great distilleries are poured every day 20,000 bushels of corn. The sugar houses use from 5,000 to 10,000 bushels more each day in the year. To supply this demand the product of 1,000 acres of rich corn lands are duly shipped into Peoria for home consumption. Aside from these fully 5,000 bushels are used daily for other purposes. So that it is safe to estimate that fully 9,000,000 bushels of corn are used in this city annually for manufacturing and other purposes. The greater part of this is manufactured into spirits.

It is wonderful to consider the changes made by a bushel of corn in its transition from the owner's crib to the glass of the consumer. These changes are various and far-reaching. They are other than the financial. But consider simply the mere element of value. Corn was selling, we will say for 35 cents per bushel. It came all the way from Nebraska, perhaps, where it brought but 25 cents. In transit two dealers received a commission of a cent each. The railroad company received 8 cents for its freight and other charges. The distiller paid 35 cents. He took and converted it into 4½ gallons of finished spirits and fed one of his steers on the refuse. The distiller sold the spirits to a local dealer for $5.12, of which Uncle Sam received $4.05 as tax on the spirits, leaving a balance to the distiller of 72 cents after he had paid 35 cents for his corn.

The spirits, after being well watered and com-

pounded, are sold at a profit by the compounder and rectifier to the dealer, who sells it out at 15 cents a drink. The 4½ gallons have swelled to nine, and before it gets through it swells many a head and also the revenue of the city where its lines may be cast.

So that in its travels from the Nebraska crib to the Chicago saloon that bushel of corn has increased in value from 25 cents to many dollars, and with its constant running mates has furnished employment at least to 50 men or more and has contributed to both the national and municipal revenues.

To resume, that bushel of corn was thus scattered on the highways of business and pleasure: Farmer 25 cents; railroads, 88 cents; commission men, 2 cents; distillers, 72 cents; feeder, 10 cents; Uncle Sam, $4 05, compounder and rectifier, 25 cents; retail dealer, $10; city, $3 The consumer got whatever was left in the spirits, each according to his strength or weakness.—*Peoria Herald.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON III.—Third Quarter, 1894, July 15.

SUBJECT.—Visit of the Wise Men.—Matt. 2: 1-12.

GOLDEN TEXT.—They saw the young child with Mary his mother, and fell down and worshipped him.—Matt. 2: 11.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—Matt. 2: 1-12. T.—Isa. 60: 1-7. W.—Micah 5: 1-4. Th.—Psalm 72: 1-15. F.—Phil. 2: 1-11. S.—Jno. 5: 17-23. Su.—Rev. 5: 8-14.

COMMENTS BY E. E. FLAGG.

1. *The coming of the wise men.*—v. 1, 2 "In the days of Herod the king"—known in history as Herod the Great, but worthy of this title only because of the enormity of his crimes—"there came wise men from the east to Jerusalem" Scripture has not preserved their names, and the legendary accounts are worthy of but little credence. They were Persians, disciples of Zoroaster, who had prophesied centuries before that a star would arise in the east, and remain there fifteen days. But Balaam, who was an eastern soothsayer, had made the same prophecy, only more specific and detailed, long before Zoroaster; and the rabbis asserted, not without reason, that it was borrowed from Balaam in the first place. Naturally the Magi directed their steps to the capital city, Jerusalem, and in their simplicity made inquiries in the court of Herod. We find many important suggestions in this lesson. (1) The star of Bethlehem has never set. We, too, may have its rays to guide us. In history, science, art, and still more in the revealed Word, and the daily providences of life, that star still shines. (2) Let us be obedient unto the heavenly vision, and, like the Magi, show ourselves truly wise, counting no effort or self denial too great which shall lead us to the cradle of the world's Redeemer.

2 *Herod is troubled at the tidings.*—vs. 3–6. It was not strange that Herod was troubled. Like Henry VIII., he grew more morose and cruel as his age and infirmities increased. A conspiracy against his life and throne, involving some of the most noted in Jerusalem, had just been discovered and put down in the usual summary manner of tyrants, and it was not strange that all Jerusalem was troubled with him, for the people had reason to dread every political overturn which would certainly cause confusion and bloodshed. So there are two classes to whom the thought of Christ's second coming is always terrible,—wicked men and careless, worldly professors. The former, in their secret souls, cannot help that fearful looking-for of judgment and fiery indignation which shall devour the adversaries; while the latter are satisfied with their selfish, ease-loving lives and desire no such unwelcome interruption. Herod was a foreigner, and unacquainted with the Hebrew Scriptures. So the Sanhedrim had to be hastily convened before the wise men could receive their answer—"in Bethlehem of Judah." This was a small and obscure village, yet it was the birth-place of a line of kings culminating in the Messiah himself. The greatness of a town or city does not consist in the figure it makes on the census-roll. God hath chosen the weak things of the world to confound the things which are mighty. "That shall rule;" rather, shall "feed." Israel's rulers had hitherto been as wolves, scattering and devouring. The expression must have wakened a keener sense of fear in Herod's bosom. He knew very well that his tyranny and monstrous cruelties had made him universally hated. The prospect of a king whose rule would be so gentle and kindly that it could be compared to that of a shepherd over his flock, and who was a lineal descendant of their own ancient line of princes, was enough in itself to induce a revolt as soon as the birth of the royal Child should be generally known.

3. *Herod's plot.*—vs. 7, 8, 12. Cruelty and hypocrisy often go together. Herod, without doubt, impressed the simple-minded Magi as a very pious king, sincerely desirous of paying his homage to the new-born Messiah. They, however, received a divine warning, and returned into their country another way, thus escaping the vengeance of Herod. God will not leave the pure in heart to be deceived by the guile of wicked men. It is recorded of Madame Guyon that among others who visited her for spiritual counsel, there was a certain man who bore every outward semblance of being a sincere seeker for the truth, but while conversing with him she mysteriously lost all her freedom and liberty. The Spirit seemed to set a seal on her lips. It was afterwards proved that the man was a spy, who was sent by her enemies to draw out heretical utterances which would be used to deprive her of liberty, if not of life.

4 *The guiding star.*—vs. 9–11. "The star went before them." We are to find the Christ, not by going backward, but forward. While making inquiries at the court of Herod, they seem to have lost their supernatural guide. It is possible that they turned aside from the divine leading to follow a preconceived idea that "he who was born King of the Jews" must necessarily be found among the environments and trappings of royalty. So when we try to walk by the light of our own natural understandings, the star of truth will vanish, and we risk being drawn into the quagmires of error. "They rejoiced with exceeding great joy." There is no joy like that of finding the Lord. They presented gifts to the new-found Christ, the most precious products of their country; so let us worship him by giving him of our best, the gold of consecrated life, the frankincense of habitual devotion, the myrrh of self-sacrifice.

RELIGIOUS NEWS.

—The Baptists are increasing in this country at the rate of 300 a day.

—Rev. F. J. Paton, Dr. J. G Paton's son, and the first white child born in Aniwa, New Hebrides, is now settled as a missionary at Malekula, in the same group.

—The Reformed Presbyterian Synod appointed a committee to act with other psalm singing churches, in preparing a universal version of the Psalms in meter.

—The total value of church property in the State of New York is $140,122,002. The Protestant Episcopal church represents $31,142,613; the Roman Catholic, $25,769,478; the Presbyterian, $22,727,192; the Methodist, $18,305,200, and the Baptist, $13,625,588.

—At the recent General Assembly of the Cumberland Presbyterian church which met at Eugene, Ore., Mrs. Woolsey of Kentucky presented credentials as commissioner. The assembly refused to admit her, declaring that the church cannot endorse the ordination of women to the full ministry.

—The Lutheran Synod of Wisconsin and other States has commenced mission work among the Indians of Arizona. The Mission Board met recently at Watertown, Wis., and adopted a resolution to build a school and a dwelling-house for the sum of $1,600.

—There are six Lutherans in Congress, viz: Hon. Michael D. Harter, of Mansfield, Ohio; Hon. Jacob Augustus Geissenhainer, LL D,, of Freehold, N. J.; Hon. Constantine J. Erdman, of Allentown, Pa.; Hon. Charles Baewig, of Maysville, Wis.; Hon. Haldor E. Been, of Fergus Falls, Minn.; Hon. Geo. F. Kribbs, of Clarion, Pennsylvania.

—The Union Theological seminary changed its constitution so as to give the board of trustees power to employ others than ordained ministers as members of the faculty. The object of this was to retain Dr. Briggs in his chair of Biblical theology, in case he was deposed from the Presbyterian ministry by the Saratoga general assembly.

—Some time ago a prominent Roman Catholic died in Mobile. Ala., and bequeathed $2,000 to be used for the masses for his soul. The supreme court holds the bequest void, because there is no living beneficiary of the trust endeavored to be created, the soul not being an entity in contemplation of the law.

—At a recent yearly meeting of the Society of Friends, says the Philadelphia *Press*, some marked changes in discipline were adopted. It is now permissible for a member to marry outside of the society without permission. Another point is that members must abstain from the use, cultivation, manufacture, and sale of tobacco. The article in relation to slavery is stricken out, and many obsolete expressions are moderated.

—A ministerial congress of all the ministers of Kansas, regardless of denomination, will be held at Emporia, Kan., commencing July 10. The object is to formulate some plans for the better enforcement of the prohibitory law of that State. Arrangements will be made to board clergymen at low rates. Address W. W. Andrews, Neosho Falls, Kan.

—The most exciting topic before the recent Cumberland Presbyterian Assembly was the ordaining of women to preach. The minority report, favoring ordination, was lost by four votes. The matter will be brought up at the next General Assembly.

—A stranger at the Fulton street Methodist church, Chicago, detained the congregation while at prayer-meeting by a lengthy account of how precious religion was to him, while his confederate robbed the parsonage.

LITERATURE.

CURRENT PERIODICALS.

McClure's Magazine for July, with its copious illustrations and varied letter-press, is replete with interest. Bret Harte contributes a characteristic story—An Ingenue of the Sierras; The Ebb-Tide, the serial by Robert Louis Stevenson and Lloyd Osbourne, is concluded; The Heraldry of the Plains is a comprehensive sketch of the "brands" used by cattle herders, and their habits and methods; the "Human Documents," with numerous portraits, are Lord and Lady Aberdeen and Capt, Chas. King, of the U. S. Army; Alphonse Daudet furnishes his own account of his life and work as a famous French writer; Homestead as Seen by One of its Workmen is a practical paper, forming a fine industrial picture; A Chemical Detective Bureau, by Ida M. Tarbell, introduces to the reader the Paris Municipal Laboratory, and tells what it does for the public health; The Revolt of the ——— is "a page from the domestic history of the twentieth century" by Robert Barr, that is pleasant summer reading; "Told in Confidence" is an illustrated prize story, by Celia E. Shute, and Wm. Whitehead and Gilbert Parker provide the poetry that adds to the interest of the entire contents. Published by S. S. McClure (Ltd), 30 Lafayette place, New York. Price, 15 cents.

There is more of the man and woman than of the infant in the July number of *St Nicholas*. The improvement in this direction, within two years, in this magazine, is very noticeable, and it is becoming more of a family visitor than a baby's chance playmate. There is a growing seriousness and solidity about its contents that carry as much of instruction as of mirthfulness. Yet the latter is by no means wanting. Sir Morven's Hunt, the opening poem, is a ballad of the medieval ages, done by a modern poet in excellent form and spirit. The story of Commodores Decatur and Somers deals with an interesting period in our national history. The Bears of North America; The Drum Major; A Young Hero—the story of Nathan Hale, the American patriot; The Last of the Kearsarge; "Charles Carroll of Carrollton," and A Visit to the North Pole—all by competent authors and illustrators, are excellent features, while the Brownies and jingles and funny sketches for the younger ones maintain the reputation for this class of literature originally gained by *St Nicholas* in its earlier days. Published by the Century Co., 33 East 17th street, New York City. Price, 25 cents.

Possibly the paper that will receive most attention in *Scribner's Magazine* for July, on account of its timely character, is The Gettysburg Week, the story of that terrible conflict as told by the late Dr. Philip Schaff. It needs no illustrations. Illustrated articles, however, are plentiful and attractive. Among these are: The North Shore of Massachusetts, by Robert Grant; The American Cave-dwellers, by Carl Lumholtz; The French in Holland, by Philip Gilbert Hamerton; A Man Without a Memory, by Wm. H. Shelton; Beasts of Burden, by N. S. Shaler; American Types of the Workingman, and the New York Tenement-House Evil and its Cure (with plans) Geo. W. Cable's serial story, John March, Southerner, is continued. Other contributions include: By the Sea, a poem, by Anna M. Maclean; The Sleep, by M. L. Van Vorst; Mirage, by Graham R. Tomson; Aut Cæsar, Aut Nihil, by Agnes Repplier, and An Ally of Mr. Cross, by John J. a'Becket, with editorial comments, etc. Published by Chas. Scribner's Sons, New York City. Price, 25 cents.

NOTES.

"An interesting literary find" is announced, in the discovery of a number of unpublished letters by Edgar Allan Poe. These were found among the papers of Poe's biographer, Dr. Rufus W. Griswold, by his son, W. M. Griswold, of Cambridge. The correspondence has been placed for editing in the hands of Prof. George E. Woodberry, the author of the standard life of Poe, and it will appear in *The Century* in three parts, dealing, respectively, with Poe's life in Richmond, Philadelphia, and New York. The correspondence includes many letters to Poe by the leading literary men of his time, and the whole is said to throw much new light on Poe's life and character.

OBITUARY.

ALBERT HOLT

passed away from his earthly home, at Carthage, N. Y., to the rest promised to the people of God, on the 7th day of June, 1894, aged 80 years, 8 months and 28 days, after nine weeks of suffering, which he endured with Christian patience.

He was born in Hampton, Windom county, Conn., September 9, 1813. In 1814 his parents removed to DeKalb, St. Lawrence county, N. Y. The country then being new, they endured the hardships incident to pioneer life.

At an early age Albert gave his heart to God, and when 16 years old, living then in a hotel where there was a bar, he had an opportunity of standing uprightly in his Christian profession, by refusing to offer the intoxicating glass to his neighbor. All through his life he had the courage to be true to his convictions of rights; whether it made him appear "odd" to others, or not, he would be true to God. The Word says, "My people shall be a peculiar people, zealous of good works." Such was Albert Holt.

For twenty-five years he made his home in Carthage, seven months of which time he was confined to the house.

His thoughtfulness of friends and neighbors, manifested in constant acts of kindness, winning their esteem and respect, showed that his life had not been lived in vain.

He was a strong advocate of the *Cynosure*, having taken it ever since its first publication, and he watched for and read it with increasing interest, using all his powers to oppose secret societies and every other evil that is robbing the church of its power for good and souls of their peace with God.

A good man, a kind and loving husband and father, has ceased from his toils and cares on earth, to receive the reward promised by the Lord to his faithful ones. To us the words of his chosen text, "He is not here—he is risen," are the bright star of hope in our sadness.

M H.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	57¼	@	60¼
Winter No. 2	50	@	57⅛
Corn—No. 2	40¾	@	41⅝
Oats—No. 2	35	@	42½
Rye—No. 2	48	@	50
Bran per ton	11 50		
Hay—Timothy	8 50	@10	75
Butter, medium to best	11	@	17
Cheese	06	@	08½
Beans	1 25	@ 1	90
Eggs, fresh	09½	@	10
Seeds—Timothy (100 lbs)	4 65	@ 4	90
Flax	1 43		
Clover (100 lbs.)	8 50	@ 9	15
Broom corn (per ton)	30 00	@70	00
Potatoes, (new, pr. bbl.)	1 65	@ 2	10
Hides—Green to dry flint	02¼	@	06½
Lumber—Common		15	50
Wool (unwashed)	8	@	16
Cattle—Choice to extra	4 50	@ 5	00
Common to good	2 40	@ 4	30
Hogs	4 65	@ 5	10
Sheep	3 00	@ 4	85

NEW YORK.

Wheat No. 2	60¼	@	88¼
Corn No 2	45½	@	45¼
Oats	49	@	57
Rye	52	@	55
Eggs, Western fresh	11½	@	12
Butter	09½	@	18
Wool	19	@	28

KANSAS CITY.

Cattle	1 25	@ 4	25
Hogs	4 50	4	92½

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each.

NATIONAL CHRISTIAN ASS'N.,
221 W. Madison St., Chicago.

MASONIC CORNER-STONE LAYING.

The Masonic Lodge having been invited to lay the corner-stone of the new Illinois State Fair buildings at Springfield, the N. C. A. Board at its meeting last Saturday adopted the following

PROTEST.

CHICAGO, June 30, 1894.

To the Clerk of the Supreme Court of the State of Illinois:

The Board of Directors of the National Christian Association, having its central office in Chicago, Illinois, learning that it is proposed to lay the corner-stone of the State Fair building with Masonic ceremonies, respectfully represent, that under our constitution and laws, no society, sect, or order is entitled to official or other public preferment over any other order, sect or society; and we, therefore, do earnestly protest that the secret society, to which it is thus proposed to delegate a work of public interest, should not be allowed such recognition, either in its rites, ceremonies or festivals, which are justly offensive to the great body of the American people.

CHARLES A. BLANCHARD, *President.*
EDGAR B. WYLIE, *Secretary.*

Standard Works
—ON—
SECRET SOCIETIES
FOR SALE BY THE
National Christian Associat'n
221 West Madison Street, Chicago, Illinois

TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. ☞ A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 65 cents each. In cloth, $1.00 each.

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Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

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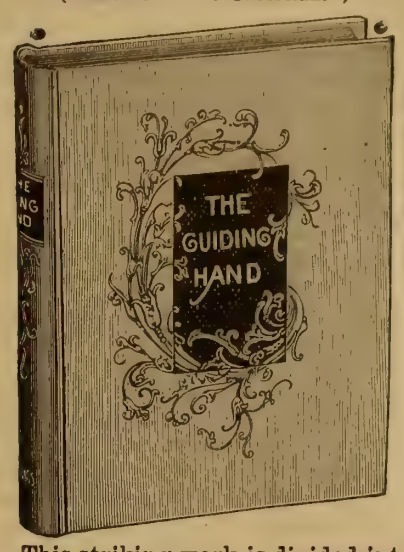

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NEWS OF THE WEEK

CHICAGO.

The secretary of the State board of health is investigating the methods of Faith Healer Dowie and he may be prosecuted.

Mrs. Carrie Reid was shot and killed in the office where she was employed by an unknown man, who then killed himself.

The Woman's Alliance, the Humane Society and the Municipal Order League have joined hands to suppress street begging by children.

The veto of the Sunday closing ordinance by the mayor was condemned at a meeting at Central Music Hall under the auspices of the Sunday Rest Association.

John Randolph Hibbard, D D., the first pastor of the Chicago Society of the New Jerusalem, is dead. He came to Illinois in 1843.

Prof. Walter Sims has accepted a challenge from the Catholic Truth Society to a debate on the principles of the A. P. A. in Chicago.

A laboratory for the manufacture of drugs will be established at the county hospital.

Joseph Cornelius stopped shaving a man, shot James Simmons dead and resumed his work.

PROGRESS OF THE PULLMAN BOYCOTT.

Monday—General managers of the twenty-two Chicago terminal lines resolved to unitedly oppose the boycott on Pullman cars.

Employes in the Pullman shops at St. Louis and at Ludlow, Ky., struck in obedience to orders of the A. R. U.

Tuesday—The boycott against the cars of the Pullman company went into effect at noon. At midnight the switchmen along the line of the Illinois Central quit work.

A Santa Fe train was tied up at Raton, Colo., because it had a Pullman attached. At no other point was there serious delay.

Wednesday—Two hundred men on the Baltimore & Ohio, at South Chicago, struck.

Passenger travel by rail was practically stopped in California by the boycott against the Pullman cars, the Southern Pacific refusing to run any trains without them.

As a result of the boycott by the American Railway Union the Illinois freight service was paralyzed in Chicago and the suburban passenger service was suspended at 8 P. M. Pullman cars went out on the various lines except one.

The American Railway Union ordered a general strike on the Santa Fe, and trains were tied up in Colorado and New Mexico.

The America Railway Union ordered a general strike on the Northern Pacific to go into effect at 10 to night because of the discharge of switchmen who refused to handle Pullman cars.

A boycott on Pullman cars was declared at St. Louis.

The West Indiana switchmen and 1,100 men in the Illinois Central's Chicago shops struck to help along the Pullman boycott. The firemen's brotherhood threatens a strike and the Knights of Labor promise aid.

Thursday—Railroad employes at Minneapolis notified all lines to abandon Pullman cars, threatening to strike.

All through trains on the Southern Pacific and Santa Fe, in California, were tied up.

The Chicago general managers selected John M. Egan to lead their fight. They ordered 200 switchmen from the east.

All Northern Pacific employes at St. Paul and Minneapolis struck and not a west-bound train was moved.

The freight service on many Chicago lines was crippled by the strike, the number of strikers being considerably increased.

Friday—Judge Woods issued an order restraining strikers from interfering with the Santa Fe in Illinois.

The strike spread to many railroad centers and more than twenty railroads are involved.

Gov. Altgeld ordered militia to be in readiness to help the Illinois Central at Cairo, Ill.

The Mobile & Ohio surrendered to the strikers, agreeing to run no Pullman cars until the strike is settled.

Knights of Labor asked Senator Kyle to introduce a bill in Congress to permit the detachment of Pullman cars from trains.

COUNTRY.

Nine persons are reported killed by the tornado which swept the northwest Wednesday night.

The University of Michigan conferred degrees on 689 at its commencement.

Mormons have secured land and money to establish a college at Lamoni, Iowa.

Mrs. Betsy Smith, of Des Moines, Iowa, was found guilty of poisoning her blind husband and punishment fixed at life imprisonment.

Secretary Carlisle has rejected St. Gaudens' new design for the World's Fair medal and adopted one by E. S. Barber, of the Philadelphia mint.

The interstate commence commission announced that its order to reduce railroad freight rates from Chicago to the South would go into effect July 10.

The President has awarded medals of honor to five war heroes, among them William Toomer, of Chicago, and James Henry, of Maywood, Ill.

A detective has been assigned the duty of following President Cleveland when abroad to protect him from possible assault.

Prohibitionists at Des Moines have begun a suit to test the constitutionality of the new Iowa mulct law.

A cyclone is said to have swept over Keighly, Kan., doing great damage and killing many persons.

Forty-two lives are now thought to have been lost by the sinking of the tug Nicoll near New York.

Frank Bonguhr, of Aurora, Ill., shot and killed his wife, whom he mistook for a burglar. She had arisen to close a window.

President Cleveland says the financial situation does not justify apprehension and denies that payment of matured obligations to a large amount has been postponed.

Railroad officials have discovered a conspiracy among their own detectives by which the Western Indiana was robbed of property valued at more than $50,000.

A cyclone swept over southern Ohio, doing great damage. At Washington Court House many buildings were wrecked.

E. B. Christopher has been arrested for defrauding the Prudential Insurance Company of $11,000 through fictitious bills for supplies.

Indiana mine operators have yielded to the demand of their men for increased pay and work has been resumed.

The League of Republican Clubs at Denver declared for bimetalism and the admisson of Utah, New Mexico, Arizona, and Oklahoma, and advised its members to study up on female suffrage. W. W. Tracy, of Illinois, was re-elected president.

A mass meeting at Atlantic City, N. J, denounced the arrest of Justus Rice, the "cowboy evangelist," and his wife.

John L. Gilbert, of Burlington, N. J., seized a mad dog by the throat and choked it to death.

Officers of the Penn Steel Casting and Machine Company, Chester, Pa., were arrested on charges of frauds against the government.

The committee of the New York constitutional convention will report against female suffrage but advise its discussion.

Illinois has 6,400,000 acres in corn, an increase of 3 per cent, and its condition is exceptionally good.

Internal revenue receipts for June will exceed those of May by about $1,000,000.

Superintendent Corey, of the Carnegie works, who had charge of armor plates, admitted receiving presents of suits of clothes from his company.

E. R. Chapman and John McCartney were indicted for refusing to answer questions of the Senate sugar investigating committee.

FOREIGN.

Casimir-Perier was chosen President of France on the first ballot in the national assembly.

The trial of Santo, the assassin of President Carnot, has been set for July 23.

An accomplice of Santo named Granier committed suicide to escape arrest.

In Parliament James Keir Hardie made a sensation by a fierce attack on royalty.

While a mob was pillaging the Italian quarter in Lyons a barrel of petroleum exploded and three men were burned to death.

Italians in Grenoble were attacked by enraged Frenchmen who sacked wine shops and cafes and invaded the consulate.

London anarchists were charged by a crowd while denouncing royalty and fled for their lives.

Daniel Shehan made a deathbed confession that he and not his brother, who is now in prison, attempted to blow up the parliament buildings in 1875.

The new Bering Sea regulations were officially proclaimed by publication in London.

Santo was selected by lot from among a number of conspirators to assassinate President Carnot.

A workingman was arrested in Rome for threatening to kill Premier Crispi.

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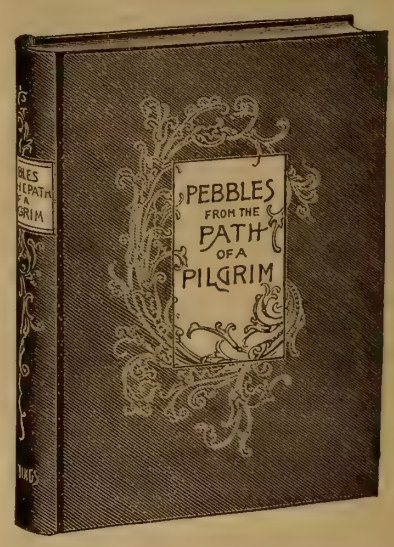

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At the commencement at Erskine College, Due West, S. C., fifty dollars was raised for a big Confederate monument to be set up on the college campus. It is questionable for what part of a liberal education such a structure would provide. It can only testify to brave and devoted deeds in behalf of an unholy cause. But would it not be wiser to promote the study of righteousness in some less equivocal way?

In the great strike of 1877 when Pittsburgh was for days at the mercy of the mob, and had later to pay millions for destroyed property, a Roman Catholic bishop appeased the wild frenzy of the rioters from the pilot of a locomotive. Last Saturday Archbishop Feehan of this city sent a letter to all the priests in his jurisdiction which was read in their churches next day. The message urged peace and good order on the part of all communicants of that church. This is well. But the simple fact that such a message is given in Romanist churches and not in Protestant ought to suggest to Archbishop Feehan something about "an ounce oi prevention." Why are his people found in mobs? Is there anything in Protestant Christianity that saves our sheriffs the trouble of reading riot acts?

The controversy between the anarchistic Governor of Illinois and President Cleveland will soon be a part of political history. The President wants the strike over, riot suppressed and the business of peace restored to its usual channels. The United States court has issued a strong injunction. Mr. Cleveland knows his business when he stands ready to enforce the order, as well as maintain inter-state commerce and the forwarding of the mails. Mr. Altgeld makes himself more obnoxious every time he says anything about the strike. His letter of Friday is a disgrace to his office. It is wise advice Senator Palmer sends him from Washington to—"shut up." The Senator was Governor of Illinois once himself. It was in 1871, when Chicago burned. An energetic Federal officer here, Geneal Sheridan, used his troops to blow up buildings to stop the fire, and afterward to keep the peace in our dismembered city. The Governor quarreled with the General on the petty question of functionary rights. Governor Altgeld may never be able to see the folly of his position, but most of the ten-year old boys of this great State can.

Dr. George F. Pentecost has given the "higher critics" a little problem. One of them lately approaching him with the argument that we cannot accept as true any book of which the author is unknown. The Pentateuch must be cast into the intellectual cavern of doubt because we don't know that Moses wrote the five books. We must not credit the book of Isaiah, because the prophet of that name did not write the whole of it. "Did you ever happen," said Dr. Pentecost to the doubter, "to see a a little mathematical treatise called the multiplication table?" He had. "Do you regard it as a work of authority?" He did, of course. "Well, do you know its author?" The man collapsed. "My friend," said Dr. Pentecost, "let us say that we know that the Bible is an authority, whether or not we know the human authors, because it works well."

The burning of the World's Fair buildings Thursday evening was a final and fitting answer to the question of their removal. As Dr. John Brown says of the grim old mastiff of his touching story: "Fit end for Rab, quick and complete. His teeth and his friends gone, why should he keep the peace and be civil?" So of the Taj Mahal of America, the most beautiful dream that architect and artist ever saw grow into material form. It had one mission, and but one. When the vast halls were emptied of their costly and beautiful wares; when the gay and curious crowd was gone, so long entranced, wondering and weary with the almost infinite variety and boundlessness of the display, why should these majestic and beautiful buildings be degraded to the scrap heap and the junk-dealer. Their cremation was a fit end—quick, complete, romantic.

On the 29th of June the Pullman company, it is said, sent to the U. S. revenue collector in Chicago the sum of $12,500.00 to pay the government license of $25 00 each on 500 buffet cars on which liquor is sold. This is an indictment which the whole array of secret labor unions ignore, whether in the strike or out of it. Another indictment, more fearful still, they utterly set aside. There are no railway trains more constantly run on the Sabbath day than those with Pullman cars. Whatever loss may fall to the Pullman corporation we hold to be a judgment for the crimes of liquor-selling and Sabbath desecration. Even if the employes make clear the case of too low wages, there may be no criminality in it. The greatest wrong done them is in the two instances above. When will our workingmen see this? Let the pastors and their arbitration committee begin here, and get things right with God.

The reply of Senator Davis of Minnesota to the railway men of his State, we read with thanks. It is a manly and *states*-manly word. A certain Mc-somebody from a lodge of the American Railway Union telegraphed him to support the Nebraska minister Kyle in his attempt to attach the U. S. Senate to Mr. Debs' train. Mr. Davis returned answer: "I have received your telegram. I will not support Senator Kyle's resolution. It is against your own real welfare. It is also a blow at the security, peace and rights of millions of people who never harmed you or your associates. My duty to the Constitution and the laws forbids me to sustain a resolution to legalize lawlessness. The aame duty rests upon yourself and your associates. The power to regulate commerce among the several States is vested by the Constitution in Congress. Your associates have usurped that power by force at Hammond and other places, and have destroyed commerce between the States in those particular instances. You are rapidly approaching the overt act of levying war against the United States; and you will find the definition of that act in the Constitution. I trust that wiser thoughts will regain control. You might as well ask me to vote to dissolve this government." The railway men of the country should be grateful for such advice. Mr. Davis is much more their friend than Mr. Debs.

Miss Frances E. Willard, whose return to this country after two years' recruiting in England has been marked by continual ovation, will tarry in Montreal until Chicago's angry hive is settled once more. New York and Boston have vied in doing her honor. The *Interior* has it that Miss Willard and Lady Somerset are to start on their trip around the world next fall with a monster petition which already contains three million names, covers twenty miles of paper and is signed in fifty different languages. This great polyglot petition was begun in 1883, and when it becomes sufficiently formidable in point of size it will be presented to the various governments of the world with befitting ceremonies. Arrangements for the presentation have already been partly made. The official delegation, consisting of Miss Willard, Lady Somerset, Mrs. Woodbridge, of Ohio, Mrs. Williams, of Canada, and Miss Anna Gordon, after arrangements for their itinerary have been completed, will start on a nine months' tour of the world to present the petition, and it is expected that there will be enrolled as delegates in this remarkable crusade one from every State in the Union and every province of Canada. Mr. William Pipe, who acted as Secretary of the Parliament of Religions last summer, will accompany the party and take charge of everything.

No man will ever feel right until he believes right and behaves right.

A SUNDAY-SCHOOL TRAVESTY.

BY REV. H H HINMAN.

It is with great surprise and regret that I see the following in an article in the *Advance* of June 28:

"It is true that things seem to be in a pretty bad way in our beloved country just now; but I see yonder a great army of boys coming to the rescue. They are the Boys' Brigade. They come marching from all directions in companies and battalions and regiments, dressed in soldiers' caps and army blue, with guns and drums and fifes and colors flying. ...Some one in writing about these brigades deplored them because they fostered the military spirit in the boys, which he thought might be harmful. But how much better it would have been for our country in the war, if citizen soldiers had only had such military drill as these boys are getting.....If we should have another war in the future I am sure there will go to the fields from these brigades a much better disciplined body of soldiers than there went the last time.....Already they are contributing more than their share to the interest of our patriotic days. On Decoration Day their (military) appearance was the best feature in many processions; on Flag Day they were out again.....On June 19 there was organized in Chicago the Illinois State Council of the Boys' Brigade which will enroll companies, issue charters, offices and commissions and membership."

I greatly deprecate this entire movement and especially that it has become a State institution, similar to that which gives to grand lodges power to "issue charters, offices and commissions." And mainly for two reasons:

1. Because of its demoralizing influence on the boys. I am aware that religious instruction is associated with the military drill and am not insensible to the value of Bible teaching; but it ought to be appreciated for its own sake and not

as the price paid for the privilege of learning an art that, if used at all, shall be for the slaughter of human beings, and the incalculable demoralization of society: for such is war, and such are its results. Surely nothing can be in more striking contrast than the spirit and practice of war and the spirit of the Gospel of Christ. To affirm that to learn the arts of war will not tend to its practice is as absurd as to say that teaching these same lads to be proficient at cards or at baseball will not lead to the practice of such games. The case is even stronger; for war calls into exercise all the baser instincts of humanity.

Then, too, a large proportion, if not the large majority, of those brought into these brigades were already in the Sunday-school. They needed no such inducement and have, to say the least, received no moral benefit from the military instruction. That boys so trained will in the end come to have a perverted idea not only of war but also of Christianity, is one of the natural if not the inevitable results. Surely it will be in no wise helpful to our young men in their purpose to become disciples of the Prince of Peace, whose law requires them to "follow peace with all men," that they shall learn the art of fratricide.

2. Such a system of instruction is to be deprecated because we greatly desire that we may never "have another war in the future." Nothing is better established than the fact that the cultivation of the arts of war tends to the development of a military spirit, which is almost sure to find occasion for its exercise. Had there been more of Christianity and less of military enthusiasm, Great Britain and her American colonies would have solved their differences without seven years of bloodshed, suffering and demoralization. Surely the wars of 1812–14 and of 1846–48, to say nothing of our disgraceful Seminole war, would have been avoided if there had been more of justice, patience and humanity and less knowledge of and glory in the military art.

It may not be generally known that in those parts of the South in which the slave population was greatest, there had been for some years a system of military drill which included nearly all the white men of military age. It was known as the "patrol" system. But for this preparation the secession would have never been undertaken, and armed warfare against the general government would not have been the result. Slavery and militarism were morally identical and went hand in hand. It was the military skill and preparation that brought on that terrible conflict between France and Germany in 1870–71, and the vast armies of Europe are not only the perpetual menace of her peace, but the intolerable burden of her people.

If we are ever to reach that period when men "shall beat their swords into plowshares and their spears into pruning hooks, when nation shall not lift up sword against nation, neither learn war any more," it will be after we cease to teach our young men the arts of war, and have ourselves more of the spirit of Him who taught us to love our enemies and to do good unto them that hate us.

Oberlin, O.

CHARACTER AND TEACHING.

BY REV. J. M. FOSTER

HOW THEY AFFECT OUR BELIEF.

Phillips Brooks said: "The preacher is the message plus the personality of the messenger." It is important that he proclaim the truth. This is the power of God and the wisdom of God unto the salvation of those that believe. It is the divinely appointed vehicle by which the Holy Spirit enters the sinful heart and accomplishes that moral transformation by which he is changed from dead works to the service of the living God. But it is of greater importance that he be an embodiment of the doctrines he proclaims; a living example of their quickening, uplifting, purifying power. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

It is admitted that a man may state the truth without experiencing its power. There is a difference between theory and practice. To master the principles of a science is one thing; to practice the correlated art is another. A man may have the knowledge of the principles, while he is utterly deficient in their practical application. I have known a man who graduated with high honors in his class, who inherited a large and rich farm, and who wrote able and lucid articles in a farmer's magazine on the way a farm should be kept and the principles of agriculture that would make the most out of a given number of acres. And yet there was not a more conspicuous failure as a practical farmer in all the State. He seemed absolutely wanting in the faculty of applying the principles he could so clearly state. A man may be well versed in the principles of financiering and able to instruct others, and yet he may not be able to manage his own affairs so as to make ends meet. A man may master the theory of music and be able to instruct others in its principles, and yet not be able to sing a single note.

So an unsaved man may have an intellectual knowledge of God's Word, he may set in order its teachings, and enforce them by logical arrangement, intellectual acumen, rhetorical adornment and eloquent presentation; but it is still true that the influence of these truths upon his life and character is the most potent factor in his ability to reach the hearts and direct the lives of men.

The teacher cannot be separated from the doctrines taught, any more than the printed matter from the fabric upon which the impressions are made. He is not simply the censer which holds the burning coals and the incense, but the flower that exhales the fragrance that itself inherently possesses. The principle is this, in order to *do* good, we must first *be* good. Character and life are the measure of the power of the doctrines we preach. We must be saved ourselves in order to save those who hear us.

1. *Character and life modify our views of doctrine.* Two men look out upon a beautiful landscape. One has a cultivated taste, a poetical spirit, a sensitive nature, responsive to nature's voices; the other is cold, dull, phlegmatic, with no eye for beauty and no soul to enjoy it. The latter sees only a combination of dirt and wood and grass and water. The other sees the harmonious combination of divers excellencies producing a beauty that enraptures his soul and suggests the prayer to Him whose hand created all this: "Let the beauty of the Lord our God be upon us!"

So two men look into God's Word and study it. One is a saved man. He has believed on the Lord Jesus Christ. His sins have been pardoned through the righteousness of Christ. He has been delivered from the power and love and pollution of sin by the grace of Christ. The Holy Spirit has revealed to him the deep, hidden meaning of the doctrines of his holy Word, taking the things that are Christ's and showing them unto him. The other is an unbeliever. He knows not the efficacy of Christ's death to deliver from the guilt of sin, nor the power of Christ's life to free from the love and pollution of sin. His eye hath not seen, nor his ear heard, neither hath it entered into his heart, the things that God hath prepared for his people. A veil is upon his heart while he reads. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." To the latter Christ is without form or comeliness; there is no beauty that we should desire him. To the other he is the chiefest among ten thousand, the one altogether lovely.

Nathaniel Hawthorne says: "Christianity is a grand cathedral with divinely-pictured windows; standing without we can see no beauty nor possibly can imagine any; standing within every ray of light reveals a harmony of unspeakable splendor." The man who has not recognized Christ as Saviour and Lord stands without; the believer stands within the temple.

We all know how difficult it is to be candid in our judgments when passion and prejudice are involved. Assail some time-honored custom that may be working great harm, and see how unfair and unjust its defenders are in sustaining it! They cannot weigh your arguments dispassionately. Let two good men become alienated, and how impossible it is for them to judge righteous judgment! How natural for one to discount any good that is seen in the other, and to magnify any fault! The sinner is far from God. He regards God as his enemy. "The natural heart is enmity against God, not subject to his law, neither indeed can be." The study of God's Word and the discovery of its teachings respecting sin, and holiness, and obedience, and rewards and penalties, and atonement and sanctification and glorification, stir the deepest passions of the soul and awaken every smouldering ember of prejudice. His views of divine truth are necessarily distorted and fragmentary, unreal and false. It is necessary to have these prejudices removed and these passions subdued by the impulsive power of a divine affection before we can see light clearly in that clearest light of God. The lenses of the telescope must be cleansed and freed from all particles of impurity that would interfere with the clearest vision before observations are made through it. So the human soul must be cleansed in the blood of Christ and sanctified by the Spirit through the Word before the light of the knowledge of the glory of God in the face of Jesus Christ is seen. We all, as unveiled mirrors, exposed to the glory of the Lord, are made glorious reflectors of his glory.

Boston, Mass.

TRUST IN GOD AND DO THE RIGHT.

BY MRS. VICTORIA ALEXANDRA STONE.

Why sigh for the days that are vanished and gone?
Why mourn when life's journey is over and done?
Why yield to forebodings? be up and away!
The best and the brightest is with us to-day.
The sun that is shining, the zephyrs that blow,
The birds that are singing, the rivers that flow—
All call thee, and bid thee arise from the dust.
Awake, O ye dreamers! look forward and trust.

Are thy spirits cast down? do thy moments seem drear?
Has death claimed for his what thou cherished most dear?
Is the tempest around thee? do storm lightnings play;
While God and his Providence seem far away?
O pilgrim to Zion, the day may seem long,
The night may be dark and the enemy strong,
But wake from thy slumbers, glad tidings we bring;
So gird on thine armor, look upward and sing.

Here's balm for the wounded, and joy for the sad,
And hope for the fallen, and life for the dead.
O love, pure and tender, how sacred shall be
Thy gift to the fallen on Calvary's tree!
Then why should we murmur, or why should we fear
The best of all days are the days that are here.
So with eyes still upturned to His mountains untrod,
Look forward, and onward, and upward to God.

Steamburgh, N. Y.

LIGHT AND CHARACTER.

BY CYRUS SMITH.

If secret societies were good, the best and most noble thing they could do would be to let their light shine. But this they can not do without a change of character, because their light is under the ban of secrecy. The light that is in them is darkness, because guarded by secret oaths and obligations, so that those needing it most, however destitute, are debarred. Their light is so selfishly controled that cripples, women, fools and all poor unable to pay are excluded. "If the light that is in thee be darkness how great is that darkness."

For a lodge to let its light shine would change its character so that it would no longer be a secret society. So that to obey God would destroy lodge character as truly as water runs down hill.

A lodge is so dark in character that it cannot reflect the light of Christ. The attempt is to shine in borrowed light, only to deceive. On this point it has been severely remarked of lodge ministers, "They steal the livery of heaven to serve the devil in."

God understands the light of those principles which give character; consequently he commands all Christians everywhere to "have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." It is as unpopular to "reprove them" as it is to follow Christ, yet "if we walk in the light as he is in the light we have fellowship one with another," and the atonement made by his blood "cleanses us from all sin." Christ and his church are all we need depend on for light and Christian character, and "in him is no darkness at all."

Christians must be in principle the same as Christ to have the right character and partake of his nature. His nature is that of light, both human and divine, and perfectly different from that of the lodge, as there is no darkness in him at all. He is "the light of the world"—the right

kind of a human light and the right kind of a divine light, and the right character to be held up by the Gospel to draw men to the light of life, away from the darkness of secrecy, and away from the principles and character of the lodge.

De Kalb, Ia.

THE PRACTICE AND PRECEPT OF ROME.

Why should we not follow the fashion; join the multitude who dread the sneer, "illiberal in religion;" and accept the Romanist as a Christian church to be so accepted and admitted to the fellowship of evangelical churches? Some instances quoted below from *Messiah's Herald* are a reason why not:

The *Christian Advocate* publishes the following statement: "Every error against which Martin Luther lifted up his voice is held tenaciously by Romanists, and several have been added. Here is a case in point. 'The Apostleship of Prayer,' 1611 Girard avenue, Philadelphia, publishes a calendar of monthly intentions. We have consulted the announcement for April, 1893. It is an interesting document. At the close it offers General Indulgences, which are 'applicable to the souls in purgatory,' and those who make the morning offerings of the day the first degree can gain 'a plenary indulgence on the day of admission, and one Friday and one other day in each month.' An indulgence of one hundred days each time that an associate, wearing the badge of the Apostleship, repeats orally or mentally the aspiration, 'Thy kingdom come,' is promised. On the third Sunday after Easter they are instructed to invoke the patronage of St. Joseph in every trial, and on the Wednesday after that they are 'to seek our lady's help in doubt.' Reading these things one might suppose himself in Austria, Chili, or Old Spain in the Middle ages.

"The *English Churchman* calls attention to a letter in the *Universe* from a Leicester Roman Catholic priest, who 'offers to sell his spiritual wares at a remarkably cheap rate;' or, to put it more correctly, he 'offers to give these wares to those who will send him the paltry sum of sixpence'—which amounts to the same thing. The money is to be applied to help the local school. This is what the Rev. Father Holland writes, his letter headed 'A Generous Return for Sixpence;' —'For all who send me even the small sum of sixpence, I offer the Holy Mass three times each week, and, besides, I send them a raffle ticket for my watch, which will be raffled on August 7.' 'Three masses for sixpence—only twopence each —and a raffle ticket thrown into the bargain!' This combination of masses and gambling is noteworthy, says our contemporary. The masses would, from our point of view, be dear even at this low price. If we were given to gambling practices, we should be tempted to inquire, before parting with our sixpence, what is the money value of this priest's watch? Is it made of gold, or silver, or is it merely a seven-and-sixpenny 'Waterbury'? In any case, we marvel that Rome is not ashamed to thus make a trade in sacraments, and at the same time unblushingly promote gambling."

Sir Robert Peel, of England, said nearly sixty years ago, "The day is not distant, and may be very near, when we shall all have to fight the battle of the Reformation again." Rev. H. Grattan Guinness, commenting on the statement, has said: "That day has come. It has been upon us for some time. It has found us unprepared, and as a result the battle is to some extent going against us." Again he says: "The Reformation of the sixteenth century which gave birth to Protestantism was based on Scripture. It gave back to the world the Bible. It taught the Scriptures; it exposed the errors and corruptions of Rome by the use of the sword of the Spirit. It applied the *prophecies*, and accepted their practical guidance. Such reformation work requires to be done afresh."

Here is another item of evidence from the New York *Observer:*

"In a letter recently written to a prominent man in New York City by a friend visiting Naples, Italy, a ceremony presumably unheard of by most of our readers is recorded. 'It was St. Anthony's day,' says the correspondent, 'and I went to the great church of St. Anthony to see the young horses baptized and blessed. Every young horse in Naples, before entering upon his life-work, must be baptized, blessed, consecrated and brought into the church as fully as a horse can be. Indeed the ceremony is just what it is with a person; not only fine horses, but cab, cart and car horses, decorated with tall plumes and silver ornaments, were led by hundreds to the court of the church, each having a separate groom. Race horses are taken to the altar in the church; the priests read to the horses in Latin, each one by himself, and then sprinkle his face, his shoulders and back with the holy water, which is carried in an urn by an assistant. When the ceremony is ended, a cord strung with thirty or forty small cakes is placed about his neck, and he is walked away in a slow and becoming manner. I secured a position close to the priests, and watched their faces and manner intently. They looked like intelligent, good men, and I am quite sure they thought they were doing their duty. I would give anything if I could look at the matter for a moment from their standpoint.' And this passes for a religious ceremony!"

MYSTERIES: REAL AND SPURIOUS.

[One of the earliest lecturers in the reform urged by the National Christian Association was Rev. J. R. Baird. His original and pithy Scotch arguments will be remembered by many of our older readers. They will be well pleased to renew their acquaintance in the following article sent by him to the *Christian Nation* from his home in Indiana, Pennsylvania.]

In the year of our Lord 54, the Apostle Paul, in 2 Thess. 2: 7, tells us that the mystery of iniquity doth already work, and those heathen mysteries, many of which appear to have been the crafty work of ancient heathen philosophy, those of whom the Apostle speaks, who for a pretence make long prayers which are Christless in name and character. And when a man dies who is a member of a secret order, and has paid his dues regularly into the lodge, they invariably succeed by crafty work, in time of grief, to obtain the consent of the widow and family to allow the lodge to bury him, and then in lodge construe her's and the family's consent into a request, and charge his funeral expenses to the home, and collect it at the settlement of his estate, and most generally that claim was in first. And thus we have often seen the exact fulfilment of Luke 20: 47, "Which devour widows' houses, and for a shew make long prayers, the same shall receive greater damnation." But thanks be unto God who by his grace did call us out of the darkness and delusion of the mystery of iniquity, and hath called us with a holy calling into the mystery of grace. As the Greeks and Romans had their mysteries, so had the Christian faith which the Apostle Paul preached. He spoke of the mystery of iniquity, and the mystery of grace, of the mystery of the faith in a pure conscience, of the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, which none of the princes of this world knew. He regarded the calling of the Gentiles and the rejection of the Jews, the relation between Christ and the church, under the symbol of marriage, and the resurrection from the dead as mysteries. And he says, "Without controversy, great is the mystery of godliness:" God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. The heathen mysteries were the concealment of things of which it was a shame even to speak. But the kingdom of heaven which he brought near to his converts had the highest of all mysteries: mysteries that were kept from the foundation of the world, mysteries which concerned man's highest welfare for time and for eternity, mysteries for which the candidates had to prepare, not by a long and elaborate course of outward ceremonies, but by a total change of heart and life. And unlike the heathen mysteries, the Christian mysteries were made known to every one, and revealed to the humblest capacity. It was not the wise and the learned and the noble only who were made to know the deep things of God, the unsearchable riches of Christ Jesus, the love that passeth knowledge; but the ignorant and simple-minded, the lowly in disposition and in circumstances, those who were converted, and had become as little children. The things that were hid from the wise and prudent were revealed unto babes. Those who were initiated into the Eleusinian mysteries, as I have seen and have said, were forbidden on pain of death to disclose them. Members of Freemason and other secret societies are sworn to the utmost secrecy in regard to what takes place in their assemblies. But it is not so in regard to those who are initiated into the mysteries of grace. They are commanded to publish them everywhere, so that every one may be partaker with them of like precious faith. These mysteries are not esoteric mysteries for the favored few: they are for all, for all need them, as they need the vital air, and the vital light of heaven, and the vital food of earth. Unlike Plato, or Socrates, or Gamaliel, Jesus Christ came not to win a few devoted followers, to found a school of philosophy, or to form a narrow sect. He says to every one that hath ears to hear, and hearts to understand: "Unto you it is given to know the mysteries of the kingdom of heaven."

PRESS COMMENT.

The expulsion of Powderly from the Knights of Labor calls attention to the downfall of both the man and the organization. Eight years ago both were at the height of their power. The Knights of Labor were precipitating strikes all over the country in the spring of 1886, and the master-workman was treated by the politicians as the head of a new power in the government of the country. During the month of April, Powderly was invited to appear before a House committee, and a member suggested that it might be well "to consider what, in your judgment, can be constitutionally done [in the interest of labor], and what might be done and ought to be done by amendments to the Constitution." The master-workman thanked the Congressman for the suggestion, and he also promised to comply with the request of another member of the committee that, in considering this question, he would "take into view the complex nature of this government, and the divided responsibility between federal and State legislation, so as to make your suggestions such as the national legislation can duly act upon." Now that the organization has practically collapsed and Powderly himself is expelled by those who cling to the wreck, it is hard to believe that only a few years ago the leader of the Knights of Labor was regarded as one of the "great powers."—*The Nation.*

The Covenanters, who recently met in annual synod in this city, says the Philadelphia *Call*, are men terribly in earnest. They refuse to vote, holding that no Christian should, even to that extent, support a government which they claim upholds the liquor business by licensing it, by its laws permits divorce, and does other things equally reprehensible in their eyes. These churchmen are also opposed to secret societies, and they stand up for their opinions on these and all subjects most manfully and enthusiastically. The Covenanters are a comparatively small denomination, but they certainly make up in earnestness what they lack numerically. They come from widely separated parts of the country and wear clothes not always of the latest cut or most stylish material; their hair and beards are not always trimmed according to city fashions, but there are among them many countenances, many venerable heads, which would attract the attention of the artist or the physiognomist; heads full of character, striking and sometimes noble; evidently these are men who, in times calling for great actions, great sacrifices and great fidelity, will not be found wanting.

We are sorry to note that the Board of Trustees of Franklin and Marshall College disapproves of the co-education. Though they have applicants to enter the institution, they persist that it is unwise and connected with danger. We are proud of the record of Heidelberg, and believe to day that institution stands higher than ever because of the refining and ennobling influence of the young ladies. There is an atmosphere about a college where young ladies and gentlemen attend that you never find where only young men attend. There is no opportunity for such young men to become familiar with the best rules of etiquette where they are denied the association of the ladies. There are more advantages in favor of co-education than there are dangers attending it. Dr. Mosser well said: "The question of higher female education is in the air. Out of 169 colleges in the West and Northwest 130 are co-educational. In the East tradition is

against it. It is not a question of sex; it is a question of intelligence. Women are forging ahead in all our institutions, and we ought to give the matter consideration."— *Christian World.*

This is a time of "bosses." One of the Chicago dailies has just given us a picture of Mr. Debs seated on top of the city with the railroad lines which terminate here gathered up in his lap while he ties them in a knot. At this writing Mr. Debs is boss. His reign may be over before this article reaches the reader, but just now he is commanding things to stand still. Fortunately he has not tried his hand on the sun, and the corn is permitted to grow, the wheat and oats to ripen, and the new-mown hay to dry. A fortnight ago it was Mr. McBride who had the country in his hands, while miners loafed and drank and knocked down deputy sheriffs, and factories stopped, and business men groaned, and the price of coal went up a hundred times faster and higher than wages. ....The employes have pooled their interests in the American Railway Union and other organizations. These organizations are linking themselves to other organizations. If they should all get together and have one Cæsar, what would the result be? The question is painful, for the answer is obvious. The men who are now forced back by a regiment of militia or federal troops, will no longer yield when their numbers equal all who can be brought against them. The social organizations have already adopted Cæsarism; what they now wait and work for is sufficient numbers to win the battle. The capitalists have also adopted Cæsarism, and the politicians are getting there as fast as circumstances will permit. Cæsar seems to be the coming man.—*The Advance.*

WHY THE STRIKE WILL FAIL.

THE GRAND MASTER OF A LABOR UNION GIVES AN EMPHATIC OPINION

"The triumph of this railroad strike would be a triumph of anarchy," said Grand Master Wilkinson of the Brotherhood of Trainmen to-day, says the *Daily News* of Saturday afternoon.

"The time has arrived when things must be called by their right names, without any foolish delicacy. It is a foregone conclusion though that the movement must fail. That is my conviction. Any other termination would be a concession that the government cannot control the nation, and that the lawless elements can have the upper hand."

For ten years Mr. Wilkinson has been the Grand Master of the Brotherhood of Trainmen. He is one of the most intelligent railroad men in the whole country. Without the least maliciousness or vindictiveness he deplores the actions of those who have led the men to the recent destructive demonstrations. Mr. Wilkinson dissected the situation this morning in a style that indicated his thorough comprehension of the present conditions.

"The termination of this strike," continued Mr. Wilkinson, "will demonstrate the fallacy and inefficiency of sympathetic strikes. They are wrong, misconceived and cannot win. You might as well say you would go and commit suicide because you were much attached to your cousin who committed suicide. Every man in our order who has joined this strike has by his own act expelled himself from the brotherhood. Our union has ordered no strike and the member who joins the sympathy demonstration violates his oath. His action is but that of an individual. If I were the owner of a railroad, and an engineer should refuse to work with a non-union firemean put on in the place of such an individual, I wouldn't let such an engineer even walk on my road. Should an engineer refuse to work with a non-union fireman, when the firemen have been ordered out by their union for a grievance, that is an entirely different matter.

"Instead of being a struggle for the supremacy of organized labor, this strike is a terrible blow at workingmen's unions. Unions have made some of these men in this movement, and before I would aim the dastardly blow they are delivering at the life of the unions, I would be hung on a rack and torn limb from limb. In strikes of this nature they strike first and afterward ask for arbitration, instead of asking first for arbitration.

(*Continued on 12th page.*)

COMMENCEMENT AT BEREA.

CINCINNATI, Ohio, June 29, 1894.

Commencement week at Berea, Ky., is a laborious one for the busy housewife. They feast their guests on "the fat of the land." It is a spot of historic adventure where a few cabins of the ante-bellum era remain. These mementoes of a crude state of society are fast disappearing before the general thrift and enterprise clustering about the college since the days and deeds of dark and bloody memory have passed. Father Fee retains a few specimen "shot and shell" near his front door, silent but suggestive reminders that time and change sometimes convert the missiles of war into tributes of peace.

The founder of Berea, a true Kentuckian, has defied the rage of hell's deepest hate and still lives in his "old Kentucky home," blessed and a blessing to all who look upon his genial face. It is true that the twilight of life's autumn deepens as he nears the incorruptible and eternal, but he is the same energetic, uncompromising Spartan who defied opposition and defended the oppressed when very few had courage to stand with him in the breach. Life to him has been earnest and real, and his long career will ever be memorable in the annals of freedom when he is sharing in the victories of heaven.

President Frost is in labors abundant, and with the co-operation of the members of his faculty has given a marked impetus to every department of the institution since his installation. He is putting the whole energy of his cultured, consecrated manhood into the enterprise, and the inspiration of his example sends a new thrill of vigor through every avenue in the entire body.

My first contact with teachers and pupils was at Ladies' Hall on Tuesday evening, when all shared in a repast creditable to those who spread the feast of thought for their invited guests.

A protracted drouth was relieved by an early shower on commencement morning, to the delight of all. Very soon the sun was shining in his strength, and every thoroughfare was thronged with eager expectants moving towards the college campus. The focal center for annual reunion was at the "Tabernacle," capable of sheltering three thousand people, which proved "a shelter in the time of storm" before the day was passed.

Looking upon the gathering multitude the Bible student could hardly fail to recall the prophetic words of Isaiah: "The mountain of the Lord's house shall be exalted and shall be established in the tops of the mountains and all nations shall flow into it." The caravan entering Noah's Ark presented a catalogue of animals scarcely more complete, while diversity in the human species must have been equal to that of the family that God shut into the Ark, and all had gathered to grace the occasion of an annual commencement of an Abolition college in Kentucky.

Eight o'clock was the appointed hour for service, but nearly an hour passed in preliminaries before Pres. Frost got his forces marshalled for business. Without exaggeration, it may be claimed for the graduating classes in the collegiate and normal departments that they acquitted themselves with honor, without regard to "color, sex, or previous condition." The remarks by the President in conferring the diplomas were appropriate and brief, and his words were evidently spoken with deep emotion.

Following the benediction came the picnic hour, which, though not down on the printed program, was accepted by common consent, and proved to be one of the most popular extemporized features of the occasion.

Dr. Arthur Little, of Boston, was the orator of the afternoon. Fully three thousand people had gathered to listen to his words; but he had scarcely "lifted up his voice" when the echoing heavens responded with a terrific "down pour" and cannonade of a regular old-fashioned thunder storm. The doctor contended obstinately for the floor, but after a sharp contest yielded the platform and gracefully subsided for a season. The band and chorus took up and urged on the contest until the elements became placid, and after a forty-minutes' rest the doctor resumed and fought the battle through to a finish. I doubt if a clearer, more appropriate, or really eloquent and instructive address on living questions has graced the commencement of any American college than that given by Dr. Little at Berea. Bombast or self-adulation have no place in the doctor's conception of a life worth living, either in college or out of it; and the scathing he gave to Colonel Breckenridge, for his confessed and shameless social impurity, struck a responsive chord in his audience voiced by hearty applause.

Short impromptu speeches followed, and then the crowd dispersed as quietly and orderly as if retiring from church, with very rare exceptions.

Thursday, the 28th, was given to trustee work; and though there were well-defined differences and sharp encounters, it may be truthfully affirmed that the sessions, protracted from 8 A. M. until 2 o'clock of the morning following, were begun in love, continued in close application to business, and ended in good will and substantial harmony.

The outlook for Berea is hopeful, and the pioneer Abolition college of the South is deserving of the liberal support of the friends of education in every part of our common country.

J. P. STODDARD.

NEW ENGLAND LETTER.

The weather —Yale 'ssecret societies —Legislative matters. Untaxed property —A curious treasure trove.

There is something wonderfully fascinating to the average mind in weather prognostications. It is a kind of innocent fortune-telling concerning a subject in which every body is interested. If the old saw holds true, "as July, so the next January," we can confidently expect our "January thaw" in the season of it. The intense heat, however, has been tempered by the coolness of the nights. And the saintly calm of these July mornings before the sounds of labor have begun; of that roseate blue in which the stars slowly dissolve one by one like earthly hopes in their heavenly fulfillment; when the first level beams strike across the open spaces between the hills, and send golden arrows of light through the trees, and raise in our minds the wonder how many shades and combinations of green there are in the world, and why artists do not occasionally give us a green landscape instead of gray and brown and yellow ones. They gives us wonderful imitations of skyey effects, but not so when it comes to treating more mundane things, like grass and foliage. I have often wondered why, but perhaps it is only another illustration of the fact that the simplest and nearest things are not always the easiest of attainment.

One of Boston's wealthy club men played a a hand-organ on the Common for a wager of $50 recently, another member of the club having dared him to do it while they were indulging in a "smoke talk" over the ludicrous incidents attending initiations when they were members of secret societies at college. Yet these very men who will make buffoons of themselves for a wager and go through the most ridiculous ceremonies in a secret society are the ones who are the most afraid of incurring the least shadow of ridicule by espousing any unpopular cause. I notice that the June number of *Munsey's Magazine* has an interesting article on Yale secret societies, with fine illustrations of their club-houses where no light of day is suffered to penetrate. The policy of the faculty, though on the whole adverse to these orders, has not seemed to check them in any material degree. The oldest and richest, the order of Skull and Bones, has one fund of $41,000. The expense of joining the Greek-Letter societies is about $75 a year for each student; so the Delta Kappa Epsilon, and Psi Upsilon, which takes in about 35 members annually, not to say anything of the others, largely augments the cost of college life, making it proportionately harder for indigent students, and fathers and and mothers in humble circumstances, who do not realize what snares are set up for their boys in these secret haunts of darkness.

The bill increasing the stock of the Bell Telephone Company to $50,000,000 has been vetoed by the Governor; but they speedily introduced another bill with some changes which it was claimed would meet all his objections, and it was promptly passed. These big corporations have a grip on our Legislature not pleasant to contemplate. But the one all-engrossing subject is the Meigs Railway bill, which, after much tinkering, has just been passed with a referendum clause. When first introduced it had many obnoxious features. It provided for State aid to the amount

of $10,000,000; it gave no guarantee for the payment of damages, and it gave to the company a permanent right-of-way without any other return than the expected benefit to the public in relieving the congested districts of Boston. This would have created a far worse and more unscrupulous monopoly than even the West End. The referendum, while it is an excellent thing in many respects, may be abused. Our legislators are elected and paid to make laws. Why should they expect the people to do their business. The temptation will be to rush through other "crude and complicated pieces of legislative patchwork," as the *Journal* calls the Meigs bill, and then look to the public vote to take up the dropped stitches, and undo the evils resulting from their own laziness and lack of wise insight.

The House has voted to use the Gold Cure at the Hospital for Dipsomaniacs. Yet, as one of the members remarked, the State provides no hospital for epileptics, whose infirmity is often a heritage from intemperate parents. No owners of patent medicine nostrums were ever more persistent in advertising than the proprietors of the various gold cures who can now claim the State's endorsement.

About $500,000,000 of taxable property escapes taxation in Boston every year. At least, so it is estimated. The wealthy men who thus evade the assessor do not probably look upon themselves as thieves and robbers; but to what better title can they lay claim, who thus shirk paying their honest dues to the State, leaving it to others who are poor and obliged to labor for their modest incomes, to make up the deficit.

Any one of an observing turn of mind who passes in the vicinity of the dump at East Boston, would be likely to wonder if somebody had been dreaming that Capt. Kidd's money was hidden there, as he sees the army of little ragmuffins swarming over it, digging with might and main under the rubbish and filth. Many old government documents were partially destroyed in the State street fire, and burying them in the dump was the rather peculiar method which the government officials took to complete the work. But the urchins aforesaid were shrewder than Uncle Sam's employes, and unearthed the papers for the sake of the precious revenue stamps, which are now yielding them rich returns. They have already obtained from one single dealer in old stamps, an aggregate of between three and five hundred dollars. Some future Jay Gould among them may be laying the foundation of a colossal fortune. The great fortunes of the world have in many cases originated quite as humbly.

Elizabeth E Flagg.

OUR WASHINGTON LETTER.

The assassination of President Carnot as a text—Socialism, anarchy and secret societies not dangerous in Europe only—The battle with the papacy.

Washington, July 4, 1894.

It is not surprising that at the hour when a large number of distinguished officials of our government, and the diplomatic corps, should have been gathered together in one Washington church to hear services in memory of the assassinated French President, several ministers in other Washington churches should have been preaching sermons in which the assassination was referred to and the danger of the spread of anarchy in the United States pointed out. It would have been strange under the circumstances had it been otherwise. Our ministers are the sentinels upon the public watch towers, and they are expected to see coming dangers and to warn people who do not occupy places so elevated.

Rev. Dr. T. S. Hamlin's sermon was on "Liberty and Anarchy," and the subject was treated in his usual exhaustive manner, beginning with Macauley's warning that the time might come when it would be necessary to destroy liberty in order to preserve civilization. He called attention to the fact that socialism, an organized and mighty force in every leading nation of the world, which cast 1,800,000 at the last German parliamentary election and seated 40 members of the Reichstag, has an active group in the British House of Commons and another in the French Chamber of Deputies, and secret organizations in Russia, Italy and Spain, appears to be ripening into anarchy.

Speaking of the foothold which anarchy has obtained in the United States, Dr. Hamlin said: "We have been looking at these phenomena across the Atlantic; but it is time for us to turn our eyes to our own country. We have flattered ourselves that our free institutions; our thorough equality of all citizens before the law; our vast extent of territory, putting the ownership of soil within the reach of every man; our public schools and separation of church and state, would safeguard us against the development of extreme socialism in these United States.....But we are being rapidly undeceived.....When Lincoln fell, we said, 'This is an incident of war; it signifies nothing as to our civilization.' When Garfield was murdered we called the assassin insane. The slayer of Carter Harrison is now having his sanity officially determined, a sad commentary on our criminal jurisprudence. We have refused to see in cases like these anything more than freaks of cranks. But these men were murdered in office, and because they were in office. No public man of his day was purer, more humane, or more patriotic than Carnot. When his assassin was asked whether he had a personal grievance against the President, he replied, 'No, but he was a tyrant, and I killed him for that reason.' Victoria is as hateful to the anarchist as Alexander of Russia; William of Germany as his iron chancellor, Bismarck; Crispi, one of the most enlightened statesmen of Europe, as the Sultan of Turkey; the president of a republic as the hold of a military despotism."

After pointing out how demagogues have taken advantage of the existing discontent to preach anarchy to Americans, Dr. Hamlin said: "We have spent time on hair-splitting theologies and ecclesiastical politics that should have been given to solving the problems of our Christian civilization. Good citizens, within and without the churches; order-loving, law-abiding men, can no longer afford to whistle socialism and anarchy down the wind or to commit them to the policemen and the sheriff. The wise cannot afford to be so absorbed in metaphysics and ancient history as to be oblivious to conditions on the next square or in the adjoining alley The rich cannot afford to ostentatiously display their wealth in hunting for fresh luxuries and new sensations, thinking to quiet by a dole of bread the sense of injustice in the thousands that are starving in enforced idleness."

Rev. Dr. McKim preached a similar sermon on "The danger and the hope of the Republic," in which he impressed upon his hearers the power exerted by those who lead pure domestic lives, and the danger of selfishness and greed in dealing with their fellow men.

Rev. J. J. Muir preached on the duty of the citizen to the official, and insisted that the official should at all times be properly protected against assassination, and that the dissemination of Christian intelligence among the masses should be increased.

Dr. Sunderland, the President's pastor, preached a powerful sermon on the text, "The powers that be are ordained of God," closing with an attack upon the Roman Catholic church and the Jesuits, and predicting thus: "We have had our battles on various vital questions in the past, but the battle with the papacy is yet to come, and may even now be at the doors."

The railroad strikes are exciting the interest of Congress. Resolutions have been introduced in both House and Senate bearing on the question and some action is probable, but it is not likely to be of the hands-off nature asked for by the strike leaders, although there are a few demagogues in Congress who are willing for the sake of votes to do or not do anything; but they are too few in number to be a factor in the matter.

*

DEBS AND THE DEBSES.

Hinsdale, N. H., July 6, 1894

Editor Cynosure:—Owing no doubt to Mr. President Debs and his strike the *Cynosure* is not received and I am forced to read other papers. I find in to-day's New York *Sun* an editorial headed "Why Don't They Speak." After telling how squarely the strike is directed against the people in general and what an outrage it would have been to the people had the railways yielded to Debs' demands, the *Sun* continues: "Why is it that from not a single labor organization, whose name is thus misused by Debs in his impossible despotism, do we hear a voice condemning Debs and standing up for the simple rights of the mass of people thus indefensibly assaulted?"

Is it possible this leading newspaper does not know the reason? Is not the "Railway Union" (though not even one year old) a secret organization? Are not all such "labor organizations" secret? Are not all the rank and file of these societies sworn to obey their superiors? And is it likely that these superiors, whether "Grand Master Workmen," "Exalted" something-or-other, or others who glory in their high-sounding titles, —is it likely any of these will speak against Debs when no one knows how soon he may be, in fact, dictator of the secrecy-ruled—and likely to be ruined—United States of America, once supposed to be the land of the free?" H. E. Hunter.

REFORM NEWS.

WORK AMONG SOUTHERN BAPTISTS.

COLORED CHURCHES HEAR, BUT SOMETIMES HATE, THE TRUTH.

New Orleans, July 6, 1894.

Editor Christian Cynosure:—I have been very much ailing since I last wrote you. Although I have not been confined, I have nevertheless been sufficiently ill as to necessitate my staying in the city, and did not attend the Gulf Coast Baptist Association at Pearlington, Miss., as I intended, but have sent some tracts for distribution.

I have preached three anti-lodge sermons and delivered three lectures since last writing. The same old animosities are beginning to bud out against me again as in 1887–88. I have privately conversed with and given tracts to quite a number, and believe I have made a very favorable impression on an intelligent and ardent Odd-fellow. He acknowledged that he was prejudiced against me and did not want to hear me speak against his lodge; but conversing with him he calmed down and confessed all I said was true, but that it was not necessary to publicly denounce the lodge.

Another one said the lodge had given him $735, more than any church ever will give him. He don't like to kear the lodge denounced, and if I continue thus I will drive people from my church. Truly men "love darkness rather than light because their deeds are evil."

I have been invited to West Point and other places in Mississippi to lecture, and hope to be able to make an extended tour in August. Pray for me. F. J. Davidson.

THE FAR NORTHWEST.

FROM A FORMER PASTOR AT ROSEBURG, OREGON.

Cleveland, Ore., June 28, 1894.

Editor Christian Cynosure:—I wish to say that Rev. P. B. Williams of the Oregon Christian Association, was at Roseburg, Douglas county, the 23d and 24th inst.

He gave us a grand lecture on temperance on the night of the 23d, in which he portrayed the evils and the remedy. It was received with great applause. Roseburg is a city of saloons and secret orders.

On Sabbath, the 24th, he spoke on Masonry and kindred societies. He set forth the evils of the orders in a very clear light, giving to saints and sinners "their portion in due season." Some of the leading Masons were present. Judging from their appearance they felt the sword of truth enter their souls. But some have said that they would leave the church rather than their lodge. I think the sooner the church gets rid of such ministers and members the better it will be for the world. Lord hasten the time.

Bro. Williams was to lecture Sabbath night on prohibition. Your correspondent and wife had to return home and did not hear him, as we live at Cleveland, some 12 miles distant, but we feel confident that he did the subject justice, as we have all confidence in his ability. He had the use of the U. B. church, which is in full sympathy with moral reform.

Your brother in Christ, E. M. Marsters.

Bridgeport, Conn., has a wholesale brewer as a member and chairman of its board of education, and a poor outlook for scientific temperance instruction in its schools.

CORRESPONDENCE.

BOSTON TO BEREA.

WAY NOTES BY THE NEW ENGLAND AGENT.

NEW YORK, June 23, 1894.

EDITOR CHRISTIAN CYNOSURE:—Speaking of "roasters," let it be noted that Boston has her hot days and the 22d was one of them. Off for Berea, Ky., I took the "Boat train" at 6 P. M., which dumps its lively freight from eight elegant coaches on the "Fall River" wharf at precisely 7:20. Without ceremony we boarded the "Pilgrim" for New York and swung out into the pathless highway of nations at eight o'clock. The air was delightfully refreshing, and the evening seemed a translation from dusty city thoroughfare to an elysium of genial elements. The six hundred or more passengers crowded the outer courts on upper and lower decks in appreciation of the situation, where they exchanged congratulations and talked of the fiery furnace behind. To some on board the outing was evidently a new experience, while "old stagers" smoked and joked, and talked business and politics as much at ease as if in the counting-room or parlor at home.

I was not "mousing around" in quest of "sequestered nooks," but looked and listened with an eye to business. Soon a specimen from the devil's gin-mill and "benevolent" man-trap made himself offensively conspicuous, exhibiting "three links" in honor of the craft. The man was just drunk enough to be disgustingly familiar. His heart and hand were open to bestow that "blessed charity," of which we hear so often. Failing to find an object upon whom to bestow his sweet charity among the gentlemanly employes on the steamer, he turned to those near in quest of some thirsty mortal who would go below and take a drink at his expense. Whether or not he detected some tell-tale mystic sign of brotherhood I am not supposed to know (as these are profound secrets), but for some reason I was singled out as a "brother beloved" deserving of his favor. Declining his generous proffer of sweet charity, his pressing invitation gave an opportunity to speak of the evil, and of the suicidal course he was pursuing. At first he resented the admonition, but later acknowledged that liquor clouded his brain, thickened his tongue and tangled his feet when he "*took too much.*"

When I met the man this morning he was considerably "sobered up," but evidently quite unfit for the test of a hot, busy day in this great commercial metropolis. He seemed "a man of means," and if his "*dues are paid*" I presume his brethren will charitably succor him, should he meet with reverses. They often tell me that secret societies "help a man in traveling;" but I notice that some of the brethren take the "down grade," and if they do make rapid progress, it is with a through pass to a drunkard's doom. Surely it is better to take the "up grade" with a through ticket to glory, even if the passage is a little rough and the end a few years further along.

Since "discretion is the better part of valor," I don't propose to take any chances of a "sun stroke," but to abide my time for the next through train to Washington. Waiting in a depot is not specially exhilarating, but then it gives an opportunity to see how people act when they are away from home. Taking notes by the way "kills time," and is not a difficult occupation, but to make those notes interesting or profitable to readers is the test of reportorial genius.

For example, who cares to know that the latest arrival is a fleshy, red-faced woman holding a fat baby on her arm (possibly an embryo president under future Bourbon rule) and a capacious valise in her hand (doubtless stored with indispensable nursery articles), followed by three hopeful urchins, whose strict obedience furnish a model worthy of the "Infantile corps" of the G. A. R. Who can tell but that this little troop in military training is a section of the Grand Army who shall save the republic, and that this maternal discipline is indispensable to a grand heroic future?

An introduction to the slim, trim, perspiring woman, "adorned with gold and costly apparel, lugging a panting pug in her arms, would disgust rather than interest a practical mother, and yet even this object lesson furnishes a study. It reveals the possibility of devotion and love in a human heart, for even a dog, and shows a willingness to sacrifice personal comfort for the supreme object of affection, though that object is simply a bob-tailed, pug-nosed brute. As "idolaters and dogs" are shut out of heaven, I sometimes wonder how such erratic specimens of womanhood would find occupation should they ever pass the portal. Possibly they might find some relief among the flowers and fruits abounding in that far-away city.

The man in uniform announces, "Express to Philadelphia, Wilmington, Baltimore and Washington!" and so I am off to the city of perpetual schemings and windy, wordy warfare.

J. P. STODDARD.

PRACTICAL WORK IN SOUTHWEST MISSOURI.

SEDALIA, Mo., June 29, 1894.

EDITOR CYNOSURE:—While traveling for several weeks, I have made it a special effort to find out the mind of the people. I have talked to about one hundred and fifty men, nearly all individually. Sixteen or more were Freemasons, many of them were Odd-fellows, and of other secret orders; while a goodly number of all held a Christian faith. I have talked with many preachers and men holding high positions in the church, and I seem to find more of the spirit of the devil in the churches than in the lodges.

At Bentonville, Ark., while in the land office of F. C. Hawkins and his friend Dr. J. C. Gish, I made myself known as a Mason. We talked Masonically a while, and then I told them I had given it up, and why; and that they had no right to talk to me. But they said they thought they had, for the purpose of gaining me back. They plead with me on the oath, while I talked from a Bible standpoint. One was an avowed infidel, the other a Missionary Baptist, and I also a Baptist, believing the Word of God as it reads. I use the Word and God helps me.

In Springfield I visited the colored Baptist minister. He is a Freemason, but said God had opened his eyes in the last three weeks; that secret societies were doing more harm than any other thing to the church. They can't get an audience at church, while the societies are full. He had already proposed and had got the consent of all but one of the ministers that they leave the town for thirty days and then see which their people want, the church or the lodges. But he is afraid to take up public action without backing.

I then went to the worshipful master of the colored lodge and tried to sell him "Freemasonry Illustrated" for a lodge guide. He acknowledged it to be better than the one he had (Richardson's), being more fully illustrated. Though he was not a Christian, I gradually convinced him of the uselessness of the order. I think in time I could have taken several subscriptions for the *Cynosure*, but money is very scarce.

If the church would do her part and not invite men affiliating with condemned worldly institutions into her fold, we would soon see a change.

Yours in the reform, J. T. CULLOR.

PITH AND POINT.

THE FOLLY OF INFIDELITY.

In the interest of truth I wish to speak of the reasonings of Thomas Paine, of Robert G. Ingersoll, and of O. B. Whitford, M. D. and Past Grand Master of the Masonic order. The writings of these parties are published by the Truth Seeker Company of New York. I claim they are a disgrace to the publishers and to the men who wrote them:

1. Because void of sound reasonings.

2. In that they are scoffers and abusers of the Bible, especially the Grand Master Mason, O. B. Whitford. While he in a foolish manner condemns the Bible, the lodge he represents claims it has taken its "Mystic Key" from that very book.

Ingersoll, while he says he worships nature's God, in the next breath says he never will worship such a cruel God. Folly! Folly! The colonel has neglected to think before he made his expressions; for a sound, reasoning mind would not make such a fool of himself. Thomas Paine's Age of Reason! Why, a second-grade common school boy ought to have more reasoning power than his pamphlets contain.—A. F. F. JENSEN, *Dorchester, Wis.*

Miss Willard has returned to the treasury of the Woman's Christian Temperance union her salary for the last two years. This she does on account of the financial stress in this country.

LITERATURE.

EBENEZERS, or Records of Prevailing Prayer. Written and selected by H. L. Hastings, editor of the *Christian*. Pp. 382. New edition, price, $1.50. H. L. Hastings, 47 Cornhill, Boston.

This is a Hallelujah book. One reads as if in a camp meeting, when hearts are open to the Holy Spirit, and tongues are loosed to speak forth the praise of a promise-keeping Jehovah. "*Ebenezer*"—"Hitherto hath the Lord helped us." Since he began the publication of the *Christian* in 1866 Bro. Hastings has been gathering these proofs of God's mercy. Here is a story of 157 of them in three parts: 1. Prayers for rescue, relief and blessing; 2. for healing; 3. for conversion. How many such answers to prayer do we find in the life of Pres. C. G. Finney; how many in the experience of Mr. Moody; of how many did Pres. Jonathan Blanchard tell us! How many, too, can every true child of God, who lives by faith and the commandment, relate with beaming eye and thankful heart! This is a good book to put in a handy place for frequent reading at spare moments. Faith is strengthened, joy deepened, hope inspired, love set aglow by these little incidents of Christian life. They are better than a sea-side sojourn to give health and promote long life.

The papers presented at the "International Congress on Sunday Rest," held in connection with the Columbian Exposition last September, have been published in an inexpensive volume entitled: "*The Sunday Problem:* Its Present-Day Aspects, Physiological, Industrial, Social, Political, Religious." They discuss the question in all its aspects, by authors who are recognized authorities. They give, therefore, a broad and intelligent, as well as authoritative, view of the whole question of Sunday rest.

The well-known and standard work on the Sabbath question, "The Sabbath for Man," by Rev. Wilbur F. Crafts, has been issued in a new edition, much enlarged, and brought down to date. It contains a full report of the World's Fair Sabbath-closing struggle. This revised edition will greatly enhance the value of this work.

In 1888 Mr. Nathan F. Graves, an elder of the Reformed church of Syracuse, N. Y., wrote to Prof. L. W. V. B. Mabon of the theological seminary, New Brunswick, N. J.: "I understand there is no seminary or professorship of missions in the United States." The result of the letter was the establishment of the Graves' course of lectures on missions. The fifth and last course was delivered by George Smith, author of the lives of Carey, Henry Martin, Duff, Wilson, etc., on a general subject, "The Conversion of India." The lectures are published in a volume.

THE MAGAZINES.

The *Century* for July opens with a striking portrait of Thomas William Parsons, the translator of Dante, with a short biographical article by Thomas Baily Aldrich. An entertaining paper on "Coasting by Sorrento and Amalfi," relating to the picturesque and charming peninsula southeast of Naples, is followed by a supplementary article on the recently completed "Highroad from Salerno to Sorrento." Magnificent views of the entire region are contributed by Harry Fenn. In "The Star Spangled Banner" John C. Carpenter retells the history of the national hymn, and there is a portrait of Francis Scott Key, and a *fac simile* of the poem, now published, it is believed, for the first time.

Our Day opens its current number with a fine photo-portrait of Bishop Vincent of Chautuaqua fame, who is esteemed one of the first of modern educators, through the popularity of the Chautauqua idea. Another is of Hermann Lotze, the German philosopher whom Joseph Cook has so favorably introduced to American thinkers. The articles of the number are "Strategic Points in Christian Sociology," by Rev. Wilbur F. Crafts; "The Church and Civic Reform," by Rev. L. S. Bean; and Negro Emigration to Liberia, by Pres. J. E. Rankin of Howard University. Mr. Cook's Monday lecture discusses the Statehood of Mormonism and self-surrender to the self-evident in Science and Scripture.

The *Preacher's Magazine* for July contains a choice sermon by Joseph Agar Beet, D. D., upon "The Father's Business." Mark Guy Pearse, the editor, has a sermon upon "Balaam," which is one of a course of sermons upon "Moses: His Life and Its Lessons." In the Homiletical Department are found the names of Rev. John Telford, B. A., John Edwards, Rev. Robert A. Watson, Joseph Parker, D. D., and Rev. I. E. Page, and various outlines of vigorous thought presented. Published at 2 Cooper Union, N. Y., $1.50.

The *Review of Reviews* gives a large section of its July number to the Populists, Coxeyites, trades-unions, etc. Portraits of Jerry Simpson, Senators Allen and Kyle, Coxey, Pepper, Davis and Gompers are interspersed, serving in several instances to advertise characters with who will soon be lost and forgotten. The *Review* has also secured a number of letters from gentlemen living west of the Mississippi discussing various social questions uppermost in that vast district. The approaching Chris-

tian Endeavor meeting at Cleveland, O., to which we turn with more satisfaction. The survey of the leading magazine articles of the month show but a low per cent given to the topics above.

The *Journal of Hygiene* gives way to sentiment and philosophy in "Muscular Rhythm" by C. S. Wake. The editor's "Health Notes," and "Hygiene for Women" are practical and suggestive.

IN BRIEF.

Bishop Potter says the one argument to which the Church of Rome is amenable, and the only one, is the argument of numbers: "When it believes that it has them it threatens, when it is conscious that it has not it cringes, and so the lesson which 50,000,000 people need to teach 10,000,000, more or less, is that the reunion of Christendom, on this continent at any rate, when it comes will not be on terms dictated by one-sixth to five-sixths."

Prince Bismarck, whose left leg has become so feeble that he can stand on it but a few moments in succession, says: "Upon the recommendation of one of the Russian grand duchesses, I consulted a Russian doctor some time ago. I have since learned that he was an idle and ignorant fellow—the head of a children's hospital in St. Petersburg, where he killed off 3,000 patients annually. He ruined my leg and I have suffered the consequences ever since."

There are 25,530 Negro schools now in the South, where 2,250,000 Negroes have learned to read, and most of them to write. In the colored schools are 238,000 pupils and 20,000 Negro teachers. There are 150 schools for advanced education, and seven colleges administered by Negro presidents and faculties, and of these presidents three were formerly slaves. There are 154 Negro editors, 250 lawyers, 740 physicians, and there are now educating themselves in European universities 247 Negroes from the South.

The first data on conjugal life in the United States ever gathered by the government is given in a census bulletin. It shows that of a total population of 62,672,250 in 1890 almost three-fifths were single, a little more than one-third married and not quite one-twentieth were widowed. The divorces constituted a small fraction of one per cent. The actual number of the classes are as follows: Single, 37,129,564; married, 22,331,424; widowed, 2,970,052; divorced, 120,996, and unknown, 70,214. The males constituted over fifty-one per cent of the total population. Of 32,067,880 males in the country, 19,945,576 were single and 11,205,228 married, 815,437 widowed and 49,101 divorced. Of the females 17,183,988 were single, 11,126,196 married, 2 154,615 widowed and 71,895 divorced. The proportion of widows, says the report, was nearly three times as great as of widowers, indicating that a greater portion of widowers remarried than widows, while figures show that divorced men have remarried to a greater extent than divorced women.

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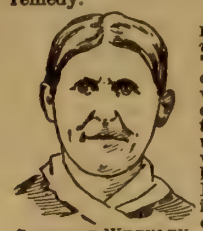

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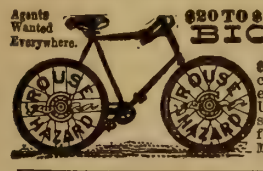

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ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1893.

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The Christian Cynosure.

HENRY L. KELLOGG - - - - Editor.

CHICAGO, THURSDAY, JULY 12, 1894.

The N. C. A. annual meeting referred the election of editor of the *Cynosure* to the Directors. The Board voted to return the former editor, and adopted the following commendatory minute respecting Bro. Hugunin and the excellent work he has given the reform:

WHEREAS, Henry M. Hugunin has with marked ability and with great faithfulness served as editor of the *Cynosure* for the past three years; therefore,

Resolved, That we hereby express our appreciation of his untiring efforts in behalf of our common cause.

Resolved, That we hereby cheerfully commend Mr. Hugunin as an earnest, sincere, and faithful Christian gentleman, worthy of the confidence of the public.

TO THE CYNOSURE READERS:—Returning to your company and employ after a long vacation, you will expect the word of greeting which I am moved to give you.

After more than twenty years of intimate acquaintance through the paper, ill health in my family commanded a change. A release of a year was given by the Board, and with wife and children I went to the west slope of the Sierras. Returning in time for a last word with the father of our reform (and to my household also), Jonathan Blanchard, a year and some months have been given to the work of bringing our cause directly before the churches and colleges.

It was twenty-six years ago this month that the first number of the *Cynosure* was sent out. As I look over the twenty-five bound volumes, you will pardon the glow of thankfulness that my life has been put into so great and so good a work.

We are yet too near to measure the importance of this paper or the reform. It is not from its foot that you measure Bunker Hill monument, but from Boston bay. Years ago men who had traveled widest and spoken most, like James P. Stoddard, Horace H. Hinman and Edmond Ronayne, assured us that in our movement no more important factor could be found than its paper. Of no other single agency could so much be expected. No other was so essential to ultimate success. Therefore our best endeavors should be given to make the paper a power for Christ and his church. What the *Union Signal* has been for the Woman's Christian Temperance Union, the *Cynosure* should become for our reform—not only an organ, publishing reports and exchange of views; but a source of profit from an enlarged circulation, and above all an agency for investigation, enlargement, leadership.

Our best united effort will not therefore be too much to give our paper. It deserves, it needs the best. While the hand of the first editor was with us, the *Cynosure* seemed to be attaining its place. God has not, as I judge, yet given the reform a man for his place. The paper has the best of men among its readers, it deserves the best of editors. That God may call him out shall be my prayer. Until then, or so long at least as we can agree, I shall thankfully serve you to the utmost.

Let me not feel that I am alone. Let us have a thousand correspondents and contributors. If you are on your feet, or *on your knees*, about this reform you will have something to say. ANTI-MASONS, WRITE FOR YOUR PAPER!

"*Finally, brethren, pray for us, that the WORD OF THE LORD may have free course and be glorified.*" 2 Thess. 3: 1.

HENRY L. KELLOGG.

THE DEBS CIVIL WAR.

It is a habit of the secret lodges, when two or three have become successful in their particular line, for a new order to spring, Minerva-like, from the head of some Freemason, which shall combine all the excellencies, and members also, of the rest. The Good Templars, for instance, hoped to organize all temperance organizations into itself. The Knights of Labor began in Philadelphia with the hope of bringing men of all trades under one control.

So, three or four years since, the American Railway Union began. It was to combine all branches of the railway service; to bring them under one secret oath, and one secret grip, so that when the next strike occurred the whole force of the railway employes of the country would be thrown against the managers and bury them out of sight. The practical end would be, not government, but irresponsible lodge control of the railway system of America.

The Union had a paper, the *Railway Times*, of which Eugene V. Debs was editor. Besides being editor he became president of the order; and we do not misjudge him, if a score of incidents are any proof, in saying that he has the ambition to be a young Napoleon.

The Union had increased to over 300,000 members. Hogan, one of its subordinate chiefs, had scored a partial success in ordering a strike on the Great Northern road in Minnesota. The great coal strike made the situation more tempting. There were questions of difference between the Pullman company and its men. On the 5th of May the carpenters and blacksmiths joined the Railway Union, and urged an increase of wages or a strike. On the 9th a delegation waited on Mr. Pullman, who went over the grounds of difference with them. He then gave a statement to all the employes, that it was not practicable to raise their wages. The company employed 4,300 men at a loss of $20,000 per month and $79 for each car turned out. On the same day Mr. Debs' lieutenant, Howard, urged the men to strike, promising them *the aid of a boycott.* That is, the managers of the Railway Union planned the whole desperate game, and could not have been blind to its horrible effects upon the life and peace of thousands of their fellow citizens. This boycott was even to go so far as to reach business men who used coal brought to Chicago by roads running Pullman cars.

May 11th, 2,000 men at Pullman struck, the works were closed, and the fight begun. On the 20th the men asked for an arbitration, and Mr. Pullman agreed to deal with them individually, but not with their secret unions. June 15th Debs called a meeting of the A. R. U. and a committee was sent to ask arbitration at Pullman, and were told there was nothing to arbitrate.

The struggle has continued, until Saturday afternoon the State militia fired into a mob in the vicinity of the Stock Yards in this city, killing two and wounding a large number; at Hammond, Ind., next day the regular troops fired into the mob with fatal effect; ten thousand men armed and in the employ of the Government, the State or the city are trying to preserve peace and protect property and life; and President Cleveland was led to issue an order Monday morning which has nearly the effect of martial law for Chicago.

Such, in brief, is the history of this strike, as we have it from the press. Mr. Pullman does not need the sympathy of the public. He is rich and lives in luxury. Debs does not deserve it. He is a conspirator and practical anarchist who should be punished for his crimes. But the masses of workingmen, and the mobs of poor foreigners, demoralized by Sunday work and frenzied by the saloon,—they command our pity and must have the best counsel of our wisest men to prevent these periodical outbreaks, in which they are always the greatest sufferers.

ARBITRATE! ARBITRATE!

Last Friday Bishop Fellows, acting, it is said, in behalf of the pastors of Chicago, called a mass meeting for Sabbath afternoon, to be addressed by Mayor Hopkins, in favor of arbitration of the disputes that have caused the strike.

It may be observed also that a number of excellent journals are demanding an arbitration. Some are calling on Mr. Pullman to come forward and agree to arbitrate. Mr. Pullman has wealth, success and pride on his side. He makes no reply.

We do not learn that he or the men who left his shops asked for arbitration before the trouble really began. They are reported to have gone over the questions of difference together. The carpenters wanted an increase of wages. He showed them that the Pullman company was employing 4,300 men at a loss of $20,000 per month, and that cars were being built at a loss of $79 each, just to keep the works running. This would seem to be all the contribution reasonable men ought to ask of an employer.

If these are facts, and they are given as such in several papers, Mr. Pullman could have well afforded to submit his case to arbitration. But at the time it would have seemed like a joke to the men. Why did they not ask for arbitrament? Whether they were excited, or angry, or for what reason does not appear, yet the carpenters struck. War was begun, and after they began to reap its bitter harvest, arbitration is asked for.

It is not the time for such a demand. Debs, the leader of the strike, is constantly harping upon arbitration. It helps him to popularity with good people who believe in it. But before arbitration can arbitrate, before it can secure peace and the settlement of difficulties, there must be SUBMISSION TO LAW.

We suggest to brethren editors and preachers that your demand for arbitration is made in the wrong time. When outbreaks are quelled, the savage passions of men subdued, the war that rages in our city over, and we can talk calmly and reasonably, let an arbitration law be passed, if you please.

Our courts were intended for the settlement of difficulties and the protection of the poor. Wherein they err, let us set them right. Wherein they fail, let us supplement them. It should be made a most difficult matter in America that a laboring man should be oppressed. Our Congressmen, who are rushing to the aid of lawless men, are trampling on human rights. Let them demand a submission to law and lawful authority by all parties and then their endeavors may secure a reasonable and peaceful end.

MONDAY.—The arbitration meeting was not held yesterday. Bishop Fallows found that he was ten days too late, but he now hopes to organize a committee of one hundred who shall make peace between warring factions. Bishop Fallows may be excused for his zeal. He has long been a disciple of Masonry. He helped other Freemasons lay the cornerstone of a People's Institute in this city a few days ago. The Institute is a public enterprise to aid men and women who are refused the benefits of Masonry.

—A Congregational (so-called) preacher in the east lately addressing a lodge meeting said the secret orders would bring men together in peace and good will: "You may tie men's pockets together and their hearts will not be far off." The sentiment was more truthful and expressive than was intended. The lodges *are* bound together by sordid interests, and the men who yield themselves to such influences are too apt to have hearts and lives inseparable from the "mighty dollar."

—Elder I. T. Rosenberger of Covington, Ohio, contributed some time since to the *Gospel Messenger* a series of articles on the secret orders and why members of Christian churches cannot belong to them. He stated that the Brethren church (Dunkers) as early as 1804 took action against such orders, and has frequently reaffirmed her testimony since that time. The reform movement, which is bringing up the testimony of our ablest and best men into line against the orders, is hailed by this church for its co-operation.

—The *Midland* has this note worth remembering upon the effect of secret-order exclusion and discussion upon the United Presbyterian church: "Some are inclined to think that the position of our church on secret societies hinders our growth. The figures show that the ratio of men to women in our membership is greater than in any other evangelical denomination. If our anti-secret principles are keeping men out of our communion, the lodge is having a greater influence in keeping them out of other denominations."

—*Our Banner* was the appropriate title of a brave Covenanter monthly, begun some years in New York by Dr. Milligan, and continued in Philadelphia by Rev. N. R. Johnston, who came on from his Chinese mission work in California to undertake the publication. Bro. Johnston, finding the task too severe for rapidly advancing age, has turned over his list and labor to the *Christian Nation* of New York and has retired to Beaver Falls, Pa., where Geneva College forms a congenial community. But our friend and co-worker, Rev. J. M. Foster, of the historic Chambers St. church, Boston, catches the standard before the blue banner of the Covenant falls, and sends out the first number of "*Our Banner* displayed by the Second Reformed Presbyterian church." It begins with a monthly issue, but a weekly is soon promised. The *Cynosure* hails the enterprise.

PERSONAL MENTION.

—Elder Nathan Callender, the old hero of our reform in northeastern Pennsylvania, is suffering from a broken leg and other ills. The Lord sustains him— may he also heal.

—Rev. C. W. Hiatt, pastor of the old First Congregational church, Peoria, Ill., expected to sail for Europe on the 4th inst. With State Sabbath-school secretary McMillen, he will make a bicycle trip about England and then visit the continent.

—Rev. W. P. McNary, pastor of the United Presbyterian church, Tarkio, Mo., and his family, expect to spend a month camping in the Rocky Mountains, somewhere in the South Park. Prof. J. C. Adair, of Tarkio College, will be of the company.

—An elders' conference was held during the late meeting of the U. P. General Assembly at Albany, Oregon. The first speaker was T. H. Gault, Esq., of Chicago, long a member of the N. C. A. Board. His subject was, "The Offering—a Part of Worship."

—Rev. Thomas M. Chalmers, not long since pastor of a United Presbyterian church in Kansas, and occasional contributor to the *Cynosure*, is now studying the German language in this city, and lecturing twice a week in the Light and Hope Mission, a training school for Christian workers.

—Rev. Dr. H. H. George, the worthy friend of the N. C. A. reform, has been acting as field secretary of the Sabbath Union since retiring from the presidency of Geneva College. He has recently added to this duty the pastorate of the Reformed Presbyterian congregation of East End, Pittsburgh.

—Prof. W. M. Sloane, of Princeton College, son of the late beloved Prof. J. R. W. Sloane of the Covenanter church, is preparing a biography of Napoleon, which will shortly begin publication in the *Century*. It will occupy middle ground between the eulogy of John S. C. Abbott, and condemnation of Sir Walter Scott. Prof. Sloane believes that Napoleon was a very *human* personage of monumental genius,—not a demigod nor yet a monster.

—The friend of our own and every good cause, Josiah W. Leeds of Philadelphia, has been prosecuting a case in behalf of good morals before the courts of that city for a year past. He has been successful and has secured the legal authority for the banishment of the atrocious *Police Gazette* and other immoral sheets from the news-stands and all public places of the city. Mr. Leeds writes: "It is such papers as the *Police Gazette* that are the favorite reading in the houses of ill-fame, and this reading does a great deal to keep up the supply of inmates and patrons." Would that every city had a Josiah Leeds to sweep away this crime-breeding and mind-polluting literature from the news-stands and free reading-rooms!

—Rev. Herman A. Preus, well known among the Scandinavians of Chicago and the northwest as the presiding officer of the Norwegian Lutheran synod, died rather suddenly on the 2d inst., at Lee, Ill., from heart disease. Mr. Preus was born in Christiansand, Norway, June 16, 1825. He studied theology, and in 1851, on receiving a call from Spring Prairie, Wis., emigrated to America. Though his services were in demand at various points, he remained faithful to the people who first summoned him, and occupied the same pulpit for forty-three years. He speedily became prominent in the denomination to which he belonged, and in 1862 was elected chairman of the Norwegian synod, holding the position up to the day of his death.

—James Sullivan, political editor of the Chicago *Tribune*, died suddenly on the afternoon of the 4th in the rooms of the Newspaper club. He came to this country about twenty years ago from Ireland, and was for years a teacher in the public schools of this city. In 1884 he went to the *Tribune*, where he had been employed ever since. He was considered the best-posted man on the political situation in the city among all his fellow-reporters. Mr. Sullivan was also deeply interested in the Irish Home-rule movement, and was familiar with the early history of the Clan-na-Gael in which he took an active part. He had no sympathy, however, with Alexander Sullivan and his murderous methods; and after the assassination of Dr. Cronin he assured the *Cynosure* of the correctness of the Clan-na Gael oath as published at the time in our columns.

PRESIDENT JONATHAN BLANCHARD REMEMBERED.

At the recent meeting of the Board of Trust in Knox College, upon motion of Rev. Dr. J. E. Roy, the following minute was put on record:

"Rev. Jonathan Blanchard, the second president of Knox College, who graduated the first thirteen classes, having passed away not long ago, at the age of fourscore or more years, it is meet that we should put on record and send to his son, Pres. C. A. Blanchard, of Wheaton College, a word as to his enthusiasm in the college work, his stimulating influence in opening unto themselves the minds of his students, his devotement to the anti-slavery reform, and his zeal for the spiritual welfare of the multitudes of young people who came under his care, and whose character received from him life-long impressions for good."

At the Alumni banquet the Hon. Clark. E. Carr, one of the trustees, lately U. S. representative to Denmark, in his glowing address paid this tribute to his old president:

"In recalling the good and the wise and the great who have given vigor and success to Knox College who does not recognize the imperious form and majestic tread of Jonathan Blanchard, whose virile and rugged character still animates the institution? Some of us remember how generously he opened to us his abounding and unfailing storehouse of priceless treasures of learning gathered from realms of history and poetry and art and inspiration, illuminated and irradiated by the splendors of his own genius; and how his burning eloquence kindled in our bosoms Promethean fires which can never be extinguished. We who sat at his feet will always hold him in loving andgrateful remembrance for the aspirations awakened within us and for what he taught us, realizing that our indebtedness to that great man is beyond calculation or estimation."

At the Founder's meeting, held last February, in Galesburg, Rev. C. W. Hiatt, being one of the speakers, as also a graduate under Pres. Jonathan Blanchard at Wheaton, in his eloquent address upon "The Church and the College," had this tribute:

"I am grateful, because, indirectly, this college has influenced my own career, by calling into educational work, more than forty years ago, the great and inspiring man under whom it was my fortune to receive the academic tutelage. A man who brought to the prairies of Illinois somewhat of the granite of his own New England hills; who never suffered a pupil to pass beyond his care without receiving the impression of his own heroic soul; the man who wrote your college diploma, graduating thirteen classes here, the second president of Knox, and the first president of Wheaton—Jonathan Blanchard."

The *Advance*, of last week, in referring to these matters, said:

"At the recent meeting of the board of trustees of Knox College, in connection with the celebration of Founders' Day, very appropriate recognition was made and put on record of the eminent services and unique personal influence of the late President Jonathan Blanchard. He was not indeed one of the founders of that college but it was under him as its president that the first thirteen classes were graduated. His enthusiasm in college work, his thought-awakening influence on the minds of the students, his heroic and contagious devotion to the cause of anti-slavery and his zeal for the individual spiritual welfare of all the young people who came under his care, were such as seldom failed to make a life-long impression on them; as Hon. Clark E. Carr, late United States Minister to Denmark, remarked, 'kindling Promethean fires never to be extinguished.' Dr. C. W. Hiatt also spoke of the peculiar inspiring power of his heroic spirit as awakening in every student his own deeper, nobler manhood. And it is worth while to remember this matter of the personal influence of the college president as something which is in its value above that of all mere money endowment."

The weakest man is the one who is a slave to his own desires.

THE NEW PAPER.

At the annual meeting of corporate members of the National Christian Association on May 16, 1894, it was recommended:

That the Association issue regularly a four-page monthly paper (each page measuring eight by eleven inches), to be used by the friends as a cheap method of disseminating facts relating to the secret lodge system. It is expected that friends will subscribe for this paper in clubs chiefly; and in this belief we recommend that in clubs of twenty or more the price per annum be fixed at ten cents per copy, and for single subscriptions, twenty cents per copy. It is also recommended that all subscriptions for this monthly paper begin on the first day of either January, April, July or October.

Hence the Board of Directors have issued the first number, which has been sent to those ordering it. The name given is the "Lodge Lamp." Single copies, two cents; twenty-five copies of the July number, twenty-five cents. This number of the *Lodge Lamp* contains Stephen Merritt's experience, the 138 degree Freemason whose address at our convention in New York last year created so much interest; the Lodge and the Church; an affidavit by Rev. Ebenezer White and wife as to the murder of a stranger by the lodge; and an interesting article by Miss Flagg.

Please remember that the July number costs one cent per copy for postage. If the subscription list becomes large enough to allow it to be entered as second-class matter then fifty copies can be sent for one cent. Could you not make it possible by using a part of your tithing for this purpose? Your desire to reach your neighbors on this subject can now be fulfilled at very little cost. No work of benevolence is more important at the present time. Shall we have a list of 10,000? Write and fill out the pledge attached hereto and return at once and the matter is decided.

THIS IS OUR PROPOSITION.

We will supply the *Lodge Lamp* to be sent to such persons for 10 cents for twelve months for each person, *provided* we can secure pledges for 10,000 subscriptions.

What we wish you to do is this: Please fill out and sign and return to us immediately the pledge below, telling us how many copies of the needed 10,000 you will be responsible for. You are not to send us the names or money now. You are at liberty, however, to designate the names of the persons to whom the papers for which you pledged are to go.

Please remember that it will be necessary for us to know immediately whether we can secure a sufficient number of pledges to undertake the plan. Please sign for at least twenty; that would cost you $2 00. If you can sign for 100 or more, do so. If you increase or decrease the number (in the printed blank) be particular to erase the number and write above it the number which you are willing to pledge for.

PLEDGE.

NATIONAL CHRISTIAN ASSOCIATION.
221 West Madison St., Chicago.

I pledge for 20 names to whom the *Lodge Lamp* is to be sent for twelve months, at ten cents for each name. I will send the money when you notify me that the plan is successful. It is understood that if I do not send you the names to whom the papers are to go you will be at liberty to select out of your list the requisite number.

(Signed) Name,.....

Post Office,.....

Date,.....1894. State,.....

If you increase or decrease the number, please erase this figure and write plainly the number for which you will pay.

W. I. PHILLIPS,
Secretary and Treasurer.

—In the course of a sermon in Washington City appealing for funds for missionary work in Cuba, Rev. Arthur C. Mellen, who has lately returned from the island, made a statement that will doubtless be new to our readers. He said that in all the 1,500,000 inhabitants of the island there was not a single descendant of the Cuban race, the Spanish enslavement having resulted in destroying an entire race of people. He spoke of the large number of Bibles that have been sold in Cuba since 1882, when a certain degree of religious toleration was established, and expressed the belief that grand results would follow the sending of young and enthusiastic missionaries to work among the benighted beings, who are neglected by the State paid priests, who openly countenance Sunday bull-fights and other heathen amusements, and many of whom lead immoral lives,

THE HOME.

HE WEARIES NOT.

Ofttimes I grow impatient with the day
Which brings new worries and the weight of fears;
Ofttimes my soul repines; I chiding say:
"Who shall atone for sadness and for tears?"
Ofttimes my heart grows weary, and in pain
I see the ones who falter or who fall;
Ofttimes my tears fall down like winter rain;
We are tired, doubting, anxious children all;
He wearies not.

I see the little ones whose forms are clad
In garments thin through cold and dreary days;
I see a world where brothers, selfish, mad,
War with each other down life's weary ways;
I hear the voices and the cries of pain;
I see men tempting other men to fall;
And doubting, wondering, fearing, sick at heart and brain,
I scarce dare trust the Father—knowing, guiding all.
He wearies not.

He wearies not. Mine eyes are blurred with tears,
And in life's misty dimness I am blind;
He wearies not; but all my doubts and fears
He yet will answer with a purpose kind.
My hands are tired; He will give me rest.
My heart is heavy; He will comfort give.
The ones who sorrow shall be joyous, blessed:
Who sadly die shall glad, eternal live.
He wearies not.

—*Selected.*

WHAT A BLIND BOY ACCOMPLISHED.

It was a glorious May morning, and the old orchard in the valley at the foot of the Tennessee Mountains was shining with the early dew. Everything seemed full of life and hope and promise. The apple-blossoms and the violets, the woody ferns and a thousand other flowers that had awakened from a long winter's rest, poured forth their delicious fragrance and sprinkled the green earth with touches of brilliant color,—pink and blue and red and purple. Buttercups and dandelions shone like stars among the grass. The robins and the blue jays and the whippoorwills were all settled for the summer. The robin's cheerful song awoke the children in the morning, and the whippoorwill's mournful plaint lulled them to sleep at night.

It was on such a day, in such an orchard, that a group of children, having finished their lessons and thrown aside their books, had gone out with happy hearts and merry voices, to hunt bird's nests, to gather wild flowers, to play at football, and to climb the trees in the old orchard where it was their custom to hold high carnival on the soft green grass, in the shade of the pink and white boughs, and in sight of many a tempting bird's nest and squirrel's hiding-place. They were shouting as only happy country boys can shout; they were turning somersaults, and daring each other to climb yet higher in the trees and run yet faster on the greensward; and a jollier set of boys could not be found in all that beautiful Tennessee valley.

The little three-year-old pet, who has been awakened from his noon slumbers by the uproarious merriment of the older children, came running toward them. Some one broke a branch of an acacia-tree, with its bright yellow blossoms, and handed it to the baby; and he, full of glee, ran to join his brothers, and running, he stumbled, as babies will, and fell on the branch he had in his hand. A thorn on the stem of acacia pierced his eye.

The merry laugh of the little fellow was quickly changed into a bitter cry, and the children, dropping their bats and balls, ran to comfort him. He was taken to his mother, and every voice was hushed and all thought of play was forgotten, and baby's plaintive moan was all that could be heard.

Long days of suffering followed, and, as the inflammation in the wounded eye increased and extended to the other eye, hope grew less each day. Day after day dragged on; the whole life of the old farmhouse was changed. The father was broken-hearted, the mother went about sad and silent; the older children were softened and subdued, and they vied with each other in trying to comfort and cheer the baby boy, whose eyes were now forever closed upon the beautiful things which had filled his heart with joy. As sight was fading and darkness shutting in around him, and the family realized the sad truth that nothing more could be done, the first thought of every one was to minister to little Joseph. He was the center of every interest, and all plans were made with reference to his comfort. His physical health was robust, and he soon developed the instincts of an active, healthy boy. He entered into all the pastimes and frolics of his older brothers with as much zest and pleasure as if he could see as well as they. But with his physical development came a mental activity which made him long for school and books, and for the occupations as well as the pastimes of his brothers.

Joseph said in after years: "I cannot tell you anything approaching the anguish of those long, weary days, when my brothers were in school. Long before the time for their return I would wander far on the way to school, and, with constantly growing impatience, would wait for the voices of the merry boys and girls on their return, that they might repeat to me what they had learned in school."

The little blind boy spent many hours alone, picturing to himself the old orchard with its trees of apple and peach and cherry, and the broad expanse of cloverfields, with its white and red blossoms stretching far away in the distance.

He said in after years: "I can see them all before me, and I can see my dear mother's face and the old orchard as it was, in full bloom, at the time the curtain was drawn over my eyes. How I loved the stars! When my dear mother took me on her knee and talked to me about them, I said, 'Why do not the stars twinkle and shine, and why does not the dear God light them for your little boy?' And, for answer, the hot, silent tears fell upon my face, telling me of my mother's anguish."

When Joseph was ten years old, a school for the blind was established in Tennessee. It was announced in the newspapers that ten blind children would be received and instructed at the State's expense, in Nashville. This was startling news. The parents of Joseph had been praying for some opportunity for their blind boy, and immediately they set about doing what they could to prepare him for the school. The neighbors gathered together and contributed from their small resources all they could spare, a sewing-bee prepared his little wardrobe, and in one week Joseph started for Nashville, a long and tiresome journey in those days. The parting was sad.

"My mother wept and prayed," said Joseph, "my father sobbed aloud, and my brothers ran away to hide in the haymows, because they could not bear to say goodbye to the household pet."

It was a bright October day when Joseph started with a neighbor, whose business called him to Nashville, and the journey in the old stage-coach was a sorrowful one to the blind boy who had never left his mother's side for a day.

His joy knew no bounds when, for the first time, he had the books printed in raised letters put into his hands. In three-quarters of an hour he mastered the alphabet. His opportunities were unusual; the first few months the pupils were so few, the teacher could give much of his time to Joseph. His enthusiasm for learning was so great that his progress was phenomenal, and in two months' time he could read everything that was put into his hands.

He made great headway in all that he undertook except music. This, his teacher said, he could not master, and he had better give it up and devote himself to basket and brush-making. These were the industries taught at the school. As the music-teacher refused to give him lessons, he bargained with one of his fellow-pupils to repeat to him the lessons as he took them from the teacher. This he did, and Joseph improved the moments when the teacher was away to practice what he had learned from his schoolfellow. One day the school was to take a holiday, and the boys were to go with their teacher for a day in the woods. Joseph thought this would be a good time for him to practice. Accordingly he hid away in the barn, and when the party was ready to start, nothing could be found of Joseph. After hunting and calling in vain for a long time, they decided to go without him. No sooner had they gone than the blind boy took his seat at the piano, and there he sat, only changing his position now and then for rest, until the party returned.

The next day as Joseph was practicing, the music-teacher, who was himself blind, unexpectedly entered the room and said, "Who is that playing the new lesson so well? Who is at the piano?"

"I, sir," said Joseph.

"You cannot play. Tell me who is at the piano. Come here and let me hear you play that lesson."

"After repeating the short study I had been playing," says Joseph in relating the story, "I was asked what else I knew. 'All that you have given the other boys, sir,' I said."

"Let me hear you play from the instruction book," said the teacher.

There was but one piano in the school, and, by special permission, Joseph practiced from four to seven in the morning. Fifteen months later he took the prize for pianoforte-playing. Some years later Joseph was teaching with great success, in a large institution in New England, and could play with ease the most difficult compositions, after hearing the notes once or twice read.

During the years he had spent at Nashville, he, with a faithful guide and a well-trained horse, had ridden through forests, had scaled mountains, and forded rivers, and searched every corner of the State in pursuit of blind children. He had taken little blind children from wretched homes in the forest, strapped them on the saddle behind him, and ridden forty or fifty miles over untrodden paths, through an unknown country, till he reached a stage route; and he left the little blind child in the care of the stage-driver, to start again for some other blind child of whom he had heard, perhaps through a traveling peddler, or by consulting the census.

Thus several years passed at the Nashville institution, and Joseph thought he had accumulated enough to justify him in resigning his position and going forth to realize the golden dream of his life—a college education at Harvard. But obstacle appeared in his way; his health gave way, and, through the unfaithfulness and treachery of a trusted friend, his money was lost, and he was obliged to give up his cherished plan for a college education, and take a position as teacher.

After teaching some years he was advised to go to Europe for a year of rest. What he accomplished abroad every American citizen should be proud of.

Joseph's first thought, when he reached London, was for the little blind children. He at once began to investigate the institutions for the blind, and to study the methods that were in use for their instruction and improvement. He found them very unsatisfactory.

He had been but a few days in London when he learned that there was to be a meeting of gentlemen to consult about the educational advantages for the blind, and, if possible, to improve their condition. This meeting was composed of gentlemen of high standing and influence. The Duke of Westminster and Dr. Armitage, with others greatly respected for their philanthropy and benevolence, were of the number. Our friend Joseph, a penniless, friendless, sightless American, an unknown foreigner, appeared among the noted gentlemen, and modestly expressed his views upon the subject of educating the blind. He had nothing to recommend him but his earnest, heartfelt interest in his unfortunate brothers, and his exceptional voice, full of pathos and feeling. He gave his views, and every one listened with bated breath to his eloquent appeal. As soon as he had spoken, he quietly left the room.

A moment after he had disappeared, the duke inquired for the blind American who had just spoken, and was told that he had gone to the Charing Cross Station.

"Who led him?" said the duke.

"No one, replied a person who had noticed his leaving the room unattended; "he went by himself."

"I will take my carriage and follow him," said the duke; "it is not possible that a blind man, and a stranger in the streets of London, can reach the station, more than a mile distant, without accident."

Accordingly, he was followed to the station, all unconscious that the eye of the richest duke in England was upon him; for the duke became so impressed with his skill and wisdom in making his way through the crowded streets that he did not ask him to drive with him, but watched his movements from the carriage until he reached his destination, and then invited him to a place where

they could have an interview. The interview resulted in a promise from the duke to give our blind friend every aid in his power, both moral and financial, to establish a school where the blind should be taught according to his ideas.

Our blind American friend now set in earnest about establishing a school for the better training and education of the blind. He secured a building in London in the neighborhood of the Crystal Palace, and there began his labors, working with untiring zeal and enthusiasm to carry out his favorite theory that the blind are to be treated exactly like other people, and that they are to be inspired with self-respect and made self-supporting.

His institution in Upper Norwood (London) is now one of the largest in Europe. It combines all the facilities and advantages of the best-appointed institutions for seeing people. It has skating-rinks, gymnasiums, bicycle clubs, tennis-courts, grounds for ball-playing, and swimming-tanks. Dr. Campbell (for by this name is our Joseph known to the world) goes with his pupils on long bicycle tours through the green lanes and byways of England, and no company of sight-seers ever enjoyed more than the blind boys, who seem to take in through their keen senses of smell and touch as much pleasure as those who have sight. They examine the flowers and the foliage along the hedgerows; and exclaim with delight at every new specimen of flower or shrub.

Dr. Campbell was the first blind man to ascend Mont Blanc, and when asked why he attempted so perilous an undertaking, he replied: "To bring my school into more prominent notice. The fact of my accomplishing this feat, the only blind man who has attempted it, has been largely written up in the London newspapers, and the inquiry is made, 'Who is the man and what does he do?' Hence my school is brought to notice."

The pupils of this institution are scattered throughout the country as music-teachers, organists, and piano-tuners, and so superior are they in their various departments that they are constantly sought above those who have sight.

A large church in a city of Scotland advertised for an organist, and Dr. Campbell, always on the alert for the advancement of his pupils, at once answered the advertisement and recommended one of his number for the position. Answer came that the church would not think of employing a blind organist. Dr. Campbell again wrote, asking that his pupil might be given a chance to compete with others for the situation. A very curt reply came back saying that the church would not incur the traveling expenses of a blind man, whom they were quite sure would not answer their purpose. Nothing daunted, Dr. Campbell replied that he would defray all the expenses, if his pupil might have the privilege of trying. This the church committee could not refuse, and the sightless man started to accomplish what seemed almost a hopeless task. Arriving in the city he went at once to the church to study its location and to ascertain the exact position of the organ.

When the evening came for the trial test, the critics were all there, with their preconceived judgment and their determined opposition. It was a trying place for our blind friend. As if to dispose of him as soon as possible, he was asked to play first.

"Play," said the committee, "tune two hundred and twenty."

Immediately, with great force and beauty, the tune was played.

The gentlemen of the committee looked at each other in surprise, and said, "That was an accident, of course, we will ask for another tune; play three hundred."

Now, conscious of the favorable impression he had made, the blind man, quick as thought, made the organ pour forth in soul-stirring melody the tune that was called for. Tune after tune was played with wondrous power and artistic variations, and the old Scotch deacons shook their heads with astonishment. Other organists followed, and tried their skill to the utmost. But to the blind man was given the position, which he has held for a decade with constantly increasing satisfaction to the church. He had learned the tunes most often used in the churches before he left the institution, and could play them as they were called for, having in mind not only the notes, but the number of each tune as well.

One little incident shows Dr. Campbell's loyalty to his own country and to republican principles. The tutor of a blind prince from Germany was sent out to investigate the various institutions in Europe, that he might decide upon the one he thought best for the education of the young prince. He came at last to London to the school in Upper Norwood, and after remaining there a few weeks, he decided that that was the place, above all others, for his charge. Accordingly he informed Dr. Campbell that he should go back to his own country and inform the parents of the prince that this was the school for their son.

"I am sorry to tell you," said Dr. Campbell, "that I shall not be able to take the prince. My school is established upon American principles, and to introduce a prince with his attendants among my pupils, most of whom are from the poorer classes, would involve changes in my family menange which I should not like to make. My school is thoroughly democratic, and we have no distinction of rank and position."

The tutor was greatly surprised, feeling, as he did, that it would be a great honor to have one of the royal family in the school. The matter was laid before the Duke of Westminster, who was president of the board of trustees.

The duke said: "Dr Campbell, this is carrying your American notions too far. Nothing would give our institution such notoriety as to have a prince among its inmates."

Dr. Campbell quietly and modestly said: "Your highness will pardon me. I have weighed the question well, and I have decided that it will be impossible for me to accede to your wishes. I cannot change my decision."

Seeing it useless to pursue the subject, the tutor, as he was about to take his departure, said: "If you will not take my charge as a prince, will you take him as a beggar? He must come to this school, for there is none to compare with it in Europe."

The prince entered the school upon exactly the same conditions that a waif from the streets of London would have been received, and he remained, a happy and contented inmate, for several years.

Who could foresee that this blind boy was to be the chosen of God to bring his fellow-sufferers all over the world out of helpless darkness into self-helpfulness? His methods are such as to elevate the blind and make them self-supporting and self-respecting. It was by the force of Joseph Campbell's character that all this has been accomplished; and is it not a great achievement for a blind, penniless, friendless American to establish one of the best schools in Europe, and perhaps one of the best in the world, for the education of sightless people? Through his efforts a bill, for which he has been laboring many years, has just passed Parliament, ordering all blind and deaf and dumb children to be taught at the expense of the state.—*Mary B. Claflin, in the Outlook.*

TEMPERANCE.

THE TEMPERANCE MOVEMENT IN ENGLAND.

In a recent number of the *North American Review*, Justin McCarthy, M. P., writing of the growth of the temperance movement in England, says:

The temperance party, as the party in favor of prohibitory legislation as regards the sale of intoxicating liquors, has grown to an immense power in the state. Thus far its members have habitually acted with the Liberals, because they believe there is better hope for their cause from the Liberals than from the Tories. But they would at any moment forsake the Liberals and stand by the Tories if the Tories were to promise them a full measure of local option and the Liberals were to refuse it. They would be justified in such action by the very conditions of their existence. They are, like the Irish Nationalists, a party formed for one distinct purpose, to the promotion of which all other considerations are secondary. A few years ago they were, like the old-fashioned Home Rulers, a party that merely got up an annual debate, and took an annual division. This, at least, they seemed to be to most members of the House of Commons. Once in each session they brought in a bill for the prevention or restriction of the sale of intoxicating liquors, and the question was discussed and a division was taken, and the Prohibitionists were left in a small minority, and the House heard no more about the matter until the next session. I know men who used to vote with the Prohibitionists because they said it looked well to be on the side of temperance, and the prohibition bill could not possibly do any harm, because it could not pass. In the meanwhile, the temperance men were exerting themselves all over the country, in every city, and in every village, and at every election. The press was for the most against them, but the pulpits were for the most part with them. They got hold of a new and taking principle, a new and taking name. They made their agitation one in favor of "local option." It was to be left to a certain majority, in each community, to say whether the sale of intoxicating drinks should or should not be permitted there. Many a man who has no particular faith in the suppression of drunkenness by legislation finds it hard to say why the majority in any community should not be allowed to determine whether they will or will not allow drinking-shops to be established among them. At one time it was thought that the power of the publicans was irresistible at the elections, but of late many people have begun to doubt whether the temperance men are not the stronger influence of the two. It is certain that of recent years the official leaders of the Liberal party have determined to defy the publicans, and to translate, as soon as they can, the principle of local option into legislation. The present government is pledged to some adaptation of the principle.

CHICAGO, WHAT SHE HAS.

Seven thousand saloons and places where liquors are sold.

By careful estimate the daily receipts for each place must average $27.50 per day, a total of $192,500.

A total per year of $70,262,500.

WHAT SHE MIGHT HAVE:

For Education.

Build fifty new school-houses, cost each $50,000, $2,500,000. Daily paper, each family, $1,500,000.

For Health and Comfort.

Put water and sewers in 250 streets and alleys, $2,500,000; pave 200 miles of streets and alleys, $6,000,000; clean city streets, every day, 5,000 men and 250 teams, $2,500,000; build five new hospitals at $100,000 each, $500,000; endow them, free, $1,500,000.

For Culture, Art, etc.

Build three children's museums, $300,000; endow them, $1,500,000; build three children's libraries, $300,000; endow them, $1,500,000: build one art gallery, $500,000; endow it, $1,500,000.

For Religion.

Build fifty chapels, costing $20,000, $1,000,000; support 500 city missionaries, $1,000 each, 500 000; spend for Bibles and religious papers, $1,000,000.

Charity.

Build 25,000 cottages for the poor, $1,000 each, $25,000,000; furnish each at $300, $7,500,000; clothe 100,000 poor persons at $20, $2,000,000; give $50 to each of 50,000 deserving persons, $2 500,000; help other cities in emergency, $2,500,000.

To Perpetuate the Fair.

For an annual exhibition, $5,662,500.—*The Citizen.*

The city council of Joliet has refused to grant any saloon licenses for the ensuing year, beginning July 1.

General Bidwell, of California, has been nominated for United States Senator from that State by the Prohibitionists.

It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak.—Paul the Apostle, 50 A. D.

The police department of New York City has resolved to close the all-night saloons. An order has been issued compelling them to close at 1 o'clock A. M.

In New York a society to promote moderation in drinking as well as total abstinence has been organized, it is reported, under the direction of the Episcopal church. This is temperance after the saloon model. We hope the report is untrue that any church of Christ has undertaken such an enterprise.

WHY THE STRIKE WILL FAIL (*Continued from 4th page*).

They asked no advice or sanction from us when they began this warfare, but after they had entered upon it they solicited our aid to help them fight it out. The men made no grievance known to the railroads, but struck simply out of sympathy for the Pullman strike, which was a good, well-grounded strike. It can only result in great injury to our unions.

"The uprising is a disease, like the smallpox—contagious to a terrible degree. The disease has spread and seems to have infected a great number of those who have even come in contact with the malady. The violent inciters have persuaded the men to come into the fold and now they have driven them into a chute which ends on the brink of a precipice. Most of them will go over and they will never quit falling. I am sure these unfortunate men have made the worst mistake of their lives, and they won't live long enough to ever cease regretting it. There can be but one end; that will be the absolute overthrow of the lawless demonstrations and the triumph of the law, which has been trampled under foot. Any other end would land the nation in anarchy. A crisis is here. There must be no demagogy or cowardice. We must call a spade a spade. I may be cursed and reviled for the stand I have taken in the matter, but I am not afraid to stand up for what I think is right. I don't court notoriety or seek notice in the least, but simply go ahead and do what I conceive to be my duty."

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON IV.—Third Quarter, 1894, July 22.

SUBJECT.—Flight into Egypt.—Matt. 2:13-23.

GOLDEN TEXT.—The Lord shall preserve thy going out, and thy coming in.—Psa. 121:8.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Matt. 2:13-23. T.—Psa. 124. W.—Psa. 125. Th.—Psalm 55:16-23. F.—Psa. 31:15-24. S.—Job 5:8-16. Su.—Psa. 27:1-6.

[The notes usually prepared by Miss Flagg not having reached Chicago in time, the following excellent analysis of the lesson is borrowed from the "Light and Life" series published by Rev. T. B. Arnold, Chicago.]

Three thoughts in our lesson invite our attention. First, God's special care of his Son. Second, h's use of human means to exercise it, wherever possible. Third, the character of those means.

1. The whole lesson is proof that the eternal Father had an especial oversight of all matters in any way pertaining to the child Jesus. There were no "hair-breadth" escapes in his case. It was just as impossible for any ill to befall this divine infant as it would be for a new universe to spring into being. There was an infinite distance, in the eye of God, between him and serious harm. The application of this truth to us is grand. For his sake every child of his is divinely cherished as the apple of his eye. As the mountains are round about Jerusalem, so the Lord is round about them that fear him. As Elisha beheld the mountains full of horses and chariots of fire, so the angel of the Lord encampeth round about them that fear him and delivereth them. Satan felt the force of this in Job's case, and complained that the Lord had set a hedge all about him, so that he could not get at him. And the Egyptian host realized it when the fiery cloudy pillar came between them and the hosts of Israel. Surely our defence is of the Lord.

2. *God's use of human means.*—vs. 13, 19, 22. There are in this one lesson no less than three supernatural dreams. Joseph was the divinely appointed guardian of the holy infant. It is the only relation he ever sustained to him; and when his services in this direction were no longer needed, we hear no more of Joseph. Happily he was a man who feared God. Being a just man, he believed all that was spoken from on high concerning the immaculate conception. He believed the Son of Mary to be the Son of God. And he rejoiced that, being counted worthy to be her life partner, he was the God-appointed protector, both of herself and her precious babe. All his spiritual powers were in acute sympathy with God's holy will concerning them. And his was a life of sacrifice. To do all in his power to perfect that divine will in the redemption of the world by Him who was now in his infancy, he was willing, if necessary, to sacrifice his life. What two things—a spiritual intuition and a spirit of self-sacrifice—could constitute a more fitting medium of communication between God and man? It requires a close communion with God to always tell when God is speaking. But there is a relation that mortals may sustain to him where they

"can hear
The softest whisper of his voice."

Such was the sanctified channel through which God chose to reveal his will concerning the infant Christ. God could have smitten Herod in his tracks; could have killed all his assassins who came to murder the innocents of Bethlehem's coasts ere they reached the place; or, what might seem more feasible to us, he could have rendered the babe miraculously invulnerable to sword or spear or bludgeon. The wisdom of his ways is far beyond our own. The thing which he did was wisest, simplest and best. His resources are illimitable. It is a pre-eminent point in his economy to press everything and everybody into his service. Yet, at no point is truth more liable to be misapprehended. God compels the repentance and faith of no man; but he does compel men to do his pleasure in forwarding the ends of his moral government. Thrice blessed he who, like Joseph, comprehends the will of his Master and gladly obeys it without hesitation. But four times miserable the man, who, like Herod, is blind to every interest but his own, and who therefore is a blind tool of the Most High in perfecting his righteous plans through the bitter disappointment of his own.

3. *The means employed.* That God has used dreams to communicate with men is sufficiently proven in the lesson. All dreams so used are supernatural. Spiritists and other low-minded men have so grossly abused this important subject that the majority of Christian ministers have come to say little or nothing about it. But because impressionists and fanatics have made capital out it, is not sufficient reason why this matter should be so totally ignored by Christians. This course gives our common foe a tremendous advantage in swelling the ranks of rationalists, free-thinkers and infidels. It helps to take all that supernatural out of our holy Christianity, and degrade its principles from the exalted realm of spiritual power into a material thing, inert, insipid and dead.

RELIGIOUS NEWS.

—The late United Presbyterian General Assembly did not adjourn on "Decoration day," as G A. R. sympathizers would have desired, but simply had a special season of prayer led by Rev. J. D. Brownlee.

—There are 522 churches in New York City. Of these the Episcopalians have 103; the Roman Catholics, 84; Presbyterians, of all names, 70; Methodists, 65; Baptists, 50; Jews, 46; Lutherans, 21.

—An interesting department of mission work in Japan is the railway mission, organized to evangelize men connected with the railway service in that country, there being 34,000 employed in different ways.

—Mr. David Baron, a Hebrew, having severed his connection with the Midway Mission to the Jews, has gone to Glasgow to initiate the Bonar Memorial Mission to the Jews in that city.

—The buildings of the Norwegian mission station in China has been destroyed by the natives, the missionaries barely escaping with their lives. The mission was founded five years ago.

—The Illinois District meeting connected with the Missouri Lutheran Synod has recommended the beginning of a mission in India, and the employment of two missionaries, Revs. Naether and Mohn, recently in the employ of the Leipzig society.

—This Assembly, in adopting the report of its committee on reforms, declared on the temperance question that "no Christian can be held innocent of wrong-doing, who, when a moral question is at issue, so votes as to be counted against the side of righteousness."

—The Fifth Annual Institute of the Young People of the United Presbyterian denomination will be held in the Second United Presbyterian church, Philadelphia, July 5-8. Among the speakers Prof. R. A. Torrey of the Moody Institute, this city, is prominent.

—Years ago, says Dr. Geo. F. Pentecost, a common drunken sweeper in India died, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of A. M , and is now the accomplished principal of an educational institution in India.

—The *Independent* rebukes Prof. Swing for preaching on the "decline of revivals." The Professor is shown to be much misinformed, since the recruits to the Methodist Episcopal church, as the result of revival effort, have risen from 240,000 in 1892 to 326,000 in 1894. A similar outcome of revivals is believed to hold for the other denominations. It is certain that the magnitude of revival machinery was never before equal to its present proportion, and it accords with our observation that the general result of operating it is effective.

—Death has been busy among the older ministers of the United Presbyterian churches. The past year has taken from their number such names as Drs. Dales, David Thompson, Logue, McAyeal, and others. These names, long recognized as among the foremost workers not only in that denomination but of the anti-lodge reform also, will be long deservedly treasured in memory for their faithful testimony for Christ.

—The Lake Bluff camp-meeting began July 6th, and will continue through the 15th. Among those announced to participate are Bishop Mallalieu, Bishop Fowler, Dr. W. A. Spencer, Presiding-elders Jackson, Hardin, and Burns, Rev. Drs. Mandeville, Caldwell, and many others. Dr. and Mrs. J. R. Boynton, well-known as successful workers for the promotion of holiness, will have charge of the early morning meeting.

—There are 686 Student Volunteers now in the foreign field, and they are distributed as follows: North, South, and East Central Africa, 45; West Central Africa, 33; Arabia, 5; Armenia, 5; Austria, 5; Brazil, 32; Bulgaria, 8; Burmah, 24; Central America, 3; Ceylon 4; China, 135; Corea, 38; India, 129; Japan, 88; Laos, 11; Maylaysia, 3; Mexico, 17; Micronesia, 12; Palestine, 3; Russia, 32; Siam, 15; Syria, 13; Turkey, 19; United States of Colombia, 7.

—In Uganda Bishop Tucker says that where a few years ago the people were sunk in the lowest heathenism, he has seen 5,000 at one time worshiping the true God in a noble building erected by their own hands. He says, too, that he never saw more order or reverence in an English cathedral than at these Sabbath services. The thirst for reading put into them by Alexander Mackay has grown almost into a popular passion.

—One hundred and fifty years ago the first Hottentot was baptized by the Moravian missionary, George Schmidt. Now there are in Cape Colony under the Moravian church twenty-two missionaries with 9,300 souls under their care. Yet in spite of all the encouraging things about the work in Africa, it is said that in America the bills for the importation of African ostrich feathers alone far exceed the contributions of the entire Protestant church for the support of the Gospel in foreign lands.

—Rev. H. T. Ferguson, of the United Presbyterian church, of Sunbeam, Ill., was struck by lightning and instantly killed late in the evening of the 21st inst. His son and himself were in the barn when it was struck. The *Instructor* says, the lightning prostrated the son also. Mrs. Ferguson ran to the barn which was set on fire, and but for the timely interference of a neighbor both wife and son would have perished in the flames as she was overwhelmed and prostrated with the sudden providence.

—Rev. D. McAllister, who continues in charge of the Chinese Mission, founded by Rev. N. R. Johnston in San Francisco, reports that during the past year it has been as prosperous as could be expected. An intense anti-Chinese sentiment operates against all schools of this character. The enrollment of scholars is 110, with an average attendance of about twenty-one. Seventeen are members of the church. On account of the anti-Chinese legislation it is feared the school will be decreased in numbers.

—The question of taxation of church property came up before a court in Philadelphia recently on the claim that certain rooms in a church building leased to the Board of Education and used as a public school were exempt. The judge held that the law of exemption is limited to such property as is in actual use and occupation for religious purposes, and that all other property, even the church itself, from which any income or revenue should be derived is subject to taxation. Actual use, he understands to mean exclusive use, and a mere concurrent or alternative occupation does not come within the requirements of exemption. He thus reverses the judgment of a lower court and a new trial is ordered.

—Fred Perry Powers, writing in the *Forum*, testifies for one important thing, "that Protestant Christianity is growing in India as fast as in the United States, and that the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago." He quotes from figures of the Bombay Missionary Conference of 1893, to the effect that "the communicants of churches in India numbered 182,722, at the end of 1890, which was a little more than the communicants of the Presbyterian church, South, in the United States." The rate of increase in the churches of India, of various denominations had been, between the two dates 1881 and 1890, 67.24 per cent over against Methodist increase in nearly the same period in the United States of thirty-one per cent; Congregationalist, thirty-three per cent; Presbyterian, North, thirty-seven per cent. "The ordained ministers," he says, "both native and foreign, are not much in excess of one to 200,000 of the population; but the number of ordained natives is rapidly increasing. In 1880 there were nearly 300,000 pupils in the mission schools."

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The grounds around a farmers' home should be kept clean and the walks dry and in good order. Let the grass-plots be enriched by a top dressing of old, fine manure, that will make the grass look thrifty and green after frequent cuttings all the summer through.

And who, if not farmers, should decorate their homes with shrubs and flowers? It need not cost much money to collect enough flowers and flowering shrubs to set in all the warm nooks and corners around our buildings.

The inside of a farmer's home ought to be both attractive and convenient, and so arranged and furnished that it may be kept so with but little labor. Woodwork that is well coated with paint and varnish requires much less labor in cleaning than if left unpainted, and carpets add a great deal to the warmth and home-like appearance of our sitting-rooms. But do not make the mistake of furnishing your house so well that you cannot afford to use it. Our sitting-rooms should be light and airy, and open to all the members of the family who are willing to leave their stable shoes in their appropriate places.

We wish we could see a good musical instrument in every farmer's home. It adds so much to the attractions of the home circle and its strains are so quieting to the nerves of the tired body when the day's work is ended.

Encourage your children to make such collections of natural curiosity as your locality affords. If near the sea, beautiful specimens of shell-work may ornament your rooms, and everywhere collections of insects and butterflies may be made, that will add to the attractions of your home and at the same time afford subjects for study to both children and friends. The study of the habits of insects and the arranging of collections may lead some young person in the neighborhood to take up that higher art of collecting and stuffing, for preservation, specimens of our native birds and animals.

We like to see a country home look as if it was of the country, and not imported from or imitation of the city; but we would make it so tasteful that our city friends can enjoy a visit with us. We need their influence. They help polish us up, so we can feel a little more easy when we visit them.

One thing more must be added to your home to make it what a home should be, which, although mentioned last, is really of the first importance. This is to provide a suitable place for an abundance of good books, magazines, and newspapers, and then see that the books, magazines, and newspapers are provided, and the children induced to ascertain what is in them. It is entirely too late in the day to expect an ignorant man to be a prosperous farmer. He must study his business by means of books and newspapers, as well as by experiments in the field. He must know what others are doing and what others have learned in his business. A well-selected agricultural library in a farmer's home is a pretty sure indication that there is no mortgage on those premises.

Much is said in the papers, nowadays, about specialties in farming. While we readily admit that it is better for each farmer to make leading articles of such crops as are best adapted to his soil, circumstances, and the peculiarities of his location and market, the conclusion that this or that product can be paid for more easily than it can be produced is liable to be reached without full estimation of the time and expense involved in the selection, purchase, and transportation, which would be avoided by growing them on our own farms. The wool, or dairy, or other like specialty may be overdone, or some malady among the cows or sheep may make fearful havoc with the profits, and the farmer see cause to regret that his products were not more diversified. But there is one specialty that each one may adopt, and enlist in its prosecution his whole energies—and that is the raising of himself to the ownership of a pleasant country home. Each may make that a specialty, and have no fear of glutting the market or of injuring his neighbors."

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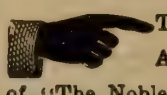

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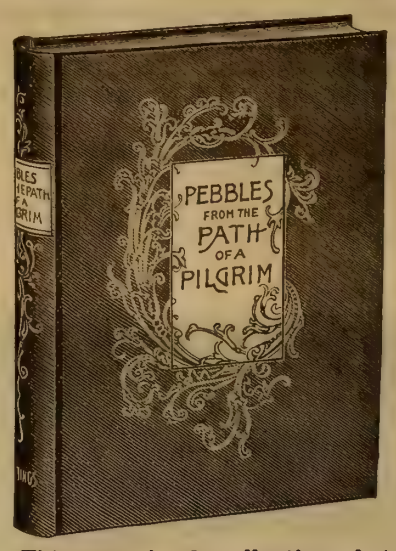

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FARM NOTES.

BOYS ON THE FARM.

The following paper on farming for boys was written by Justus Dent, of Weathersfield, Vt., and read before a meeting of the Vermont Board of Agriculture. We second so grand an appeal for the encouragement and help of country boys:

"The inefficiency of hired help has caused farmers much perplexity, and the difficulty is not growing any less. Although wages are much higher proportionately than the products of the farm, still good help is scarcer every year. How often we hear the remark: 'I must sell my farm. My boys are not contented to stay with me, and I can get no hired help that is worth anything.' It is true that there are those among farmers' boys who are not adapted to farm labor. The whole inclination of their mind is toward some other occupation, and it is well for the interests of all classes that this is so. Many of our best mechanics, business men, and members of the different professions were farmers' boys, and they carried with them into their business and professions habits of industry and principles of true honesty, inherited from their ancestors and developed by them in their judicious training on the New England homestead. But a large class of young men annually leave the farm for some other occupation, to the great detriment of their own interests as well as of the interests of our farming communities. What is the remedy? is a question often asked, and as often answered in many different ways.

"Progress has been the watchword of our nation. We boast of the rapid advancement made in arts and sciences, and manufactures and facilities for trade, and in the means of education and culture; and, when we compare our system of farming with that practiced when our fathers were boys, we can but feel a degree of satisfaction in the improvement made in the manner and means of tilling the soil. Although it has not been possible to induce many to leave the beaten track of their fathers, and branch out into new experiments and modes of cultivation, yet a few have done so, with profit to themselves and to the communities in which they live. The influence of these has not been lost upon our farmer boys; but we are not educating them into farmers. True, we have formed farmers' clubs and agricultural societies, we have legislated upon it, made land grants and established agricultural colleges; but all these have failed to influence the minds of the great mass of our farmer boys in favor of agricultural pursuits. This must be done, if done at all, by 'home culture.'

"Boys generally have poorer tools to work with. We do not take pains enough to furnish them with those that are suited to their age and strength. They have to use a wornout scythe, a clumsy fork, a hoe that has been thrown by as unfit for use, and then are often censured because they have not done more work. And then, with chores in the house, as well as out of doors, they usually work more hours than the men, while they should not work as many. They are often sent to do disagreeable jobs alone—picking up stones, clearing the fields of brush, or pulling weeds among the potatoes. All this is necessary to be done; but we should work with them. Boys like company, and if we send them to do this work, when we go to the village, it will create in them a dislike for the work. We give them too few play-days. Their very nature demands an occasional release from work, and a day for enjoyment in their own way, even though it be harder for them than work. There must be relaxation for them oftener than we give it.

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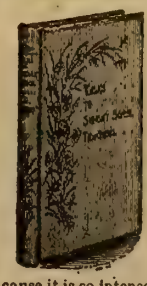

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NEWS OF THE WEEK.

THE GREAT STRIKE IN CHICAGO

MONDAY:—United States Judges Woods and Grosscup granted a sweeping order enjoining all strikers, their friends, sympathizers and those whom they may incite from interfering in any way in the United States court district of Northern Illinois with the United States mails or with any interstate commerce traffic, either passenger or freight. Those arrested for violation of the order will be brought before the court and required to show cause why they should not be punished for contempt of court.

At Blue Island, just outside the limits, an epidemic of lawlessness broke out Saturday with the wrecking of a through train on the Rock Island road at the depot.

The largest mob that has assembled here since the inauguration of the big strike is in possession of the railroad crossings, despite the fact that the village is swarming with armed deputy sheriffs and United States marshals.

Five companies of the 7th regiment United States army, stationed at Fort Logan, left for Trinidad, where over 100 deputy marshals were disarmed yesterday by a mob.

An extended conference was held at the White House, Washington, lasting from 9 o'clock until midnight. There were present besides the President, Secretary of War Lamont, Attorney-General Olney, Maj.-General Schofield, Secretary Gresham and Gen. Miles, who has been on leave, and will return to his headquarters at Chicago to-morrow morning.

It was decided that the government will take charge of the transportation problem, and the interruption of travel and traffic from this time on will be revolution against federal authority. The authority for the action is found in that clause of the Constitution which gives the Federal Government power to regulate commerce between the States.

TUESDAY:—The Chicago & Northwestern road made a summary move in discharging every man in every department whose services could possibly be dispensed with. The order affects fully 10,000 men and will be in force while the strike continues. Firemen and engineers quit their posts Monday afternoon on several branches of the road. At a meeting of 600 members of the American Railway union and other railway employes at Detroit, it was decided to inaugurate a strike on all railroads in the city.

Mayor Hopkins, of Chicago, appealed to Debs of the A. R. Union to allow a train load of dead animals to be removed from the stockyards. Permission was given.

WEDNESDAY:—The first detachment of regular troops reached the Union Stock Yards at 6 o'clock A. M. Companies B and D of the 15th regiment, on a Lake Shore train, disembarked at 40th street, and went at once into camp, in Dexter park.

The celebration of the national holiday, at Sacramento, Cal., was completely overshadowed by the stirring events arising from the desperate struggle between the Southern Pacific and the American Railway union. At 10 o'clock A. M., two regiments of State militia from San Francisco and two companies from Stockton marched into the city. At 1 o'clock they were moved to the depot where a large force of deputies under the sheriff and U. S. marshal were on guard. The militia was ordered to drive the strikers from the station. The soldiers hesitated, wavered and in a few minutes turned their backs and went back to the armory. Strikers are arming in different parts of California, and the trains are all abandoned.

THURSDAY:—The Illinois Central and Northwestern resumed business in Chicago. The Michigan Central, Northern Pacific, Ft. Wayne and Burlington have kept the passenger service intact, and the latter has had little trouble with freight.

This morning an order was entered in the United States Court for a special grand jury to investigate the railroad strikes. The investigation will be directed not merely against the strikers who have resorted to actual violence, but against the leaders of the boycott. District Attorney Milchrist said an effort would be made to procure the indictment of Debs, Howard and the whole executive committee of the American Railway Union.

Regular troops assisted in moving trains at the stock yards all day yesterday. Mobs were violent but respected the U. S. troops.

FRIDAY:—President Cleveland replied briefly to a long screed from Gov. Altgeld demanding that U. S. troops be withdrawn from Chicago as the police and State militia would control. The President says his men are attending to government business and have a perfect right under the Constitution and laws.

Mobs ruled in a large district about the stock yards. Neither police, deputies or troops could stop their work of overturning and burning cars and destroying property in large amounts in savage triumph.

Chief Arthur, the Brotherhood of Locomotive Engineers, at Columbus, O., advised the engineers of the Hocking Valley railway to return to work, as they had no grievance. The firemen decided to return to work also. The American Railway Union, by refusing arbitration, has lost the strike.

At Kansas City the strikers were reinforced by a walkout of the switchmen in the Hannibal and St. Joseph yards. This is particularly damaging to the Burlington company, which has been doing an enormous freight business since the beginning of the strike, owing to the fact that no trouble of any magnitude had been felt on any part of the system.

Gov. Shortridge, of N. Dakota, requested the American Railway Union lodge at Jamestown to permit trains to run for the transportation of the militia returning home from encampment. The request was refused as being out of the jurisdiction of the local lodge, and the Governor was referred to Debs, at Chicago. Debs was wired accordingly, but no reply has been received.

Debs sent the following message at noon to chairmen of committees in Texas and several other points, ordering all railroad employes to withdraw at once: "You are requested to request all employes of all roads, particularly Southern Pacific system, to withdraw from the service in a body. El Paso to Ogden and Portland is now out solid. Elect a good committee and wire name of chairman, mentioning name of road he represents. We will all stand together. We will win."

Mayor Hopkins, of Chicago, issued a proclamation declaring his intention to enforce order.

Gen. Miles encamped all his U. S. regulars on the Lake front. Considerable reinforcements came in from Michigan and the west.

SATURDAY:—Up to date three men have been killed and five wounded in the strike in Chicago.

The Building Trades council, comprising twenty-four secret unions, voted last night to join the strike. It made this declaration after recounting that it represented 25,000 men and affirming that capital is arrayed on the side of Pullman and the railroad companies and against just demands for arbitration.

Mobs were burning cars and ravaging in a large section of the South Side, Chicago, all night. Some estimates make the loss $2,000,000, a large portion being Burlington freight trains which have been running with little interruption.

WASHINGTON.

The House on Monday passed a resolution directing the commissioner of labor to investigate the work and wages of women and children, and adjourned till Thursday.

The Senate passed Hill's amendment to the Wilson bill making the repeal of the sugar bounty take immediate effect.

In the Senate on the 2nd, Mr. Call offered a resolution for the appointment of a joint committee to inquire into the cause of the existing Pullman strike, the justice of the demands of the workingmen and to report by bill or otherwise, and Mr. Kyle offered the resolution indorsed by Pres. Debs of the American Railway union and General Secretary-Treasurer Hayes, of the Knights of Labor, looking to the protection of strikers from federal interference except to insure the transportation of United States mails and declaring that the detachment of Pullman's or other parlor or sleeping cars from a train shall not constitute an offense against the United States.

GENERAL.

The White City of the World's Fair was almost wiped out of existence Thursday night in three hours by fire. In the following order the buildings named were burned: Terminal Station, Administration Building, Mines and Mining Building, Electricity Building, Manufactures Building, Agricultural Building, Machinery Hall. The Transportation Building was badly scorched, but hard work by the firemen saved the Government Building from the flames. The loss will fall upon the Columbian Exposition Salvage company, to which the buildings were sold by the Exposition company, May 5, last. The price paid was $80,000. The fire began in the Terminal station.

Four churches in Mississippi were blown down by a tornado on Monday and several persons killed.

A Canadian Pacific bridge went down under a train, killing five persons and injuring eight.

On Tuesday the jury deliberating on the sanity of Prendergast, the assassin, gave the verdict that he is not insane. The sentence of death will therefore be executed if there is not further stay of proceedings.

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Beans	1 25	@	1 90
Eggs, fresh	09⅛	@	10
Seeds—Timothy (100 lbs)	4 00	@	4 85
Flax	1 20		
Clover (100 lbs.)	8 00	@	9 10
Broom corn (per ton)	30 00	@	70 00
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The announcement that Ingersoll, the champion of infidelity, will act, through personal friendship, as attorney for Mr. Debs, will not increase public confidence either in the leader of the late strike or in his methods.

It was a famous saying of Charles Sumner: "If we would fortify, we must sanctify the Republic, making it at once Citadel and Temple." This is a profound truth, a watchword for our beloved land. Protestant Christianity, which Webster so grandly put as the foundation of our laws, is at the same time the means of their preservation. Supreme love to God and equal love to man is our banner of victory and peace. The American system can prosper under no other.

Dr. Briggs of New York and his sympathizers cannot thank Robert G. Ingersoll for his late declaration that "Paine stood, in his day, where Dr. Briggs stands to-day. The only men in the church worth attention are the heretics. To be tried for heresy is to be immortalized. Paine was just a hundred years older than Briggs." It may be unwelcome truth, but it is truth nevertheless, that the teachings of the two men tend to produce the same ultimate result in the minds of men.

The official announcement Friday morning that President Cleveland would not wait for the action of Congress for an investigation of the strike, gave great satisfaction throughout the country. Some of the local labor union leaders were enraged by it, but sober men among them rejoiced. The commission will be appointed under the O'Neill arbitration law adopted by Congress in 1888 Carroll D. Wright, the Commissioner of Labor, will be *ex officio* a member of the committee of inquiry. Two others are to be named. They report to the President and to Congress. Mr. Cleveland lays peculiar emphasis, however, on the fact that no step in the investigation shall be taken until lawlessness has ceased. It is greatly to the credit of some of the officials of the Knights of Labor that they personally urged the appointment of the commission, and the President made the whole matter contingent on the pledge of these leaders to see to it that so far as organized labor is concerned, the trouble at Chicago and elsewhere shall immediately disappear.

Significant discussions of the Sabbath question have arisen lately: (1) from the proposal to open the Smithsonian Institute, the National Museum, Washington Monument, and the Botanic Garden in our national capital on the Lord's day. Protestant ministers oppose, Romish priests urge the scheme. (2) The faculty of Wesleyan University, Middletown, Ct., has forbidden the managers of all athletic games to arrange any game in the future that will require Sunday traveling. (3) W. G. Bessler, superintendent of the St. Louis division of the Chicago, Burlington and Quincy Railroad, has ordered that all trains be rushed to destination on Saturday and no trains are to be ordered out between midnight Saturday night and midnight Sunday night. (4) In Canada the canals are to be closed at 12 o'clock on Saturday night and kept closed until the same hour on Sunday night.

From reports coming back to Chicago in the press it might be easily contended that the city has a martial air, with cannon guarding the streets and bayonets bristling on every corner. Quite the contrary, there are few places in the city where the strike has made any unusual stir. The Lake front, ball ground and two or three other places where troops are quartered, and a few buildings kept under guard are the only places where there is any reminder of the strike outside the district adjoining the Stock Yards. There the fighting and burning and wrecking of cars took place. In the rest of the city men go about their business as usual. There are two significant facts about the Stock Yards neighborhood that makes it a terror to the city authorities: in a strip forty rods wide around the yards there are 183 saloons, every one a nest for riot and anarchy, and the people are almost exclusively foreign. The names of the rioters shot in the battle of the 7th were such as these: Englethaler, Grejeioski, Kusmusku, Icrijanski, Klingenberger, Schwosky.

George R. Scott, the well-known Prohibitionist, says of Debs, the railway strike leader: "Who is Debs? He is a man who came to Dr. T. S Robertson, of 28th East Twentieth street, with a letter of introduction from Col. "Bob" Ingersoll, 'a physical wreck under the influence of liquor, and a victim of hallucinations." He is a graduate of the Keeley Bi-Chloride of Gold Institute of Dwight, Ill. Debs' physician has sent him the following telegram: 'The condition of your nervous system and the great strain upon it make you irresponsible for your own orders." Surely he is not the kind of man to whom intelligent citizens should look up for advice as to what to do or what not to do. The crazy speeches of the strike leader reported in several Monday morning papers confirm the above. The men at Pullman have given up the strike, the Labor Union Federation and Knights of Labor wash their hands of it, and business generally is resumed; yet Debs declares he is still for war, and threatens as wildly as ever that all railways in the West shall be blocked. In charity let us hope he is not responsible for his vaporings.

The owner of a large and successful system of electric lighting remarked the other day that there must soon come a change in our methods with electricity. Instead of shipping coal all over the country to make steam, and then force, and then electricity, the work must be done at the mines, and the electric force distributed to its purchasers far and near. Immense quantities of unmerchantable coal, now waisting in mountainous heaps, can provide a cheaper light and power than the small plants distributed over the country. The same idea was suggested when Niagara began to serve men with a large portion of its tremendous energy last year. A water power greater than that of all the steam engines of New York waits to be harnessed there. Engineers tell us that the locomotive has about reached its limit, and a new and greater motive power must be provided from a central station by electric current. One of the elevated railways of Chicago is arranging for this power, and the successful experiment in England of road-wagons run by storage batteries, suggest the day when horse power shall give way to the electric wire.

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JOAN OF ARC AND THE FREEMASONS OF PARIS.

BY KNEBVILLE

Masonry in Europe is notoriously infidel. German, Italian and French lodges make no concealment of their disavowal of revealed religion. The edict of the Grand Orient of France striking the name of God from all Masonic documents in the Republic, adopted years ago, is still in force. The cordial hatred and mutual enmity existing between the lodge and the Church of Rome has followed as a matter of course since the latter has for centuries exercised the controlling influence in religion in large parts of Europe. Indeed, the attacks of infidelity everywhere for centuries have been aimed at false teachings and spurious rites of Romanism rather than against Protestant faith.

These facts explain much of bitter antagonism of the two systems of false worship most powerful in Christendom to-day. The Paris *Figaro* of May 31st gives an account of a disturbance in the streets of that city caused by this hatred between Freemasons and Romanists. In the Place des Pyramides of Paris is a statue of Joan of Arc, the deliverer of France in the fifteenth century.

The piety of this wonderful peasant *Maid of Orleans* was remarkable. Her deep religious conviction was the controlling power which marked out her course. She heard voices as of God, calling her from her humble tasks in the field. She followed the promptings of an inner spirit. Her course was a series of almost miraculous and apparently providential incidents.

Her whole life she committed to God with a simple faith; and her almost unparalleled successes she rightly attributed to the favor and blessings of the Almighty.

The Paris Freemasons, bold rejectors of Deity, resolved on this occasion to use the memory of Joan of Arc to spite French Romanists, and secure a little cheap notoriety for themselves. The conception and the attempt was not merely a farce,—it was an insult. But the *Figaro* tell us of the attempt and a correspondent of the *Catholic Review* writes of the result.

"The lodges had resolved to hang crowns before the statue; one of these, as notified, bore this inscription: *'A Jeanne d'Arc heretique et relapse abandonnee par la royante, brulee par l' Eglise.'* (To Joan of Arc, the relapsed heretic, abandoned by royalty, burnt by the church). The Catholic students had declared that they would not permit the crown bearing this inscription to remain. Three Freemason dignitaries, one of them Doctor Forties, a venerable of the lodge, 'The Light of Tory,' had called on Mr. Gaillot, chief of the municipal police, to have an understanding about the proposed demonstration. The chief told them he would allow no speech-making and earnestly advised them to suppress the words of the inscription which might occasion a disturbance, and informed them that a group of

Catholic students had called upon him to enter protest against this intended Masonic proceeding of which they had knowledge. But Doctor Forties would not yield the point, alleging that the suppression of the words objected to would take away the real character of the manifestation.

"Accordingly at 5 P. M. the Freemasons appeared, and, after marching in single file with heads uncovered around the statue, they hung their crowns on the railing encompassing it. At that moment one hundred and fifty students came on the scene, and one of them, a Mr. Labore, president of the *Œuvre des tuberculeux* (an association for the relief of consumptives), broke the inscription in pieces, exclaiming '*C' est une infamie.*' (It is infamous.) The Freemasons then began the fight and fell upon the students with their walking sticks, and the latter trying to give their adversaries as good as they brought; the fight became so lively that it was only by a very energetic intervention of the police that the combatants could be separated and quiet restored. Two students were arrested and taken to the police station, where they were immediately released by the Prefect of Police, whose efforts at conciliation proved very efficacious. Despite them, nevertheless, several other scuffles kept going on in the neighborhood, with outcries of '*Conspuez les loges,*' of which the substantial meaning is 'Shame on the lodges.' So that in order to restore perfect quiet and order it became necessary to have the Place des Pyramides occupied by a strong police force. The students then deputed two delegates to the Prefect of Police with a request to be allowed to hang a crown tied with a plain tri-colored ribbon and without any inscription. The permission asked for was granted, upon the condition that only two students would attend to the matter; which they did, crying out when leaving, '*Vive Jeanne d' Arc.*'"

CHARACTER AND TEACHING.

BY REV. J. M. FOSTER.

II. PRACTICE STRONGER THAN PRECEPT.

Character and life exert an influence where doctrines taught could not reach. Sinful men will not read and study the Bible. But they read and study the lives of God's people.

The reason is obvious. Doctrines transmuted into life are more easily understood. The average mind will not follow a long chain of reasoning, no matter how logical. They soon tire of a doctrinal sermon; and didactic statements are soon lost unless clinched by a striking illustration. But truth embodied in a holy life is a sermon which they cannot help listening to and understanding. And a conviction arises in their minds that the truth that produces such results must be from God.

Doctrines transmuted into life are more convincing. A man may dispute your theory, but if you produce facts verifying it he is satisfied.

A man wrote an able book demonstrating that a steamship could not carry coal enough to keep the furnace fires going during a voyage across the Atlantic. The first steamer crossed soon after it appeared and brought the book along. Men said the Suez canal could not be dug. But De Lesseps did it, and that ended the opposition. Men said a submarine telegraph was impossible. But Cyrus Field laid the cable and that ended the argument.

A man may deny the power of divine truth to quiet the human conscience and give peace and joy to the sin-troubled soul. But if he sees in you an example of one freed from guilt by the blood of the Lamb and delivered from the love of sin by grace, he believes of a truth that God is with you.

Doctrines transmuted into life speak where the tongue must be silent. The man to whom you would speak may be above you in social position and intellectual attainments. You may shrink from speaking because the disparity between you and him is so great. But the voice of your upright life and heavenly disposition, your fear of God and regard for others rings through the chambers of his soul and awakens his attention. Perhaps he is giving rein to his lusts and rushing madly on to destruction. You know that your words would not be heeded. But the power of your self-restraint and self-control, your watchfulness against temptation and your jealous care to keep your garments unspotted from the world, gives him pause and authoritatively demand that he cease to do evil and learn to do well. Perhaps he is a moral man, of social uprightness and commercial integrity, but utterly indifferent to religious duties. How shall we do that "they who obey not the Word may without the Word be won by your chaste conversation coupled with fear!"

Caird observed: "Then in this case, too, if reasoning or remonstrance be possible let not the painfulness of the task tempt you to cowardly silence. A brother's life is at stake; a brother's step is trembling on the awful brink, and will you not, for his truer good, brave his transient displeasure? There are times when tenderness is more cruel than harshness—reserve more criminal than savage barbarity; and surely, of all such occasions this is the one on which most of all a true friend feels himself impelled to throw false shame aside and manfully to speak out. But here, too, where words may not be spoken, or if spoken would be uttered in vain, another resource is open to you; preach by the life. Let your daily life be an unuttered yet perpetual pleading with man for God. Let men feel, in contact with you, the grandeur of that religion to whose claims they will not listen, and the glory of that Saviour whose name you may not name. Let the sacredness of God's slighted law be proclaimed by your uniform sacrifice of inclination to duty, by your repression of every unkind word, your scorn of every undue or base advantage, your stern and uncompromising resistance to the temptation of appetite and sense.

"Preach the preciousness of time by your husbanding of its rapid hours, and your crowding of its days with duties. Though eternity with its fast-approaching realities be a forbidden topic to the ear, constrain the unwilling mind to think of it by the spectacle of a life ordered with perpetual reference to hopes and destinies beyond the grave. Though no warning against an unspiritual, no exhortation to a holy life, might be tolerated, let your own pure, earnest, unworldly character and bearing be to the careless soul a perpetual atmosphere of spirituality haunting and hovering round it."

This is taking heed to yourself and to the doctrine. It is continuing in them. And it both saves yourself and them that hear you.

Boston.

SECRET SOCIETIES IN THE LIGHT OF THE SCRIPTURES.

BY REV. J. F. FLINT.

The following arraignment of the entire lodge hocus pocus, from a Biblical standpoint, we find in the last (German) edition of Rev. A. Krafft's "Captain William Morgan." The points are well taken, and should have great weight, especially with all clergymen and believers in the Bible. How any religious man can read them and still retain membership in the Masonic order, is a mystery:

1. All oath-bound secret societies demand an oath or a vow, instead of being satisfied with a continuous affirmation.

Whereas, the Word of God says, Matt. 5: 34, 35, "But I say unto you, Swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King." Ex. 20: 7, "Thou shall not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

2. They exact such oath-bound promises before the person to be received knows what is demanded of him.

Whereas, the Word of God says, Rom. 14: 23, "And he that doubteth is damned if he eat, because he eateth not with faith: for whatsoever is not of faith is sin."

3. The very genius of these societies is dabbling in mysteries, through which great harm is wrought.

Whereas, the Word of God says, John 3: 20, "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Eph. 5: 11, 12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

4. Their God is not the true God, but a deistic pagan idol.

Whereas, the Word of God says, Isa. 42: 8, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." John 5: 23, "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

5. For this reason they enter into close brotherhood with Jews and Turks; and pray together, but of course not in the name of Jesus.

Whereas, the Word of God says, 2 Cor. 6: 14–18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of the living God with idols?.... Wherefore come out from among them and be ye separate." Psa. 1: 1, "Blessed is the man that walketh not in the counsel of the ungodly; nor standeth in the way of sinners; nor sitteth in the seat of the scornful." John 16: 23, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

6. As constituting a world-embracing church alongside the Church of Christ, they purpose to make men good, and usually have high-priests, chaplains, and various ceremonies.

Whereas, the Word of God says, Matt. 15: 9, "But in vain do they worship me, teaching for doctrines the commandments of men." 1 John 2: 15, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him."

7. The quintessence of their teaching is, "Do right." Man is supposed to be able, even after the fall, to do good and thereby to earn heaven.

Whereas, the Word of God says, 2 Cor. 3: 5, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." Rom. 3: 12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." John 15: 5, "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

8. They demand unreasonable obedience on the part of their members.

Whereas, the Word of God says, 1 Cor. 7: 23, "Ye are bought with a price; be not ye the servants of men."

9. Their alleged benevolence is sheer selfishness, and a temptation to idolatry, in that it detracts in the confidence in God's care over his creatures.

Whereas, the Word of God says, Matt. 5: 28, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Gal. 6: 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Jer. 17: 5, "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the living God." Matt. 10: 32, 33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Harvey, Ill.

This so-called sympathy strike is one of the most cruel, unreasonable, outrageous proceedings imaginable. At the same time it is a clear and forcible illustration of the tyranny of secret labor unions. At the word of five or six men thousands of men stop work, travel and traffic are suspended, business is paralyzed, and untold distress visited upon those in no way connected with the Pullman company. "Sympathy" of a certain kind is shown for Pullman company employes, but where is the sympathy for the rest of the human family? Do these secret orders owe nothing to the public? Does initiation into a labor union circumscribe one's duty in the application of the Golden Rule and the Decalogue? Is there no moral obligation toward those outside the order? The divine law imposing social as well as individual duties existed before secret orders. This law is from God, while all secret orders have another origin. They cannot, therefore, limit the sphere in which that law is to be applied. But this sympathy strike is an attempt to benefit a secret order by committing a stupendous outrage on the community. Possibly these secret orders will work their own destruction by such extreme measures.—*Christian Reformer.*

OUR COUNTRY.

The power that broke their prison bar
And set the dusky millions free
And welded in the flame of war
The Union fast to liberty.

Shall it not deal with other ills—
Redress the red man's grievance, break
The Circean cup which shames and kills,
And labor full requittal make?

Alone to such as fitly bear
Thy civic honors bid them fall?
And call thy daughters forth to share
The rights and duties pledged to all?

With peace that comes of purity,
And strength to simple justice due,
So runs our loyal dream of thee;
God of our fathers, make it true.

—*John G. Whittier.*

A HISTORY OF STRIKES.

WHAT THEY HAVE COST OUR COUNTRY.

[From the Inter-Ocean, Oct. 1, 1892.]

The first American strike on record occurred in New York City in 1741, when the journeymen bakers, having their demand for higher wages refused, left their work in a body. Their action aroused great public indignation and the men were arrested and tried on the charge of "conspiracy against the King," and were punished with fines. Fifty years passed before another strike was inaugurated by the the boot and shoe makers of Philadelphia, who struck in 1796 for higher wages. They were unsuccessful, but struck again in 1798 and carried their point. The following year it was proposed by the employers to reduce wages to the old scale, whereupon a third strike was precipitated, which was compromised.

In the meantime the value of the strike impressed itself on other trades. In 1803 there was a strike of sailors in New York that bore several serious riots. Another strike of Philadelphia shoemakers occurred in 1805. After seven weeks of struggle the men lost their fight and the ringleaders were arrested, tried, and convicted of a "conspiracy to raise their wages." History does not tell us what their punishment was for this black offense. In 1815 there was another unsuccessful strike on the part of the Pittsburg shoemakers, and the men in this case were tried for conspiracy and were fined $8 each.

The first printers' strike occurred in 1821 in Albany. A strong typographical society existed then, and an attempt to introduce non-union men in one of the offices was followed by a complete cessation of work on the part of the union men. Of course the latter won their point. The first strike for shorter hours was made in Boston in 1830 by the carpenters and masons, who wished to reduce their working day from twelve to ten hours. They were not successful.

The first time militia were called out to suppress a strike was in April, 1834, when a riot occurred among the dissatisfied laborers on the Providence Railroad at Mansfield, Mass. No shots were fired, but several of the rioters were sent to prison. Then strikes began to reach something like their present importance. In August, 1835, twenty mills at Paterson, N. J., were closed by labor troubles. The movement was for the purpose of bringing shorter hours. The strike lasted six weeks, and after the operatives were beaten they found that they had lost $24,000. This loss to labor was partially offset by the strike of the laborers in Philadelphia coal yards, which was compromised after it had cost the employers $10,000. The contention was over the length of the working day, and was finally settled when the men agreed to work from sunrise to sunset, with three hours' intermission in the middle of the day. This strike started a movement which reduced the hours of labor in that city generally to twelve, and raised the wages from an average of 87½ cents to $1 a day.

Between 1836 and 1842 there were fifteen important strikes, ten of which were unsuccessful, two successful, and in three, concessions were made by both sides. In three of these strikes the militia were called out, and in two, women were involved. The iron industry, around which the great strikes of this country have since centered, began to incite labor disturbances in 1842. February 5 of that year, the employes of the mills in the Pittsburg district struck against a reduction of wages. There was no fixed wage scale then, and the men were but imperfectly organized, and they were soon defeated.

In the following August, a strike occurred among Philadelphia weavers, which lasted six months, and was marked by rioting and destruction of property. The strikers won. In May, 1843, during a strike in the same city, an enormous brickyard was wrecked. In May, 1845, the quarrel between the Pittsburg iron masters and their employes was renewed. The bolters demanded an increase of $1 a ton, and were supported by their fellow workmen. By this time the men had perfected an organization of some strength, and, after three months of idleness, won their strike. In 1848 occured a five weeks' strike among the mill hands at Fall River, which was the occasion of much disorder.

In 1850 a depression in the iron trade brought about strikes in the Pittsburg iron mills, and frightful riots, in which men fought like wild animals and women like fiends. The public was horrified, and the strikers were obliged to yield. The famous shoemakers' strike in Massachusetts occurred during the first year of the war. The industry throughout the State was affected and many riots occurred, but the militia was called out to quiet the difficulty and the men were forced to return to their work at lower wages than before. As the war went on, attention was turned to the scene of conflict in the South so entirely, that although industries were depressed and there was much suffering among operators, little notice was taken of them.

In February, 1865, the society known as the United Sons of Vulcan was formed, which inaugurated the sliding scale plan, and this plan proved so very successful that nine years passed without a strike in the iron trade. In 1868 there was a strike among the spinners and weavers of Fall River, Mass., which lasted two weeks and attacted much public notice. During 1869 there were about twenty noteworthy strikes, of which half were successful. The first strike in the Pennsylvania coal fields occurred in 1859. Others came in 1861, 1862, 1863, and 1864. In 1868 great strikes came from the refusal of the operators to obey the eight hour law, which had just been passed by the Legislature.

In 1871 the Schuylkill miners struck against a reduction in wages, and out of this grew the great strike of 1871, which spread throughout the anthracite region, and during which Molly Maguireism did its worst in murder, in arson, and in pillage. At about that time the cigarmakers came to the front among the agitated laborers, and struck nearly eighty times in the four years preceding 1875. The cotton, woolen, printing, mining, and shoe industries were the cause of frequent strife between employed and employer in all parts of the country, but it was not until 1877 that railroading was seriously involved.

The terrible strikes of that year were brought about by a proposed reduction of 10 per cent in the wages of employes on the Baltimore & Ohio railroad. The riots began in Martinsburg, W. Va. Then fighting began in Baltimore and Philadelphia, in both of which cities there was loss of life. Thence it spread to other cities, and in Toledo, Cincinnati, Chicago, and elsewhere business was practically suspended. The fiercest struggle between the authorities and organized lawlessness occurred in Pittsburg where, for several days, the city was at the mercy of the mob and over $5,000,000 worth of property was destroyed.

In 1886 occurred the great railroad and other strikes. The Philadelphia and Reading railroad employes struck because the company would not recognize the Knights of Labor. The men were beaten by importation of 3,000 men to take their places. Early in the same year, the employes on the Missouri Pacific road struck for a similar reason and the trouble thence spread to other roads in the South and West. The labor organizations then took occasion to incite a general demand among the workmen of the country for an eight-hour day. This demand led to much trouble in the large cities, especially in Chicago, where it was followed by the anarchist outbreak.

In 1887 the glass-workers' strike occurred which lasted five months, and cost the men nearly half a million dollars. In 1888 the strike in the Edgar Thomson Steel Works, at Bradford, Pa., grew out of Mr. Carnegie's refusal to sign the sliding scale. The strike lasted four months, and was compromised after the men had lost $560,000 in wages. In 1889 occurred the great miners' strike in Spring Valley, Ill., which resulted in utter ruin to the men, but a triumphant victory for the employers. In 1890 a great number of strikes grew out of the eight-hour movement, but in them all no such grave disturbance as that at the Carnegie mills in the most important strike of 1891.

Since 1880 the government has issued an annual report of strikes. Between 1796 and 1880, according to this report, 1,491 important strikes occurred, besides many times that number of small ones. From Jan. 1, 1881, to Dec. 25, 1886, there were 3,902 strikes, involving 1,323,203 men and 22,304 business firms. In the last named year were 1,900 strikes that caused a wage loss of $2,858,191 to the men and $3,000,000 to the employers.

THE CHURCH'S PRESENT DUTY TO SOCIAL PROBLEMS.

(Rev. Wilbur F. Crafts, in Union Signal.)

It is quite generally admitted by labor leaders that what is most needed in industrial reform is the application of the spirit and law of Christ to business life.

Movements in behalf of the poor have always been chiefly supported by those who have learned justice and charity from the Bible. A few years since the editor of the directory of New York charities wrote in response to a question, that there was not then a public charity in that city of ten years' standing that had not been founded and chiefly supported by Bible men, that is, by Christians or Jews. Moral reforms are almost wholly carried on by Christian people.

But these applications of Christianity to politics, industry, charity and reform are not made by the churches as such, but by a small minority of their most earnest members acting as individuals. There is Christian unity on a small scale, in social reform, where there ought to be church union on a much larger scale for the world's sake and for the church's sake. Because the work of social reform is done by Christians as individuals rather than by the churches as such, the latter lose the credit of even what is done and incur much censure from those who have a high ideal of the church's duty to society, many of whom contrast unfavorably the "kingdom" Christ proclaimed a divinely-ordered society of brotherhood and justice and purity with the church's small efforts toward the realization of such social conditions.

It is clearly seen by students of the times that the most stupendous evils of the day could and should be swept away by the united forces of the churches, massing their lessons, sermons, literature, letters, petitions, and especially their ballots, on such scandals of Christian nations as legalized opium and liquor, tolerated prostitution and gambling, lax divorce laws, corrupt elections and monopoly, any or all of which could be at once overthrown in the United States and British Empire if the controlling Christian votes were themselves unitedly controlled by loyalty to Christ and his laws of purity and humanity.

The real difficulty seems to be not so much lack of sympathy with social reforms, as failure to adjust ancient church creeds and discipline to the new social conditions of our times. The chief denominations were organized *in the age of individualism*, before the ages of cities and of social solidarity, when environment did not need to be converted as well as character. It should also be noted that the churches mostly originated in doctrinal controversies, before Christian ethics had been fully developed, when liquors and lotteries were neither of them ethically heterodox, and when Sunday trains, Sunday mails and Sunday papers were unknown.

Charity was an early flower of Christianity, and so has a recognized place in church work, though only in the outgrown, unscientific charity of the "poor fund;" but moral reform, the last and most consummate flower of Christian faith, has as yet only found welcome to the unofficial ante-room of advisory resolutions, being mostly left out of binding creeds and rules and official schedules of benevolence; indeed, reform is shut out of the household, allowed only the place of a Lazarus begging for resolutions and casual offerings at the door.

Denominational conferences should hasten to adjust their creeds to the new developments in

Christian ethics: (1) by establishing ethical "standards" not less specific and binding than their doctrinal standards, providing also for teaching them in theological seminaries, and for their use in examinations of preachers and of candidates for church membership; (2) by giving moral reform as well as charity a place in the official schedules of benevolence; and (3) by providing for efficient and official co-operation with other denominations in reforms—nationally, locally, and by States, through the appointment and support of active committees for that purpose.

When the Louisiana lottery's plots roused the churches of North Dakota and of Louisiana they showed a controlling moral power, as the churches have done in other States in like cases, a power that ought to be used regularly and systematically, for instance, now toward the suppression of the new Florida lottery. Every Christian should at once write his Congressman to help to secure concurrence of the House with the Senate which has passed the Hoar bill.

On such questions as the churches have reached no definite agreement, the labor problem, for instance, church conference should be held and earnest efforts made to find a Christian remedy and apply it.

NEW ENGLAND LETTER.

An old church—New England unaffected by the strike—The State records—A revival among the Romanists of Clinton, Mass—The A. P. A. 'not a temperance society"—Cremation.

A peculiar interest centers about our old New England churches. Saintly memories of just men made perfect haunt their pews and aisles; ghosts of the good-wife carrying her foot-stove; of the Squire with his gold snuff-box and his bevy of fair daughters, one of whom as old chronicles tell became Lady Somebody and was presented at court; of the minister, awful in the dignity of his full wig and spotless ruffles, who preached faithfully according to his lights, and lived and died among his people leaving a blessed memory behind,—an old church is a conserver of many little sheds of history and romance from the days gone by. And among our oldest is the Baptist church in Winthrop, Conn., which on the 18th will celebrate the 150th anniversary of its founding by followers of Roger Williams in the days when Baptists and Quakers were regarded with such an unfriendly eye. Its first members had all the amiable obstinacy of Williams himself, and received worse treatment than the Salvation Army do now, being on one occasion marched through the snow to New London jail where they languished in confinement several months. But let it be remembered that even then for general tolerance New England was far in advance of Europe. One hundred and fifty years ago Raymbault was opening up a region around Lakes Huron and Superior far more full of savage mystery and unknown terrors than Africa is to-day, but there were no newspapers to publish his discoveries, no telegraph to flash across the waters the latest European news. No wonder our forefathers could sit in fireless meeting houses and listen with unabated interest to the preacher's "nineteenthly." Life must have flowed on in those quiet farm houses in a rather monotonous current, when the savage foe had ceased to terrify, and the Revolutionary struggle had not yet begun.

But to turn to a subject more in keeping with the feverish rush and turmoil of to-day. Boston's workingmen seem to realize that they would gain little and lose much by a "sympathetic" strike. They are formed of different elements from the unreasoning and unreasonable foreign scum which crowd the great labor centers at the West, as was evidenced the other day when the local brick-layers struck, but both sides agreed to leave the matter to an arbitrator, choosing William Lloyd Garrison, Jr., to this office, and cheerfully abiding by his decision. The present railroad strike ought to make hosts of Nationalists. With the railroads where the mail-service is—in the hands of the Government—the people would not have to bear on one hand the grievous exactions of such a monopoly as the Pullman, which charges in going from New York to San Francisco about $4 67 a day above the railroad fare which is more than leading hotels think of charging; or on the other be stopped in their travels and see all business paralyzed by a general tie-up at the command of a drinking, blatant follower of Ingersoll like Debs. Municipal control of electric railways, for instance, would greatly diminish the list of casualties almost daily reported, for new inventions to prevent accidents would be introduced. One has been lately patented and tried with perfect success in Newark, N. J., but the inventor unfortunately is a poor man without the means to put his ingenious device on the market, and the companies as a rule do not care to patronize life-saving apparatus, preferring to take the risk, and run their cars with as little outlay as possible.

Massachusetts has found that her State records are fading, and is going into the business of supplying ink of standard quality in "original packages," according to an act passed by the late legislature which empowers the Secretary of the Commonwealth to furnish such ink to all keepers of State, town, or city records. It has been found on investigation that her oldest records are best preserved, while many of modern date have already grown totally illegible. Other causes, however, besides poor ink have led to this deterioration. Our fathers used a softer kind of paper, which absorbed a larger quantity, and the blotting pad they knew not of, never being in too much hurry to let the ink dry naturally.

There is much religious interest among the Romanists of Clinton, Mass., and a number of converts have been received into the Baptist church in that place. Their experience, as related before the prudential committee, was exceedingly interesting, and brought out most vividly the utter incapacity of such a system to help the spiritual needs of its votaries. One man who had been a drunkard and profane swearer when in the agony of conviction was told to "go to his rosary." A woman too poor to pay her tithes, was refused absolution, but finally the priest granted it on condition of her running around the church twice! She performed the penance but failed to receive any inward assurance that her sins were forgiven. To quote with a slight difference the language of Lincoln, Rome cannot humbug all her members all the time.

The A. P. A. is making its hand felt considerably in local politics. In view of this fact some of the remarks made by Rev. Adam Fawcett, Supreme Vice-president, at an open meeting at the People's church, are interesting. After trying to defend it from the accusation of secrecy by glorifying Masonry, and denouncing Washington Gladden who seems to have drawn on himself all the lightnings of A. P. A. wrath, he answered various questions put to him by the audience. The great point brought out to all discerning minds by these questions and answers must have been that as regards the great moral issues of the day the A. P. A. is decidedly "on the fence." To the inquiry, "What are the A. P. As. going to do for Woman Suffrage?" he replied that though the subject had been debated, they "could not see the way clear to indorse or hinder." "How on the Prohibition question?" was asked. Mr. Fawcett replied, "We are not a temperance society," adding that their work was to solve the question of Rome in American politics. But to prove that the influence of the A. P. A. was on the whole inimical to rum-selling, he said that he knew of seven members of the organization in various parts of the country who were saloon-keepers, but had been so boycotted in consequence that five out of the seven had been forced to give up their business in less than three months. But obligatory conversions like the above only prove what Mr. Fawcett took pains to assert twice: that "the A. P. A. is not a temperance organization." Thinking Prohibitionists who were present must have doubted the consistency of supporting an order which freely admits saloon-keepers, and at the same time through its "supreme" official head boasts that it "is not a temperance society."

Cremation is certainly beginning to grow in popularity. In five months from the time Lucy Stone, with her ruling passion for pioneering in reforms, strong to the last, chose this method for herself, there have been forty incinerations at Forest Hills. It looks as if this was to be the future way of disposing of the dead. It is certainly a far more unpleasant thought to the individual mourner—or would be if early education had not accustomed us to it—to think of his or her beloved as "food for worms" than as a "handful of clean ashes," gathered in an urn and set among blossoming flowers or under the waving boughs of o'ershadowing trees where friends can sit and talk lovingly of the dead. Sentiment and science are for once agreed.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Only demagogues defend the work of the secret labor unions.—Will Congress investigate the liquor traffic?—Not yet ready to wipe off the disgrace of the Chinese business.

WASHINGTON, July 11, 1894.

Although there have been few outward indications of the fact, there has been intense excitement in Washington during the past few days, on account of the disorder and bloodshed which have accompanied the strikes in various sections of the country. While no one here has or has had any doubt of the final triumph of law and order, many fear that the conduct of ill-advised men may cause a further loss of life and property before the desired end is reached. Many both in and out of Congress sympathized with the original strikers, but when rioting and the destruction of property and the interruption of communication was resorted to that sympathy was lost sight of, and, with the exception of a few demagogues among the professional politicians, the demand that the strong arm of Federal authority should be interposed was unanimous.

Even before that demand could be formulated the Federal government had begun to act. The two proclamations issued by President Cleveland this week are generally regarded as timely and entirely justified by the circumstances under which they are issued. As one of the most pronounced advocates of the doctrine of State's rights in Congress aptly put it, "Let us all aid the National government to put down the spirit of anarchy and restore the authority of law. There will be time enough afterward to quibble about how it was done."

A number of our ministers touched upon the labor troubles in their sermons last Sabbath and, as usual, the pulpit took the right and only patriotic and Christian side. Space forbids any extended comment on or quotations from those sermons, but the following words of Dr. Joseph T. Kelly, of the Fourth Presbyterian church, are too straight to the point to be left out:

"Both in precept and example, on many a page, God's Word bears witness to the duty of men with relation to government. Not merely when those laws in every way commend them to their judgment and approval; not only when they enure to their profit and comfort; but even when they bear upon them in restraint and possibly with loss, their one and only duty is submission and loyal obedience. For government, after all, has as its ultimate end the punishment of the evil and the guardianship of the good. Under no circumstances can the freedom which has been the boast of our civilization be construed to mean a freedom to infringe the rights of others or break the laws of the land."

The temperance people have appealed to Congress after Congress to pass a bill authorizing an official investigation of the alcoholic liquor traffic, its relations to revenue and taxation and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, the public health and general welfare of the people, but they have never succeeded in having it done. The Senate Committee on Appropriations has provided in an amendment to the Legislative, Executive and Judicial appropriation bill, which was yesterday reported to the Senate, that the investigation be made by the U. S. Bureau of Labor. It remains to be seen whether the liquor men can kill the amendment.

Washington's delegation to the Cleveland Christian Endeavor Convention left yesterday morning on a special train, although on Monday it had been decided to abandon the special train and send only the regular delegates, on account of the probability of delay by reason of the strikes. It is probable that many more would have gone had it not been for the fear of delay. The party numbered nearly two hundred and will enthusiastically work to bring the convention of 1896 to Washington.

Senator Morgan, chairman of the Senate Committee on Foreign Relations, obtained an indefinite leave of absence this week; and although he stated before leaving that Senator Gray was left in charge of the Chinese treaty, there are reasons for the belief that his departure means no further consideration of the treaty at this session of Congress. While the friends of the treaty are confident that it would receive more than the two-

third vote necessary to its ratification, some of them are of the opinion that the antagonism of the secret labor lodges makes its ratification inadvisable at this time.

It is expected that the House Committee on Interstate Commerce will make a favorable report to the House on a resolution authorizing that committee to make a thorough investigation of the present railroad strike in all its various ramifications. Many believe that such an investigation made during the Congressional recess would be productive of information that would be valuable should Congress decide to legislate on the subject. *

REFORM NEWS.

THE FLOATING CHAPEL.

UP AND DOWN THE CUMBERLAND.

We have completed, in seven months, the trip two hundred miles up the Cumberland and back, and are now at Cairo, Ill. There probably has not been a time in the history of the Floating Chapel when it has been so useful in reaching places destitute of the Gospel. Several places were visited where there are no religious services.

Large quantities of literature have been distributed, and it has been a pleasure to speak to so many who were destitute. Our little steam tug has been of great service in coming down the river. Am now very busy, but will try soon to write about some of our interesting experiences along the Cumberland. Paducah, Ky., is our present postoffice. I. R. B. ARNOLD.

OVER THE OREGON COAST RANGE.

THE REFORM HAS FRIENDS IN REMOTE PLACES.

While at Roseburg I attended the Southern Methodist District Conference; was introduced and invited to speak in behalf of our reform. When I touched the subject of secret societies, quite a flutter was made in the audience, especially among the ministers.

The pastor at Myrtle Point came to me afterward and said: "You are billed to speak in my church on the 28th. Be careful on the subject of the Good Templars; we have organized a lodge and are trying to get rid of the saloons in that way." I answered him: "I think you are up a stump for temperance when you depend on Good Templars. While I have positive evidence that they have made many drunkards (by their social qualities), I have no evidence that they have saved any. A very prominent business man in Portland told me that he, as worthy chief, had initiated many men into the order, but had the first one yet to see saved from intemperance by the lodge; while he could point to many who had been made drunkards by the social qualities of Good Templarism." All this was said before he knew that I was opposed to secret orders.

On Tuesday, the 26th, I boarded the stage for Myrtle Point, seventy miles from Roseburg. This I consider the hardest ride of my life. No rest from 6 A M. until 1:30 A. M next day. Through valleys, over mountains, across streams, one constant jolt and jostle. I think I am safe in saying that I saw in one day timber enough to fence in the United States, Canada, and Mexico, and have an abundance to spare. Trees, by the thousand, three hundred feet high, ten and twelve feet through and two hundred feet to a limb. What kind? Red and white fir, red and white cedar, besides many other qualities of smaller timber.

On the very summit of the coast range mountains is the beautiful Camas Prairie, a valley about five miles in length. After leaving this we strike the Coquille river, or the middle fork of the same which we followed all the way down to Myrtle Point, where we arrived at the hour above stated.

On my arrival I was invited by the landlord to go out into the saloon and "have something." Understanding that to mean something that intoxicates, I soon made the gentleman understand that I was against the whole business. How impudent saloon men are! How a man of principle feels insulted when invited to throw himself away. From what I could gather by my own eyes and ears, they carry on a regular gambling den there in defiance of all law.

I spoke in the M. E Church, South, to a very crowded house, and had splendid attention all the way through. Quite a number of the lodgemen were present. When I read the very threatening letter received by Father Mathew some years ago, I said: "I now have the honor to stand for the first time in the little city where that letter was prepared and sent through the mail to that noble, aged father; and perhaps I will address some person who was implicated in the same. I pray God to help me to be faithful."

Here I met with Rev. C. B. Marsters and his faithful Christian wife, both of whom are true reformers. They have been standing for years in behalf of the work we are engaged in. They are much encouraged by my visit.

At Myrtle Point lives Elder John Bonewitz, of the German Baptists, and also Elder Barklow, both "true blue" anti-secrecy men, who are not ashamed or afraid to support by their presence and means the cause of moral reform. Mr. Thos. Barklow, a merchant of the place, did more than any other one man toward filling the house with anxious hearers. He told everybody who came to his store; also sent out notices. I hope to be able to give these brethren another lift at another point when I return from down the coast. Rev. C. B. Marsters brought me to Denmark, where I am at present.

To describe the journey of twenty-five miles over the mountains is more than I am able to do. Suffice it to say, that for timber I thought: "Well, here's enough to fence the balance of the world, and some to spare." As we came to the mountain top I thought of Nebuchadnezzar's artificial mountain in Babylon. Stretched out before us, far as the eye could look, were the most beautiful flowers I ever saw. Scarcely a tame flower in all the east and south where I have traveled but you will see here growing wild, and that in the greatest abundance,—oleanders, foxglove, lily, honeysuckle, cumfrey, laurel, etc., etc. Then again, I saw bushels and tons of wild fruit, thimble berries, salmon berries, huckle berries, goose berries, black berries, raspberries, etc. I ate so many I thought they would sicken me, but when we came to another hundred-acre patch I was ready for more. Some of my eastern friends will wish they were here to help eat them. Rough?—oh, yes. I am nearly jolted to death already, and the journey not half done. I am stopping to-day with a very nice family by the name of Farrier, where I am writing.

JULY 2, 1894 —If the Lord should come suddenly (as he will) and call for this people, I fear he would find many of them not ready. Many people in southern Oregon are like the Sodomites, except in one thing; they are busy working seven days out of each week, while the Sodomites were in idleness.

On Sunday, July 1st, I went to the little town of Dairyville, to speak to the people. I found people engaged in business the same as any other day. I learned later that the store closed at twelve. I wonder if these merchants think that they can compound things with the Almighty. They will find after awhile that a Sabbath day is the same length as any other. And it is *all* the Lord's. Of course there are honorable exceptions to the rule of Sabbath breaking.

At ten o'clock, a few of the young people (God bless them) met at the church to hold Sunday-school. I think I never saw a school conducted with less requisites, and yet I have seen many schools with much less interest. The young men and women were very genteel and civil. The young brother (Wm. A. Cox) who is the superintendent deserves great credit for his perseverance under such circumstances. I addressed the school for twenty minutes and tried to encourage them all I could.

At eleven o'clock I opened on the congregation with the lodge question. For about ten minutes all went well, but presently I saw one man begin to "rustle." I thought, "There's a bird about to fly." Sure enough, out he went, as if "the king's business requireth haste." Those remaining gave the very best attention. I was pleased to learn that among the large number of young men there were no lodgemen. One young man signed for the *Cynosure*

While waiting for the evening appointment I "locked horns" with the young school teacher on the saloon question. I took the position that it is as bad (if not worse) to murder a man by the slow process of rum, as to stab or shoot him. By the latter process a man often dies with good clothes on, and his family may have someting left them for support, but by the former process he dies in rags, his family is pushed out into the street or highway worse than widows and orphans—worse than beggars. Nor does it change the nature of the case, if my neigher pays me money to kill him. *It is murder still.* The young man accused me of being radical. I answered: "That's what I am, and I would to God there were more such."

In the evening I spoke again to a large congregation on the evils of intemperance and for prohibition. This audience gave most earnest attention to the words spoken, and I am persuaded that good impressions were made on many minds. To-night I speak at Denmark, then on down the coast. P. B. WILLIAMS.

THE SCANDINAVIANS OF SIOUX FALLS.

A SOMETIME JUDGE PROVES HIMSELF GOOD LODGE MATERIAL.

SIOUX CITY, Ia., July 13, 1894

EDITOR CYNOSURE:—During the session of Augustana Synod of last month an agreement was made with Mr. John Olson, of the mercantile firm of John Olson & Son, of Sioux Falls, S. Dakota, to expose secret societies in that city. He therefore secured the Presbyterian church for last Tuesday evening and the Swedish Lutheran church for Wednesday evening for that purpose.

Upon my arrival at Sioux Falls Mr. Olson kindly met me at the depot and took me to the home of the son of our well known friend of the truth of God's Word as it stands in the Bible opposed to secret societies, Rev. L. H. Norem, where I was most kindly entertained during my sojourn in that city. The intense heat and high winds prevented what might have otherwise have been accomplished during my visit, but Bro. Norem resides in Sioux Falls, and he allows no cessation of hostilities towards secretism.

I met a man who was at one time a student at Wheaton college for three years. He says that many years ago he had read all the books written against secret societies that he could get; that he and other students petitioned President Jonathan Blanchard to desist from bringing the subject of secret societies before the classes at college; and that because the President refused to grant the request of the petitioners he left the college. Was not that student's act a clear case of parallelism with that of the devils tormented by the presence of Jesus Christ before their time? Now he claims that neither President Jonathan Blanchard nor any other man could or can know what Masonry is without becoming a Mason. He will not accept the testimony of any seceding Mason, not even the affidavits of Jacob O. Doesburg, nor the testimony of the Freemasons themselves in their own "Ecce Orienti;" and yet he says that he has been a judge, and that he has given decisions in regard to the sanity of persons that has consigned them to insane asylums! Can a man with such an abnormal brain as his be considered as a responsible being? Does not every Freemason know that he is a fool and a liar? And is he not good material for the lodge? I think he could swear to a lie and stick to it without a blush! If nothing that loveth or maketh a lie can enter heaven where does this man belong?

I am to speak in the Augustana Swedish Lutheran church of this city on Thursday evening next; and to preach in the United Norwegian Lutheran church at Canton, S. Dakota, on Sabbath evening, July 22, on the Relation of the Bible to Ancient and Modern Freemasonry. I have just arranged to speak in St. Johns Lutheran church of this city on Monday evening next.

At Sioux Falls the crops are failing for want of rain. As we proceed southward from that city there seems to have been more rain and the crops look much better. The wheat is fast ripening for the sickle and the corn looks well. W. FENTON.

[We question whether such a request was ever made of Pres. J. Blanchard, although of his reply had it been made there can be no doubt. The name of this sometime judge might be of interest to some of our readers.—ED]

The world, the flesh and the devil may make a mighty trinity, but let us not forget that there is an Almighty Trinity.

CORRESPONDENCE.

THE A. P. A. KNOW-NOTHING OATH.

MORE FACTS FOR LODGE EDITORS.

EDITOR CYNOSURE:—Some months since I sent you a communication giving a few facts concerning secret societies, making special mention of the Odd-fellows and Red Men, which you generously inserted in your valuable paper.

The *Odd fellows' Companion* and the *Knights* seemed to be severely wounded thereby, and after some time vigorously replied, denouncing both the article and its author in language not most gentle or sweet, even charging falsehood and evil motives, and asserting that "the practical benevolence and fraternal principles of the lodge are more sincere and earnest than those of the churches, and therefore lodges are more fully patronized and do more good than the churches do.

All of which, and more of the same kind, is simple assertion and savors much of a spirit of presumption and boasting, which are so characteristic of lodges, or their members in general. They are prone to set themselves above the body of Christ, to claim priority, greater worth, and not infrequently that they could well be substituted for it, and that if one of the two must go, by all means let it be the church.

These editorial criticisms presume to treat contemptuously the letter as a whole, but they do not attempt to deny the charge of dissipation and revelry by the lodges named, nor can they, as made concerning that kind of practice by many others. Probably such facts are so apparent and well-known by them, that any attempt of the kind would be considered as too hazardous an undertaking.

The *Knight* claims to have proof that the statements made in the letter were not true regarding any lodge in Dorchester, Mass., which may be correct; but I do not suppose that Dorchester lodges are wonderful specimens of sobriety, decorum, and morality, greatly in excess of those in other places. I am not acquainted with, nor do I know the reputation or standing of any lodge in that place; and I did not write a word in said letter respecting any one of them personally, though I am acquainted with several persons who are lodge members, and wrote my letter at that place. But I declare that what I wrote in the letter, which seems to have contained lances for sore spots, and effectually probed some ripe ones, was true, every sentence and word from beginning to end. Therefore there is nothing for me to retract, nor have I a confession to make concerning it. I wrote in the interests of morality and Christianity, "with love to all, and enmity toward none."

The results of the faithful delineation of facts have still more convinced me of the confederate nature, the evil workings and pernicious tendencies of secrecy in the lodges; yes, and I further say, the abominations which are practiced by this anti-Christ of these last days. The strictures and flings which I care not further to notice, have only made it more apparent that they are wholly unscriptural and un-Christian; an unsightly institution, needing the hidings of secrecy and the cover of darkness, lest their deeds being seen should be reproved.

It has long been a mystery to me how Christians could connect themselves with such orders, take the fearful oaths that they do; then after they come to know what they are sworn to, and the workings of the corrupt things, can still adhere to and defend them. It was a still greater mystery how they could use deception, if not positively declare untruths; denying what was actual fact, and declaring that to be true which was really false. But I have recently received some light upon the subject.

Meeting an acquaintance not long ago, he informed me that an effort was being made to organize a lodge of the A. P. A. and that I was needed to start and help it on. My delay to reply led him to argue and urge the matter somewhat fully. When I informed him that I belonged to no secret societies, and did not believe in them, he answered that I need not let any one know that I was a member; I could say that I was not.

Of course I replied that so to say would be an untruth and I could not do it.

"Why," said he, "that would not be a lie."

I inquired how could it be otherwise.

To my amazement he said: "Why, your oath covers that. You are sworn to keep it all secret, and so it is not a falsehood to say that you do not belong to it or know any of its secrets."

I told him plainly that I did not see it thus, and if I was a member, should count it to be a lie all the same.

"You do not see it," said he, "because you are not in it; but you join the lodge and you will then understand it."

It led me to ask if he was a Mason, and he said he was.

Religious Masonic teaching! Is that the moral code inculcated in all secret orders? In how many and which, if not in all of them? It was to me a new phase of lodgeism, and revealed a state of things most deplorable. What treachery and deceit! Can Christians so deceive themselves, stifle their own consciences, and thus dishonor their Lord, who bought them with his own precious blood?

D. B. GUNN.

JUDGE LONGENECKER ON STRIKES AND ORDERS.

EAST LYNN, Ill., July 9, 1894.

EDITOR CYNOSURE:—Judge Longenecker, of Chicago, late prosecuting attorney in that great city, spoke at Hoopston, July 4th, to an immense crowd on the fair grounds. His speech was a masterpiece of eloquence and logic. He brought the people right along with himself by his frankness and directness of speech and was immensely cheered.

He referred in a masterly way to the great strike and its causes. He very aptly and properly hunted up and traced the causes of these strikes right to the door of *these* numerous "orders."

He said, whenever anything was attempted by the laboring men the first thing was to get up a special "order" just suited, as they imagined, to the special ill complained of. The A. R. U. is the one principally called out to fight the Pullman company. The object may be all right enough, but it makes the men at the heads of these "orders" practically dictators, responsible to no one, and often compelling the members—some of them, many of them often—to go into a strike when they would far rather keep out. Sin of every kind, from the simplest to the greatest, has in itself the *germ* or *element* of anarchy. And anarchy encouraged and not stamped out may finally and utterly destroy our free institutions and noble Republic. All of these strikes have more or less anarchy in them.

Every one should be the friend of the laboring man. There is no country on earth where the laborer is so free and well paid as in the United States. In too many cases the workingman "blows his money in" on lodge dues, whisky, tobacco and lager. Let these alone and in most cases he and his family would be well fed, clothed, sheltered and educated. But too many are *drilled* in the so-called work of the lodge and drilled in the "sacredness" (as they call it) of lodge obligations that many of them imagine it would be a sin to violate them. But a bad oath is better broken than kept.

The real fomenters in this entire lodge business are with the Masons and Odd-fellows and like institutions, as they are patterns after which the lodges are all modeled; and until we all learn that these orders are fraudulent we are likely to have repetitions of these strikes.

No one questions the right of any man or set of men to quit work when they so desire; but they have no right to dictate or compel others when to labor or not to labor. My rights stop exactly at the point where my fellows or my neighbors commence.

Besides all the above reasons these "orders" in many cases have Christless altars which makes them idolaters. We earnestly hope our ministers and Christian people everywhere, and the people generally as well, may all learn the many great truths referred to, and that the American people may yet wipe off from our statute books all lodge charters.

J. S. HICKMAN.

I am in a place where I am demanded of conscience to speak the truth; and therefore the truth I speak, impugn it whoso list.—*John Knox.*

PITH AND POINT.

MASONIC CHICKENS COME HOME TO ROOST.

I think it would be timely to prepare an article for the *Cynosure* setting forth that secret orders (as in rebellion) are the cause of the strikes and its results; and insert in it that the Masonic beast hatches out and owns and runs all the other orders. Many of the railway officials are Masons, and from their order the other orders draw scoundrelism, life and nourishment, and learn from it the secret boycotting and combines for evil and self installed governing of the nations. Masonry in principle is the embodiment, and home of treason and murder; and their chickens have come home to roost. —ANTI-MASON, *Chicago.*

THE LODGE LAMP!

FRIENDS OF REFORM:—If we really are what we claim to be we will gladly place at least 10,000 of these "Lamps" in as many homes in the next thirty days, which need light on the great question which is now not only *stirring* every part of this great nation, but is felt more or less around the globe. Now is the time to *strike* while hearts, heads and hands are hot.—RUFUS SMITH, *Wheaton, Ill.*

BRO. PORTER STORING HEALTH AND VIGOR FOR A FALL CAMPAIGN.

I was much interested in the recommendation of the annual meeting that I should labor in Kentucky and Tennessee next winter. I would like to have my program very thoroughly made out before I start. The climate and air here I find very healthful, so that I am enabled to perform a man's labor without overwork. I preached twice yesterday, and shall probably be called on to preach three times next Sabbath. This region needs the Gospel, and may Jesus abide in us and save many of these lost souls.—REV. S. F. PORTER, *Dexter, N. Dak.*

Thanks to Bro. Porter that he remembers to pray for the editor. If the *Cynosure* is to be more and more a blessing to men the power must come from above.

OUT OF THE LODGE AND READY FOR DUTY.

I have been lecturing near two years; have one appointment announced for the 1st of July, and other calls. The Lord is blessing my labors. Many have been kept out of the lodge; some have quit; others are halting between two opinions. The member who witnessed against me in my trial when I was expelled from the order told me the other day that he was asking the Lord to show him if it was wrong, waiting for a sign from heaven. "There shall no sign be given," etc.—S. F. PROCTOR, *Ellsworth, Kan.*

The cause needs a thousand such independent workers who are ready to enter every door God opens.

STRIKE NOTES.

We were not far from the mob at which the troops fired last Saturday afternoon, and we talked with scores of disaffected people within an hour of the volleys in which eight lost life and more than a dozen were wounded. We aver that at least a score were angered because they supposed the shooting had been done by regular troops, and their very words of condemnation were based upon the Altgeld criticism of the President printed that day in the papers. We believe that the Governor's rabid snarls at the President are among the elements that account for the necessary firing of the soldiers at Hammond, Ind., and at the corner of Loomis and Forty-seventh streets last week.—*N. W. Christian Advocate.*

"I am waiting my opportunity to strike," said a benevolent woman to-day, "and that will be next winter when these folks come around begging for bread and clothing. Last winter I actually went without much that I needed to give to the destitute. I really required a reefer to save my best cloak, but I said to myself, no one has the right to own a garment that hangs a part of the time unused in the closet during such times as these. So I went without that I might aid the poor. This coming winter they may starve and go naked for all of me." This was said by a very charitable and lovely woman, who has the best interests of God's needy ones at heart, but, as with many others, the distractions of the time have had their effect upon the poise of their temper.—*"Notes by a Woman" in Chicago Herald.*

"It is time that we should reverse, I think, the general policy grown up in the United States of conferring corporate existence upon any lawful project. The license thus extended has done more than anything else to obliterate the individual from our industrial system. It is especially time that in the management of business the old privileges of enterprise competion should be re-established and the heavy hand of impersonal combination removed. The exercise of a power that prevents any man from the pursuit of such a calling as his means permit, without subjection to the obstacles of unequal conditions, ought to be as lawless as the imposition of restraint upon the right to work."—*Judge Grosscup, in an address at Galesburg, July 4th.*

The boycott is the device of Irish Romanism, and is an adaptation of papal excommunication to business transactions. It is decidedly un-American and despotic to the last degree. The present strike will obtain sym-

pathy from no right-minded citizen, will be condemned by everybody outside of the labor unions, and deserves a signal defeat. Everybody engaged in trade is suffering from the dullness of the times, and workingmen will have to consent to a reduction of income in common with all other persons. Additional legislation in regard to labor is very much needed. The center of this nefarious proceeding is located in Chicago, the Governor of Illinois being in sympathy with anarchists and therefore with socialism and communism. There is no religion in this strike. It is pure brutal tyranny, and would be a disgrace to paganism.—*Christian Intelligencer.*

Not long ago some Chinese artisans at work on one of the imperial buildings at Pekin went on a strike. When the young Emperor of China heard of this, he was very wroth, as young emperors are apt to be under like circumstances, and he straightway issued a decree, directing that the agitators of the strike be strangled and the others sent to the mosquito country. It is hardly necessary to add, and we add it to complete the narrative, that the strike came abruptly to an end.

Chief P. M. Arthur of the Brotherhood of Locomotive Engineers, has sent out a general order in which he cautions the engineers not to let the prevalent strike "fever" overcome their better judgment, and reminds them that they are, as a rule, working under an agreement with the various railways for a stated period. He says the engineers have no grievances and should not be influenced by strikers to take part in a contest with which they are not concerned. He, however, will uphold engineers who refuse to go out with green crews where they believe their lives will be placed in jeopardy by so doing, and advises the engineers in such cases not to strike, but to notify the company that they cannot run under such conditions and to furnish their reasons for such refusal.

While we say all this, we maintain that those laws which are for the protection of society itself must be put in force whenever occasion arises, and that with simple fidelity to the law as such. For when disturbances, riots, conflagrations and loss of life occur, whether growing out of labor troubles, or as the effect of any other cause, it is not the laborer alone who becomes involved. That is always the opportunity for the forces of universal destruction to come to the front. Such exigencies must be met, and in the one only effective way. But meantime let it be remembered that back of all this may be serious wrongs to which a Christian nation ought not to shut its eyes, and which any nation can ignore only at its peril.—*The Standard* (Chicago).

It is truly surprising how public sentiment has changed during the last two weeks concerning strikes. This country has had two very unnecessary strikes, and when the last great tie up came it so completely disgusted everybody that you can scarcely find a sympathizer with the strike. This is true of the influential daily and weekly papers. Possibly it is one way of getting rid of this way of settling disputes and fixing wages. This country cannot stand such a state of unrest, and there should be something done to regulate the causes of these strikes. The anarchistic spirit behind the main factors should be looked upon with disfavor and the leaders in these uncalled-for strikes should by all means be called to time. This government cannot allow this condition of things to exist because it is gradually undermining the principles upon which this Republic rests. At present this nation is in the hands of its enemies.—*The Christian World.*

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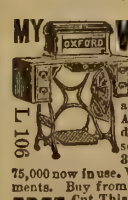

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The Christian Cynosure.

HENRY L. KELLOGG - - - EDITOR.

CHICAGO, THURSDAY, JULY 19, 1894.

WOMAN'S PART IN OUR REFORM.—The saloon curse more manifestly than the lodge, but not more really, assails and destroys the home—the kingdom of woman. Our sisters of the W. C. T. U. have a glorious part in the reform they represent. Our sisters of the N. C. A. have not yet made a record (if we except Miss Flagg, Mrs. V. A. Stone, Mrs. M. E. R. Jones and a few others) which does either themselves or the reform justice. There are but fifteen names of women on the present list of members of our Association. We would there were ten times the number, for this is a gauge, an index of our zeal. The *Cynosure* invites suggestions, and a frank discussion of the work our wives, mothers, sisters and daughters can do, in any way whatever, to stop the rush of men into the lodge. Mrs. Hildreth, Mrs. Stoddard, Mrs. Cook, Mrs. Fischer, Mrs. Capwell, Mrs. Gleason, and a score of others we might name, are wise women and successful in their own affairs. What can they say for the work of the N. C. A. The *Cynosure* gives them the floor.

PAGE 10.—Our "Home Department" will always be an entertaining and instructing part of the *Cynosure*. The history of Dr. Hamlin's struggle for an American college in Constantinople and signal success at last is a curious chapter in the history of education. So with the marvelous account of the achievements of the blind Dr. Campbell in London. Frances E Willard in a late letter to the *Union Signal* refers to this gifted man and his work: "Another visit was to the Royal Normal College for the blind, in the suburbs of London, founded through the efforts of Dr. F. J. Campbell, a blind man of Tennessee, who has made a remarkable record, having invested every day of his life for the good of those about him. In 1856 he taught my sister Mary and me to play the piano, being then at the head of the musical department in the Institution for the Blind, near Janesville, Wis. Many years ago he came to England to study the condition of the blind, and found it far behind that which he had attained in America. Mrs. Dinah Mulock Craik has written a most interesting life of the doctor (although he says she praised him too much and made a few minor errors), and I feel sure that any one who reads the record will be inspired to battle against 'the slings and arrows of outrageous fortune' as this brave man has done. He is devoted to the temperance movement, and is an earnest, broad-minded Christian brother, whose hypothesis of life is embodied in the Golden Rule."

THE ENDEAVOR MOVEMENT AS AN ANTIDOTE.

Two years ago Chauncey Depew, addressing the great Christian Endeavor meeting in New York, said he was thankful for the young people's movement. "*It is an antidote to Tammany!*" Few probably of the thousands who heard the remark grasped its full meaning. Mr. Depew may have added a political wink, as he remembered how much his party needed recruits. But it was at least a half truth in which was no lie. Tammany is the great *secret* political society of America. The Christian Endeavor societies are an antidote for *all secret lodges;* for by their pledge and constitution they bind to Christ and the service of his church. Engrossed in this work young Americans have no use for the lodge. Their eyes once on the crown, their hands will drop the muck-rake.

The enthusiastic and inspiring Endeavor convention at Cleveland, which closed Sabbath evening, took another step against the lodge. It was a mammoth rally of 40,000 zealous young hearts, 18,700 of whom were from outside the city, and the movement which will make it memorable was the determination to begin a work in earnest against *foreign paganism*. A Chicago business man, Stephen L. Mershon, was the mover of this enterprise. Five thousand societies gave last year $135,000 for denominational missions. It is proposed to make this gift a round million. This will be a flood. It will surely overflow sectarian banks into the Students' Volunteer, and other independent mission agencies.

But most of all, it will mean a grand enthusiasm to gain the world to Christ, to destroy the false worship which makes four-fifths of our globe practically heathen. Though directed abroad it will surely re-act upon *paganism at home*. And that means the LODGE.

Thanks, Mr. Depew, for the word. Let the organized young Christianity of America be an antidote to Tammany. It will also be, God willing, to the whole Tammany-Masonic system of secretism.

PULLMAN, DEBS, ET AL.

Rev. W. M. Howie, pastor of the South Side United Presbyterian church of this city, whose interest in Christian reform yields to none, sends the following letter, which will serve excellently as text for further remarks on the late strike:

CHICAGO, Ill., July 11, 1894.

Editor Christian Cynosure,

DEAR FRIEND:—It seems to me that you are a little premature in gathering up your conclusions in reference to the strike, and give encouragement to a cause very hurtful to our government and people.

Our zeal against secret societies should not lead us to countenance the wrongs which have had to do with the bringing into existence some of these organizations which we condemn. I do not take issue with your condemnation of strikes, or of organizations governing them; but there are other wrongs which are practically upheld.

You say of Pullman: "He is rich and lives in luxury." This fact raises the question, would he be such if he had done justly by his employes? Especially may this question be asked when the condition of his laborers are contrasted with his own. There is surely something wrong with our moneyed men, or moneyed system, when we have abundance within our land, and so much of poverty and suffering, and we had this last winter before there were strikes.

I ask is it right to make this wholesale and sweeping denunciation of Debs, and of men driven to desperation through long grievances, and struggles with poverty, without a word of condemnation of the evils and oppression which has led up to this strike?

We applaud our forefathers for striking against the oppression of George III.; and why make a wholesale condemnation of those who feel that they are being reduced, by capitalists, to the point of slavery and destitution?

While we condemn strikes and their revolutionary methods, shall we not, in the same article, condemn the oppression? The laboring men have claimed, and are claiming, that the church of Christ is against them, and if they read the religious press, have they not good reason for making this statement? It seems to me that your article is one more to give the idea that the church is against the poor and in favor of the rich.

In my opinion there are rights and evils on both sides, and there is a happy medium which is to be sought between capital and labor. I would like to see the *Cynosure* discuss the foundation principles of these difficulties, and point out the true solution of a more equal distribution of wealth.

Johnston's Cyclopedia says: "Sound political economy favors the making of every laborer to some extent a capitalist, and every capitalist in some way a laborer." "Government but fulfills its function when it secures the utmost freedom to both parties and guards most faithfully the rights of each," Let us seek these ends. Yours truly,

W. M. HOWIE.

We must, first of all, commend Bro. Howie for promptly sending in his criticism and comment on the business that is just now forcing the American people to weigh the work of secret orders. Let the good example be followed, especially by members of the National Christian Association and its Board of Directors. Next, on reviewing the last paper, we would not, all things considered, care to change its statements; not that they might not have been more forcibly and fairly written, or that they tell the whole story of the strike. That of course would be presumption. And, third, Bro. Howie's letter turns on a discussion somewhat aside from the main issue, as we view it,—the limitation of wealth and the socialistic condition of our cities. The request that the *Cynosure* "point out the true solution of a more equal distribution of wealth" is a large one. Men have tried to answer it ever since Job's day. We conceive the study of the Mosaic law is helping us to a better practical solution of it than Malthus, Owen, Mill, Fourier, George or any and all the writers on social economy. It is fair that the *Cynosure* should consider it, and we promise to do so, so far as it touches the discussion of secret societies.

1. As for Mr. Pullman and the Pullman Company, we believe it a great mistake that the management refused last Friday the overture for a committee of inquiry as to the causes of the trouble, whether arbitration was necessory or no. The matters that for a time concerned the Company and its men only, now belong to the nation. Let the commission to be appointed by the President learn if possible why all this outrage and disturbance has taken place. Let them find its secret springs; and show neither fear or favor in the investigation. If the Company believes itself to be in the right, doing justice and loving mercy, it should welcome honorable inquiry. Therein is its vindication or its fall in public esteem.

It should be said that the Pullman Company is composed of several thousand shareholders,—Marshal Field, J. W. Doane and other well-known business men and 250 women. They have rights to be considered. It should also be said that the town of Pullman and the car works which are its center and life, are distinct from the sleeping coach business. Neither are a monopoly. There are many other car shops, and several other sleeping car lines, and many roads have their own coaches, which charge a special rate. The sleeping car business is objectionable in so far as it fosters caste. Its profits are not from the poor but the well-to-do.

The town of Pullman was founded in 1880. In 1887 a commission with Carroll D. Wright (then a labor union leader in Massachusetts, but now head of the Government Bureau of Labor) at its head and several foreign gentlemen among its number, made a careful examination of this experimental city. The report is found in all our large public libraries. Over 1,000 persons of all classes were examined. The commission found that while the women rejoiced in the comfort, security and general management, some of the men longed for opportunities to jump rent bills and squander their money to suit themselves. Probably the saloons and lodges of Kensington and Roseland adjoining could explain why.

The private testimony of an excellent lady, for years a teacher in Pullman and well acquainted in its homes, given to the *Cynosure* last week, might be published if there were room. She and other ladies familiar with the home life of that city who could be named, have no sympathy with the strike, but regard it as a reckless and foolish attempt of men who have been over-persuaded by the leaders of labor unions.

These facts have a bearing on one side of the case only. It was reported, but anonymously, last week that the cut in wages was Mr. Pullman's revenge for the vote of his men for Cleveland in 1892. Mr. Cawardine, the M. E. minister of the place, has been making frequent speeches, severely condemning the Company. But it should be said that the clergyman has a grievance, because the only church building in Pullman is undenominational. Both Mr. Pullman and the strikers have published statements which can be taken for what they are worth.

Mr. Debs, though a prime factor in the strike so far as the Company and its men were concerned, is but an accident in the great question of the labor unions and their war on society. But for his urgent efforts, and promise of a general boycott, Pullman might to-day be a peaceful instead of a starving city. We use the word "war" because the lodges have adopted it; and as this discussion may be prolonged, we prefer to postpone to another number some thoughts we have gathered respecting it.

UTAH A STATE.

The smoke and smudge of the tariff battle has almost concealed from public view questions of gravest importance which Congress is meanwhile settling. Both houses voted to receive Utah into the Union last week, and the President's signature will not be withheld.

This act, as every one knows, has been long delayed because the good sense of the American people objected. Politicians, urged on by a strong Mormon lobby, well stocked with funds from the tithing house of the Church of Latter-day Saints, would long since have given statehood to Utah. But patriotic men could not endure that a State, managed by a religious body which was in turn controlled by fanaticism, should ever take its place in the American sisterhood. It is yet an open question whether the Gentile element in Utah may not be driven out under the license of State sovereignty.

We have seen great changes in twenty years in Utah, and the progress of that people toward true civil liberty may continue unchecked. The act of Congress the other day, adopting the land-grant forfeiture bill, returned to the public domain, it is said, some 54,000,000 acres; and 3,000,000 of them are in Utah. But there will be no rush to the valleys of the Wasatch as there was to Oklahoma and the Cherokee strip. Farming in Utah means irrigation, and Brigham Young took care years ago that all the water supply should be in control of "the church."

That the leaders of Mormonism are not changed

in their conviction respecting their mission, there is proof enough. The *Deseret News* of the other day published a sermon from Elder B. H. Roberts in the Tabernacle on the "Relation of Mormonism to Christianity." The speaker, describing the apostacy of the middle ages, claimed in his ignorance that Christianity was then utterly obliterated, and Mormonism was given a few decades ago to the conjurer Jo. Smith as the new revelation of God to men. These are his words:

"The beautiful religion founded by Jesus Christ was replaced by the splendid forms of worship that were inaugurated to meet the demands of a pagan multitude of converts, until you could no longer recognize the simple Gospel of the Lord Jesus Christ. The darkness which brooded over the world, the ignorance and superstition that abounded in the "Dark Ages," proclaim beyond all successful contradiction that the light of the Gospel had been withdrawn from the earth because of the corruptions of the people. That is the message which Mormonism bears to the world. It proclaims a universal apostacy from the true Christian religion. And to the various divisions of Protestant Christendom, Mormonism has this to say: that divine authority and the Gospel of Christ once having been taken from the earth, there is but one way by which that divine authority and the Gospel of Christ can be restored, viz: by re-opening the heavens, and committing a new dispensation of the Gospel and the priesthood to men. That is what Mormonism claims to be, a new dispensation of the Gospel of Christ."

It is manifest that a political system managed by a sect holding to such doctrine might not long be safe to unbelievers, when a new revelation respecting their disposition might be forth coming at the first convenient season.

Joseph Cook, in his latest published Monday lecture, urges that Utah should not be admitted for five years or more, until Mormon authority should be under positive control, until there be stronger guarantees against polygamy, and until the schools and colleges already successfully planted by Protestant sects shall have more positively affected the mind and heart of Mormon youth.

In any event it is unlikely that we have yet dismissed the Mormon question to the grave of settled and forgotten problems.

—The *Gospel Messenger* has a correspondent who uses tracts successfully against the lodge. He gives an interesting bit of his experience with Odd-fellowship in the last number of the paper.

—"The Sent of God" is the title of a little paper coming from the good town of Tabor, Iowa. It is an earnestly evangelical sheet and one of its principles is, "We are opposed to secret orders, and oath bound obligations."

—It is understood that Mrs. Caroline E. Haskell, widow of Frederick Haskell, who was for many years a prominent citizen of Chicago, has given $20,000 for a lectureship endowment in Comparative Religions for the University of Chicago. We respectfully suggest to President Harper that when he comes around to the religion of the lodge—and that should be quite soon—he send for President C. A. Blanchard or Rev. M. A. Gault, or both, and thus secure a fair presentation of the topic.

—Rev. O. M. Owen, of Utica, N. Y., district chairman, writes a very entertaining letter to the *Free Methodist* of a visit to the Green Mountains and the precious meetings with God's people of various names there enjoyed. It is of special interest that he mentions a "grand sermon" by Rev. M. D. Collins in which the evil of Freemasonry was faithfully rebuked. We rejoice that Bro. Owen was there to hear and report. Bro. Stoddard must make the acquaintance of these Vermont friends.

—"For these stirring times of rapidly fulfilling prophecy," says the *Times of Restitution*, "a careful and intelligent perusal of certain two little volumes would prove a startling eye-opener to all clear-headed students of present conditions and occurrences from the Scriptural side." "The Essential Oneness of All Secret Orders," by John Levington, and "The Image of the Beast a Secret Empire," by Richard Horton, published at the *Wesleyan* office, Syracuse, N. Y. The editor of the *Times* frankly says he is fully prepared to defend the positions taken by these authors against all conflicting claims and theories.

—The June number of the Columbus *Theological Magazine* contains the exhaustive and able argument of Rev. D. Simon, editor of the *Lutheran Standard*, answering the question: "On what specific grounds must secretists be excluded from church fellowship?" This paper is published in compliance with a resolution of the Columbus conference, and in the historical introduction reviews the action of the Evangelical Lutheran Joint Synod of Ohio for forty years on the question of secretism. We shall give the *Cynosure* readers some portions of this document.

—Out in the Black Hills they have explored a cavern through all the aisles and intricacies and pitfalls of ninety-one miles. In one of these rooms, unblest with a single ray of God's sunlight through all the centuries, a lodge of South Dakota Masons proposes to hold a meeting and initiate a candidate. Fit cave of gloom for such a deed.

PERSONAL MENTION.

—Rev. Wm. Fenton was at Sioux Falls, S. Dakota, last week.

—Rev. M. A. Gault has a two months' vacation given him by his congregation, the Reformed Presbyterian of Bloomington, Ind.

—Rev. H. H. Hinman writes from his home in Oberlin of feeble health, but hopes for improvement. His only daughter and eldest child starts for China, Aug. 14th, to engage in mission work.

—The Cleveland U. P. Presbytery adopted memorial resolutions on the recent death of Rev. Dr. J. L. Logue, so long a prominent pastor among the United Presbyterians, and a warm supporter of our reform.

—Rev. Dr. Metheny, missionary of the Covenanter church in Syria, sailed from New York on his return on the 7th inst. He was one of the speakers in the congress of 1890 held in this city by the National Christian Association.

—Rev. N. R. Johnston, late editor of *Our Banner*, is visiting his daughters at Utica, Ohio, and Ray, Indiana, on his return to Oakland, Cal. The strike has interfered with his transit materially. The *Cynosure* hopes its pages may profit by his pen when he is settled on his romantic "Warriston Crag" above San Francisco bay and neighbor of Joaquin Miller.

—The removal of the *Midland* from Omaha to Chicago is foreshadowed by an incident in the First United Presbyterian church of that city, who tendered Rev. E. Graham, editor of the *Midland* and former pastor, a kind reception. A pair of silver shears was among the tokens of remembrance. This is a reflection on Bro. Graham. Who forgot the gold pen?

—Rev. Joel Swartz, D. D., a well-known writer for religious periodicals and worker in the prohibitory reform, is now living in Steubenville, O., whither he has removed from Gettysburg, Pa. Dr. Swartz is a renouncing Mason, and loves the members of the order according to Scripture rule and impulse as he warns them of the evil associations that entrap them.

—Rev. P. B. Williams, agent for the western branch of the National Christian Association, spoke twenty different times during the month of June and gave twenty-five addresses, twelve anti-secrecy and thirteen sermons and addresses on prohibition and other reforms. He spoke in ten different towns, namely: Evergreen, Philomath, Salem, Cloverdale, Woodburn, Oregon City, Canby, Turner, Roseburg and Myrtle; and attended two conferences.

—Rev. John Jasper of Richmond, Va., is one of the most noted of all slave preachers. He is over eighty years old, and believes as firmly as he did in 1878, when his famous sermon was preached, "that the sun do move." He recently gave an outline of that celebrated discourse, which he says was composed in order to set at rest some doubts which had arisen in the mind of a young member of his flock. Our old colored brother may be erratic on the movement of the heavenly bodies, but he is sound in his judgment that the secret lodges are a great evil.

—The Prohibitionists of California have nominated Gen. John Bidwell for Senator. His position on the secret methods of the lodge were frankly given two years ago when candidate for President. The California ticket has two other names, T. D. Kanouse for lieutenant governor and Robert F. Burns for superintendent of public instruction, who are identified with the secret orders. Mr. Kanouse has held high place among the Good Templars. Mr. Burns is a popular young man of Placer county, who ought not to be in lodge ranks. If some Priscilla would take the pains to instruct him, the world might be the better for it. Mr. Gould of Los Angeles, candidate for Judge of the Supreme Court, is an excellent Christian man. He led the southern California secession from Good Templarism eight years ago. That order under Katzenstein was ruining the temperance work at that time.

—It is related of Joseph Mackey, years ago publisher of the *Commercial Gazette* of New York, and founder of the *Free Methodist*, that, having a very large number of workmen in his employ, he had them print for his own individual use a complete copy of the Bible, differing from the ordinary one only in this, that wherever there was a general promise he made it particular by inserting his own name before it. "Joseph Mackey, ask and receive, that your joy may be full;" "Joseph Mackey, my grace is sufficient for thee;" "Joseph Mackey, greater is he that is in you than he that is in the world."

—Prof. Phillip Phelps, D.D, was a significant figure in our Boston convention of 18—, the time of the great Music Hall mob. He is still, as then, connected with Hope College, Holland, Mich., and preached the baccalaureate sermon at the late commencement. The *Intelligencer* tells this interesting incident during the ceremonies of commencement day: "When the time came for the delivery of the college keys by the President of the Council, Dr. Phelps stepped forward with a silken robe hanging over his arm and an Oxford hat of purple velvet in his hand. He briefly told the story how the ladies of Holland had presented him with these insignia of office, and had secured their manufacture in imitation of those then worn by Chancellor Ferris of the University of the City of New York. By committee of General Synod he had been robed at his inauguration, and he now presented the historic relics that they might be held in perpetuo, and used on the occasion of presidential inaugurations. As previously instructed by the Council, the President of Council received the gift, and then proceeded to invest the President-elect of Hope College in his official robes."

LODGE LAMP.

There have been received up to date, 16th inst., 1,001 subscriptions to *Lodge Lamp* from forty different persons. The average per day has been a few over 100. This is encouraging, but can not this be quadrupled for the week to come? What we do for this must be done quickly. If you have not secured a copy send a postal card stating that you wish one and it will be sent you free.

The following telegram from representatives of national societies of the Congregational churches was sent to Washington: "CHICAGO, July 10, 1894 —*To His Excellency, Grover Cleveland, President of the United States.* Honored Sir:—We, the undersigned, Chicago representatives of national societies of the Congregational churches, desire hereby to express to you our approval, our admiration, our gratitude in consideration of the position you have taken and are holding with such wisdom and patriotic tenacity in the matter of maintaining the sovereignty of our nation in this time of disloyal uprising. We beg, also, to say that the law and order people are univesally upholding you in this fidelity to your sacred trust. Respectfully yours," signed by Joseph E. Roy, District Secretary of American Missionary Association, and six other district secretaries.

Until the right of the American people to use the highways of the nation is settled all other questions should stand to one side. Tariff, income tax, silver question, woman suffrage are insignificant compared with the question: Are we a free people? The railway corporations will have the sympathy and support of substantially the entire nation in this issue until it is settled and settled aright. It would be better to ride in common cars, freight-cars, cattle-cars, platform-cars, or not ride at all than to live under a social system which leaves the question whether we may ride and when and how we may ride to be determined by an irresponsible organization, formulating its decrees by secret committees and enforcing them by mob violence. We can live without railroads, as our fathers did before us, but we will not live without liberty.—*The Outlook.*

President Debs is evidently the right man in the right place, and is ably supported by his lieutenant, Vice-president Howard. The organization of the A. R. U. appears as near perfection as possible, and it is to the interest of all labor unions to co-operate with President Debs, who exhibits all the coolness, skill and ability of a successful general. There can be no doubt that if he is sustained he will gain a grand victory for the oppressed wage-workers of the United States, and a peaceful solution and permanent settlement of the vexed question.—*Western Catholic News.*

THE HOME.

A SONG OF TRUST.

We know not, but thou knowest
All things, Most Good and Wise!
The light is all about thee,
The mists are in our eyes.
Thy children love this solace
In hours of pain and strife.
What we know not thou knowest,
O God, of all our life!

Why sicknesses and sorrows
Should dare to touch thine own;
Why loving hearts are breaking,
And weak ones sad and lone;
Why those who cry for morning
Are lost amid the night,
We know not, but thou knowest;
And all thy ways are right.

Why from the world that needs them
Thou callest thy best away?
Though hosts besiege thee for them,
And they are fain to stay,
We ask, but find no answer,
We cannot understand;
But thine is perfect knowledge,
And our times are in thy hand.

From beat of stormy waters,
From waves of restless care,
From tumult of great trouble
And waste of wild despair,
Our souls find ample refuge
In faith as in an ark
We know not, but thou knowest,
And light shines through the dark.

—*Marianne Farningham.*

HOW AN AMERICAN COLLEGE WAS BUILT ON THE BOSPHORUS.

"Father, won't you take me down to see our great admiral?" asked Alfred Hamlin of his father, president of Robert College, Constantinople. Admiral Farragut had reached that city on his tour around the world.

"No, my son; we spent a whole day in trying to see the crown prince of Prussia, and did not see him after all. We should probably have the same luck. I should like to see him very much, but I can't spend a whole day to *not* see a man."

As the boy turned to go out the look of disappointment upon his face reminded his father how he would have felt when a boy at such a rebuff under such circumstances. So he said to him: "Look here, Alfred, I will go down with you early to-morrow morning, and if we see the old hero, well and good. If not, we shall come right home."

They found the admiral alone in his room. He asked Dr. Hamlin if he were a resident in Turkey, and what was his occupation. This afforded Dr. Hamlin the opportunity to tell the admiral the story of Robert College and its difficulties, which is related in his interesting autobiography recently published by the Congregational Publishing society, Boston. The college was projected in 1859. C. R. Robert, an American merchant, proposed to head the subscription list with $10,000, the amount desired being $100,000, and he afterward placed $30,000 at Mr. Hamlin's disposal and told him to go ahead with the buildings.

Some months before, while walking around the city, Mr. Hamlin had noticed what he thought an ideal site for a college. He had learned that the owner was Ahmed Vefyk Pasha, then Ottoman ambassador at Paris. Through Mr. Brown, American secretary of legation, Mr. Hamlin offered $15,000 for the tract of ground. Ahmed Vefyk replied: "Tell Mr. Hamlin if he has land to sell I will listen to him; if he is only a purchaser, I have nothing to say and no terms to offer." Supposing this to be final Mr. Hamlin purchased an undesirable lot in another part of the city. When he began to make preparations to build upon it he was forbidden to do so.

To his surprise soon after he received this prohibition Ahmed Vefyk offered to sell him the lot he most desired at the price he had offered. The change in the government resulting from the death of Sultan Abdul Medjid had seriously embarrassed Ahmed Vefyk financially, and he found himself in debt about $30,000 for the elegant dinners he had given in Paris, for which the new government refused to pay. Dr. Hamlin paid the $15,000 and secured the ground.

When he went to the site and was beginning preparations for building, an officer from the Sublime Porte presented himself and said: "Some formalities are still not completed, and you must wait until they are." In answer to the question, "How long?" he said: "Perhaps a couple of weeks." This action Dr. Hamlin afterward learned was due to Jesuitical influence.

It was seven years before these formalities were completed. In the meantime Dr. Hamlin endeavored to enlist the interest of American and English diplomatists, and besieged the government so often that the grand vizier once said, in vexation: "Will this Mr. Hamlin never die, and let me alone on this college question?" Once he thought he was about to succeed, Sir Henry Bulwer, the ambassador, having taken up the matter and promised to secure the desired permission to build. A few days later, however, he was informed that the English embassy could do nothing for him. He found the explanation soon after, when Sir Henry was convicted of having accepted through his mistress a bribe of $50,000 from the Khedive of Egypt to settle a quarrel he had with the Sultan. The grand vizier agreed to settle the quarrel if Sir Henry would abandon three questions—the Bulgarian, the Servian and the American College. To this Sir Henry agreed, but it cost him his place. Dr. Hamlin wrote many letters, as well as talked with many men concerning the college, and in one of these letters, which was private, though addressed to an official, he declared that political complications would finally compel the pasha to grant a great deal more than he now asked. This letter was shown the pasha, as Dr. Hamlin hoped it would be, and subsequently had much influence.

When Dr. Hamlin finished his story Farragut appeared to be annoyed, and said: "I am sorry the Turks should treat you so unjustly. But I am not here on any diplomatic mission. I can do nothing to help you."

Turning to Dr. Hamlin's little boy, Farragut put his hand on the boy's shoulder and said: "What are you going to be in this world, my son? What are you going to be?"

"I don't know," replied the child, with boyish simplicity, "I wouldn't mind being admiral of the American fleet."

This appeared to touch the admiral in a tender place. Patting the boy on the head, he said: "Ah! my son—my son! If you are going to be admiral of the American fleet—"

Before he finished the sentence, a mutual friend, Dr. Seropian, entered the room and exclaimed: "Good morning, Admiral Farragut, I am glad to see you here with Dr. Hamlin." He then explained about the college, and ended by saying: "You have come here just in the nick of time to help Dr. Hamlin out of this difficulty."

"Why, doctor, I can do nothing at all in this case. I have no diplomatic mission here," said Farragut.

"Just for that reason you can do everything," replied the doctor. "You have only to ask the great pashas, when you dine with them, why this American college can't be built—that is all."

"I will readily do that," said the admiral. "A beggar may ask a question of a king."

Dr. Hamlin then suggested to the admiral that if he asked the question he make no reply, but receive the responses to his question as if they were entirely satisfactory, or at least decisive.

"I'll do it! I'll do it," he replied.

About ten days after Farragut left Constantinople an officer of the Sublime Porte sat down by Mr. Hamlin, on a steamer on the Bosphorus, and said:

"I want to ask you a question, Mr. Hamlin."

"Very well," said Mr. Hamlin.

Putting his face very near to Mr. Hamlin's, as though he were about to reveal a very important secret, the official said: "I want to ask you if your great admiral was sent here by your government to settle that college question?"

Mr. Hamlin gave an evasive answer, to the effect that he supposed any government would take up such a matter if it meant to defend the rights of its citizens. Nothing further appeared to come of the Farragut episode. Indeed, Mr. Hamlin was informed by a prominent Englishman that he knew from the highest authority that it had been decided that the American college should never be built upon that spot.

Some time afterward a messenger entered Mr. Hamlin's office with a note from Mr. Morris, the American minister. It read:

I congratulate you, Mr. Hamlin, on the termination of your long contest with the Turkish government. I have just received a note from his highness, the grand vizier, saying: "Tell Mr. Hamlin he may begin the building of the college when he pleases. No one will interfere with him. And in a few days an imperial *irade* will be given him."

This was more than Dr. Hamlin had asked, much less hoped for. An imperial *irade* is the most sacred title to real estate ever given in Turkey, and emanates personally from the Sultan himself in his character of infallibility. For this Dr. Hamlin would gladly have paid $10,000 if money could have bought it, and now he receives it for nothing. In the *irade* the college was placed under the protection of the United States, and, consequently, has the right to carry, and does carry, the American flag. To attack it is to attack the American flag. It is the only foreign institution permitted upon any prominent point along the Bosphorus.

A few weeks after the opening of the college a prominent Turkish gentleman called to see it. While observing the grand scenery from the college tower he became eloquent in descanting upon it, and declared that no university in Europe could match the scenery of the Bosphorus and its historic shores. Finally, he said: "Ah, sir, we would never have given you leave to build your college here had it not been for that bloody insurrection in Crete!"

"That bloody insurrection in Crete!" exclaimed Dr. Hamlin in surprise. "What could that have to do with building this college here?"

Then the Turkish gentleman explained the whole matter, saying:

"Why, when your great Admiral Farragut was here that insurrection was our greatest embarrassment, taxing all our skill and power. We would have gladly seen Crete swallowed up in the sea; but to grant her freedom would have involved the loss of all our islands, and would have brought on the disintegration of the empire. Greek delegations surrounded the admiral and reported that he had promised to pass along the shores of Crete and take off the refugees of Greece; and, moreover, that he had assured them that his government would sell them one of its monitors. This gave us just cause of alarm, which was increased not a little when the admiral came to dine with the Sultan's high officers of state. He asked the grand vizier, point blank, why that American college could not be built. The grand vizier replied in friendly terms, and the great admiral said not a word. But he continued to ask the same question right and left, to the minister of foreign affairs, to the minister of war, and of the navy: "I would like to ask your excellency a question. I would like to know why that American college can't be built?" To all he held the same absolute silence, and said not a word. We saw clearly that the United States government was holding that college question over against us, and the admiral was assured that all difficulties were removed and the college would soon be built. But when he rather suddenly left and went straight out by Gibraltar we breathed easily, and had no intention of granting you leave to build. A few months after letters from New York papers were sent, translated and in the original. They were very severe and unjust on the Cretan case, but they were written with ability and exact knowledge. We said, there is the finger of the great admiral in this. His government is preparing the American people for intervention. If only an American monitor should come into the Mediterranean it would be followed by war with Greece; and war begun with Greece, Allah himself only knows where it would end! And we had been warned that this college question would become a thorny one, and that political complications would finally compel us to grant even more than was asked. We now felt the thorns, and we said: Better build a hundred colleges for the Americans with our own money than have one of Farragut's monitors come into the Mediterreneanl So we gave you the imperial *irade*—which we never give—and we placed this college under the protection of the United States as the greatest compliment to your government; and so (spreading his hands with a smile of satisfaction) we smoothed it all off."

This college is one of the most influential institutions of learning in all Europe. Within its walls a number of the leading statesmen of the Balkan states have been educated, and to it more than anything else is due the independent spirit of the Bulgarian leaders. It is hated and dreaded by

both Turkey and Russia, but it is now in a position where neither dare disturb it.—*Northwestern Christian Advocate.*

TEMPERANCE.

THE REFORM IN THE UNITED STATES.

WAYMARKS OF ITS PROGRESS.

(W. P. Smith in the Union Signal.)

What has been our experience in this country? A few years prior to Father Matthew's work in Ireland, a similar reform had been originated in the United States by Dr. Jonathan Edwards and others. It was also on the line of moral suasion. Dr. Dorchester, in his "Liquor Problem in all Ages," speaking of the results of this reform, says: "In the year 1835 more than 8,000 temperance societies had been formed with more than 1,500,000 members, every State except one being organized. More than 4,000 distilleries had been stopped and 8,000 merchants had ceased to sell ardent spirits. More than 1,200 vessels, in which it is not used, sail from our ports." Dr. Edwards, at the beginning of this total abstinence reform, had said: "Our main object is not to reform inebriates but to induce all temperance people to continue temperate by practicing total abstinence; the drunkards, if not reformed, will die, and the land be free."

Great good was accomplished, even by this one-sided work. In their report to the American Temperance Union, the executive committee in 1839 says: "Continual progress has been made in almost every section of the country in the work of purification. Few families of character and respectability now offer to their guests the more virulent intoxicating drinks, and, to a very wide extent, the use of the milder and comparatively harmless is now, at the dinner table or in the social circle, unknown, where but a short time ago they were viewed as indispensable to health or reputable standing. But a few churches of an evangelical character have, for a considerable period, admitted those to their communion who manufacture, vend or habitually use spirituous liquors. On farms, in manufactories, in work-shops, in our merchant vessels, fishing crafts, whalers, in the army and in the churches of Christ, the demon has scarcely a place to nestle."

Notwithstanding much was accomplished, there were many who realized that, like former efforts along the line of temperance work, which only had for its object to do away with the *abuse*, and not the moderate use, of strong drink, the total abstinence plan alone was not enough. But immediately following this was that great wave known as the Washingtonian movement. It was especially for the reformation of drunkards. It is said in Ohio alone, in a few months, in 1842, 60,000 took the pledge, many of them being hopeless drunkards. Rev. Dr. Parker, before the New York Presbytery, said: "The great change that has been produced within the last few months in the reforming of poor, lost inebriates is a wonderful phenomenon. The church had passed them by as hopeless. God raised up reformers from among themselves, and now the multiplied and moving tales of woes and sins and recoveries of poor, lost drunkards are telling with amazing power upon hearts that were accounted to be beyond the reach of the Gospel." "It has been estimated," says Dr. Dorchester, "that there were reformed by the Washingtonian movement six hundred thousand drunkards in the United States, and that four hundred and fifty thousand of them fell back into their former drinking customs. Others estimate only three per cent were permanent."

While the necessity of all this work along the line of moral suasion was conceded, there were many who had become convinced that to permanently succeed the dramshops must be outlawed, that "the convictions and enthusiasm of a people must be crystalized into statutory and constitutional law to perpetuate them." The question had been agitated throughout the country of the suppression of the liquor traffic. A bill passed the legislature of New York in 1845, submitting the question of "license or no-license" to a vote of the people, exempting New York city. The result was that more than five-sixths of the towns and cities gave majorities against license. Maine passed its first prohibitory law in 1846, but it was almost a dead letter on account of the lack of penalties. In 1851 Neal Dow obtained what is now known as the "Maine Law." Similar laws were passed in Minnesota, Rhode Island, Vermont, Michigan, Connecticut, Ohio, Indiana, Illinois, Iowa, New Hampshire and Wisconsin. Pennsylvania lost it by a majority of only three thousand votes. New York also adopted the Maine law in 1855.

Why has law not proved a success in all these States? "Oh," we are told, "you can't enforce a law unless public sentiment supports it." But here was public sentiment strongly in its favor, and yet it was not enforced to any great extent except in Maine, and soon was in disrepute, and was repealed in most of the States. The cause is plain.

Those in authority did not want to enforce it. They were unfaithful of their trust. Prohibition sentiment was strong; public opinion as expressed at the ballot box was in favor of the law, and all that was needed were officials who were firm and true to their oaths. If that is not true, then popular government is a failure and the quicker we abandon it the better.

Why are there even two States to-day that have constitutional prohibition? Because when the law was enacted there were men in authority in high places who enforced it. Rev. John Marks says in his "Temperance Recollections": "All eyes were at once turned upon Maine to see if she would execute her law (in 1851). Will the mayor of Portland stand firm at his post and do his duty, or will he shrink in fear of mobs and riots?" Almost at once he issued his proclamation declaring that he should promptly enforce the law, giving venders sixty days to ship their liquor out of the State. Two thousand dollars' worth was seized and openly destroyed, but no resistance was made. The people stood quietly by and witnessed the whole, in respectful silence. Smaller cities followed, and throughout Maine, with some exceptions, prohibition was established." What was the secret of it? *Neal Dow was mayor of Portland.*

How was it in that other State that has prohibition in its organic law—"Bleeding Kansas"? Rev. A. H. Richardson, of Lawrence, one year after the law went into effect says: "In two-thirds if not three-fourths of the counties, there is no open violation of the law." St. John was governor and says: "It is safe to say that in sixty-five out of eighty-one organized counties, the law, as a rule, is as honestly obeyed and enforced as any other law prohibiting crime." Now if a few large cities in Kansas had only put men in for their mayors made of the same stuff as the mayor of Portland, could the law not have been enforced as well as other criminal laws in the whole State?

What does our past experience teach us? We are now in the seventh and last period of temperance work. 1. Agitation against the *abuse* only of strong drink. 2. Total abstinence from distilled liquors. 3. Total abstinence from all that can intoxicate and the reformation of the drunkard. 4. Organization of societies for preserving, strengthening and educating. 5. Local option. 6. Prohibition by States and moral suasion for the saloon-keeper. 7. Prohibition by *politics*, including all the other steps.

Those in authority must believe in prohibition and have the moral courage to enforce the law. Prohibitory law in many States has proved almost a failure because executive officers were elected on other issues who were hostile to enforcement. The liquor broblem is of greater magnitude and more importance to the American people than any other question; and while we must circulate pledges, educate the people, reform the drunkard, and enact prohibitory laws, we must also elect only those to occupy official positions who believe in and are committed to the enforcement of the laws prohibiting the saloon.

The movement inaugurated by the Methodists in the southern part of California of pledging to vote for no political party which is not committed to the abolition of the the liquor traffic, is arousing the old party politicians. They profess to be grieved over the possibility of the church losing a part of its membership by their not favoring the movement, when the true state of the case is that if the church members voted with the party that favored the abolition of the liquor traffic, both the Republican and Democratic parties would be the losers.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON V.—Third Quarter, 1894, July 29.

SUBJECT.—The Youth of Jesus.—Luke 2: 40-52.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 2: 40-52. T.—Deut. 16: 1-8. W.—Matt. 13: 53-58. Th.—Col. 3: 12-20. F.—Prov. 4: 1-9. S.—Prov. 2: 1-9. Su.—Prov. 3: 1-6.

COMMENTS BY E. E. FLAGG.

1. *The divine childhood.* V. 40. We have seen Jesus as an infant. We now see him as the child, developing like other children yet without sin. There were no seeds of evil in his heart to spring up and choke out with their rank, unwholesome growth the seeds of good. There seems to have been a steady, natural, healthy development of all his faculties, physical, mental and spiritual. "He waxed strong in spirit." He had a precocious resolution and clearness of judgment. His actions and speech were entirely under the control of the Holy Spirit. Hence this extraordinary wisdom beyond his years. Christian parents who desire that their children should be Christlike even from their earliest years may here find several important suggestions: 1. Homes of humble piety are the ones in which God generally chooses to bring up his children, and he made no exception to this rule when he sent his only and well-beloved Son into the world. 2. Christ showed even in his childhood strength of character. From its cradle a child should be so trained that in this Christlike sense it may grow "strong in spirit," strong to resist temptation, strong to stand by its own convictions of what is right, strong to think and say and do the right if the heavens fall. 3. "And the grace of God was upon him." It did not matter that Herod sought his life, or that the great potentates of the world knew nothing about him. So the one thing Christian parents need to seek for their children, is not the favor of the rich and great, but the grace of God which will ensure them unfading honor and imperishable riches.

2. *The child Jesus at the feast.* Vs. 41–45. Mary and Joseph were strict observers of the Jewish ordinances, and above all other of the great feasts that of the Passover was the one most devoutly kept. It was a season of rejoicing and reunion of scattered friends. The journey to Jerusalem, longer or shorter, was a pleasant break in the daily routine. Jesus was still a child and doubtless looked forward to it with happy anticipations. But he was not as other children. Even so early the burden of his divine mission had begun to press upon him. Being 12 years of age he was already, according to the Jewish expression, "a son of the Law." He was eager for more knowledge regarding that law which it was his "Father's business" that he should "fulfill." He must have been a trusted child, one who had developed even at that early age a capacity to care for himself, or his mother at least would not have so easily dismissed all anxiety on the supposition that he was somewhere in the caravan "among their kinsfolks and acquaintances." But when it became evident that he was nowhere to be found they turned back to Jerusalem with heavy hearts. They could not forget that once royal jealousy had sought his young life. Though Herod was dead, one of the same name and family sat on the throne. There was reason they should "seek him sorrowing," and with fearful apprehensions for his safety.

3. *Jesus in the temple.* Vs. 46–52. We can only imagine the feelings of Mary during that three days' search. It ought to have occurred to her, if not to Joseph, that the temple was the natural place in which to find him, as Jesus himself gently intimated in answer to her rebuke. Here in this school of the Rabbis he found what he could not in Nazareth; and so eager was he for instruction in religious mysteries that in his absorbed interest he forgot everything else. "Both hearing them and asking them questions." There is not, as some have imagined, any unchildlike forwardness or unbecoming desire to teach his elders in the scene presented. The Rabbis held schools in the temple courts. "These schools," says Geikie, "were free, and anyone entering might answer or propose a question. The Rabbi sat on a high seat; his scholars on the ground at his feet in a half circle; their one study the Law with its Rabbinical comments." Jesus

had doubtless been taught the Old Testament Scriptures from his boyhood, but he panted to learn their hidden meaning as it stood connected with his own future life and mission. "Both hearing." Without the hearing ear there can be no understanding heart. The divine command is to be "swift to hear, slow to sweak." He had the humility of a little child coupled with the understanding of maturer years. "Wist ye not that I must be about my Father's business?" Did they not know that it was time for One especially sent of God to be inquiring about the work on which he was sent, and to begin even now to employ himself in matters related to his divine mission? "But they understood not." All his life Jesus had to bear misunderstanding. His own mother failed to comprehend these words that with other sayings of his she still "kept in her heart," but which we have no reason to suppose she fully understood until after his resurrection. And he went down to Nazareth—hard as it must have been to leave Jerusalem with its schools of learning for an out-of-the-way provincial town—and for eighteen years lived the simple, narrow life of a Galilean peasant. Yet he increased continually in wisdom. He did not repine, but was subject unto his parents. So let us be content with our sphere. The privileges we lack will be made up to us through the teachings of the Holy Spirit. Like him let us grow in wisdom so that no day that passes over our heads will leave us just where it found us.

RELIGIOUS NEWS.

—The first deaconess home in the Canadian Methodist church has just been established in Toronto, and two ladies sent from the Chicago training-school to take charge.

—Miss Fannie Meyer expects to sail for China this fall. She is the first self-supporting missionary sent out under the auspices of the Woman's Foreign Missonary Society of the Methodist Episcopal Church.

—The Bereilly Methodist Theological Seminary is one of the most noble missionary institutions in India. In the last twenty years it has sent out 499 Hindoo Gospel workers, more than half of whom were missionaries.

—Rev. W. E. Coquillette, who lately withdrew his resignation from the pastorate of the Congregational church, was one of the speakers in the important convention held by the Illinois auxiliary of the N. C. A. in the First M. E. church in Chicago, some twenty years ago.

—It is said that the Margaret Williamson Hospital of Shanghai, China, is one of the greatest evangelistic agencies in that city. Twenty-two thousand patients passed through the dispensary in 1893, and every one of them was spoken to on the subject of Christianity. The hospital was built by a lady in Brooklyn.

—Rev. William Moerdyk, formerly pastor of Holland churches in this city and Pella, Iowa, will be remembered by many for his earnest labors against secretism in the Wisconsin Classis. He is now preaching in Kalamazoo, Mich., and has just refused a call to Milwaukee, Wis. His brother, Rev. Peter Moerdyk, is a Chicago pastor.

—Rev. John L. Scudder, of Jersey City, is another example of the minister who, like Parkhurst, thinks it his duty to become a force in social affairs. He has been stirring up the officers of the law to prosecute gambling and disorderly houses, and seems to have scored some successes, and to be subject to scandalous assaults in consequence thereof.

—The first English Baptist church in the Orange Free State, Africa, has been opened; it seats 250 persons. The constitution of the church is framed on the basis of union. "The membership of the church has, from its establishment, been open to believers who have not been baptized according to the usages of the Baptists, and it will remain open to them.

—Since the death of Henry Ward Beecher, the clergyman who preaches to the largest congregation in this country is Rev. Russell H. Conwell, a Baptist of Philadelphia. He addresses 8,000 people every Sunday, and he has established a college where 120 students are taking a regular course, and 3,500 others are attending classes in various subjects.

—Rev. D. W. Wise resigned the pastorate of the College church, Wheaton, some time since and closed his labors in June. The church has asked Rev. W. M. Chandler, one of its members and well known as an evangelist for the Illinois Home Missionary Society, to act as pastor for the present. Bro. Chandler was one of the early presidents of the State Anti-secrecy Association.

—At the annual meeting of the Moravian Missionary society in London, it was reported that at present 400 missionaries occupy 140 missionary centers. More than thirty went out last year. The parent church at home, with a membership of barely 30,000, and with limited resources, nevertheless has one in every city of its members in the foreign mission field, and its converts number more than three times its own membership.

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To women of delicate physique the heated season of summer is often more difficult to endure than the cold of winter. The chief reason why people suffer from the summer heat is the lack of proper provision for it. At the risk of being generally disputed, the necessity for light wool-flannels in summer must be insisted upon. People who lead an inactive life may possibly afford to leave them off and substitute a cotton-gauze, but all those persons who are engaged in active work, and especially those who perspire freely, should wear flannels next to their skin. Little children and delicate persons should always wear some undergarment of this kind to protect them from changes of the weather as well as from the chilling effects of a profuse perspiration. It has long ago been demonstrated by men who work in blast furnaces and other places where they are subject to intense heat that wool is a better prevention against heat than any other substance.

It is far better that such undergarments be of pure wool, but for ordinary wear in housework they may be light in texture. Other clothing should be simply made and light in texture. Nothing is more burdensome than heavy clothing when the thermometer is at the nineties. The most comfortable foot-wear for a kitchen-worker is a low shoe, which allows the foot to move easily and be thoroughly ventilated. The reason for the many afflictions of the feet from which people suffer is largely due to the artificial ways of covering them and the lack of free ventilation and action. The hand, which is naturally left uncovered, suffers in no such way.

If the clothing is light and suitable for the weather and the house is shut up and ventilated at the proper times no one need suffer any great discomfort, even in the most sultry weather. The care of the house is an important matter. Most families have a summer kitchen, so that the heat of the cook stove does not reach in to the body of the house. Where no arrangement exists, some kind of summer stove, run by kerosene or gasoline, ought to be used. There are many kinds of oil stoves, all of which are open to objection on account of their tendency to smoke and to give an unpleasant odor to the food cooked over them. Gasoline stoves are not so objectionable for these two reasons, but they are more dangerous in the hands of a careless person.

There are also stoves run by patented fuel, some of them by charcoal, from which the injurious principle has been removed. Like an oil stove, they may be easily lighted and easily put out, so that they do not heat up the house. The most serious objection to these is that the work of removing the poisonous fumes of charcoal may not have always been performed successfully, and dangerous accidents have resulted from this cause. All things considered, the safest of these summer stoves seems to be the oil stove. Until that ideal time when we can have summer stoves in our houses run by electricity, we must put up with some of the disadvantages of the oil stove or use summer kitchens to obtain freedom from heat.

Wire fly-screens at the windows of the kitchens and wire screen-doors at the outer doors of the kitchen are well-nigh indespensable. They are not ornamental, however, and in other parts of the house many people prefer to substitute the pretty Japanese hangings of bamboo and beads, which make fully as successful screens from flies. One of the best methods of fighting flies is to keep all the premises in the immediate vicinity of the house scrupulously clean, and leave this excellent household scavenger no work to do. Let the garbage pail be an affair of galvanized iron with tight cover, and see that it is emptied every twenty-four hours and rinsed out and kept clean outside and in. Once a week it ought to be thoroughly scrubbed with boiling hot suds. Let there be nothing that will draw flies within or outside the house, and a great deal of this discomfort of hot weather will be done away with.

It is not wise to advocate the use of cold meats in summer, because they are more difficult to digest. The system is somewhat enervated and requires light food that is easily digested. Heavy meats, like roast beef, though cut in the most tempting slices, are much more difficult to digest when cold than when served hot in a rechauffe. Cold custards, ice creams and other iced puddings, on the contrary, are so light and delicate in nature that they ere easily digested; at the same time they are cooling and refreshing and far more wholesome than the national desert of pie.—*New York Tribune.*

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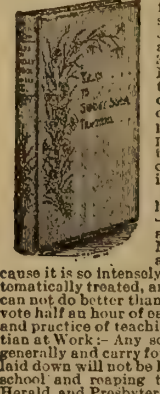

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FARM NOTES.

BRAN AS FEED.

A writer in Hoard's *Dairyman* says: "My thirty-five cows have done very well this year, and are gradually crawling up towards the mark that distinguishes a good from a scrub dairyman. Five years ago the herd averaged about $28 worth of butter a year. Three years ago I added a milk route to butter-making; and in 1892 sold about $40 worth of milk, cream and butter from each cow and heifer, and in 1893 sold $50 worth from each animal. Five years ago I estimated it took one-fourth of our butter money to purchase bran. I find now that when I receive about $200 per month for milk and butter, I spend about $50 a month for bran. It used to be bran, $7; butter, $28; total, thirty cows, bran, $210; butter, $840 yearly. Now it is bran, $12.50; butter and milk per cow, $50; total for thirty cows, bran, $375; butter, etc., $1,500. Can it be that $5 or $6 more bran per cow has made a difference of $15 in each cow as a producer of butter alone? . . . . I intend culling out all cows that will not give me $60 in butter and milk yearly. I fed $100 worth of bran the past summer, and find at the end of 1893 that the cows gave me $332 more profit than in 1892, some of which I attribute to summer feeding of grain."

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King William, the largest horse in the world, being twenty-seven and one-half hands high and weighing 3,027 pounds, died lately at Cheston, Ind. He was owned by Mr. Westlake, who exhibited him during the World's Fair at Chicago. The big animal was insured for $1,000, but Mr. Westlake refused $10,000 for him in Chicago.

If you would make good butter to sell this hot weather, the cream must be cooled down to as near 50 deg. as possible as soon as separated, and kept there till churned. It will not do to let it get up to 70 deg. in the heat of the day and cool it down with icewater at night. Once it gets above 65 deg. its fine flavor is gone, not to return, no matter what care it has afterward.

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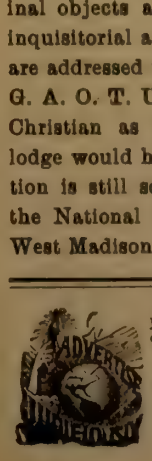

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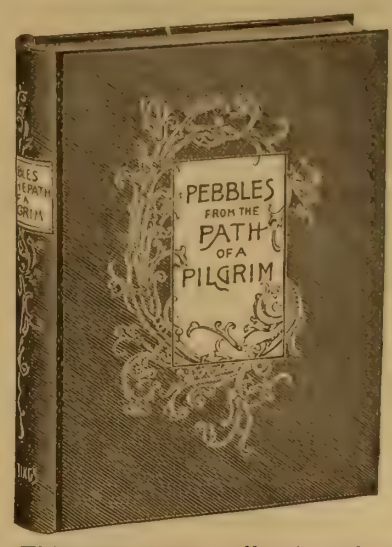

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NEWS OF THE WEEK.

WASHINGTON.

From every section of the country come letters, resolutions and voluminous telegrams indorsing the attitude of the Administration on the strike, praising the President individually and assuring him of the hearty support of constituencies of all shades of politics and creeds. These expressions are not local, it is said, but extend to all parts of the country.

The House has concurred in the Senate amendments to the House bill for the admission of Utah on Thursday. This passes the bill and sends it to the President for his approval.

A resolution to investigate the strike was sent by the House by the Committee on Commerce.

The cost to the United States of putting down the railway strike in the West is estimated by government officials at fully $1,000,000. It may foot up more.

CHICAGO.

Just before noon Thursday P. J. Prendergast was hung in the county jail, Chicago, for the murder of Carter H. Harrison. The plea of insanity having broken down, and all efforts to stay sentence being unavailable, the sentence was executed promptly.

Two remarkable suicides occurred last week. P. C- Hanford, a prominent business man and brother of the teacher Hanford who was murdered by Alexander Sullivan some years ago, took his life without any sufficient reason being reported. Mr. Bischoff, formerly a celebrated singer and editor of the *Black Diamond*, suicided in a despondent fit.

THE STRIKE.

MONDAY.—President Cleveland's proclamation warning all good citizens to avoid crowds and scenes of trouble was issued.

Mob rule at Hammond, Ind., was broken only by U. S. troops firing on the mob. One was killed and many wounded. Much property had been destroyed.

Representatives of the labor unions of Chicago determined to strike on Tuesday.

A mob of foreign miners from Spring Valley, Ill., threw the whole country about into trepidation by marching to Ladd, looting stores and private residences and threatening an attack on Princeton and adjoining towns. Beer was free to the mob and drunken brawls were frequent.

TUESDAY:—Judge Grosscup charged the U. S. grand jury.

The attorney and vice-president of the Pullman company rejected the overture of a committee of aldermen and representives of the labor unions for a committee of inquiry into the causes of the strike.

Militia fired on a mob of miners at Westville, Ill., killing three, two of whom were spectators merely. Many others were injured. The mob fired first.

Mayor Pingree of Detroit wrote to mayors of fifty cities of the country. With few exceptions all were for arbitration, but the general voice was for the enforcement of law also.

E. V. Debs and three other general officers of the American Railway Union were arrested on a charge of conspiracy against the United States in interfering with interstate commerce, with the passage of the mails and with government officials.

Mails were moved without interruption in any direction for the first time since the beginning of the strike.

United States regulars, sent from Chicago to guard a mail train on the Chicago, Rock Island and Pacific, fired a volley upon the anarchist foreign mob which had been terrorizing the coal region about Spring Valley, Ill, for three days. Two were killed.

WEDNESDAY:—In an official statement the General Managers' Association of Chicago says the railways are handling the usual number of trains and that the strike is practically ended.

Three hundred and fifty regulars, with Gatling guns from San Francisco for Sacramento by boat, raised the blockade on the Southern Pacific.

Emissaries of the American Railway Union are at work in Indiana endeavoring to bring about a general strike of trades unionists,

An official bulletin was placarded notifying all Chicago Knights of Labor that the great strike is now on throughout this jurisdiction, the bulletin being put forth by District Master Workman Lindholm.

From every quarter reports come in that traffic is generally resumed, and the orders of Grand Master Sovereign of the K. L. are openly disobeyed.

THURSDAY:—Only 20,000 men are reported to have quit work under the order for a general strike in Chicago.

A train started from Sacramento for San Francisco with a guard, was derailed a few miles from Sacramento in consequence of the removal of fishplates and spikes by strikers which caused a spreading of the rails. Two soldiers and the engineer of the train were killed and three soldiers were wounded. Several strikers were arrested.

FRIDAY:—The executive council of the American Federation of Labor, Samuel Gompers, president, after a two days' session in Chicago, decided against the strike while expressing sympathy with the strikers, and voting Debs $1,000 to assist in his defense before the courts.

The Big Four fast express No. 7, west bound, was ditched at Fontenet, Ind. Both the firemen and engineer were instantly killed, and two baggagemen and and two mail clerks badly injured The accident was caused by riotous strikers.

A collision took place this morning between the regular troops and a crowd of strikers at Sacramento, Cal. This was the signal for a volley from the army guns and when the shooting had ended, two strikers were dead and six were badly hurt.

SATURDAY.—Several railroads have given notice that they will not employ A. R. U. men.

Judge Grosscup gave new instructions to the U. S. grand jury which will allow them to investigate the railway managers.

FOREIGN.

The passenger steamer Vladimir, bound from Sebastapool for Odessa, came into collision with an Italian steamer, Sunday night, on the western coast of the Crimea. The Vladimir was so badly injured that she sank. Some of the passengers were saved, but it is believed that nearly 100 were drowned.

Four hundred houses were destroyed by fire at Lovete, Hungary, Monday, Six persons perished, and a large number of families have been rendered destitute.

The Japanese government has chartered sixteen steamers belonging to the Yusen-Kaisha company, with the intention of landing 10,000 troops in Corea. Strong reinforcements will also be held in readiness in Japan. Japan has refused to withdraw her troops. War is regarded inevitable, and the Japanese government has forbidden the native press to make mention of events happening in Corea.

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Winter No. 2	55⅛ @	56	
Corn—No. 2	41⅝ @	42⅞	
Oats—No. 2	38½ @	42	
Rye—No. 2	45 @	47	
Bran per ton	13 50		
Hay—Timothy	8 50	@10	75
Butter, medium to best	11 @	17	
Cheese	06 @	08¾	
Beans	1 25 @	1	90
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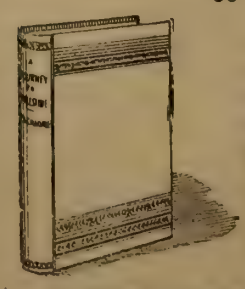
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Miss Ida Platt, a young colored woman of this city, had the honor of graduating from the Chicago College of Law this year with high rank in study. She is the first colored woman admitted to the bar in Illinois. The incident is significant and honorable, and suggests a better solution of the question that still agitates some good people than the wholesale transportation of the colored race to Liberia.

Does the Romanism of Syria differ from that in the United States? The Romish bishop of that country, it is reported, has pronounced a great curse on all who read or receive the sermons of Charles Spurgeon. So hated are they that priests have publicly burned all copies of the book they can find. It makes no difference that the fire was but a little one, and the material for rekindling it scarce; the proclamation reveals to us the temper of the unrestrained spirit of Rome.

The craze for badges, buttons, pins, set by the lodge, is becoming universal. The *Christian Conservator* replies to the proposal, that we have a badge for Christians, with a keen sarcasm. The suggestion deserves it, for it would be soon only a cover for hypocrisy. The Lord will send his messengers to attend to that matter in time; see Rev. 7: 7. The badge is one of the frailties of the Christian Endeavor movement, the real sign of a child of God our Saviour gives us: "Let your LIGHT SO SHINE before men, that they may see your good works and glorify your Father which is in heaven."

The *Northwestern Christian Advocate* comments on a report that sixty stand of arms were lately found in the basement of a Roman Catholic church at Kensington, adjoining Pullman. The advice of the *Advocate* is good; for the editor regrets that firearms should be found in a church of any kind, and hopes that some other place may always be had for an armory. But suppose the advice of the Saviour be followed, "My kingdom is not of this world, else would my servants fight;" or that of Paul, "The weapons of our warfare are not carnal." Then there would be no armory needed, for there would be no arms, or brigades, or zouaves, or any other military organization with its titles and paraphernalia of demoniac war.

The regents of the State University of South Dakota have begun what we hope will be a popular feature in all similar institutions. They unanimously voted to begin a course in Bible literature. If such a course does not run off among the stumps and pitfalls of vain-glorious criticism it will lead to the greatest truths of time and eternity. Our State institutions are too largely mere secular schools run by politics rather than religion.

The case of private Cedarquist, of the 2d U. S. infantry, who was the other day found guilty of disobedience of orders and sentenced to two months' hard labor, will work a double good. Cedarquist was ordered out with his company for rifle practice on the Sabbath. He refused to obey on the ground of religious conviction. All honor to the young man for standing by the true colors; but he and all other young men who regard the Sabbath and its Lord ought to keep out of the army. That warning is one good; another is, that the discussion will help secure some better regulation in the army about the day of rest.

President Cleveland finds it difficult to select the commission of inquiry into the causes of the strike. Carroll D Wright, Commissioner of Labor, is chairman ex officio, and an eastern gentleman is already selected, but to find a third member in Illinois, who is unbiased, intelligent, and sufficiently well known to be acceptable to all parties, the President finds as great a task as Diogenes did when on the lookout for honesty. Mr. Wright believes the commission will have a difficult task to perform, but he does not look for a long drawn-out investigation. He thinks that the facts sought for could be obtained from few men and few documents.

It was a bold challenge made a few years since by the "Nun of Kenmare" in *Our Day*. She claimed that so great a proportion of the drinking population of America were members of the Romanist church, and so many of that faith were liquor-sellers that it was easily in the power of its hierarchy to forbid the whole business and close it up generally if they pleased. God seems to be moving to this end. Bishop Watterson of Columbus, Ohio, lately issued the order: "I hereby withdraw my approbation from any and every society in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers, and I suspend every such society itself from the rank and privileges as a Catholic society until it ceases to be so officered." An appeal was taken to the legate Satolli, who sustains the Columbus bishop. This makes law for one diocese. If the example is followed in others, the edict is one of the most important ever issued to the Roman Catholics of this country.

At the very first convention of the Debs Railway Union in this city, it was voted to refuse membership to any colored man!—this order which is so valiant in the war for "freedom and equal rights." But as it is a secret society it must follow the lodge fashion and draw the line of membership upon a dark skin. The colored men of Chicago have struck back and organized an anti-strike society. They claim that there are thousands of colored men who are capable, intelligent and willing. They will put employers in communication with these workmen, and if the door of labor unions is to be shut in their faces, it must not be thought ill of them if they enter an open one to work close by. The *Northwestern Christian Advocate* pays the Negro this encomium:

"The Negro has noble traits of character. He is not naturally a hoodlum, or villian, or cutthroat, or disturber. When awakened he is a human cyclone, as San Domingo proves. He can become a scholar, a millionaire, a lawmaker, a hero, and a leader among men. He is the mechanic of the South, and he certainly knows his value to his employers. He is a true native-born American, and is among the very best representatives of that aristocracy. He believes in law, and he prefers good order In fact, he has specifically and with much dignity refused to revolt with the army of white men whose cessation from work has recently paralyzed the wheels of American commerce.

The strike has generally subsided. Even at Pullman the men began to come back to work last Wednesday, led by a large body of industrious Hollanders, who have no use for the secret unions anyhow. Thursday the U. S. troops were all removed to Fort Sheridan, twenty miles north of the city. Debs and his lieutenants from the county jail still make their declarations, with the confidence of men who have lost their wits. They say the strikers will soon be victorious, that railways can move no frieght, etc. Their trial is set for this week, beginning Monday. At its end all good citizens hope they will have no farther use for boasting. Their wild and reckless effort has cost the country terribly. General Miles reported some days ago that from July 7 to 12, thirty-three persons were killed or injured, 784 cars and locomotives were burned or wrecked, and 122 cars were pushed over and destroyed. On July 7 twenty-six men were killed or injured, and 690 cars or locomotives were turned, destroyed, or rendered useless. On that day only nine roads ran mail and passenger trains. The great financial loss cannot well be estimated; but it will soon be distributed through the country to add no inconsiderable sum to the gift of "hard times."

LODGE AGAINST LODGE.

A LESSON FROM THE STRIKE.

BY REV. M A. GAULT.

What Henry Waterson says in a recent issue of his paper, the Louisville *Courier Journal*, in reference to the strike, is of importance. He says:

"The issue which this day is offered the country is so simple that a child may understand it. It is this: Shall law and order prevail, or shall both be surrendered to the mob? Shall it be a government of the United States, or a government of the *secret societies?*"

These words, coming from the leading authority in the Democratic party, and a prominent politician, are deeply significant. During the exciting days of the strike, we heard more than one thinking man express similar sentiments. Men see that without secret organizations strikes would be impossible; that the government, in allowing and chartering a network of secret organizations, whose secrets defy inspection, has evoked a spirit and power which already defy control and threaten the overthrow of the government. The indications are that secret labor organizations on one hand, and secret capital organizations on the other, will, like potsherds, come in collision, and dash each other to pieces.

The fact is that capital is secretly organized as well as labor. Chauncey M. Depew once said: "Fifty men in these United States have it in their power, by reason of the wealth they control, to come together within twenty-four hours and arrive at an understanding by which every wheel of trade can be blocked and every electric key struck dumb. Those fifty men can control the circulation of the currency and create a panic whenever they will."

An experience of years in railroad travel impressed me that there were few conductors who were not high up in Masonry. And the more you

find this the case with railroad officials the nearer you get to their headquarters. Freemasonry is the main capitalistic secret organization, and there is every indication that it will soon be shivered by the secret labor organizations.

As a rule we find no class of men so bitter in denouncing the labor organizations as Freemasons and Odd-fellows. There is a strong antagonism arising between them. One class of secret orders are standing for capital and the other for labor. The conflict is growing more intense, and as once in France, it is likely to lead to a bloody revolution. The more I read the history of the French Revolution, the more I see it as an uprising of the masses against an oppressive moneyed aristocracy. And we have ample proof that the leaders of those revolutionists were Freemasons. Mirabeau, Condorcet, Rouchefoucald and others were leading officers of the Masonic lodges of that day.

Bloomington, Ind.

THE STRIKE AS A RETRIBUTION.

BY MRS. A. E. KELLOGG.

"Vengeance is mine. I will repay, saith the Lord." Therefore we are forbidden to avenge ourselves.

How and when does God avenge? The answer to this question he reserves, except as the reply comes to us in his Word and by his providence. Human organizations, whether of governments or churches (denominational), corporations, associations, lodges or unions, by whatever bond they may be held together, are temporal in their benefits and injuries, in their gains and their losses. Therefore as no immortality inheres in any of these their rewards and punishments must be temporal.

Success in the line in which any or all of these have been organized is their reward for honestly conducting their affairs in the relation which they sustain to God and man. And as God is supreme, and no power in heaven, earth or hell has the right to set aside his law, their retribution for transgression must come in this world; and the fact that corporations have no souls to save does not justify any evasion of the law of God; for he is God over all and blessed forever.

He has commanded: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." Why? Because the Lord has hallowed that day and set it apart for himself. Therefore every transgression or disobedience of this law will receive a just recompense of reward in this world or in the world to come, whether it be by an organization or an individual. And where no future life is possible, retribution must be expected here.

What has God taught us by his providence? An awful lesson in the history of his ancient covenant people. He said unto them: My Sabbaths ye shall keep. One day in seven; one year in seven; and one year in seven sevens, which was to be a jubilee. The first, that man and beast might rest and be refreshed, and that man might worship; the second, that the land might rest and be renewed; and the third, that the laws of inheritance and the rights of property should be adjusted that every one might be secure in his possessions. As long as the people were true, they prospered and grew strong and rich and great: but when they became covetous, and grudged the land its Sabbath, and went into idolatry and disobedience, after long patience the Lord said: It is enough! Then he gave them up. They were broken up as a nation. Their glorious temple was destroyed, and those that survived the war and the seige of their holy city were taken captive to Babylon.

Did God give a reason? Yes! that the land might enjoy its Sabbaths! Seventy years was given as the limit, seventy years of Sabbaths. Did their covetousness pay? "Vengeance is mine. I will repay, saith the Lord."

Has God forgotten his law as binding now as when it was first instituted? Has he forgotten the world? No! but the world has forgotten him, and lives and plans as if there were no God; and men have gone on inventing and contriving means by which to amass wealth regardless of him who alone can give the power and skill to get wealth. They have built railroads, and organized companies to carry out their grand inventions, until their wealth and their influence has grown to enormous proportions. And to accomplish this they have set at naught God's law of the Sabbath day, thus teaching to their employes, by their disregard to the divine law, to set at defiance human laws; and God, by allowing these to work out their own blind will, has taken from the railroads the unlawful Sabbath gains. Palestine rested seventy years for her stolen Sabbaths. How long will it take to exact from the railroads their stolen Sabbaths?

But while human organizations must meet their rewards and punishments in this world, those who own and direct them must each answer for themselves before the judgment seat of Christ. Some men's sins go beforehand to judgment, and some they follow after.

Then let men beware; let corporations beware; and let nations beware: for the Lord our God is a jealous God, and all power in heaven and on earth are his!

Does capital remember this? and has labor forgotten it? Does it forget when it chooses the Lord's day for its meetings; when its assemblies plan how they can best thwart and injure capital, —though it be the means by which they live; and although each workingman would doubtless be a money king if he could! And when God exacts his stolen Sabbaths from labor, what can labor do? What but sit still and be hungry.

"God is not mocked; whatsoever a man soweth that shall he also reap." If he sows the wind he will surely reap the whirlwind; and the harvest comes by and by.

Denver, Colo., July 12, 1894.

WAR AND PRAYER.

BY REV. H. H. HINMAN.

The *Ram's Horn* is usually soundly evangelical and full of pithy and pungent paragraphs, very stimulating and healthful to spiritual life and growth. But in a recent article on whether "prayer pays," it quite overshoots the mark.

It tells a story of two ships, American and British, that were approaching each other for deadly conflict. Each was fully prepared for action. Even the decks were strewn with sawdust to take up the blood that was soon to flow. The captain of the American vessel, the weaker of the two, called all hands to unite in prayer. He continued praying,—no one daring to move without orders, until a broadside from the other ship had crashed through the rigging, and they were about to receive a second fire, when he said "Amen," and ordered to fire. The result, we are told, was a victory to the American ship.

It is a rather pretty story, and *possibly* it is true. If such an event took place it was in the war of 1812–14, a war in which no principle was involved on either side, and which was substantially a duel between two nations, in which both were about equally injured. There is no reason to doubt that in this particular fight the men on either side were equally honest and fair-minded. There is no reason to think that they had any enmity towards each other, and that if they had not been "set on," were any more disposed to kill each other than two honest curs that boys set on to fight for their amusement The wrong-doing that led to the war was not to be charged on those who did the fighting, but rather on those who were sure to escape all of its horrors.

Now, that a just and holy God could be a partisan in such a conflict, is a self-contradiction. That the blessed Saviour could be invoked, and aid asked *in his name*, to help kill their antagonists, is to imagine a very different Saviour from the one described in the New Testament.

It is probable that religious enthusiasm often nerves the arm and heart in the day of battle. This was probably the secret of the success of Cromwell's Ironsides; but it by no means follows that God approved of the slaughtering their fellowmen, though they might think he did. Doubtless David wrote with great sincerity, "Blessed be the Lord my strength, that teacheth my hands to war and my fingers to fight" (Psalms 144: 1),—but since then there has been an immense progress and development in the revelation of God's will to men.

Christ gave the law of love to be of perpetual obligation both to men and to nations; and while the law of love requires the suppression and punishment of crime, it *forbids international war.* We are nowhere admonished in the New Testament to pray for help to kill our enemies, much less those who are as well intentioned as ourselves, but we are told "to do good unto them that hate us and pray for those that despitefully use us." There is nowhere, either in the teachings or the example of Christ and his apostles, nor in the history of the church for three hundred years, any warrant for international war or for resistance to constituted authorities, except by purely moral influence. "The God of battles" is purely a heathen conception. Let not the *Ram's Horn* teach that such is *our* Lord.

Oberlin, O.

IN WAR TIME.

BY MRS. VICTORIA ALEXANDRA STONE.

Red were the eyes with weeping
That sad and dreary day,
When through the mist and driving rain
The armies marched away.
Red was the eye of the engine
That tore through the darkening night;
And red were the eyes of the window-panes
Where gleamed the beckoning light.
Red was the sun as it shone that morn
Where the shadows swiftly pass,
And red was the blood of the soldier-boy
As it crimsoned the springing grass.

White was the snow on the mountains
Where it gleamed in its stillness afar;
And white were the faces that vainly watched
For news from the seat of war.
White as snow were the shelter-tents
In the camps of the soldier-men
And white was the missive the maiden read
From her soldier-lover's pen.
White faces of boys in blue and gray
Lay silent upon the sod;
While the souls that were white and the souls that were stained
Went up to the soldier's God.

Blue were the eyes that slept in death
When the guns were hushed that day;
And blue were the lips that breathed a prayer
By the river far away.
Hands blue with cold clutched the banner
That waved on the tented field;
And blue was the garb that the soldier wore
As he fell 'neath his warrior-shield
The cold blue skies looked darkly down
On the dead, once brave and true,
While along the line men cheered and cried
"Hurrah! for the Red, White and Blue."

Steamburgh, N. Y.

SOCIAL REGENERATION.

(Rev. Joel Swartz, D.D., in the Lutheran Evangelist.)

We have long and much emphasized the need of *individual* regeneration, but we need now also to call attention to the importance of *social* regeneration. By the latter we mean such an infusion of the Spirit of Christ into social organization as will make it conform to the principles of Christianity. In no age of the world have there been such compact and extended combinations of men in societies of various kinds as to-day. Orders, brotherhoods, leagues, unions, almost endless in number and variety, meet us everywhere. They exist in the trades, in the professions, in politics, in the church, everywhere where there is a similarity of pursuit or a community of interest. Is it a fad, a craze of organizations? Doubtless there is much of fancy and of folly in many of the leagues and societies now set afloat to whirl their fantastic course for awhile and then disappear and give way to something else. But many of the powerful and widespread organizations of men are called forth and maintained by the modern modes of life and are indeed made necessary by the conditions created through the introduction of revolutionary inventions and discoveries.

The inventive brain has relieved the tired hand of much of its craft and made iron and steel and steam and light and electricity do its former work. Nerves that never tire or tremble do with infinite precision and patience the work laid upon the hand. Consequently the hands that once wrought and were filled with the rewards of individual skill are now idle and empty.

The tailor's needle is rusty from inaction, for the sewing-machine has superceded its use. The painter has laid aside his brush, for photography has taught the sun to paint "the human face divine." The blacksmith's anvil, the carpenter's bench, the shoemaker's last are becoming remin-

iscences and will ere long be only themes of poetry, recalling the quiet simplicity of a ruder age.

What is the result of all this? The machine has become a magnet and men are arranging themselves around it into leagues and unions to utilize its wonderful creations and protect themselves from competition. In these organizations the individual is minimized and almost lost sight of, and the mass, the aggregate, has taken his place and become a giant, a Briareus with a hundred hands, an Argus with a hundred eyes. These monster giants court or fight each other—more often the latter—as dictated by greed or guile. So we have in history the fancies of mythology realized—"the war of the giants." It is now the war of capital with labor, the gigantic pool killing off the individual competitor, the trust monopolizing all the trade and leaving no standing room for private enterprise. That we are fast coming to this, if we are not already there, is made patent by daily observation and experience. The last thing has been a strike of the miners, which extended all over and beyond our Union and in its effects partially paralyzed every industry and wrought for all the people a widespread distress. The individual miner was nothing. He had to stop or work as ordered by the giant union. The like is true of other pursuits.

Another result arises out of this which seems its opposite, but which, in fact, is a part of it. It is the individualizing of industry. The great combinations divide labors into many minute parts and each combination largely monopolizes that part and so destroys competition. Formerly, one hand made the whole of any artificial product. Now the product is divided and its parts distributed among many. I have just visited in this city the largest lamp chimney manufactory in the world. The company does not make lamps, only the glass tops; somebody else must make the globe, burners, wicks, etc. These chimneys are shipped around the world and skillful and brave must be the competitor who would enter the lists for a race with this trade and its profits. The same is true of other great industries. The result is gigantic firms and the absorption and destruction of individual competition. The beneficent possibilities of these great modern giants for good are quite manifest. For perfection and cheapness of product, and consequently universal diffusion of comfort and happiness, their power is as great as their combinations are strong. The world owes much to the organization of labor and capital and skill. But guided by greed and selfishness, these giant combinations are capable of a tyranny which no despotism can rival or resist. Hence the need of *regeneration*. They wield a power which, if not permeated and directed by Christian principle, makes their contemplation formidable and veils the future with gloom and dire forebodings. Nothing can save the individual from being crushed, and indeed annihilated in the grasp of the modern combine, unless it be pervaded and tempered by the "meekness and gentleness of Christ."

THE SECRET LABOR UNIONS.

THEIR EFFECT ON WORKINGMEN IN GENERAL.

(H. F. Henry, Jr., in the Social Economist.)

Let us leave out of the question for the present the rights of the employer, and look at the working of the system of organization among the laborers themselves. We are told that there are one million of men in the United States belonging to some labor organization and that there are seven millions who do not. It will well repay the unprejudiced investigator to examine into the relations existing between these two classes. What is the course pursued by the union man toward his non-union brother? It is sufficient to say that the military and other armed force employed at the scene of strikes is as much needed to protect the lives of the non-union men as it is to prevent the destruction of property. Will it be asserted that the seven millions of non-union laborers have no rights which the one million union men are bound to recognize? Again, it is a fact well known to those who have paid attention to the subject, that many of the members of labor unions have been forced into joining them, because a refusal to do so would result in ceaseless annoyances and acts of petty spite on the part of their companions that would make life intolerable, to say nothing of the social ostracism to which they would be subjected.

The reader may here exclaim: After all you have said, you have not shown that the laborer has *not* the right to organize. It is true that acts of violence and lawlessness have been committed on almost every occasion where there was a strike of sufficient proportions—deeds done by men heated with passion, but when the workingman becomes better acquainted with his duties to the community at large and with his own true interests these objectionable features will disappear. When they *do* become acquainted with such duties and observe them, the solution of the question will have been reached. Let me say that it is my belief, based upon considerable observation, that the employer does not care a picayune about the abstract right of the laborer to organize; what he cares for are the results which almost inevitably arise therefrom. Whatever the cause may be, the results are there, and those results he is obliged to meet with the best remedies he has at command. If the laborer could organize for his own intellectual and material advancement, there is no one who would be more willing to encourage such unions than the average American employer. This has been shown by his attitude toward the movement when it was first started, when in many cases it received his cordial support.

It is safe to say that there is not a single member of a labor union possessing ordinary intelligence who would consider it of any use whatever in gaining a point with his employer to leave his service quietly, individually or in company with others, and seek work somewhere else. It is his belief in his ability, in conjunction with his companions, to prevent other men taking his place that impels him to leave; and this he knows cannot be done without violence; therefore, the very existence of the institution of strikes is founded upon lawlessness.

A BADGE FOR CHRISTIANS.

In these days of cliques and clans and organizations, wearing badges by which they may be recognized of the world, it is not strange that one of our exchanges should suggest the propriety of Christians everywhere adopting a badge by which they might be distinguished from the world. Indeed, something of the kind has become almost, if not quite, a necessity in our day. Otherwise how are Christians to be known? Of course, they could lay off their badge when they went into the lodge or other place, or company, or meeting, where Christ is excluded, but it would be a good thing to wear on Sunday at church, or at Sunday-school, Y. M. C. A., Christian Endeavor, Epworth League and other conventions, held in the name of Christianity, and even, sometime at the prayer and class-meeting, that they might, in some way, bear testimony for Christ, and be recognized as Christians, for it is all important, sometimes, to be recognized; and how shall they be recognized unless they wear a badge? And then, of course, it would facilitate the work of getting people into the church. The only condition necessary then would be for a person to agree to wear the badge, and the preacher could be provided with them and go to a person anywhere in the congregation, or at his home, or his place of business, or on the streets and pin one on; whereas, now, they must come forward before the *whole congregation* to the anxious seat, or rather to the applicant's seat, or rise in the congregation, or, at least, hold up the hand to become a Christian, and thus expose themselves to all present. We are of the opinion that many more persons would join the church and, of course, become Christians thereby, if the badge plan should be adopted. And then, it would, in all probability, by and by, do away with testimony meetings entirely, which of course you know are behind the time and no longer necessary "in a day of advanced ideas and expanding measures;" for why continue them when we could testify just as well by a badge? and you know it is much easier to *act* a lie than to tell it in *words*. By all means let us have the badge that the world may know *how many* Christians there are in our day. We could give many more reasons why we should have it, but we deem the above sufficient to convince even the old fogies that it is just what ought to be done.—*Christian Conservator.*

PRESS COMMENT.

In December, 1861, Abraham Lincoln sent to Congress a message in which he says: "There is one point, with its connections, to which I ask brief attention. It is the effort to place capital on an equal footing with, if not above, labor in the structure of our government. Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. In my present position I could hardly be justified were I to omit raising a warning voice against this approach of returning despotism. Monarchism itself is sometimes hinted at as possible refuge from the power of the people."

Organized tramps are a more expensive luxury than even the unorganized class. The Attorney-General has asked Congress to add $75,000 to a deficiency appropriation for the Department of Justice, this sum being estimated as necessary to pay the expenses of marshals and other officers in arresting and punishing the commonweal thieves who stole the trains of roads under government jurisdiction. And what a miserable farce this whole Coxey tramping business is and has been! It was all supremely silly, and much of it entirely lawless.—*Evangelical Messenger.*

When circumstances are duly weighed the strength and soundness of business in this country during the last two weeks are amazing. With the second city in the country reported in the hands of a lawless and murderous mob; with railway traffic almost entirely stopped over the vast area between Toledo and the Pacific; with presidential proclamations declaring the existence of an insurrection, and the passionate answer ordering half a million men to drop work, with a prolonged strike of coal miners not fully ended in many States, and with differences between the House and Senate on the tariff question so wide that duties affecting mining and manufactures cannot be anticipated, industries and trade have nevertheless gone on with sublime confidence that the people and their government would soon restore order.

The great miners' strike is ended, and better times are expected among all the classes affected by it. The folly of this method of solving difficulties between employers and employes is clearly illustrated by this strike. The loss to the strikers is put down at $12,500,000. The loss to the mine owners, consumers, and transportation companies is $7,500,000. A recent miners' strike in England cost all parties $175,000,000. In both these cases the difficulties were finally settled by arbitration. In our judgment there should be no such strife between labor and capital. If our industries were properly organized and operated these difficulties would not arise. Labor and capital are two partners in the world's business operations. It is destructive of the interests of both for such strife to exist. But when differences do arise, arbitration is the proper method of settlement.—*Christian Reformer.*

Judge Colt of the United States Court has just rendered a decision that a Japanese cannot constitutionally be naturalized as a citizen of the United States. His decision is certainly correct in law. But what a shame to our professions of freedom and doctrine of equal rights that a cultivated Japanese or Chinaman, who has lived in this country fifteen years and is in every way capable of exercising intelligently the rights of a citizen, should be debarred of the privilege simply because he is not "white" or "black!" In 1869 Charles Sumner tried to have this feature of our naturalization laws changed, and we wish he were alive and in the Senate to-day that we might have a few more blows of his "gigantic morality.—*Advocate of Peace.*

We must perpetuate the Wesleyan Methodist church to give to the world the holiness which our Lord taught, which is grandly promoted by all reasonable and honorable attacks upon sin wherever found. We cannot fellowship as a Christian any man who bows down to Baal's altars in a Masonic lodge. No man can be a true follower of Jesus Christ who rests under the yoke of oaths binding him to submit to murder or to commit murder. Yet we are not infrequently asked to bid God-speed to so-called holiness work carried on by affiliating Freemasons. Do we do it? Never.—*Wesleyan Methodist.*

SECRET SOCIETIES IN POLITICS.

THE SUNSET CLUB DISCUSSION.

ADDRESS OF PRES. C. A. BLANCHARD.

[In introducing the first speaker, the chairman, Mr. W. W. Catlin, remarked:]

This topic that you are to have the pleasure of discussing, and that I am to be privileged to hear you discuss, ought arouse a great deal of interest. It seems to me it is one of those topics that might fit the illustration of the Irish orator who said, "There is not a man, woman or child in this vast audience, who has reached the age of fifty years, that has not felt the force of this great question thundering through his mind for centuries."

It is something that we have to deal with every day. Every daily paper tells us something about it. I was reminded of the boy whose father asked him what the triple alliance was. "Well," he said, "it depends on what school you go to. In the public school they say it is Germany, Italy and Austria, but in the Sunday-school they say it is the world, the flesh and the devil." It struck me to-night that the triple alliance, with the accent on the *lie*, here is Masonry, the A. P. A. and politics.

I am going to try to be fair in this matter. I want you to admit that. I don't want you to think I am stealing your time. I will try to be perfectly just. I am like the man who was found by a policeman one evening investigating a building somewhat closely. "What are you doing?" asked the policeman. "Nothing," replied the man. "I am thinking of opening a jewelry store here, and I thought I would look it over," and so he was allowed to remain. The next morning when it was reported that the jewelry store had been robbed, the policeman scratched his head, and finally said, "Well, that man may be a thafe, but he's no liar."

Now, give me credit for not stealing your time. I have a watch that may not agree with yours. It is somewhat peculiar. It is a little like the farmer's old clock that struck two when the hands pointed twenty minutes past four. A friend asked the owner why he kept such an old thing as that. He replied, "I wouldn't sell that for anything, for I am the only man in the world that understands that clock. When it points twenty minutes past four and strikes two, I know it is half-past eleven."

I have the watch, and when the gavel falls you will know that time is up, and you will understand if there is any mistake it is in your watch.

Now, gentleman, I have the pleasure of introducing, as the first speaker of the eveniug, President Charles A. Blanchard, of Wheaton College.

ADDRESS OF PRESIDENT C. A. BLANCHARD.

I like the Sunset Club, gentlemen, because it is a free parliament where every man may say what he pleases, and listen to all the rest when they say what they please; and with the fear of this watch before my eyes I have written the few words I shall say in opening this discussion, and with your permission will read rather than speak.

This is the land of secret societies. In pagan countries the abject poverty of the people, if nothing else, would prevent anything like our lodge system. In Europe the same consideration acts as a limiting force on fraternities. Lodges cannot flourish among men who earn from fifty to one hundred dollars per year. Make the wage fifty to one hundred and fifty per month and they start into life. Aristocratic institutions also tend to repress the secret society instinct in men. Where political position is determined largely by birth and property one strong impulse toward organization is absent. Lodges are diminished as other combinations are by this fact. Men love power, and secret agreements help them to secure and retain it. Of course, power frequently carries with it the opportunity to obtain wealth at the expense of taxpayers, and this also is a stimulus to the lodge movement. The fact that our judiciary are elective and that men who vote are to come before courts as suitors or criminals tends to the same end. The wages of the employed, the democratic character of our government, the immense sums raised by taxation, the fact that those who handle these taxes can secure large properties without the risks or labors of business enterprises, and the fact that a grip or sign may be more helpful in a civil or criminal case than the argument of an attorney, these are some of the reasons why our country is overrun with lodges as is no other in the world.

THREE LEADING LODGES,

the Masons, Odd-fellows and Knights of Pythias, claim at this time about two millions of members in the United States. There are scores of other secret societies enrolling hundreds of thousands of members, and the latest born of these orders, the American Protective Association, has already, if newspaper report may be trusted, as many adherents as the three older organizations put together. The ostensible purposes for which they exist vary as do their names and regalias. Some are said to exist for social ends, some for insurance, some for relief, some to extend the power of the Romish religion, some to repress it, some to promote temperance, and others to inculcate patriotism.

Now, what is our question?

It is not respecting the character of the individuals making up these orders. All reasonably well-informed persons know that there are good men and bad in varying proportions in each of them. Nor is our inquiry whether some incidental good results from these lodges. Good, in some measure, to some one, results from all things, even fires, famines, and pestilences. Gamblers are good to themselves, saloon-keepers set out free lunches, and boys feed fat worms to hungry fish. Nor do we this evening inquire as to the religious character of the altars, chaplains, prayers and lectures of these orders; whether they be pagan or Christian we do not now ask. Our sole desire is to learn, if we can, how secret societies affect the political life of our nation, of the world.

In answer, I remark first, that secret societies are in politics. Whether their influence be good or evil they certainly have an effect on the political life of our nation. This is admitted by some orders like the American Protective Association and the Sons of America; it is denied by others like the Jesuits and the Freemasons; but it is true of all. We have all seen in the public press the statement that Mayor Hopkins was waging

WAR ON THE MASONS

in the City Hall. The list of the decapitated officials, with the number of degrees each had taken, was repeatedly published. How did it happen that high Masons filled all those offices? And how does it occur that Freemasonry, having only about one voter in twenty throughout the country, has from one-half to nine-tenths the salaried offices in city, county, state and nation? It is because the lodge is in politics, and because it has its candidates in both parties, so that whichever wins, the order, is in a position of power. Years ago a Masonic orator, speaking in eulogy of his order, exclaimed:

"What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office, talent, in power and out of power, and in almost every place where power is of importance. They are distributed, too, with means of knowing each other, and means of keeping secret, and the means of co-operating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So powerful indeed is it at this time that it fears nothing from violence, either public or private, for it has every means to learn it in season to counteract, defeat and punish."

Of course, this is partially bombast, but there is an element of truth in it. Acting in secret, its very members largely unknown, an order like the Jesuits or the Masons can accomplish purposes which would be entirely beyond its power if it was an open organization. Disraeli, speaking on this same subject, said in one of his addresses:

"In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination and, if necesseary, can produce a massacre."

In addition to these orders, which, while denying political ends, have been for years securing political positions for their members, and the use of public funds for themselves and their friends, we have now large secret associations which profess and practice what the others practice and deny. Men are uniting in lodges for the avowed purpose of carrying elections. They say that the Romish church has secretly monopolized official stations, and that now they will endeavor to reverse all this and obtain the offices for those who are not under the dominion of the Pope. The contests of these two sets of secret orders, the Romish and Protestant, have already disturbed the peace of communities, produced bloodshed and threatened widespread hostilities. It is evident that secret societies are in politics, and have been, but should they be?

SECRET SOCIETIES SHOULD NOT BE IN POLITICS

because they will inevitably deteriorate the civil service. Men should be selected to administer public affairs because of their integrity and competence. The direction given to Moses three thousand years ago should still be the rule: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." This can never be the rule where secret lodges are influential in determining the course of political events. "Able men" do not naturally tend to lodges. The strong merchants, railway men, statesmen and students do not have taste or time for the rigmarole of initiations. They do not enjoy the feather and sword business of lodges. If such men get into secret societies because they approve of their professed ends they are not often found in their meetings, or in the processions which plod along the streets on St. Patrick's day, or in the Knight Templar crowd that goes to church—*once a year*. On the other hand, weak men who feel the need of secret assistance in order to secure positions to which their abilities would not entitle them naturally gravitate to such organizations. Of course, covetous men, who like office for its pecuniary rewards and who have no thought of their obligations to society, would also hail with delight an association which would help them to a place at the trough.

Men of this stamp have leisure to commit to memory the rituals of lodges; they are greatly pleased to be called Worshipful, Noble, Grand, Puissant, Sir Knight, Eminent Commander, etc.; they enjoy the hats, and feathers, and sashes, and aprons, and swords, and to see the candidates scared when required to jump on the India rubber spikes, to play Hiram Abiff, or face the skeleton. Men of this latter sort also are more likely to be popular in a secret order than self-reliant men who have convictions and live up to them.

THE DR CRONIN END

of a secret society is never so strong as the triangle end. If Dr. Cronin has not sense enough to wink at stealing he will be murdered, slandered, and then somebody will swear that he undressed and put his clothes in a catch basin, went to another catch basin, fell in head first, pulled the cover on with his toes, and died of kidney trouble as he lay head down in the basin. The men at the other end will hold the offices, draw the salaries, and be unable to find their brethren who take such singular ways to get out of the world.

(*Continued next week*)

NEW ENGLAND LETTER.

Our great error.—The Sunday law in Cambridge.—Home missionary work.—Egyptian cotton.—The A. P. A.—Some of Boston's old buildings.

"Our great error as a people is that we put an idolatrous trust in our free institutions." This is what Dr. Channing said fifty years ago, and today could he see how our whole political and social fabric is threatened, he would rewrite this sentence, except to make it more emphatic. We may put the legend, "In God we trust," upon our coin, but the stamp of the mint is not always the stamp of truth. As a nation our trust is in gods of our own making, and woefully have they betrayed us. "What shall be gained by national peace?" asks this seer in words that are like a prophecy of the troubled era now upon us, "if men, instead of meeting on the field of battle, wage with one another the more inglorious strife of dishonest and rapacious traffic?" What indeed!

There is plenty of patriotism among our foreign-born population. It only needs to be wisely directed and intelligently applied. Here is an extract from the composition of a Russian Jewish boy written just after a visit to Lexington:—"I shall always regret that I was not born in America, where they have liberty, but if ever my new country needs my services in the field I shall be ready to show them my gun as the patriots did at Lexington." It is to be hoped that the teachers of this sturdy little "adopted citizen" will be wise enough to instill into his mind the true principles for which they fought, and teach him that what his country now needs is not bullets but ballots,—righteous votes and intelligent voters.

A result of the recent labor troubles has been an increased demand for recruits for the army, but strange to say, no increase of applicants; and out of those who apply few are received, in proportion to the number rejected, for falling short of the physical standard required. At the army recruiting office during the month of June only seven out of 113 were accepted, and during May only two out of 121. This may be accounted for partly by the fact that the applicants come mainly from a class whose environments and general mode of life are unfavorable to the highest physical development. That the strikes and the general business depression has not increased the number of applicants show that a thirst for military glory is not one of our national weaknesses.

The Sunday law is being enforced in Cambridge, and the druggists in revenge have closed their stores entirely on that day, not opening even for the sale of medicine. But if it would really be "better for men and worse for the fishes" if all our drugs were thrown into the sea, as Dr. Holmes once asserted, the citizens of Cambridge are no losers by this action.

The Ruggles St. church with its pastor, Rev. E. D. Burr, is doing a great deal of individual volunteer work to ameliorate the condition of the poorer classes during the hot months. Ladies of the congregation offer to give a few hours of their time on some particular day. If some poor mother with her children needs an outing one of these volunteer workers is deputed to the house, which she tidies up, even preparing the supper for the men who are out working that there may be no drawback to her pleasure. Loaves of bread may not turn to roses in the aprons of these modern St. Elizabeths but the results of such practical ministry are as beautiful and blessed as any miracle wrought by medieval saints. The Home for invalid children on an island in Salem Harbor is another blessed charity. It would be strange if the children favored with sound limbs and healthy bodies did not sometimes envy their less fortunate companions whose physical infirmities give them admittance to these gates of Paradise. One poor little fellow applied at the city office, but as he showed no marks of disease or general debility there was some hesitancy in admitting him as a proper applicant. "What is the trouble?" he was asked. For a moment he was somewhat nonplussed to think of the name of some disease to which he might lay claim. Then as a sudden inspiration came to him he brightened up and answered triumphantly: "I am sun-burned."

The factories of New England are consuming many bales of Egyptian cotton, approximately valued at nearly $300,000 000. Its use by the spindles of Lowell, Lawrence and Manchester was unknown ten years ago, and in *ante-bellum* times the very idea would have been scouted as wildly chimerical, but to this cotton grown in the valley of the Nile we owe our smooth finished sewing threads, and the ever popular sateen that at 12 cents a yard almost rivals silk in its lustrous softness. It is finer and with a longer staple than the kind grown in the United States. King Cotton is a poor dethroned sovereign to-day with a very divided principality.

Do two wrong things make one right one? This is the way many A. P. A. lecturers talk, like Dr. Dixon, for instance. They "do not believe in the secrecy part, but the Jesuits are a secret society," say they; "and isn't Rome full of secret organizations in spite of the fact that she theoretically condemns them?" Then surely this is a good reason for keeping out of them. There is a true saying that "imitiation is the highest flattery." I do not suppose the A. P. A. in imitating the secret policy of Rome means to flatter the Vatican, but it is not strange that Rome looks upon it in that light and smiles to herself at the compliment.

Eight women in all have been ordained to the ministry in the Baptist denomination. So says the *Congregationalist*, which, in commenting on the fact, states that it does not favor ordaining women, but recognizes the inconsistency of excluding her from the ministry and at the same time allowing her to teach in the Sunday-school, wherein it is in advance of some religious journals that might be named which have not yet discovered the inconsistency.

There has been vast improvement, however, since the days of Anne Hutchinson, whose husband, by the way, owned the estate on which now stand the famous Old Corner Bookstore, a place haunted by Longfellow, Holmes, Whittier, Emerson, and other leading literati, a generation ago, and which would have been dear to the hearts of Dickens and Thackeray if they had only been Americans. The oldest house in Boston is the old Hancock Tavern, which a hundred years ago was a place of entertainment for all the foreign elite, including Talleyrand and Louis Phillippe. But one of the most interesting of Boston's old houses is the Mather house, where lived Cotton Mather, and the Eliots, father and son, who occupied the pulpit of the New North Church from 1742 to 1813. Now it is a cheap boarding-house for foreigners. To be pulled down is by no means the worst fate that can befall our historic buildings. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Christian Endeavor enthusiasm.—Utah and Congress.—A bit of a sermon in the House.—Universities for everybody in Washington.—Bro. E. D. Bailey on the piety of railroad men.

WASHINGTON, July 18, 1894.

In the annals of the Christian Endeavorers of the District of Columbia yesterday will be a red-letter day. In the morning the main body of the delegation which went to the Cleveland convention returned home, bringing as a trophy the decision to hold the convention of 1896 in Washington. They were received by a large and enthusiastic crowd. In the evening a largely-attended public reception and meeting was held jointly in honor of the District of Columbia delegates to the Cleveland convention and of the several hundred New York delegates who stopped on their way home to see the sights of Washington. Among the prominent speakers at the meeting was Rev. A. W. H. Hodder, president of the New York City Union, who presented a handsome national flag to the Washington Union. The local Epworth Leaguers helped to make the reception and meeting an enjoyable success.

President Cleveland this week signed the bill authorizing the Territory of Utah to take the proper steps to become a State; the House of Representatives adopted a resolution, similar to that adopted by the Senate last week, endorsing the policy of the administration in dealing with law-breakers during the strikes, and passed the Bailey voluntary bankruptcy bill. The tariff conference committee has failed to reach an agreement and will have to be prolonged.

Representative Bryan, of Nebraska, in a eulogy on the late Representative Houk, of Ohio, stated his belief in the immortality of the soul in a few words that have seldom been excelled in beauty of language or diction, although some of the world's greatest thinkers and grandest orators have written and spoken on the subject. He said:

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from its prison walls, will he leave neglected in the earth the soul of man who was made in the image of his Creator? If he stoops to give to the rose-bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he withhold the words of hope from the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?"

"Influences that will not make a scratch on the granite character of manhood will plow deep furrows through the tender heart of a child." This mighty truth is a quotation from a sermon on the religious training of children at home, delivered in this city last Sabbath by Rev. Dr. Luccock. Would that it could be indelably impressed upon the hearts of all parents; its effect upon the next generation of men and women would be incalculable, and all for good.

The greatest interest is felt in church and educational circles in the negotiations now in progress between officials of that great Baptist educational institution, the Chicago University, and those of the Columbian University of this city, looking towards a co-operation that would, while leaving each institution separate from the other, practically combine the strength of both in each. The Baptists hope that these negotiations will result in making the Columbian University to that denomination what the American University is to be to Methodism and the Catholic University to Catholicism. The Columbian University, while nominally non-sectarian, has always been practically controlled by Baptists, so that it will be a comparatively easy matter to make its course of studies conform to those of the Chicago University, which is strictly a Baptist institution. The people of Washington generally heartily wish that the negotiations may be successful, because they regard them as leading to a wider acknowledgment of the peculiar merits of Washington as a great educational center and their success as a long step towards what they hope to see accomplished—the establishment of a great university at the national capital by each of the great religious denominations.

Rev. E. D. Bailey, of the Central Union Mission, in a sermon preached last Sabbath on how to give the Gospel to the laboring classes, made the astounding assertion that of the 400,000 railroad men of the United States not 1,000 are regular attendants of church. I don't know where Mr. Bailey got his information, but it is difficult to believe that he has been correctly informed. The subject should be looked into. Those figures, if true, are disgraceful alike to the railroad men and to the churches.

Were men made one whit better or more reliable and law-abiding citizens by reason of their connection with these oath bound secret organizations or others organized for merely social purposes; if they were made better workers in the vineyard of the Lord because of these binding oaths; were they really made more charitable, more ready to aid the deserving poor without regard to their connection with any organization, secret or otherwise, then might we well give them all a place side by side with the church which Christ established on earth. If the condition of the laboring classes showed any improvement by reason of the formation of these secret labor organizations and the strikes ordered by their leaders, then might they be looked upon as blessings. Some of the secret orders do not have any Christ in them and barely assent to the idea of the existence of a "Supreme Ruler of the universe."—*A. F. Grow, in the Vanguard.*

CORRESPONDENCE

LAW AND LIBERTY.

AN OBERLIN DISCUSSION.

OBERLIN, O., July 16, 1894.

EDITOR CHRISTIAN CYNOSURE:—Mr. Z S. Holbrook, the Chicago capitalist, has all along been interested in Oberlin, but lately has purchased the *Bibliothica Sacra*, published here, and will be one of its editors. Last night, July 16th, he preached in the first church. It was a union service, and, for vacation times, the congregation was large. His text was: "Ye shall know the truth and the truth shall make you free." John 8: 32. The theme was the relation of liberty to law.

After stating the various conceptions which men form of liberty, he declared that true freedom comes only from obedience to truth, or in other words, in subjection to laws. The more absolute this subjection to divine law, the more perfect is the state of freedom. The highest type of liberty is that in which we can say with the Psalmist: "Oh, how love I thy laws, it is my meditation all the day."

Self-restraint is the first condition of fellowship with Christ. "If any man will come after me, let him deny himself and take up his cross and follow me." Every human soul was meant to be a kingdom in which God reigns. Each kingdom can be free only as it recognizes and respects the equal freedom of all others. No valuable thing was ever attained without cost, and the price of individual and national freedom is the respect for, and the maintenance of, law.

He applied these principles to the conflict that has been going on between laborers and capitalists, and said that while we should listen kindly to all the complaints of laborers and do all that we wisely can for relief, we must sternly repress all lawlessness and teach the people that come to our land that freedom is not the privilege of doing as they please, except as they are *pleased to do right*. Our laws, he believed, to be wholesome and good, and we must see that they are obeyed. Whatever changes are desired, are to be sought

for, not through revolution, but by *evolution*, in which there shall be in *ideas* a survival of the fittest.

He said that the elements of financial success were industry, integrity and economy, and these were open to all. Most of the rich men of Chicago had been poor boys. He referred to the time when he worked for two dollars a week, and could not afford to ride on a street car.

So far the sympathies of the congregation were with him; but when he represented the capitalists as having used none but legitimate means in their great accumulations, and that in this conflict they should have our sympathy, as the "under-dog in the fight," there were some who dissented. When he applauded our Revolutionary fathers for their resistance to tyrannical authority, and commended the bravery of the men who threw the tea into Boston harbor, I could but think there was an inconsistency with the leading thought in his discourse, and that if political changes were only to be sought "by evolution and not by revolution," then our fathers ought to have patiently waited, and fought their battle only with their tongue and the pen. I really could see no difference in principle between throwing other people's tea into the water, and burning other men's cars in Chicago. Each was an act of lawlessness inconsistent with true freedom.

When Mr. Holbrook told us that he would accord every right to a railroad employe, "but if he burned a Pullman car he would hang him to the nearest lamp post," I thought it was a practical approval of that terrible system of mob-violence that has been so destructive of property and life, and has brought world-wide reproach upon us as a people. Perhaps the language of the speech was not duly considered, and would not be maintained. I hope so.

It is perhaps unfair to criticise the discourse for what it did not contain; but it seems to me that one speaking in the name of Him "who, though he were rich, yet for our sake became poor, that we through his poverty might be rich," should have more sympathy with those who are in distress because they cannot earn their bread, and that some plan such as profit-sharing, whereby "we that are strong should bear the infirmities of the weak, and not please ourselves" (Rom. 15: 1), should have been indicated. Heartily as I agree with the idea that liberty must respect law, I still think that to many of the rich men the words of the apostle are applicable: "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as if it were fire. Ye have heaped up your treasure together for the last day. Behold the hire of your laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that have reaped have entered in to the ears of the Lord of Sabaoth." Jas. 5: 1–4.

H. H. HINMAN.

NOT DOWN IN THE COLLEGE CATALOGUE.

BOSTON, July 11, 1894.

EDITOR CYNOSURE:—A friend has just related an incident to me of which she was a witness.

Not very long ago the dwellers at North End in this city were not a little agitated over a mysterious night scene at "The Old Cops burying ground." The gates had been securely closed and nothing unusual was anticipated. Attention was attracted by the appearance of a carriage, and when the occupants alighted with picks and shovels in hand, and proceeded to invade the sacred precinct of the dead as best they could; and when the first was followed by a second and then a third carriage, the hundreds of curious lookers-on dispatched a messenger to notify the authorities of the situation.

The police promptly responded, and as the young men failed satisfactorily to explain their visit and proceedings, they were taken to the station. Here they solved the mystery by explaining that they were preparing to initiate a new member into their fraternity. The matter was treated as a joke. No further explanation was required, and the boys were sent away.

Perhaps the discovery by the citizens and the prompt action of the police prevented a tragedy like that of the murder of Leggett at Cornell, or Rustin at Yale, but why should such barbarism be allowed by college authorities? Or why when detected should such night marauders and disturbers of the public peace be allowed to go unpunished? J. P. STODDARD.

LODGES DESTROY CHARITY.

FROM A FAITHFUL BAPTIST PASTOR.

SELMA, Ala., July 8, 1894.

Sometime last year I wrote asking for tracts. You sent some, which I distributed, I hope, judiciously. I have been at work against these anti-Christian institutions mostly in a quiet way. God has blessed me to help save one worthy and learned minister of the Gospel from the lodge clutches. Many I have kept out who would have joined them. They have a fearful hold among our colored people, even the children having orders. And they have so much the stronger hold because our people are poor and these orders serve as a sort of a sick-benefit association. Those who can make money out of it work on this string and delude the others into it.

I have seen the evil they are doing. They are disrupting Christian fellowship. They are teaching a false charity; for they call that benevolence which is only a business obligation. They are destroying that most beautiful grace of Christianity—Christian charity; for when the poor suffer, whether they be Christians or not, the lodge people at once say, "He ought to have been a member of some society." The society people seem no longer to wish to do anything to the glory of Jesus Christ; they do their alms now in the name of the lodge, you can frequently hear them berating the church and praising the lodge; and some of them are members of the church; some even ministers. They teach the people to trust in the arm of the flesh and ascribe glory to man.

It is also destroying individual self-reliance and moral liberty—that liberty which Christ gives all his freeborn. I have seen this, and last Sunday I let it out in public as never before. The sermon made something of a stir, but thank God I had some noble-hearted ones to stand by me. And some of my brethren who are in the lodges who cannot see as I do, still stand by me as pastor, having confidence in my sincerity.

I have refused to preach any secret lodge sermons. I tell them I will preach *Christ to them*, but not their *lodge to the people*. They usually prefer to go to some preacher who is willing to praise anything for the money. C. P. JONES.

PITH AND POINT.

A HAND-SHAKE FROM BOSTON.

Returning this 7 P. M, July 12, from a day of pastoral visitation I have read your issue of to-day. Persons and events mentioned in your editorial were familiar to me and have in no small degree shaped the whole course of my life. Your reference to my conception of the importance of the *Cynosure* as a means of reaching, informing and educating the people regarding the evils and dangers of secret societies, gives me occasion to reaffirm all that I have written or said of its value; and while extending to you a hearty God-speed, I can confidently assure you of the hearty support of the New England Christian Association and of its Secretary.—JAMES P. STODDARD, *Boston, Mass.*

THE LODGE LAMP.

In reference to the monthly publication of a *Lodge Lamp* at the low price of twenty for $2 a year, I am much pleased with the idea. I hope the friends all along the line will fall in with it. It will enable us at the lowest price to put the best anti-secret reading in the hands of our neighbors who say they have not time to read the *Cynosure*. Brief, pointed publications are now the order of the day on reforms. One excellent advantage I see in such a paper as the *Lodge Lamp* is that single issues of it can be employed in turning the light on some one of the dark orders, or on some one phase of the reform, and these issues can be distributed in large numbers where they will do the most good. For example, about the time our colleges open next fall an issue of the *Lodge Lamp* can be devoted to college secret societies, and these can be procured in large numbers and distributed by the friends of the cause in college towns.—M. A. GAULT, *Bloomington, Ind.*

THE SANDWICH ISLAND IMBROGLIO.

Bishop Wright calls attention to an omitted item of information respecting party manipulation in Congress.

I have failed to notice if the paper has informed its readers that the Senate investigating committee (majority Democrats) reported that Minister Stevens was not to blame in anything in the affairs of Hawaii except that which Pres. Harrison disavowed and corrected. How slandered!—M. WRIGHT, *Dayton, Ohio.*

HE SEES SECTARIANISM IN THE CYNOSURE.

I am an old subscriber and reader of your paper. I see a great deal of effort made in showing the evil of secret orders, and I have been admonished by your zealous labors to keep clear of those snares; and now in return I warn you not to get caught in a snare less covered up. We are taught to shun the appearance of evil and we hear men professing godliness say that they cannot quit sin. To prove the sects are not in the possession of the spirit of love, just denounce them as false, when suddenly there is manifest in those members, and preachers as well, a spirit of hatred and venom. This is contrary to true Christianity. If they were right they would pray for those who found them out. But they prove the falsity of their own position by the spirit of anger. When I see how you can discern the evil in the lodge so readily and so easily and yet cannot discern the signs of the times as regards sectarianism, I feel like sounding the alarm so you may be on the alert. God is raising up a people who are going to denounce the devil and his works, let it come under cover of church or any other name. God help you, my friend, to get the scales of reputation and fame off your eyes so you may see clearly to avoid being entrapped in one of Satan's devices while you are trying to pull down the other.—PAUL DUNKER, *Freeman, Mo.*

LITERATURE.

"*Vivisection in Theology*," a pamphlet by the hearty supporter of all Christian reform, Dr. James Kerr of Glasgow, is particularly a reply to the leader of "higher criticism" in Scotland, Prof. Dods. It is, moreover, an able refutation of the careless and conceited arguments which are often put forward by the disciples of this school of religious philosophy in its present-day development. Dr. Kerr likens their work in mangling and eviscerating the living Word of God to the cruel practice of dissecting living animals. "It is, perhaps, difficult," he writes, "to determine which is the greater foe to the church of Christ—ritualism or rationalism, superstition or infidelity. The distinguishing character of the former is that it adds to the truth, of the latter that it takes away. The former destroys by its additions, the latter by its subtractions. The former smothers the truth, the latter bleeds it to death." We take pleasure in commending this argument of Dr. Kerr to American readers and students. He is the author of a number of works, among them one entitled, "The Principles and Practices of Secret Societies Opposed to Scripture and Reason." D. Boyce & Son, Glasgow; and John Kensit, Paternoster Row, London, are the publishers.

A NEW LEAF and other stories for children is a prettily illustrated book for children in large type with good paper, and teaching good morals. It is partly devoted to Bible stories. Price 15 c.; Scriptural Tract Depository, Boston.

Gen. O. O. Howard may yet prove to us as Lew Wallace did that "the pen is mightier than the sword." He is the author of a historical book, "Isabella of Castile," lately issued by the Funk & Wagnalls Company. Speaking of Columbus, Gen. Howard says: "While we are wreathing the brow of the great Genoese with those unfading laurels that peoples of the twelfth generation are bringing to him and those connected with him, let not his patroness be kept in the background." The life of Isabella is full of thrilling interest, and though we frown on her for her relation to the Inquisition and her consent to the expulsion of the Jews, we cannot but pay high tribute to her many noble qualities.

It is almost 500 years since Thomas a' Kempis wrote that immortal book, the "Imitation of Christ." Lately a new edition of the work was published in England, and a review of it published in one of the journals of that country, whereupon an industrious press-clipping bureau sent the review to "Mr. Thomas A. Kempis," in care of the publishers of the book, and proposed to send him promptly all references to his book for a guinea.—*Advocate.*

The *Primitive Catholic*, published by Rev. E. H. Walsh, a reformed Romish priest of the Trappist order, has suspended for the time being, as the editor and proprietor is suffering from nervous prostration as a result of over-work.

President C. A. Blanchard has in press a volume on "Higher Criticism" and kindred themes, which are discussed with that clearness, force and fairness for which he has become well known on the platform.

The *Social Economist* for July has an unusual fund of bristling and aggressive articles, all bearing on live questions of great import. It shows how the government is being cornered by the gold demand for export in a man-

ner which suggests the necessity for an early repeal of the legal tender act and a reconstruction and consolidation of our banking system so that the banks can be obliged to pay coin. Gen. Wm. F. Draper explains that in manufacturing industries of Boston and Fall River $7.04 are paid in wages where $1 is paid in dividends. It is not far to estimate how much of an abatement profits can stand before wages will stop.

There will be a controversy in the August number of the *Century* on a question that is just now attracting a large share of public attention. Senator George F. Hoar writes of "The Right and Expediency of Woman Suffrage," and Rev. Dr. J. M. Buckley on "The Wrongs and Perils of Woman Suffrage." According to the terms of the discussion, each was shown the other's article, and then prepared a postscript in answer to the arguments advanced by his opponent. The two writers discuss all phases of the question, from the moral as well as from the economic standpoint.

The *Sanitary Era* in its current number is very sarcastic about Chicago and its sister cities, whose health officers have figured out a marvelous decrease in death rate this year. If mathematics are wrong let us hope the doctors are not. Articles on the Sanitation of Water and Skin-propagation are of marked interest.

The *Converted Catholic* for July is crowded with argument, incident and illustration against the Romish church and its teachings and management. The Pope's latest encyclical receives some attention and we regret to say the editor seems to appeal to Freemasons against Rome.

OBITUARY.

DARWIN BROOKS was born in Stoddard; New Hampshire, January 25, 1810, and died in Shrewsbury, Mass, April 2, 1894.

Of his ancestry or early life I know very little. Since my connection with the work in New England I have occasionally met him and his devoted wife and shared the hospitality of their quiet home. He was unobtrusive in his manner, but absolutely uncompromising in his convictions. For twenty years he was in feeble health, and during the last four years suffered greatly. He endured with patience and without complaint until it was said, "It is enough," and then "fell asleep."

His bereaved companion writes of his interest in the anti-secrecy cause: "He read the *Cynosure;* it was his favorite paper." He said not many days before his death: "I have labored for the cause seventeen years and now my work is done." So it seemed to him, but not to us. The good that men do lives after them; and while he rests the reapers will garner the sheaves from the fields he has sown in tears, and both shall rejoice together in the great "Harvest Home."

A little poem, "Just over the Mountain," by Rev. Dwight Williams, was one in which he took great delight. By his request it was read at his funeral services. It is an index to his inner life.

J. P. STODDARD.

July 11, 1894.

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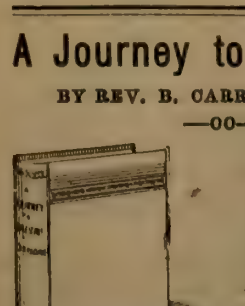

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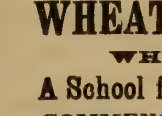

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The Christian Cynosure.

HENRY L. KELLOGG - - - EDITOR.

CHICAGO, THURSDAY, JULY 26, 1894.

THIS WEEK OUR CONTRIBUTIONS to the discussion of important events are of first importance. Rev. M. A. Gault shows how the potsherds of the earth are striving. Our God is well able to set Midianites against Amelekites again. Let not Gideon's men forget the lamps, the pitchers and the trumpets. Another view of our situation as a people is excellently given by that noble woman of Denver whose testimony has been given so many years for God. Let us have more light on all these questions relating to secretism until all may know surely how God looks upon them. From other sources we have gathered argument and opinion which will be helpful.

DEATH OF MRS. HUGUNIN.—The wife of Henry M. Hugunin, late editor of the *Cynosure*, died at Elgin, Ill., on Thursday of last week, after a lingering illness, and was buried at Racine, Wis., on Friday. She was aged sixty-four years and had long been an affectionate wife and mother. Her loss is severely felt in her little household. The readers of the *Cynosure*, and many other friends of the reform, will wish with us to extend a heartfelt sympathy to the bereaved husband and his son in this trying hour. He believes in the Holy Ghost, the Comforter, who will graciously manifest to him the love of God and out of present darkness bring peace and light and life.

THE SUNSET CLUB DISCUSSION —The debate on "Secret Societies in Politics," held in the Grand Pacific Hotel, this city, April 12 last, was an event in our reform, instructive, helpful, unique. The *Cynosure* published an excellent report of the meeting; but the arguments, the speeches themselves are of permanent value. The Executive Committee of the Club has itself been at the expense of publishing a full and accurate stenographic report. It can be of no less value to the readers of the *Cynosure* than to the business men of Chicago who heard it. Therefore, during the summer months, while our lecturers are unable to push their work with their usual energy, and so allow space in the paper, it seems wise to print these speeches and several others which were unspoken on the occasion for want of time. We promise they will deserve reading. In reply to questions about the Sunset Club it may be said that it is a kind of after-dinner debating society for business and professional men of all classes. Any one approved by the Executive Committee may participate in its benefits. There is no fee in the usual sense, no club-house, no constitution, by-laws, president, parliamentary rules, personalities, dues, fines, long speeches or late hours; "simply tolerant discussion and rational recreation." The address of Pres. C A. Blanchard began the debate; we have the pleasure of giving it to our readers this week and next.

FREE SPEECH ON PUBLIC GROUNDS —Our brother and co-worker, Rev. William F. Davis of Boston, is again arrested for preaching on public grounds. After his release from a year's imprisonment some time since he has continued to stand for his right, as a citizen and minister of the Gospel, to speak to men of salvation on Boston Common. He was not molested till four or five Sabbaths ago, and was to have his trial on the 27th ult. Drs. Plumb, A. J. Gordon and J. M. Gray, Mrs. Mary A. Livermore and others have issued a statement regarding the whole case, reminding us that Boston has a bad eminence for forbidding street preaching without a permit; that protests and hearings before aldermen have accomplished nothing, and the obnoxious ordinance still stands. It is believed that the Supreme Court of the United States would decide such an ordinance unconstitutional, and it is desired to test the matter in that high tribunal. The Supreme Court of Michigan has decided that a law is unconstitutional which forbids preaching as a nuisance. As the appeal to the courts and especially to the Supreme Court involves the rights of all people, it is desired that all will contribute to carry the case through. Funds may be sent to A. N Cook, 337 Washington St, Boston, who has consented to act as treasurer.

THE LATEST FROM ROME ON FREEMASONRY.

The last encyclical letter of Pope Leo. XIII was received by Cardinal Gibbons at Baltimore on the 7th inst., and fragmentary and inconclusive extracts of the Latin original were hastily translated and sent to the press of the country. With these, is the incorrect statement that the letter is especially addressed to the American people. We have preferred to wait until an official translation of the whole document should appear, before publishing the portion relating to the lodge. Such a translation appears in the *Catholic Review* of last week. It fills nine columns of that paper, which says editorially that it is probably the last communication of the kind, a sort of testament to the adherents of the pope. In previous encyclicals the pope has dwelt upon various themes: marriage, political institutions, capital and labor, secret societies, etc. The letter on Freemasonry was taken up by Albert Pike who replied at length. *Puck*, the comic paper, celebrated the event with a famous cartoon, representing Pope Leo and Pike in deadly strife with ink-stand and pen, and the sum of their long letters being in brief, "*You're another*".

The present encyclical is addressed "to the rulers and peoples of the world," and especially appeals for a reunion of all who bear the Christian name. As one of the obstacles to such union the pope warns against Freemasonry in these words:

"Another grave peril to unity is the Masonic sect, a formidable power which has long oppressed nations, and particularly Catholic nations. Insolently proud of its power, its resources, and its successes, it sets every agency at work to everywhere strengthen and extend its dominions, favored by the troubled state of the times. From dark retreats, in which it lays its plots and snares, it comes out into the broad light of our cities, and, as if to hurl defiance at God, it is in this very city, the capital of the Catholic world, it has established its headquarters.

"What is most deplorable is that wherever it sets foot it makes its way into all classes and all institutions of the state, to become, if possible, sovereign arbiter of everything. This is the most deplorable, we say, for both the perversity of its opinions and the iniquity of its designs are flagrant. Under color of vindicating the rights of man and reforming society it demolishes Christian institutions, repudiates every revealed doctrine, stigmatizes as superstitious religious duties, sacraments, and everything sacred, strives to deprive of their Christian character, marriage, the family, the education of youth, and everything relating to public and private life, as well as to abolish all respect for human and divine power in the minds of the people. The worship it prescribes is the worship of nature; and it is the principles of nature it proposes as the sole means and standard of truth, honesty, and justice. Thus obviously man is urged to the adoption of the manners and habits of an almost pagan life, if the increasing and subtle seductions should not cause him to descend lower.

"Although on this point we have already elsewhere given the gravest warnings, our apostolic vigilance imposes upon us the duty of insisting thereon and repeating again and again that one can never be too strongly fortified against such a pressing danger. May the divine clemency bring to naught these wicked designs! But let the Christian people understand that they must put an end to this sect and once for all throw off its dishonoring yoke; let those who suffer most from it, Italians and French, be the more earnest. We, ourselves, have already said what weapons they use and what tactics they should pursue in this struggle; the victory with a chief like Him who said, 'I have overcome the world' (John 16: 33), is not doubtful."

The *Cynosure* need not remark at length on these charges. They are probably true from the standpoint of the papacy. The word "oppressed" in the first sentence misleads. The lodge does not *oppress* nations, but *dis* resses them. It oppresses individuals; and its individual members more than any one else. But that Freemasonry is insolent, proud, Jesuitical, nobody who has studied its literature and marked its course in this county can successfully deny. It does not openly "demolish Christian institutions," but under pretence of sustaining them, it really most cruelly and surely undermines them. The sophistries periodically put forth by orators and editors of the lodge would persuade all men that Christianity has a most assiduous "hand maid" in their order; but no discerning and candid person can fail to see on examination that Masonry, like popery, while pretending to promote the worship of the only true and living God, is giving men instead the calves of Bethel and of Dan. One puts priests and saints and penance between the soul and its God; the other its nature worship, its Hiram Abiff, and its mock solemn rites, invented by jugglers in religion like Albert Pike and Cagliostro and the Jesuits of Paris.

But while both systems turn the soul away from Christ by human inventions, we may not say that God does not find some people in both systems who are saved by faith. The priests of the lodge and the cloister may deceive, and too often do deceive the soul to its eternal undoing; but we trust the day hastens when millions "oppressed" by these systems shall know that they can be free only in Jesus Christ.

TEACHING BY SUGGESTION—A JESUITICAL METHOD.

A recent number of the *Golden Rule* gives a pictorial illustration of the Sabbath-school lesson on the early life of Christ, in which it introduces a number of Masonic symbols such as are found in lodge books, and are never regarded in any other light than as emblems of the mystic craft. The square and compass in Masonic form, the pillars, the arch, and the keystone in its unfinished state, surmounted by a mallet and chisel—these are associated with the cross, as symbols of Christianity. The person who drew the design was evidently familiar with Masonic symbolism and seems to have considered the opportunity too good to be lost, to insinuate his lodge symbolism into the teachings of God's Holy Word.

For the same reason that we object to the "boys' brigades" as incongruous with the lessons taught in Sabbath-school and as teaching militarism by suggestion, we also most seriously object to this mingling of Masonic and Christian teaching. At best it is far-fetched and inappropriate. There is no reason to think that the youthful Jesus laid up stone walls or chiseled keystones for arches; and it is gross blasphemy to teach that he was a member of the Masonic order. Whatever may have been the object of introducing such symbolism, and of teaching how to delineate it on the blackboard, there are these serious objections: It familiarizes the youthful mind with Freemasonry; it associates it with Christ and Christianity; it teaches, by suggestion, that the lodge and the church are equally to be the objects of desire and aspiration. Whatever men may personally think of the Masonic system they have no more right to introduce its known symbolism into our Sabbath-school literature than those who attend the theater, the dance, or the card party have to use the pictorial representations of their amusements to attract and beguile those who are uninitiated.

Another serious consideration is the fact that the *Golden Rule* is the organ of the Christian Endeavor societies. The effect of these "chalk-talk hints" is, therefore, not only to pervert the Sabbath-school instruction, but to vitiate the solemn pledge of the Endeavor movement which binds to Christ and his church. The managers of the *Golden Rule* should see to it whether the N S. Greet who provides these hints is not playing the "Jesuit in disguise" for Freemasonry.

—Pastors and other Christian workers who read the *Cynosure* are desired to send the editor brief notes respecting the work of God's Spirit among the people. Bro. Hyatt, of Poland, N. Y., gives a good example in the religious notes.

—The order of Catholic Knights, meeting last week in Oshkosh, Wis., voted against receiving members of secret societies. This injunction hardly applies to the Jesuits, Molly Maguires, Hibernians, Foresters, etc, which are peculiarly Romanist.

—The proceedings of the Masonic Grand Lodge of Iowa have been sent us by Secretary Parvin, for which we extend thanks. We notice in a hasty glance that among the expulsions was one of J. O Jacobs of Lake lodge, for renouncing his oaths of secrecy. Several were expelled for using or selling keys or expositions containing

the secret ceremonies, but these cases were all restored to their lodge privileges. A motion was made to declare the use of expositions and cyphers a Masonic offence, but *it was voted down!*

—The annual convention of the American Peace Society opened at Asbury Park, New Jersey, last Saturday with an address by the secretary, Benjamin F. Trueblood, of Boston. Bishop Vincent and others took part in the opening exercises. The convention continued several days. God bless its work.

—The Royal Templar order in Canada is said by its organ to be opposed to communism, anarchism, but in favor of true socialism. Without explaining in what "true socialism" consists, the paper makes a yet higher claim that the mission of this secret society is "to establish the kingdom of Christ among men." Let the churches take notice and begin their vacation.

—The Switchmen's Aid Association of North America is one of the insurance enterprises with a great name, a grand master, and other attachments of secretism. The grand treasurer ran off after stealing $32,000 and the society is bankrupt. It had 178 lodges and 8,000 members a few months ago. Their dues, grand lodge fees, etc., cost some $24 yearly, beside special assessments, and $1,000 was the amount of insurance any one man could draw. It is hard for men to live and learn that lodge insurance is unprofitable in the long run.

—The *Christian Worker*, which began publication yeafs ago in this city by the Publishing Association of Friends, we shall see no more. It has joined with the *Friends' Review* of Philadelphia and a new paper is the result, to be named the *American Friend* and published simultaneously in both cities. Rufus M. Jones, of New York, is the editor. The *Worker* was for years under the editorial care of Rev. C. W. Pritchard, now pastor at Kokomo, Ind. The first number of the new paper has a fine appearance. It promises to be an improvement on its predecessors. It begins with a strong edition of 7,000.

—A Sabbath or two ago President George Q. Cannon was moved to warn his Mormon adherents against the strike, in the Tabernacle. His remarks were significant when we remember how many Mormons, President Woodruff among them, testified before the U. S. court that they were Masons. Pres. Cannon said:

"The whole land is now covered with strikes. Combinations are formed, some of which are secret. We have for very many years been urging upon the Latter-day Saints not to connect themselves with secret combinations; not to partake of the sins of Babylon, but to be a stable people; to be a people who will keep aloof from those things that are bound to bring destruction upon the land. There never was a time when wisdom was more needed among us than at the present time."

—The editor of the Chicago *Legal News*, who is an enthusiastic Freemason, reprints in his paper a photo-copy of an old document yet in existence in York, England, and dating back two or three decades before the origin of speculative Masonry in London. The photographic copy represents two or three lines in the center of the page of distinctly different penmanship, and the subject matter of altogether different character. These lines speak of "he or she that is to be made a Mason," and their significance is explained by the fact that among the old workmen societies of England a widow might carry on the work of her dead husband. This is all reasonable. We see every day in American society widows managing a business thus left to them, and often with signal success. If Freemasonry has anything to boast of in this old York record why are not women initiated to-day? Let Mr. Bradwell confess why in shame.

—Our Washington correspondent's reference to the union of Chicago University with an institution in that city is probably made from incorrect information. Dr. Goodspeed, financial agent for the Chicago University, says that no such arrangement is contemplated. The remarks upon Bro. E. D. Bailey's estimate of church-going railroad men are in point. Bro. Bailey will doubtless himself rejoice to find his estimate incorrect, if the proof is produced. But when we remember the demands of the government that the mails must be carried seven days in the week; when we remember that the railways that keep the Sabbath can be counted on the fingers of one hand; and especially when we see the Sunday paper and the Sunday train and the Sunday postoffice patronized so largely by professed Christian people, we fear the estimate is too nearly correct. To expect of railroad men any better observance of the Sabbath than they see in community at large is folly. We may just as surely look for strikes, riots and bloodshed so long as this neglect of God's law continues, as we may look for the sun to rise, or any other effect to follow its known cause.

PERSONAL MENTION.

—Rev. R. N. Countee was present at the late Baptist convention meeting in Memphis, Tenn., and took an active part.

—Rev. Geo. M. Robb, pastor of the Covenanter church, New Alexandria, Pa., one of the largest in Pittsburgh Presbytery, favored the *Cynosure* with a call last week.

—Rev. A. W. Parry, pastor of the Free Methodist church, Evanston, Ill., is now editing the Life and Light S. S. lesson series, published by Rev. T. B. Arnold, of this city.

—A private letter from Hon. Frederick Douglass, received the other day from Washington, closes with an expression of sympathy for the principles maintained in the *Cynosure*.

—Rev. T. B. Arnold, of the N. C. A. Board, was caught by the strike while on his way to dedications at Westfield, Ill., and Bethel, Iowa. He succeeded in reaching his destination each time and in returning, but believes he has an additional argument for the righteous rule of the Free Methodist church demanding separation from all secret lodges.

—Among the deaths noted in the Congregational Year-book for 1894, are those of Rev. Geo. Thompson, of Oberlin, and Dr. E. P. Thwing. Both these brethren were valued contributors to the *Cynosure* in past years. Bro. Thompson was one of the three Abolitionists who were imprisoned in a Missouri jail for months, for helping the slave on to freedom. Another of the three, James Burr, was buried in a corner of Wheaton College campus.

—Rev. J. K Wheeler, who lately came from Hartford, Conn., to be pastor of the Fourth Baptist church, Ashland Ave., in this city, graduated at Wheaton in 1873 in the same class with brethren Phillips, the N. C. A. secretary, and A. D. Zaraphonithes, the missionary in Greece. His father was a radical reformer, and a younger brother is an active worker in the Prohibition ranks. Bro. Wheeler is receiving many encomiums for his work here, and his sermons have been several times published in the daily press.

—Rev. Wm. Schmidt writes in the *Lutheran Standard* of a giant Norwegian pastor who attended the late United Synod at St. Paul. His name is Dahl. Thirty years ago this man of Herculean strength went to Pastor Harms' school at Hermannsburg, Germany, and was educated for a missionary. He was sent to India and was very successful, but disagreeing with the management on the caste question he left the mission work and came to America. This northern giant was celebrated for his feats of strength. He would stand on one leg, or fold his arms and defy any two Germans to throw him. He would also take a string as thick as a man's little finger, wrap it around his thumbs and break it like a tailor's thread. He has been stationed for twenty-one years at Ratna, Minn., and has organized many congregations among his countrymen, all opposing the Satanic device of the lodge.

—The papers announce that Rev. O. P. Gifford, pastor of Immanuel Baptist church, Michigan Ave., this city, has accepted a call to the Delaware Ave. Baptist church, Buffalo. For Chicago's sake we regret this change. As in Boston, so here Dr. Gifford is a tireless worker for the moral improvement of the city. He has been continually before the public and prominent in every reform movement. He has not made public addresses here as in Boston on the lodge issue, but has always shown a warm sympathy for our work, aiding in the appointment of delegates by the Baptist ministers to the N. C. A. conference last year, and freely granting leave that his portrait and testimony should be seen by all at the World's Fair. He is chairman of the committee on morals of the Civic Federation of Chicago, and a director of the Society for the Prevention of Crime. He is a scholarly man, and members of his congregation consider every sermon heard from him a gem of clear thought beautifully expressed. Dr. Gifford is at present passing a month's vacation in the east, chiefly at his old home in Boston. He is expected back in Chicago about Aug. 1, and his resignation will take effect Nov. 1.

THE NEW PAPER, THE "LODGE LAMP."

The past week has shown the same proportionate response of daily subscriptions to the monthly paper that marked the first ten days of effort. The average has been a few over one hundred per day. The list is now over seventeen hundred. There have been words of encouragement from quite a number of the "bone and sinew" of this reform. Do not fail to read those from Rev. M. A. Gault on another page.

As long as the subscriptions continue to be received daily in encouraging numbers the books will be kept open; but it is to be hoped that the responses may be such as to warrant the issue promptly of the August number. Have you sent in a club? Will you do so the coming week?

REFORM NEWS.

INDEPENDENCE DAY IN SOUTHWESTERN OREGON.

THE N. C. A. AGENT IN CURRY COUNTY.

PORT ORFORD, Oregon.

On the 2nd of July I spoke at Denmark in the evening to a small audience. The lodgemen generally boycotted the meeting, but I held to the principle, "Despise not the day of small things." The few present seemed to approve of the work, and I secured three subscribers for the paper. Rev. J. J. Black, pastor of the Coast Mission of the U. B. church, met me here.

On the morning of the 3rd I bade farewell to Mr. and Mrs. Farrier, who as hosts have treated me so very kindly, and went on to the next appointment. The journey of seven miles had to be made on foot. At Denmark I unloaded my grips and shipped them via stage to Port Orford. About noon I came to the mining camp of Bro. Madden, one of the very cleverest men I have met on the coast. He was years ago teacher in a college. While Bro. M. was preparing dinner, I went out and "panned out" a shovel of black sand, and wrapped what they call the "pay dirt" in a *Cynosure* tract and will take it out as a momento of my first mining experiment.

Here Rev. Black left me and I went alone to Sixes River, where I spoke at night to another small crowd. They were very attentive and appreciative. Mr. Wm. Cox and family cared for me here and I carry away the kindliest remembrance of my visit to them. May the Lord greatly bless them.

On the morning of the "Glorious Fourth," I came on foot to Port Orford. When they learned that I had arrived, a committee visited me and requested me to deliver the oration at their celebration. After music, the Declaration was read, and I spoke till dinner time. My remarks must have pleased them, for they immediately requested me to speak in the afternoon, which I did, making many friends to the cause of moral reform. A vote of thanks was extended me; and the officers of the Episcopalian church came forward and tendered me their house to speak in at night on the subject of secret societies.

The congregation was good in the evening, mostly men. A large party who had come in to have a ball, attended the lecture first. I think a lasting impression was made on many minds. The editor of the Port Orford *Tribune* was present at all three addresses, and gave me the best of attention. I wish I could stay and preach Christ to this people for a month. I think many would be saved.

Oh, the majesty of the Pacific Ocean! While I sit writing it roars and foams, constantly troubled. As I passed down the beach this evening for a little walk, it reminded me of the expression: "The wicked are like the troubled sea, casting up mire and dirt."

This has been as busy a 4th of July as I ever put over. I commenced it with a nine miles' walk, lectured three times, wrote eleven letters, and so on. I start to morrow at 7 A. M. for my next appointment. P. B. WILLIAMS.

THE HOME.

THE CONVERSION.

In my neighbor's garden in early Spring,
A rampant thistle I chanced to see;
"'Tis a pest," I cried, "'tis a spreading thing!
Each tiny seed has an active wing;
You must root it out or 'twill trouble bring!"
"But the flower is soft and pink," quoth he.

So he let it grow all Summer through.
"It is only one, let it live," said he.
"If the thistle did but to rare plants belong
We should prize it much, it could do no wrong,
We should even give it a place in song;
Now this is true," said my friend to me.

In the Spring through many a garden bed
The baby thistles were plain to see.
And out on the common their deep roots fed,
And new seeds fast on their light wings sped,
And tender fingers from sharp spines bled,
And my neighbor came calling on me.

"What can we do with this noxious weed?
The thistle is seeding the town," said he.
"Out in the pastures 'tis spoiling the feed;
And my wife lost her tulips because of its greed;
My lawn grass is ruined and full of its seed;
'Tis a pest!" said my friend to me.

But I knew my neighbor and answered him back;
"My dear sir, we can't hope to agree.
You should *license* the thistle and still let it grow:
'Prohibition can never prohibit,' you know,
And if seeds keep on flying, why just let 'em go."
"I've done wrong," said my friend to me.

—*E. H. Chase.*

THE MISSIONARY WELL AS AN IMAGE BREAKER.

One of the most interesting stories in all Mr. Paton's life in the South Seas is that which I am about to tell you. If you have studied physical geography you will remember that the islands of the Southern Pacific are coral islands, built up out of the water by the tiny coral insect. After a while these little islands become covered with soil and plants and trees. But the soil is light and the coral rock porous; so when the rain falls the water is soon drained off into the sea. Therefore, on Aniwa there are no springs nor fountains, nor running streams. Of course, the people cannot drink sea-water, which is salty. What, then, do they drink? Why, chiefly the milk of the cocoanut; or they will chew the sugar cane, and its juice satisfies their thirst. When a mother dies, leaving her little babe, it is fed on the milk of the cocoanut, because they have no cows there to give them milk. When Mr. Paton built his home on Aniwa, one of his worst trials was the lack of good water; so he determined to dig a well and see if he could not find fresh water. When he told the old chief, Namakei, who governed that part of the island, what he was going to do, Nemakei cried:

"O Missi" (native name for the missionary), "your head is going wrong, or you would not talk so wildly as that!"

Mr. Paton told him that his God could bring water from below just as easily as he could bring the rain from above. But the old chief only cried:

"Poor Missi, that is the way with all who go mad! We must watch him now."

So, when Mr. Paton began to dig, the chief gathered his men about him to watch and see what would become of the missionary; for they thought he had lost his mind. Mr. Paton dug away for a while very vigorously; but his strength began to give out as the hole grew deeper. He then offered presents of fish-hooks to the men if they would come and draw up the bucketfuls of earth as he should fill them, and emptying them, let the buckets down to him again. The young men were glad to get the fish-hooks, and helped him very nicely for awhile. But one morning Mr. Paton came back to the well, when it was about twelve feet deep, to find that one side had caved in! Then all his work was to be done over. Moreover, the old chief could no longer get his men, even if paid, to help draw out the earth; for they feared they would fall in and be buried. The old chief himself came near and almost with tears begged the missionary not to dig any more. Put Mr. Paton went on. At last a bright idea flashed into his mind. He planted two forked posts on either side of the well, and then laid a beam of wood across, with its ends in the forks. Then he fastened a rude block and pulley to the beam, and passed a rope through the wheel, and tying one end of the rope to the bucket in the well, he managed, by many gifts of axes and knives, to persuade the natives to pull the upper end of the rope and thus draw up the bucketfuls of earth. Still the old chief thought this very foolish.

"No, Missi, you will never see rain coming up from the earth on these islands. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you!"

But Mr. Paton kept on, and at last one morning when the well was about thirty feet deep, he "struck water," as the miners say. He was trembling with exhaustion and excitement, for he feared that after all his toil the water might be salt. But to his delight it was sweet and fresh. He filled a vessel with some of it, and climbing the ladder he called old Namakei to come and taste the water that Jehovah had sent him from below. The old chief cautiously touched it to see if it felt like water; then he cautiously tasted it and shouted out:

"Rain! rain! yes, it is rain!"

Mr. Paton then told the chiefs to come and look down into the well and see for themselves. But they were dreadfully afraid. It was all so strange and marvelous to them, and not one of them was willing to approach the edge of the well. At last they fell upon a plan: they took each other firmly by the hand and placed themselves in a long line. The foremost one would then lean over and look tremblingly into the well, the others holding him meanwhile. When he had finished looking, another came forward and looked over in the same manner, and thus all viewed the "Jehovah's rain" far below. When all had seen the well, and were weak with wonder, the old chief exclaimed:

"Missi! wonderful, wonderful is the work of your Jehovah God! No God of Aniwa ever helped us in this way! The world is turned upside down since Jehovah came to Aniwa! But, Missi, will it always rain up through the earth? or will it come and go like the rain from the clouds?"

Mr. Paton assured him that he thought it would always rain up from the earth.

The next thing to be done was to "wall up the well," and the natives were all glad to help. Mr. Paton sent them down to the shore to bring blocks of the white coral rock, and they let these down to him in the bottom of the well by ropes. He carefully built them into a circular wall about three feet thick; and thus the well was walled all the way to the top. It was six feet across at the bottom and eight feet at the top. Then he made a rude windlass, and all, with joy, drew up bucketfuls of the sweet, cool water, and drank it with delight. This was the first well ever seen on those islands, and, as Mr. Paton says: "It broke the backbone of heathenism on Aniwa. It was as wonderful to the natives as a miracle."

When all was finished, the old chief came to Mr. Paton, and said:

"Missi, I think I could help you next Sabbath. Will you let me preach."

A SERMON ON THE WELL.

Mr. Paton promised that he would, and the news spread like wild fire all over the island that Namakei would be the missionary next Sabbath and preach to the people. A great crowd was present, and poor old Namakei was all trembling with excitement as he rose before the congregation and said:

"Friends of Namakei, men, women and children of Aniwa! Listen to my words. My people! the people of Aniwa! the world is turned upside down since the word of Jehovah came into this land! Whoever expected to see rain come up from the earth? It has always come from the clouds. Wonderful is the work of this Jehovah God. No God of Aniwa has answered prayers as the Missi's God has done. Friends of Namakei! all the powers of the world could not have forced us to believe that rain could be gotten from the depths of the earth if we had not seen it with our eyes and tasted it as we here do. Now, by the help of Jehovah God, the Missi brought that invisible rain to view. Something here in my heart" (beating his hand on his breast) "tells me that the Jehovah God does exist, whom we never heard of until Missi brought him to our knowledge. The coral has been removed, the land has been cleared away, and, lo! the water rises. Invisible until this day, yet all the same it was there, though our eyes were too weak to see it. So I, your chief, do now firmly believe that when I die, when the coral and heaps of dust are removed from my blind old eyes, I shall see the invisible Jehovah with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below. From this day I must worship the God who has opened the well for us, and who fills it with rain from below. The gods of Aniwa cannot hear, cannot help us like the God of Missi. Henceforth I am a follower of Jehovah. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by Missi how to serve the God who can hear—the Jehovah who gave us the well, and who will give us every other blessing: for he sent his Son Jesus to die for us and bring us to heaven. Jehovah has sent us rain from the earth. Why should he not also send us his Son from heaven? Namakei stands up for Jehovah."

I am sure you will think that's a good sermon to be preached by an old heathen chief. Yes, it was, indeed, a good sermon, and God used it for the conversion of all the island. No such sermon was ever preached in the South Sea Islands.

That very afternoon the old chief and some of his people brought their idols and cast them down at the door of Mr. Paton's house. Intense excitement followed for weeks. Almost every day people came burdened with loads of their gods of wood and stone. They burned many of them in great bonfires. Some of them were buried in pits ten or fifteen feet deep, and some of the worst of their idols were carried out some distance into the sea, and there was sunk, to be seen no more. All over the island the people began to worship the true God. In almost every family the blessing began to be asked at every meal, and morning and evening prayer were held in almost every home. Indeed, it was the sign of still being a heathen if they did not have the blessings or the daily prayers. Judged by these tests, how many heathen there are in our own land!—*The Children's Friend.*

HOW TO HAVE GOD'S HELP.

"And when Elisha was come....he went in therefore and shut the door....and prayed unto the Lord." 2 Kings 4: 32, 33. All life-giving power comes from God, and the prophet knew this. All of his dependence just then was in the Lord God Omnipotent. Centuries later Jesus taught his disciples to always shut the door the first thing when they would talk with God; and he also taught them by precept and example that the next thing to do after they had prayed was to do all they could to help answer the prayer they had made, and this was the very thing the prophet did. One reason why some of us do not have more prayers answered is because we stop praying as soon as we come out of our closets. The right kind of a prayer never stops. We forget that sometimes the most effective praying is done with hands and feet and brain and pocketbook. We say amen and quit just when we ought to press on with more earnestness, or we stay on our knees asking for bread when we ought to be out in the field doing something with a hoe. God help us to pray in a way that angels can understand, no matter whether they hear our words or not. "If I had as much wheat in the barn as you've got, papa, I'd answer that prayer myself," said a little boy to the stingy father who had prayed at the family altar for a man who needed bread. That boy had a true idea of prayer that some old men never get.—*The Ram's Horn.*

The reason why we have no use for cranks is because they make the most noise when we are trying to take a nap.

If God answers our prayers a little different from what we expect, it is because his goodness is better than our expectations.

The hypocrite in the church is not half so bad as the hypocrite out of the church, who pretends to be better than church members.

I never object to a peacock showing off; it is about all he can do, and besides he never struts in borrowed feathers.

There are people who still believe that calling the kettle black is the best way to improve the pot's complexion.

TEMPERANCE.

ALCOHOL ON THE CONTINENT.

In the Zurich Lunatic Asylum one-fourth of the cases were ascribed to drink.

Dr. Speyer says that one-eighth of the insane in public asylums were sent there from alcoholism.

Mr. Otto Lang found that eighty-eight per cent of the crimes committed in Zurich were due to drink.

Dr. Bær, a well-known writer in German prisons, alleges that forty-four per cent of the prisoners were intemperate.

In 1893 one in seventeen deaths which occurred in Switzerland were ascribed to drinking habits (including women and children).

The noted professors of physiology, Gaule in Berne, Hertzen in Lausanna, Bunge in Basle, and Schiff in Geneva, are total abstainers from alcohol.

Professor Strumpell, of Erlangen, says that alcohol has an evil influence in the causation of most diseases, and is the ruling cause of dyspepsia in adults.

Mr. Brassy found that barrow men who avoided alcohol could do as much work in eight and a half hours as non-abstainers could do in ten hours. Swiss contractors find the same true among Italian workmen.

According to an article by Dr. C. R. Drysdale, in the *Echo* (London), there is arising on the continent a wave of medical opinion in favor of total abstinence of healthy persons from alcoholic drinks. He quotes from an article by Dr. E. Jordy, of Berne, the following items from which show the current of medical opinion.

WORSE THAN WASTED.

Altogether, not taking stock of the money we expend for champagne whose sparkling bubbles burst about the brimming goblet, and the other imported and native wines which drive away carking care, the people of the United States spend annually for drink and tobacco the almost incomprehensible sum of $1,641,903,460.

The mind is incapable of grasping the largeness of the total, but when it is remembered that this is more than the circulating medium of the United States; that is, $27 per head more than the per capita circulation; that it proves that the head of every family, supposing he handles the purse string, pays out $195 annually for drink and tobacco, and that every dollar in the United States goes each year over the bar or the counter of some tobacconist, some idea of its magnitude can be obtained.—*Atlanti Constitution.*

Ninety-two per cent of our crime is the result of intoxicating liquors.—*Carroll D. Wright.*

For fifty years no smoker has graduated from Harvard College with the honors of his class.

Fifteen brewers and wine merchants in Great Britain alone died last year leaving between them $30,833,500.

The last census shows that the only States where crime is not increasing faster in proportion than the population are prohibition States.

The average character of boys and young men in Kansas is said to be much higher since prohibition of the liquor traffic than before.

Sir Andrew Clark, the general physician in the largest hospital in London, says that seven out of every ten persons treated there owe their ill-health to drink.

The drinking habit is disappearing in Iceland and with it, crime. In 1890 only eight persons were imprisoned on the whole island, the population of which is a little over 40,000.

The Grand Jury of Cometa county, Georgia, sometime since made the following report: "We note with sorrow the marked increase of crime in this county, and that the same is traceable almost invariably to the influence of whisky."

A prominent physician of San Francisco says: "No cigarette that I ever heard of is free from opium. Beyond question the boy who smokes cigarettes stunts his growth, wrecks his nerves and weakens his heart and kidneys long before he reaches manhood."

New York State has three thousand six hundred and seventy-five inmates of its juvenile reformatories, Kansas only two hundred and eight; New York has eight thousand one hundred and ninety convicts in its penitentiaries, Kansas only nine hundred and eighteen.

Through fear of offending two liquor dealers who were patrons of the school, a member of the graduating class of the Pawtucket (R. I.) High School was not allowed to deliver his graduating oration because of the strong prohibition sentiments it contained.

Word and Work says: "There is one small village in the south of Ireland, with 1,200 inhabitants, in which there are actually fifty-two licensed public houses for the sale of strong drink. It requires thirty-two police to keep the inhabitants of that village in order."

The *Methodist Times* states that "In one of his recent speeches at Birmingham, Lord Rosebury made the following solemn and memorable statement: 'I go so far as to say this, that if the State does not soon control the liquor traffic the liquor traffic will soon control the State.'"

The following amendment to the Constitution has been introduced into the New York Constitutional Convention, viz: "There shall be added to Article 3 of the Constitution: Section —. No license to traffic in intoxicating liquors shall hereafter be granted in this State; but the Legislature may by law tax and restrict such traffic, with purpose to prevent or diminish the evils thereof."

Colonel Fukushima, the noted Japanese horseback traveler, spent one year and five months, preceding June, 1893, in a solitary horseback exploration of the continent, during which he traveled 8,719 miles, and passed through all kinds of climates and hardships in perfect health. He attributes the success of his undertaking, the greatest of the kind ever known, to his temperance living and his abstinence from all alcoholic drinks.

Looking the Republic over, we find that, following on the glitter and music of our Columbian year, came soon the cry for work or bread, and the growl of discontent, which bodes no good, while the shambling regiments of the Coxey army will not be sneered down, but stand at our gates of power like a judgment. Why all this in a country like ours? Because we have counted the gold of our revenues above broken hearthstones and ruined souls, and God awakes to take account of the values that bear his image.—*Mary T. Lathrop.*

Chief of Police Lindsey, of Topeka, recently attended the National Convention of chiefs of police at St. Louis. In a newspaper interview after his return he said that the greatest sight he saw was the Anheuser Brewing Company's establishment, the second largest in the world, covering five blocks. Among other things he said: "The stables at the brewery are the finest I ever saw. The halls between the stalls where the horses are kept are covered with fine Brussels carpet and everything else corresponds. The office and parlors where the employes stay, when off duty, are furnished finer than any rooms in Topeka." Whose money furnished these elegant stables?

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON VI.—Third Quarter, 1894, Aug. 5.

SUBJECT.—The Baptism of Jesus.—Mark 1: 1-11.

GOLDEN TEXT.—Thou art my beloved Son, in whom I am well pleased—Mark 1: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Mark 1: 1-11. T.—Matt. 3: 7-17. W.—John 1: 15-28. Th.—John 1: 29-34. F.—Acts 2: 36-41. S.—Rom. 6: 1-11. Su.—2 Pet. 1: 16-21.

COMMENTS BY E. E. FLAGG.

1. *The forerunner.*—vs. 1–4. Mark passes over in silence the birth, childhood and youth of Jesus, and dates his Gospel from the preaching of John the Baptist. This was in the strict sense "the beginning." To the wise men and the shepherds, to the aged Simeon and Anna, Christ was indeed revealed as a Saviour, but the Gospel, glad tidings of great joy, was not published to the people at large until John appeared on the banks of the Jordan, and said, "Behold the Lamb of God." The hearts of the people had to be prepared for its reception. The plowshare of conviction needed to be driven through the stubborn soil. God follows the same method to-day. Misfortune, sickness, trial are his John Baptists, preaching to the unconverted soul in thunder tones, "Repent," and by showing the need of a Saviour leading it to Christ.

2. *The preaching of John.*—vs. 5–8. We should naturally expect such a preacher to appear in the crowded streets of Jerusalem instead of the wilderness. But when God gives his servants a message to say they need not be anxious about an audience. If their only anxiety is to speak just the word he gives them they may always be sure of some one to hear it. There is no magnet on earth that equals the drawing power of the simple Gospel, and John's preaching was the first faint dawn of the full day. It was new, and strange, and startling. Nothing like it had ever been heard before. It said to the Pharisee and the harlot alike, "Repent!" It called the bigoted formalists of that day who thought themselves so much purer than other men "a generation of vipers." It preached a remission of sins through the waters of baptism, and not through the bloody offerings of the temple. It pointed to the coming of One who should baptize with the Holy Ghost and with fire, and whose very shoe latchet he was not worthy to unloose. The cities and towns of Judea were emptied of their inhabitants as they flocked to the wilderness to hear this greatest of revival preachers that the world ever saw. Curiosity possessed some minds, awe and wonder others, while not a few were evidently longing for something purer and higher than the traditions and formal observances prescribed by the elders for those who wished to live a religious life. Neither the idea of baptism or repentance should have been new to the Jewish mind, and yet the effect seems to have been one of complete novelty. The spiritual life and meaning of Judaism had been smothered under the rubbish of Rabbinical interpretations. But still more startling to their ears must have been his prophecy of the Coming One. Doubtless it wakened diverse feelings just as the thought of his second coming does now. The formal hypocritical Pharisee could not have enjoyed the thought of that purging time when the chaff should be burned with fire unquenchable, but to the true penitent longing for a deeper work of grace it must have been like a sunburst of hope—that the Desire of Israel was indeed coming, had already come. It is the false professor, not the true Christian, however weak and faulty, who shrinks from the fires of purification.

3. *The baptism of Jesus.*—vs. 9–11. Jesus meanwhile had grown to manhood in his Galilean home, and heard with others of the fame of the great preacher. Impelled by a divine impulse he joins the crowd waiting on the banks of the Jordan to receive the rite of baptism. "But John forbade him." Jesus was a stranger to him but the first glance showed him that he was his superior. Whether he recognized at this time the Messiah cannot be certainly told, but it is probable that he did and was not surprised when he saw the descending Dove, the sign that was to give him positive assurance. "But Jesus said, "Suffer it now, for thus it becometh us to fulfill all righteousness." He who came to fulfill the law must be obedient to the law in its every requirement. There are some who speak slightingly of ordinances, and who seem to think that it is a mark of high spiritual attainment to be able to live independently of them. To all such our Saviour's example should be a rebuke. None of us are so pure and holy that it does not become us to fulfill all righteousness; to make ourselves an example in all good works. We may feel that we get as much or more spiritual benefit by staying at home and reading our Bible as by going to church. The preacher may be greatly our inferior in learning or spiritual attainment; the service may not be to our taste, and yet it becomes us not to neglect "the assembling of ourselves together" lest others should do the same, and decline in their religious life. "And he saw the heavens opened and the Spirit like a dove descending upon him." This was the sign seen only by John the Baptist by which he was to know the Messiah, but the voice which said, "Thou art my beloved Son in whom I am well pleased," was heard by those who stood by, although the words were unintelligible. As children of God we shall know that he is well pleased with us if like his divine Son we "do always those things that please him." It will be like an inward voice speaking to us his approval though unheard by the world.

RELIGIOUS NEWS.

—The chief of the court of Japan is a Christian, and president of the Young Men's Christian Association of Tokio.

—There are eleven Congregational churches in the country with above 1,000 members each. Three are in Chicago.

—Rev. Dr. Campbell, pastor of the Second United Presbyterian church of Monmouth, Ill., has been asked by the authorities of Monmouth College to become its representative among the churches.

—Rev. A. Reinke, of the large German Lutheran church near Leavitt street and North avenue in this city, has just started a Lutheran mission among the deaf and dumb. Pastor Reinke is an enthusiast in the instruction of mutes.

—The mission committee of the Wisconsin Lutheran Synod have resolved to expend $1,600 in the erection of school and dwelling houses for the use of their missionaries among the Indians in Arizona. The goverement has given a grant of ten acres of land.

—The *Conservator* announces that a dispatch to Bishop M. Wright gives the welcome information that the Supreme Court of Michigan has decided that the United Brethren church property in that State belongs of right to the radical wing, which stood by the principles of the church.

—The Rock River (Ill.) Assembly of General Council Lutherans begins July 31st and closes August 10. Among the teachers and lecturers are: President J. M. Ruthrauff, Dr. H. C. Haithcox, and President H. Dysinger, D.D., of Carthage College, Rev. M. F. Troxell, Dr. Rhodes, and President Ort of Wittenberg College.

—The Congregational denomination have 5,236 churches. Of these all but 947, or over three-fourths, are supplied with preaching. There are 5,138 ministers. Of these, 1,779 are not in the pastorate. The condition of the ministry is very different from what it was in 1857. Then there were 1,731 ministers, and of these only 529, or less than one third, were not in the pastorate.

—At the Association for the Advancement of Science, recently held in Minneapolis, among the announcements made was that a prayer-meeting would be held on Sabbath afternoon. At the appointed time the prayer-meeting service was conducted by the newly-elected president of the association. In the meeting it is stated that the most eminent astronomer in the State led in prayer. Among the most eminent geologists, botanists, and biologists in America are to found some of the most devout and God-fearing men and women.

—Westminster Chapel in London, the largest Congregational church in the world, has been without a pastor for seven years. It has recently called to its pastorate the Rev. W. Evans Hurndall, M. A., who is a graduate of St. John's College, Cambridge. He is about 50 years of age and has had phenomenal success in the east of London. The congregations had diminished sadly because there had been no pastor, but now the chapel is thronged and there is every reason to believe that the prosperity of the days of Samuel Martin will return —*Ram's Horn.*

—An instance of unusual religious intolerance for Switzerland has recently occurred. The Protestant minister of Biasca, in the Tessin Canton, rented a hall in a neighboring place, where there were about fifty members of his congregation. When about to commence his service the Mayor and his secretary handed him a decree of the municipality forbidding the celebration of the divine service under penalty of imprisonment. The case has been referred on complaint to the Federal Council, which has promised to examine into it. Although this is the most intensely Roman Catholic of the different cantons, such a manifestation of intolerance is very exceptional.

—Rev. Isaac Hyatt, pastor of the Free Baptist church at Poland, N. Y, baptized fourteen June 17. It was estimated five hundred people assembled on the beautiful shore of the Kuyahoova to witness the service. It was evident to the spiritualiy minded that the Holy Spirit was in the midst of the people moving them to fear God and obey his commandments. On the following Sabbath Bro. Hyatt gave the right hand of fellowship to 17; making 24 who have been received into the church the last year, 18 by profession of faith and 6 by letter. "Let the glory be given to God," writes Bro. Hyatt, "and prayer continue to be offered that the Holy Spirit abide with the church and people at Poland."

—Inquiries are frequently made as to the destination of the students who graduate from Mr. Moody's Bible Institute at Chicago, and it is interesting to trace the homes of some of them. Forty-one are evangelists, 22 city missionaries, 21 pastors of Congregational churches, 18 pastors of Presbyterian churches, 13 pastors of Baptist churches, 11 Sunday-school missionaries, 9 pastors of Methodist Episcopal churches, 9 pastors' assistants, 8 Y. M. C. A. secretaries, 8 evangelistic singers, 7 are among the Indians; and of those who have gone as missionaries to foreign countries, 16 are in India, 12 in China, 9 in Africa, 2 in Japan, 5 in Turkey, 5 among the Freedmen, 2 in Persia, in Siam, in South America, in Burmah and in Corea, and 1 in the West Indies and in Mexico, Syria, Micronesia and Ceylon.—*American Messenger.*

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FARM NOTES.

OUR SMALLEST SERVANTS.

[Eduard Strassburger, in Deuische Ruudschau, Berlin.]

We are so much accustomed to regard bacteria as the most dangerous foes of humanity that the attempt to demonstrate their utility and essential importance may seem almost paradoxical. Nevertheless, it would be as unjust to condemn the whole class for the diseases engendered by a few as to condemn humanity for the offences of its criminals.

As a matter of fact, the services of bacteria in the natural economy of the earth are so important that disease germs may fairly be regarded as isolated, scattered bands. The elimination of the bacteria from the earth would be immediately followed by our downfall. Refuse would accumulate in piles mountains high, while the plants which depend upon it for the greater portion of their sustenance would perish in sight of plenty, from the want of microbes to convert it into assimilable food. Every trace of organic matter is greedily seized on by microbes, which convert it into plant food or decompose it into its original elements, and thus render the earth continuously habitable for man and beast. These bacteria are so small that a million of them may constitute a mass hardly visible to the naked eye, nevertheless, such is their capacity for increase, under favorable conditions, that the progeny of a single bacterium, if it could multiply unchecked for fifteen days, would constitute a mass exceeding the cubic contents of the ocean. Their increase is arrested only by failure of food supply; they are consequently always in sufficient numbers for the conversion of all the dead organic matter of the earth into food substance for living plants. The manure which the farmer spreads on his fields contains billions of these industrious laborers, all actively engaged in converting the organic elements into plant food, and even in rendering the inorganic substances (lime, potash, phosphates, etc.) assimilable. The most important soil constituents for the farmers are the nitrogenous compounds, the presence of which in manure constitutes its prime value as a fertilizer. Plants cannot take nitrogen from the air—they must take it up by their roots from the soil. But nitrogen is not a proper constituent of soils. In a state of nature the soil gets a supply from the substance of the plants and animals that die on its surface, but grain crops soon exhaust this natural supply, and the fertility of the soil can only be maintained by the addition of nitrogenous substance, which the bacteria, in pursuit of their own well-being, convert into assimilable plant food.

But experience has taught the farmer that while grain and root crops exhaust the soil of its nitrogen, beans, peas, and other leguminous plants, so far from exhausting, add to its supply, thus rendering possible a high cultivation by rotation of crops, with considerable economy of manure. But these leguminous plants are more capable than others of drawing their nitrogenous supply from the atmosphere; modern investigation has demonstrated that it is the work of bacteria which find sustenance and habitation in the roots of the leguminous plants, where they multiply from generation to generation, repaying the service by dying there and sacrificing to the plant all the nitrogen they have taken from the atmosphere, in assimilable form. The little swellings on the roots which constitute at once their dwelling-place, laboratory, and tomb, may be readily recognized on removing an acacia, or mimosa, or other leguminous plant from the pot in which it is grown.

Not less beneficial are the bacteria as purifiers of water. If a vessel of water containing animal or vegetable refuse is allowed to stand in the open air, the fluid gradually clears until every particle of dead organic matter is consumed, when the bacteria cease their activity and sink to the bottom. The same thing occurs on the great scale in nature; the Seine, which at Paris receives an enormous amount of refuse, is clear and pure at seventy kilometres down stream. The bacteria have consumed the refuse. The Elbe, the receptacle of the refuse from so many cities, is drinkable at Hamburg from the same cause.

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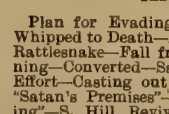

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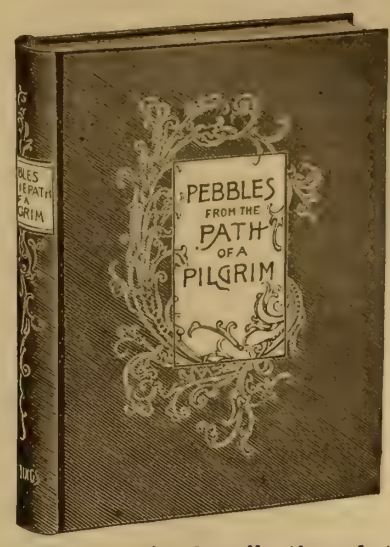
Pebbles from the Path of a Pilgrim.

—BY—

MRS. H. L. HASTINGS.



This remarkable collection of stories from the eventful life of a Green Mountain girl has been pronounced "more fascinating than any romance." A member of Congress writes: "'Pebbles' has been read by me with great interest. The introductory chapter has followed me into dreams. My copy is read to pieces by the family, and borrowed to death by the neighbors." An editor says: "Surely the faith that 'obtained promises, wrought righteousness, and stopped the mouth of lions,' must have been given in large measure to the writer of this truly remarkable book....No family library should be without it." "'Pebbles,'" says the *Christian Cynosure*, "is such a book as Christian parents are always glad to put on their center-tables."

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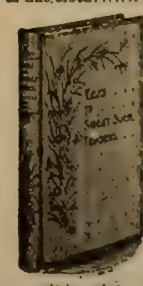

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NEWS OF THE WEEK.

WASHINGTON.

In the House Saturday the resolution proposing an amendment to the Constitution providing that Senators shall be elected by direct vote of the people was passed, 137 to 49—13 votes to spare over the necessary two-thirds. The announcement of the result was received with Democratic applause.

The Secretary of the Treasury has ordered all mints to work on the coinage of silver dollars during the remaining days of July. Three million will be turned out by Aug. 1.

CHICAGO.

The federal grand jury returned twenty-three indictments in Judge Seaman's court Thursday afternoon and was discharged from further service. In the indictments were included the names of about seventy-five individuals, who are charged with violating the federal statutes during the railroad troubles of the last three weeks.

During a parade march of U. S. troops Monday, July 16, three men were killed outright and many were wounded, some of them fatally, by the explosion of an ammunition box. The ammunition box was attached to a Kotchkiss gun belonging to Battery F, Second Artillery, U. S. A. Seven artillery horses also were killed, and residences were damaged each side of the street. The cause of the accident is unknown.

The work of building the Crerar library, for which the late John Crerar left a fund of $2,000,000, will soon be begun. Articles of incorporation have been drawn and executed, which will shortly be forwarded to the Secretary of State.

By a unanimous vote the trustees of the sanitary district of Chicago decided to revoke the licenses of saloons along the line of the new drainage canal, and to issue no more saloon licenses. This action was taken on the showing of many contractors that since the establishment of these resorts drunkenness and disorder had increased to an alarming extent, so that the police force had to be enlarged.

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40 YEARS THE STANDARD.

The Pullman Palace Car company Friday issued a notice to its stockholders that on Aug. 15 it would pay a quarterly dividend of $2 on each share of stock. The dividend is declared from the "net earnings" of the company, the circular says.

Strikers made an attack on people returning to work at Pullman. Especial rage was shown toward twenty girls who began work in the laundry on Friday. Police and militia had to fight with mobs much of the day.

President Lyman J. Gage of the Civic Federation has appointed the committee which will make arrangements for the labor conference. The purpose of the conference is to devise a means to prevent strikes, and to settle by conciliation and arbitration all differences between capital and labor.

Saturday morning Deputy Marshals arrested several additional members of the Board of Directors of the American Railway Union.

COUNTRY.

Judge Ross, of Los Angeles, Cal., found John Howarth and Engineer Martin Kelley, railway strikers, guilty of contempt of court for violating his injunction at Barstow, and sentenced each to eight months in jail.

A conductor and a Negro non-union brakeman were shot and probably fatally wounded by strikers as their train, a local freight, was pulling into Newton, Miss. The sheriff telegraphed to Meridian for bloodhounds to put on the trail of the strikers.

A bad wreck on the Chicago & Grand Trunk at Battle Creek, Mich. It was the work of men who had a grudge against the road and who wanted to get even with the company. One man was killed and several were wounded.

The Pullman shops at Ludlow, Ky., re-opened with eighty-five men, the employes who refused to go out when the strike was inaugurated, but who afterward quit work. The shops usually employ about 140 men.

A dispatch from Toledo says that influences are at work to break up the Brotherhood of Locomotive Engineers. A large number of engineers have been discharged and blame their chief, P. A. Arthur. They may leave the Brotherhood and join the American Railway Union under Debs.

Last Friday was remarkable for extreme heat in New York and New England. The thermometer ranged from 95 to 114 in the shade. There were many cases of sunstroke.

The Kansas Pacific Bondholders' Committee has entered suit in the United States Circuit Court for New York in the name of John Quincy Adams against Russell Sage and the estate of Jay Gould to recover $11,000,000, being the proceeds of securities said to have been taken from the company.

The Atchison, Topeka & Santa Fe Railroad has a bad showing for the month of May. A decrease in returns of 73 per cent. is an evidence how stagnant business is in the great territory tributary to this system.

Customs officials at Fall River, Mass., have found whisky and other contraband spirits concealed in baled hay imported from Canada.

Authorities at Webster City, Iowa, have prohibited the sale of "lemon extract," which, on analysis, has been found to contain 93 per cent of pure alcohol.

Fossilized remains of an ancient pig, larger than the rhinoceros of the present day, have been found in the South Dakota Bad Lands by a party of prospecting Princeton students.

Garfield Wilkinson of Wichita, Kan., was shot dead by his younger brother yesterday while testing the merits of a "bullet proof" shield he had manufactured.

FOREIGN.

China continues to make preparations to assert her alleged rights in Korea, and from the present indications it is judged that war is inevitable unless Japan recedes from the position she has hitherto maintained. Orders were recently issued for 12,000 Chinese troops to prepare for departure to Korea.

The Constantinople correspondent of the London *Standard* telegraphs that notwithstanding the attempts at concealment, it is clearly established that over a thousand persons lost their lives during the recent earthquakes in the Turkish capital.

The Provisional Government at the Sandwich Islands declared the government a republic July 4. The proclamation was quietly received and the action has been recognized by most of the foreign powers.

A plague epidemic broke out in Canton and other parts of southeastern China and has spread until the mortality has reached 100 daily. The greatest hold of the disease is at Hong Kong, where most of the foreign commerce touches.

EFFECTUAL.—Charles J. Booth, Olivewood, Cal., says: "I have used Ayer's Pills in my family for several years, and have always found them most effectual in the relief of ailments arising from a disordered stomach, torpid liver, and constipated bowels.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	52⅛	@	53
Winter No. 2	52⅞	@	54
Corn—No. 2	42¼	@	44
Oats—No. 2	31	@	39¼
Rye—No. 2	40	@	43
Bran per ton	13 50		
Hay—Timothy	8 50	@11	50
Butter, medium to best	10	@	17
Cheese	06½	@	09
Beans	1 25	@ 1	90
Eggs, fresh	09	@	10
Seeds—Timothy (100 lbs)	4 50	@ 5	10
Flax	1 21	@ 1	28
Clover (100 lbs.)	8 50	@ 9	40
Broom corn (per ton)	30 00	@70	00
Potatoes, (pr. bu.)	55	@	65
Hides—Green to dry flint	02¼	@	06½
Lumber—Common		15	50
Wool (unwashed)	7	@	23
Cattle—Choice to extra	4 00	@ 4	75
Common to good	2 00	@ 3	90
Hogs	3 20	@ 5	15
Sheep	1 00	@ 3	80

NEW YORK.

Wheat No. 2	56	@	57⅛
Corn No 2	47½	@	47¾
Oats	42	@	55
Rye	52	@	55
Eggs	12	@	14
Butter	10	@	18
Wool	19	@	28

KANSAS CITY.

Cattle	1 40	@ 4	75
Hogs	4 50	4	80

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This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XXVI., No. 47. CHICAGO, THURSDAY, AUGUST 2, 1894. WHOLE No. 1,266.

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The New York *Observer* is an ancient paper of three thousand seven hundred and sixteen issues. It may, therefore, be excused for beginning an editorial letter with the words: "The Chicago Exhibition, which was the great event . . . . a year ago, is almost forgotten." Old age is always forgetful.

Hon. Frederick Douglass suggests that a monument be erected to the memory of John Brown at Harper's Ferry. But who shall design a memorial for such a man. The great rock by his grave at North Elba, or the arsenal he used as a fort are the best mementoes of the kind. His monument is our national history since 1860.

The Moslem branch of Freemasonry met last week in Denver. So large a number of "*imperial*" officers were elected that there is a decided flavor of Chinese Confucianism about it all. One religious system is as good as another for men who worship the gods of the Mystic Shrine. Mr. Luce of this city was chosen "Imperial Potentate," and A. B. McGuffey of Denver "Imperial High Priest and Prophet. Let such prophets be warned by the fate of Baalam and of Zedekiah, the son of Chenaanah.

Debs is beseeching the press of the country to help him make war on society. A large number of the members of the British House of Commons (105) have sent out a circular to the editors of prominent daily papers asking them to cease their war on society; that is, to cease demoralizing the people by reporting sensational stories of crime and brutality, and in other ways inflaming the sensual nature of men. Such an appeal needs to be made in this country with a ten-fold alarm. The Sunday papers are sowing seeds of anarchy broadcast, and the utmost recklessness prevails in some quarters respecting the influence of the press on public morals; if only the income be secure, there is no further question.

The full report of the decision of the papal delegate Satolli confirms our first estimate, that it affected only the diocese wherein Bishop Watterson had declared against permitting any saloon-keeper among church officers. The bishop ordered also that if saloon-keepers came for absolution they should be refused unless they cease to offend against the civil law "and conduct their business blamelessly if they can, or get out of it, and keep out of it altogether." The Columbus bishop is evidently in earnest and his example may be followed by others. The principle at least is established that the great mass of liquor-sellers (as statistics in our Temperance department show) may be checked in their villainous business by the Romish priests.

"The Discipline of Drought" is a suggestive title in the last *Gospel Messenger*. Dwellers in the towns have many griefs through fires that despoil, through temptations that wreck the home; social pitfalls and social quarrels; the failures and disappointments and thefts of business. But these do not always come so closely to the heart by way of discipline as does the withholding of the rain. It is too familiar a remark that the farmer is a croaker. The weather seldom pleases him,—too wet for this, too dry for that. Having few other reasons for complaint, he gives double attention to the weather. Now if this anxiety and glancing at the clouds be mixed with gracious thoughts of God, we may reap most precious experience of our Father's love and providing care. If he is a partner on the farm, come rain come shine, there will always be the right sort of weather in the heart.

By request of the government attorneys the trial of Debs and his comrades has been postponed till September 5th. The strike leaders gave bail, therefore, and withdrew from the martyr-cell in the county jail. Their last proclamation was written on the Sabbath previous, calling upon the public to boycott Pullman cars. They assume that everybody believes the Pullman company has grievously wronged its employes, and ask the whole nation to take hold and bring the wrong-doers to justice. The self-conceit and rant of these leaders seems to have no limit. The public is willing to wait for President Cleveland's committee to report, and is meanwhile learning that the workmen at Pullman have not so much anxiety about themselves as the leaders of these labor lodges. Debs is a curiosity of brazen assurance. He wants the American press to publish his fulmination and keep it standing in type. Such prints as the corrupt *Times* are welcome to do the bidding of Debs and his company. His proclamation does not ask the poor workingmen of Pullman to cease paying dues that he may draw his $3,000 salary.

Dispatches of Friday leave no doubt that an Oriental war has begun. The formality of an official declaration may not be thought necessary by either China or Japan, but the fighting has begun; and it must not be taken for granted that it will be brief or bloodless because between nations long lethargic and indifferent to modern progress. The clumsy junk and the stink-pot of the Chinese have given way to steam war-ships and rifled guns, and years ago Japan adopted the code of Napoleon. The cruelty of semi-barbarism may use the inventions of civilization to produce new horrors in war. At least it is not possible that the missions of China, Corea and Japan shall not be seriously affected. They may personally suffer great trials and be compelled to flee homeward; but out of all the tokens of distress and loss let us cry to Him who makes our wrath praise Him and then restrains it. Let us keep eye upon the Orient. War is a great iconoclast. Customs, creeds, hoary superstitions often go down before it. Shall not the Christian church be ready to go up over Chinese walls as soon as they crumble? and may we not appeal for peace in the name of religion with success, although our Secretary Gresham fails with the magic name of America.

EAR-MARKS ON THE A. P. A.

BY REV. A. W. PARRY.

Some anti-Protestant and anti-Christian, as well as anti-Catholic, features in the American Protective Association demand attention. The objects of the order, as stated in its published declaration of principles, seem to be right: "To preserve our civil and religious liberty, to conserve unsectarian public schools, to restrict immigration, and to require every office-holder in the country to be a true American." These are all necessary to carry out the preamble of our Constitution; and they demand our hearty co-operation.

But aggressive Americanism is not aggressive Christianity. The former protests against Romanism, as a political factor in the government of the nation, while the latter is the persistent foe of all evil, Romanism included. Nominal Protestantism even does not do this. An individual, or an institution made up wholly of Protestants, may be lawfully zealous for their inalienable rights as guaranteed to them by the Constitution of the United States, and yet may possess a spirit and use a method in asserting and securing these rights which are not in harmony with that constitution of Christianity, the Sermon on the Mount.

The more I study into the objects and methods of this popular and remarkable movement, the more fully I am convinced that there is need of a word of warning, lest the unseen snare which the fowler has spread for unwary feet entangle even those who love and watch for Christ's appearing. "Therefore I speak as to wise men; judge ye what I say."—Prov. 14:16; 22:3; 12:15.

My objections to this order are formulated out of what is hidden in the following statement of their principles: "We are in favor of putting into office honest and true patriots, who are best qualified to fill the position, regardless of political parties." Nothing wrong in that, you say. There is. The words 'putting into office,' and '*best qualified*,' are the pivots on which swing the objections. "Putting into office" refers to methods, and "best qualified" refers to their requirements.

Briefly stated, my objections are:

1. They are put into office by the aid of an organized secret conspiracy. An agreement by a body of men, good or bad, under the veil of organized secrecy, to do good or evil against their fellow-men, is a conspiracy.

Hon. Wm. H. Seward, one of the greatest men ever sent to the United States Senate, said in a speech in the Senate chamber, in 1855:

"I belong to one voluntary association of men, which has to do with spiritual affairs, and that is the Christian church. I belong to one temporal society of men and that is my political party.....These two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong. Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and enter into combination with them for any object, personal or *political, good* or bad, I would pray to God that that hand might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

Such words as these certainly are fitly spoken, and hence are like "apples of gold in pictures of silver." They show clearly that secret organizations, formed even for good political ends are a conspiracy, and in the very nature of things bring the individual conscience into bondage to the dictation of an organization of men who do their work in secret.

2. One of the practical results, growing out of the proscriptive measures against Romanists holding office, is the boycotting that exists in some localities. While every legitimate means should be used to prevent men from holding office who are not in full allegiance to our government, yet it is wrong to in any way interfere with a man's inalienable rights to life, liberty and the pursuit of happiness. A Roman Catholic, Jew or Chinaman is our brother man. He is entitled to com pete in the labor and commercial mart for the purpose of earning a livelihood. To say we will not trade with him, we will not allow him the same chance as ourselves in the trades or industrial market, is contrary to the broad principles of universal brotherhood, and the teachings of Christ in the Golden Rule and the parable of the Good Samaritan.

3. It encourages worldly methods in raising finances and carrying on its work. The following item is clipped from a recent issue of the Chicago *American*, a leading A. P. A. paper in the West, and substantiates the above objection:

"A ball was given by Council No. 74, A. P. A., of Kansas City, and proved a success. The council had dodgers printed with red and blue ink on white paper and headed 'A. P. A. Ball.' These were hung in some of the street cars and distributed throughout the city, resulting in a large attendance."

4. Like all secret societies, it appears to be interested in honoring the initiated and strengthening the clan. Hence it is selfish in its purposes.

The following is reported to be a fact: A certain individual who was a candidate for re-election as a member of the school-board in his city, was a true Protestant, and an efficient, honorable member of the board. He was, however, not a member of the A. P. A. They put up for his place an untried man who had their brand on him. The former was defeated, though a Protestant, because he did not have the A. P. A. mark in his forehead and in his hand. This shows that in some localities there is a lack of sincerity. It is not only to prevent Romanists from getting into office that they work, but in order to secure the much-coveted prize the office-seeker must have the A. P. A. brand on him. "We favor putting into office those who are best qualified." Masons think that members of their ancient fraternities are "best qualified." Is this not true of all secret orders?

5. It breeds a spirit of hatred. Some good men, after they join feel angry towards the papists. A certain brother who had joined the order remarked, "The priests and the Catholics ought to be knifed." This may be good A. P. A.-ism but certainly it is not Christianity. It is in direct conflict to the sentiments, "Love your enemies," "Resist not evil," "When reviled revile not again," and "Father forgive them for they know not what they do." The Bible calls it murder.

6. It is one of the brood of Freemasonry, and is a stepping-stone to the higher orders. Secretism is a banyan tree dropping its branches into every available spot.

W. J. H. Traynor, the Supreme President of the A. P. A., has taken, according to their own statements, every degree of the Orange Knights, Royal Black Knights of the Camp of Israel, and the Knights of Malta. He is also a member of Detroit Lodge No. 2, Free and Accepted Masons, having taken the degrees in the York rite. (See Mackey's Lexicon for full statement of these orders.)

Their recognized organs advertise the Knights of Malta, and recommend their members to join this military, oath-bound appendant Masonic society, stating, "The degree work is beautiful, sublime and instructive, and is so arranged that when a candidate has successfully attained it, he will have gained a thorough knowledge of the fundamental principles of all life." Here is the croaking of the Masonic frog!

7. It has a tendency to interfere with church work. I know some who are regular in attendance at the lodge meeting, but are very seldom found at the prayer-meeting. Some openly declare they would sooner leave the church than this order.

In this criticism of the order I have had no spirit of hatred but of candid inquiry. I have given the facts and drawn the inferences from the papers printed in the interests of, and favorable to, this association. I regret that so good an organization has on its way fallen into the hands of secret society leaders and propagandists. The devil as an angel of light seeks by this very means to deceive the very elect. I can say without fear of contradiction that I am an avowed enemy to any foreign interference with our American principles, and by tongue and pen am endeavoring to keep the purposes of Rome to make us her vassals before men.

The main feature of Jesuitism is that the end justifies the means—it is right to do evil that good may come. In this fight with Romanism the end does not justify the means. The interests of God's cause are at stake. Christ Jesus was an ideal reformer, and he declared in regard to his whole life work: "In secret have I said nothing."

Free Methodist parsonage, Evanston, Ill.

OVERCOMING EVIL.

BY REV. ISAAC HYATT.

Many are the voices calling us from error to truth, from sin to holiness, from earth to heaven. They unite in saying:

"There is a battle to be fought,
A victory to be won."

"Be not overcome of evil, but overcome evil with good." In this Scripture we are taught the fort of our strength and the weapons to use to fight the battles of life, so as to win the victory. Naturally, in an unregenerate state, our way and the Lord's way of doing things are very different. Uninfluenced by the grace of God, it is our way to overcome evil with evil; the Lord's, with good. It is our way if smitten on one cheek to strike back; the Lord's, to turn the other. If spoken unkindly to it is our way to retort back with bitter and stinging words; the Lord's, to utter the kind answer that turneth away wrath. It is our way to be over-exacting with our fellow men; the Lord's, to deal gently with the erring one. We are inclined to cover up iniquity; the Lord exposes and withstands it, not in the spirit of malice, but in righteousness and love.

Therefore, to win the victory in the conflicts of life, let us step out of our way into the Lord's, and meet error with truth, wrong with right, unkindness with kindness, hatred with love, trickery and deception with openness and fidelity. Thus throwing off our ways and putting on the ways of the Lord we shall soar above the world into the atmosphere of heaven, to enjoy the bliss of thinking and doing as the Lord thinks and does. So doing we shall rise higher in our wisdom, become purer in our aspirations, and go about as Jesus did doing good.

"Overcome evil with good." What a noble sentiment! No teaching like this is found in the heathen classics; nothing like it ever existed among pagan nations. Christianity alone breathes forth this lovely and mighty principle. And the reason why we are so powerless to ameliorate the condition of our fellow-men is because this principle has so small a place in our hearts. If we would rise to the dignity of our mission we must be imitators of Christ in this respect in a much larger degree. It is on this principle Jesus came to seek and save the lost; on this principle he bled for us on the cross; on this principle he died for us to make a full atonement for our sins, and on this principle he now intercedes for us in heaven. And unless this principle permeates our being, we are but sounding brass and tinkling cymbal.

In our ignorance we often think the shortest and quickest way to overcome evil is to strike it down without mercy; but whoever perceives the hand of God in the history of this world sees the utter failure of such a course. We have tried long enough to conquer the world with the sword, with angry debate, and theological contention to see it never can be done in any such way. But whenever the sword is tempered with love as well as steel, and arguments are seasoned with good will as well as logic, and theological discussion has an eye to the glory of God more than to self-vindication, then the fallow ground of our human nature is broken up and the seeds of righteousness are sown in the furrows thereof to spring up and bear fruit to the glory of God. Whenever we expose iniquity or rebuke wrong-doing every word should be steeped in love. "Beloved, if God so loved us, we ought also to love one another." 1 John 4: 11.

This spirit of brotherly love is beautifully illustrated in the action of a delegate of the Christian Commission towards a colonel in the rebel army at the battle of Gettysburg. As this delegate was passing among the wounded during that terrible battle he saw a Confederate officer who was suffering sorely with a severe wound. He said to him, "Colonel, can I do anything for you?"

"No," was his defiant reply.

After a time the offer was repeated with like result. Soon the air became almost unendurable from the offensive odor of the wounded. The delegate offered to put cologne on his handkerchief. The officer bursting into tears said, "I have no handkerchief." "You shall have one," said the delegate, wetting his own and giving it to him. The subdued rebel said, "I can't understand you Yankees: you fight us like devils and treat us like angels. I am sorry that I entered this war."

Oh, if we had more of this spirit we would be happier and accomplish much more good!

Poland, N. Y.

THE BIBLE IN SCHOOLS.

BY MRS. M. E. COOK, PRESIDENT CHICAGO WOMAN'S EDUCATIONAL UNION.

Building is no less important than tearing down. Put love into the hearts of the people, as taught in God's Word, and you have the rock foundation upon which all that is great and good may be built.

Give the Bible a fair opportunity to influence the hearts of the children in our public schools. Its use will not be in vain. In prayer and by intelligent judicious efforts let Christians promote undenominational, Christian religion in those young hearts which are wax in receiving impressions and iron in retaining them.

At the suggestion of the editor of the *Cynosure*, Mr. Kellogg, the way was opened for the Chicago Woman's Educational Union to do a good and great work for the Bible in schools at the World's Fair. The petition of 59,183 names secured there is now awaiting an appropriate time for presentation to the Board of Education.

At the suggestion of Dr. John H. Barrows, Hon. C. C. Bonney prepared the following epitome of our position, which you will notice is ably endorsed:

PLATFORM OF THE MOVEMENT.

To the Educational Authorities in Charge of the Public School:—The undersigned believe they express a general conviction of the intelligent and patriotic public when they say that there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well-being of society. We also believe that all thoughtful and candid persons must admit that there is a very great number of children in our country who, if not instructed in those principles in the public schools, will not, as a matter of fact, be instructed in them at all. We must, therefore, choose between such instruction in those schools or its absence during the formative period of the character and conduct of the child.

It also appears that the experience of the last twenty-five years, and the present state of the country, render the present a very auspicious time for an endeavor to carry into effect, more fully than has been done heretofore, the crowning provision of the great ordinance of 1787,—"that religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

There has been no failure to teach knowledge merely. What we need is more efficient instruction in the fundamental principles of character and conduct, which are embraced in the general terms of religion and morality. Religion, in the sense of doctrines and creeds, belongs to the churches; but religion, in the sense of high character and good citizenship, also belongs to a proper system of education.

We therefore propose that the question of proper instruction in such fundamentals of religion and morality be entirely separated from all other questions relating to the system of public schools; and that Catholics and Protestants, Jews and Gentiles,—in a word, all good citizens, unite in recommending that the reading book, consisting of selections from the sacred Scriptures in the use of the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections, be put in use in the public schools of this country without delay.

As the whole religious world united, without objection, in the universal prayer to "Our Father which art in Heaven," during the World's Religious Congresses of 1893, we believe that all right-minded classes of the American people would now agree on the daily reading in the public schools of suitable selections from the Sa-

ored Scriptures, and the recitation of that prayer, and the two great commandments on which hang all the law and the prophets, thereby fixing in the minds of the children the vital spiritual principles on which good citizenship and the future welfare of our country so largely depend.

Signed:

Hon. C. C. Bonney, *president World's Congress Auxiliary of Columbian Exposition.*

Dr. John Henry Barrows, *author Parliament of Religions*

Wm. J. Onahan, *late City Comptroller.*

Wm. R. Harper, *president Chicago University.*

Henry S. Harrison, *proprietor of the Advance.*

Gen. Geo W. Smith, *ex-president Union League Club.*

Dr. Simeon Gilbert, *editor of the Advance.*

Dr. Edward P. Goodwin, *pastor First Congregational church.*

Prof. Graham Taylor, *Chicago Theological seminary.*

Prof. Samuel I. Curtis, *Chicago Theological Seminary.*

Henry Wade Rogers, *president Northwestern University.*

John P. Strasburger, *late Superintendent of Schools, South Chicago, Attorney at Law.*

Wm. Carey, *late U. S. Attorney for Utah.*

Frances Healy, *for ten years a teacher in the Chicago public schools.*

Wm. A. Amberg, *president of the Columbus Club.*

Miss Eliza Allen Starr.

Mrs. Susan Gale Cooke, *Sec'y Woman's Branch World's Columbian Exposition.*

Miss Jane Addams, *of Hull House.*

Theodore N. Morrison, *pastor Epiphany Episcopal church.*

Z S. Holbrook, *proprietor Bibliotheca Sacra.*

Prof. David Swing and still others have written commending this work.

COMMENT.

(The Inter-Ocean.)

There is nothing in that prayer [the Lord's Prayer] that cannot be made the aspiration of every soul that believes in God—and all children believe in God; they cannot but believe in him. Atheism is a warping of the soul that is not a disease of childhood. And there is no aspiration of that prayer that does not tend to the betterment of mind and body.

The daily repetition of this noble prayer, the recitation of the ten great commandments, of love to God and love to man, and the reading of a few passages of Scripture, such as Catholics and Protestants elsewhere have approved for use in the public schools, are the limits of the proposition of the memorialists.

(The Record.)

The petition declares, what few will now deny, that "religion in the sense of doctrines and creeds belongs to the church; but religion in the sense of high character and good citizenship also belongs to a proper system of education." The position is so well taken that it disarms all except the most captious criticism.

That our schools are divested of all direct moral influence on the pupils is due to the position of persons who are themselves moral and teach their children morality at home, and not to the depraved or vicious. Since this is the case, there seems to be no good or valid reason why the schools may not teach morals and religion without trenching upon the domain of the churches or of sectarianism.

(The Tribune.)

Such a memorial should carry great weight with it when presented to the Board of Education for adoption, as it will be. Unquestionably in pursuance of the laudable purpose to free the schools from dogma and to avoid trenching upon creeds and offending religious denominations the school authorities have swung clear to the other extreme and have stripped the process of education of everything that tends to inculcate honesty, honor, morality, and the qualities of good citizenship, which certainly are essentials of the highest purposes of education. The Board of Education should give this memorial immediate and favorable consideration when it is presented, "thereby fixing in the minds of the children the vital spiritual principles on which good citizen ship and the future welfare of our country so largely depend." There is no higher responsibility resting upon Boards of Education and teachers than that of making good citizens out of the rising generation. So far as lies in their power, a praiseworthy work is being done in the schools looking to a higher standard of patriotic citizenship. Now let us have something done for morality and high personal character. This once accomplished patriotism will follow of necessity.

SECRET SOCIETIES IN POLITICS.

THE SUNSET CLUB DISCUSSION.

ADDRESS OF PRES. C. A. BLANCHARD.

(*Concluded.*)

This suggests another objection to secret societies in politics, viz: that they are certain, if they become powerful, to interfere with the administration of justice. Of course, there are many members of such orders who are good citizens and who desire the supremacy of law. There are also others who do not, and the secret organization is particularly adapted to the needs of this latter class. Allan Pinkerton told my father that the first man whom he arrested, after a long chase, appealed to him as a Mason to let him go. I was, not long since, talking with a gentleman in the Treasury building, who was at the time at the head of the secret service of the United States. He told me that he was *was* a Mason. I said: "Why do you say *was?* why not *am?* He replied: "Because I became tired of having men

SHAKE MASONIC JEWELS IN MY FACE

and demand release from arrest in the name of Masonry, and I told my lodge that so long as I was in this office they would have to excuse me from my oath. The former sheriff of my own county told me within a year or two that he had been cursed in open court by a Masonic criminal because he had refused to recognize his appeals for help.

This shows what every intelligent man would know beforehand, that a secret society, when it becomes widely extended, will inevitably be used in cases where only the law of the land should decide.

THERE IS NO DIFFERENCE IN LODGES

about this. If the American Protective Association proves permanent, and secures a fair share of the offices, its members will appeal to it for aid in civil and criminal cases, as naturally as those connected with the Masonic order or the Clan-na-Gael do to their fraternities now. As now there are some who put their political privilege and civil duty above their secret society obligation, so it will be then. And as there are others who put their lodge relation above their duty as citizens, so it will be then; and these latter cases will be neither advertised nor acknowledged. The trouble with secret societies in politics is that you can never tell when the lodge is to work you harm. If you could, you could guard yourself against it. As Wendell Phillips once said to me: "A secret society is needless for any good purpose and may be used for any bad one." The good member will not use it for any lawless purpose; the bad member will use it for every lawless one. The weapon is adapted to ill uses and should be taken away. "Give the baby a hammer and a looking-glass" is not a good rule; "Give the madman a razor and turn him loose in the streets" is a worse one.

We shall probably be told that secrecy is essential and that the good accomplished by lodges could not be attained without their obligations and penalties. I deny this. Who would interfere with the insurance lodges if they were open? Who would hinder the relief work of beneficial societies? Who would object to any legitimate political action which the orders professing political character might take? If this were a country governed by a despot, there would be excuse for secret combinations among citizens. Or if this was a time of war it would not be common sense to publish plans of campaign in the newspapers. But in time of peace, in a representative democracy, and in a day when all legitimate movements are certain of a sympathetic hearing, a secret society, no matter what be its professed purpose, is out of place; it should by abandoned by all good citizens and

THEN SUPPRESSED BY LAW.

Centralization and governmental oppression are the dangers of monarchical countries; faction and lawlessness are the historic foes of freedom. England could have maintained the commonwealth but for the distrust and hostility of partisans. France could have gone on in the pathway of liberty but for the jealousy of sections. The United States have already experienced one war of interests, and that bloody experience should warn us against repeating the conditions which produced it. A wise writer has said: "From the lakes to the gulf and from ocean to ocean there is only air enough to float one flag." It is as true that to that one flag all citizens should bear equal and unquestioning allegiance. If we are to retain the proud position to which we have been advanced by the providence of God we must avoid the disintegrating power of secret societies. Washington warned us against it; Rome, slain not by barbarian foes, but by luxury, vice and faction, utters in solemn tones her testimony. Justice fallen in the streets and equity unable to enter, thieves bartering away the taxes of cities, and murderers walking the streets with bloody, unwashed hands, all these are voices bidding us pause in the steep and slippery path down which already we are rushing.

I well understand how naturally the thought that change is impossible will arise in all our hearts. It is our custom to imagine that what is must continue and that there is no use in uttering a

PROTEST AGAINST THE INEVITABLE.

When millions of human beings were bought and sold; when they were whipped and branded, and torn with dogs, and burned to death; when slave ships sailed the sea and slave coffles covered the land, and slave pens reared their devilish fronts by the Capitol of the United States, those who cried out against the iniquity were told that it always had been and always would be. Now, while wives are murdered every day by drunken husbands; while children are beaten and starved every day by drunken fathers; while will-broken men every day are finding it easier to blow out their brains than pass the open door of the legalized grog shop, we hear the same lazy, cowardly cry. When men who toil long hours seven days a week for small pay ask for Sabbath rest; when they request the privilege of spending one day of the week with wife and children, greed and pleasure-seeking join hands to hold them to their task.

I do not believe that these or any other iniquities are here to stay. My God opened the Red Sea for Israel. He has lifted woman from the position of slave to that of helpmate for man. He has supplanted the rule of the monarch by the rule of the people. He has driven slavery from three-fourths of the earth. He has given to millions of little children the light and love and warmth of Christian homes. He has driven whisky out of the church and made it disreputable. He is showing this nation to-day that an adulterer and liar,

EVEN IF HE IS A KNIGHT TEMPLAR

and goes to church, is no better than a harlot. In due time He will establish His kingdom on earth, a kingdom which is light and in which there is no darkness at all.

I do not believe that a majority of my fellow citizens who belong to lodges, Romish or Protestant, know the real character and tendency of these orders. I believe that hundreds of thousands of men who now wear the collars and aprons of secret societies will soon throw them off forever. I believe that in their heart of hearts most men love fair play and do not believe in taking secret and underhand advantage of their fellows. I believe that we are to see a day when patriotism shall be the death of partisanship, when Christianity shall destroy sectarianism, when political campaigns shall be comparisons of views and expressions of political judgment rather than battles of secret hordes for the spoils of office, when the taxes of the people shall be expended in promoting their interests rather than in feathering the nests of political conspirators. When that good day comes, as come it will, unless we are cowardly and unbelieving, Bryant's song will be realized, peace and plenty will prevail, and each grateful American will say of his native or adopted land:

"There's freedom at thy gates, and rest
For earth's downtrodden and opprest,
A shelter for the hunted head,
For the starved laborer toil and bread.
Power, at thy bounds,
Stops and calls back his baffled hounds.

"O, fair young mother! on thy brow
Shall sit a nobler grace than now;
Deep in the brightness of thy skies,
The thronging years in glory rise,
And, as they fleet,
Drop strength and riches at thy feet."

THE LABOR UNIONS.

THEIR MERITS AND DEMERITS DISCUSSED.

TRADES UNIONS AND LIBERTY.

(From a speech by Hon. Abram S. Hewitt.)

Liberty is the right of every human being to do what he chooses under the law. Liberty has, in a measure, been taken away from this country by foreign rule. The evils of foreign rule mean the rule of people who wish to enjoy what they call liberty unfettered by the obligation of law. Liberty is not the attribute of government or of society. It is the attribute of the individual. It is the right to acquire property. No free government attacks the right of property or the right of the individual. Throughout this land we see organizations trying to destroy the rights of the people. They try to take away the rights of individuals secured to them by law. You have a great work before you in training your children in institutions where they teach that liberty and property are sacred. Trades unions are, no doubt, in a measure, honestly endeavoring to secure better awards for their labors, but they are perverted by refusing to allow men to work for a livelihood. They use violence when a man refuses to strike. It is an infringement on the liberty of the individual to prevent a man from gaining a livelihood, as is the practice of trades unions. When that principle becomes a part of our Constitution then farewell to liberty, farewell to freedom, farewell to thought of country and of home.

SOCIAL CONDITIONS.

(From an address by Rev. Dr. R. S. Storrs.)

No restless ferment in society, like that now appearing in this land and in others, is prophetic of good, save as the power of wise and righteous love is in it. A man or a community is not changed or elevated by artificial adjustments of outward relations, any more than a man is made a master of music and art, or is made humane, gentle, and heroic in spirit, by being set upon stilts. Especially, no form of violent assault on society as it is, among a free people, can ever finally be effective.

Criticism is often in order, and it has for its errand to point out abuses whose removal must be taught, to indicate defects that need to be supplied. But criticism of itself never creates. Condemning others helps no man upward.

Those who see our society's evils, as all of us may, and are most alert in denouncing them, can effect it for good only by bringing into it from themselves a sweeter and noble power; by propagating the temper to which, at last, all abuses are amenable, and by which whatever is noble and worthy shall get itself assured. It may be no doubt a slow process, and often disappointing in immediate effect, but it is the process which the Master contemplated, and out of which has come whatever is most to be honored and valued in the life of communities, in the life of the world. To lift society forward and upward, from each attainment to a nobler, this is the power, and there is no other.

Evil influences, if not expelled, are encountered, limited, effectually restrained. They become more furtive, silent, less aggressive, as if conscious of unseen barriers and blights, perhaps not to be analyzed, but not to be escaped. An artificial improvement planned by theorists, commanded by rulers, apparently made permanent by legislation and diplomacy, or sharply sustained by military force, is yet always uncertain in its continuance. The wrecks of brilliant and chivalrous schemes, unsupported by a paramount moral assent, are abundant in history.

GOVERNMENT BY LABOR UNIONS.

(Editorial in the Economist, Chicago.)

There is no disguising the fact that the most thoughtful men are becoming more and more apprehensive as to the future of the political and social system of the United States, in view of the may disorganizing influences now at work. And there is abundant reason for their fears. The influences which formerly held evil tendencies in check have largely lost their potency, and the leadership of the masses has passed out of the hands of the men with whom it has heretofore been considered safest. The church is losing its hold on the masses. The newspaper, which at times has been regarded as the successor of the pulpit in the creation of popular opinion and sentiment, has to a great extent forfeited its place and does not command the same confidence as formerly. Newspaper readers now look for news mainly, not for opinion. Compare the tremendous power of Horace Greeley's paper with that of any dozen of the present day, and this point will be readily appreciated. Corporations and other business organizations have in recent years occupied a very wide field not merely as handlers of material things, but in the way of social and political conditions.

But we have reached a turning point beyond all these things. Not the church, the newspaper, the corporation nor the political organization leads the masses now, but the labor union, the club, or the clique of men, by whatever name called, having a common interest, meeting in saloon or hall devoted to such purpose. They do their own thinking, they have their own leaders, they care nothing for the established order which an old Christian civilization has set up. They stand in the relation of outsiders to the institutions that have grown up with the government and the society founded by the fathers of the Republic. But they are much better organized than the conservative elements of the country and every move they make is dictated by what they consider their most vital interests. Hence they wield a tremendous power. What combination of capitalists is there that can make such a demonstration of influence as the labor unions have in the soft coal districts of this country? What employer is there that can hold others of his branch of business to such strict rules as are enforced among the labor unions, where working a little over time, or performing more than a prescribed amount of labor is punished with a heavy fine? Railroad companies make agreements as to rates and immediately break them; manufacturers of a certain article form combinations to restrict production, which fall to pieces before they are fairly in working order; but the labor union rules its members with a rod of iron, holds them to a strict account for every act and takes control of the employers' own affairs out of his hands.

These are plain facts, patent to every observing man, and here is the most important subject that the sociologist can study at the present time. It is not probable that this state of things can last long. The hostile attitude of labor and capital toward each other bodes ill to the country. Nor is it well that the employing class and the employed class shall be so separated in their habits of life, in their social relations and the sources of their inspiration. The exclusive organizations on both sides tend to defeat one of the most important aims of our form of government, which is the establishment of a homogeneous society and a union of interests among all classes of people and all portions of the country.

Each of the two classes has its vices. The capitalist uses his money to influence legislators and others in power; the laborer resorts to violence and intimidation. The laborers have decidedly had the advantage for some years past, and they have been pushing that advantage to the utmost—so far, indeed, that they are now seemingly near the breaking strain. It may be set down as a certainty that they will not acknowledge defeat till the issue has been tested by a severe struggle. They have numbers on their side, and when the question comes to the ballot-box it is number that tells. And in their ranks are myriads of men born under governments which they consider oppressive and bringing with them to this country a certain rebellious feeling against all government; others are ignorant and the tools of designing persons; others are simply greedy and want measures of polity adopted that will benefit them; while others still will always vote and act as becomes good citizens. We have seen from time to time that the bad elements have obtained the control, a conspicuous instance being found in the City Council of Chicago.

Every believer in a republican form of government bases his belief on the virtue and intelligence of the great mass of the people. Can we have confidence in the stability of our system if ignorant and violent men gain the supremacy and the control of the legislative bodies and official positions is in the hands of those who will cater to the ignorant classes? The country has prospered under the old forms of leadership. The leadership of labor unions is a comparatively new thing and is hazardous. It is not inspired by the best intelligence of the country or the best understanding of the theory of our government and society. So persistently have the dangers of capitalistic combinations been held up to the public gaze that little thought has been given to the mighty power of the labor unions, but this new government of the United States is the great fact of the times and must be recognized.

HOW WE ARE FULFILLING PROPHECY.

The Two-Horned Beast is itself the False Prophet—the Roman Church—that wrought miracle in the sight of the Ten-Horned Beast—the Roman State—which had the wound by a sword and did live.

The Image of the Beast is an artificial, secret and imperial system, formed in imitation of the civil Roman Empire—the ten-horned beast, by "them that dwell on the earth," and at the command of the ecclesiastical Roman Empire—the two-horned beast. The Image is a system of organizations, after the manner of the nominal Christian church, and is as universal as civil government. Comprising within itself all the essential features of both state and church, and permeating every grade of society more thoroughly than nihilism and spy surveillance of Russia combined, it dominates in politics, religion and commerce. By its insidious methods and deleterious influence the voice of Truth is silenced, the arm of Justice paralyzed; the social, religious and business relations are restricted, perverted and corrupted, while vanity, folly, selfishness, greed, hatred, murder and anarchy are fostered and encouraged. It is a vast Secret Empire, ramifying through the whole earth, whose power is feared, whose insignia of despotism are eagerly sought and highly prized, and whose "mark" is borne in the right hand and in the forehead of high and low, rich and poor, free and bond. Without a mark, number or name indicating fealty to some branch of this Plutonian idolatry, it is difficult for any one to buy or sell, to labor or live. The law of this mystic government is, "Whosoever will not worship the image of the beast must be killed." Rome, pagan and papal, through her duplicate and representative—the IMAGE— is still Mistress of the World.—*E. D. Adams, in Times of Restitution.*

OUR WASHINGTON LETTER.

Republic of Hawaii.—Peace making fails.—Tariff and personalities in the Senate.

WASHINGTON, D. C., July 25, 1894.

The Cabinet has decided to endorse the action of Minister Willis in promptly recognizing the Hawaiian republic, although it would have been more pleasing to the administration had he waited for instructions before doing so. A formal protest has been received from the ex-queen, but it is not probable that any official notice will be taken of it.

The latest news indicates that Secretary Gresham's commendable efforts to prevent war between Japan and Korea and China have been unavailing, although the hope is still held out at the legations of the countries involved that the trouble is exaggerated in the meagre cablegrams that have been received.

It has been a very exciting week in the Senate. The tone of the speeches made plainly indicated that the even-tempered calmness that should accompany legislation on matters of great public importance was sadly lacking. The only encouraging feature about the situation is that individually the Senators and Representatives all appear to recognize that the country wants the tariff uncertainty settled much worse than it wants any particular tariff bill to become a law. The business of the country can and will accommodate itself to any tariff law, but it must re-man in a state of semi-stagnation so long as there is a doubt as to what the tariff law is to be.

Representative Bryan, of Nebraska, used some very plain language in an address at one of the weekly religious meetings, on the words: "The common people heard him gladly." He said that he thought the church often fell short in its duty, and that instead of concentrating in its corporate capacity the high ideals of its Divine Founder it catered to cliques and classes, which ofttimes robbed it of the opportunity of doing lasting good. "In fact, Christ's love for the common people," he said, "leads me to believe that it is one proof of his divine nature." He also aptly quoted the well-known words of President Lin-

coln: "The Lord must have loved the common people, because he made so many of them."

He advised young men to adopt three rules for their guidance. (1.) Be careful as individuals not to allow money to dwarf your better nature. (2.) The church is no respecter of persons. (3.) Truths and duties never conflict. Of the first he said: "Jesus did not say how much money we ought to have. When a man's pile is so high he cannot look over it to see his fellow-man, he has too much; when a man's money becomes so heavy that it squeezes out of him his sympathy for his fellow-man, he has too much. A very little money may do that if we have a very little sympathy, but if we have a very large amount of sympathy it will take a great deal of money. If our sympathy is strong enough money may be only the means of showing that sympathy."

As an antidote for the well-known and wicked affinity of the lodges and saloons, the Anti-saloon League has made arrangements for a plentiful supply of icewater for the Knights of Pythias who will take part in the street parade which is to be a feature of the encampment to be held in Washington next month. In making the offer to the citizens' committee having charge of the arrangements for the entertainment of the visitors and their friends, the communication from the Anti-saloon League stated that it was done to prevent their patronizing saloons. When the G. A. R. had their immense street parade here it was charged, and was probably true, that the saloon-keepers on portions of the route took extra precautions to prevent cool water being supplied to the marchers in the neighborhood of their saloons, because they wanted their thirst to drive them into the purchase of intoxicating drinks. The efforts of the League may render a temporary relief. It does not pretend to reach the root of the evil complained of, which seems to be fundamental. *

REFORM NEWS.

SOUTHERN OUTRAGES.

BULL-DOZING AND LYNCHING OF NEGROES HINDERS OUR WORKER IN NEW ORLEANS.

Editor Christian Cynosure:—There is much to be done in this city for the anti-secrecy reform in the way of from house to house canvassing, holding cottage meetings whenever possible, distributing tracts, and preaching wherever the door is open.

I preached at New-light Baptist church, Rev. Wm. Patterson, pastor, to a large and appreciative audience. Much interest was manifested in what I said. Elder P. has been a secretist, but like many others he has found the lodge unprofitable.

I was to have left for Biloxi, Scranton, Ocean Springs and Mobile July 18, but the Gulf Coast is in such an uproar just now that I have found it necessary to postpone. The following from a private letter to me explains why:

Biloxi, Miss., July 15.—....Only a few weeks ago two colored men were shot down and murdered like dogs in broad day-light, and nothing has been done about it, and now here comes a more dastardly and cowardly crime. Yesterday morning I was eye-witness to the lynching of a small twelve-year-old boy. Dear cousin, the newspapers have lied,—yes, unreasonably lied about that poor child. The little thing was just twelve years old, and you know a twelve-year-old child could not outrage a full-grown woman. A crowd of white men banded themselves together and went to the jail and took the poor little child out and lynched him. His poor mother, when she saw her child, fainted.

I am so worried I don't know what to do. An appointment has been made for you to preach here Wednesday night, but, dear cousin, take my advice. Don't come. The country is too much upset, and you know there are some who don't like you; and I fear these bulldozing brutes might lynch you, for I know how plain you speak. For God's sake, don't come over here yet.

The above shows the necessity of postponing my coast tour at present.

The Louisiana State Legislature has adjourned after passing several of the most barbaric and inhuman bills known to a civilized Christian nation. The Negro, without doubt, is an object of most cruel and barbaric persecution. It is an unmistakable fact that the Negro is charged with seven-tenths of the crimes committed by whites. Many of these charges are trumped up and without foundation.

I will relate one incident. During last year I had occasion to be summoned before the committee on public health to testify against a German who was conducting a nuisance in the neighborhood. Myself and one other colored man were the only Negroes who would testify truthfully against the nuisance. As a matter of course my action was sufficient cause for the whites to take offense and swear vengeance. About four or five weeks thereafter I was passing within a square of this good German's house. Two white girls, seemingly 12 or 13 years of age, were walking along the street, and one of them with a child in her arms ran against me and screamed and pretended that I had assaulted her and the child, but fortunately enough eye-witnesses saw the whole transaction to put to silence the girl's lies.

Now suppose I had been out in the country. Nothing would have saved me from being lynched, and the press dispatches would have hurled my name all over the country as a rapist and desperate Negro brute. Is not God a God of justice? Will he not hear the cries and sighs of the oppressed and needy ones? Is it any wonder our country is in an uproar? The whole land is filled with violence. Oath-bound, blood-curdling secret lodges are infesting our country worse than grasshoppers in Kansas! "Oh, for a closer walk with God!" Pray for deliverance from the snares of the Southern fowler. Yours in the work,

Francis J. Davidson.

FROM SOUTH DAKOTA POINTS.

FROM WHENCE COMES SALVATION FROM SECRETISM TO OUR LAND?

St. Paul, Minn., July 26, 1894.

Editor Christian Cynosure:—There are absolute certainties,—things as certain to be as man's continuous existence. If a man continues to believe a lie forever, it appears that he is given over to believe that lie. The Bible says he is given over to believe the lie that he may be damned for having pleasure in unrighteousness. Righteousness demands his damnation. No right-thinking man can be satisfied without the execution of the sentence that forever damns the perpetual liar.

Freemasonry itself is a lie, the blackest and most malignant conceivable. It turns the truth of God into a lie and bases the salvation of the soul of a man upon his personification of that lie. All over this country I find church members, deacons, elders, pastors, presiding elders and bishops, "irrevocably," they say, sworn to keep the Masonic secret, under an obligation with death penalties, forever, "never," they say, "to be repudiated or laid aside." They have pleasure in that lie. Therefore, if *they carry out their sworn obligations and forever keep that lie*, it is absolutely certain that they are forever damned in hell by the righteous act of God Almighty.

Having just returned from S. Dakota you will expect me to write something about the journey.

Rev. L. Harrisville and his people, of Sioux City, Iowa, bade me welcome to speak in their church, St. John's Norwegian Lutheran, on Monday evening, July 16. Rev. R. Munn, a Baptist minister, attended the meeting. At the time Captain William Morgan was murdered he and his wife lived in western New York, and both well remember the facts connected with that awful tragedy, They were sixteen years of age at that time; now they are 84. They are members of the First Baptist church of Sioux City, Iowa. It is, of course, a great grief to them that their pastor, Dr. Strickland, is a notorious Freemason, Mystic Shriner, etc. But they are not deceived by him, neither is God Almighty, whom the pastor professes to serve in the pulpit. After conversing with him a year ago I regarded his conversion from the Masonic lie to the truth as utterly hopeless.

Rev. E A. Zetterstrand, pastor of the Augustana Swedish Lutheran church, opened his church for the Bible truth about secretism on Thursday evening, July 19 The pastor of the German Lutheran church, Missouri Synod, gave notice of this lecture from his pulpit on the previous Sabbath, which the pastor of the First Baptist, Presbyterian, and First Methodist churches refused to do.

After much individual conversation with the people of Sioux City on secretism some friends of the truth there were found; and, although they have a few saloons which are outlawed by the State prohibitory law, I did not see one drunken man during the whole week.

The next place I visited was Canton, S. Dakota, and found a few warm friends of truth, as Rev. Mr. Soule, pastor of the 'Church of God," Brethren Skartreed and Stubberud of the Lutheran denomination. The latter two brethren procured the Lutheran church in which our meeting was held on Sabbath evening, July 22. The meeting was well attended. The ladies filled one side of the church and the men the other. Some prominent statesmen reside here, but they are Freemasons. Secret lodges are exceedingly popular with both state and church in this interesting city. The United Norwegian Lutheran Academy is located here. Much need of the Gospel is felt in the town. Spirituality is, as witnessed by the lodges, of a very low type. One thing in their favor is that they hold the saloon traffic in abeyance.

I was informed that the president and professors of the Lutheran academy were in the audience on Sabbath evening, but my stay was so short that I did not visit them.

At Sioux City Bro. J. T. Gilbert, a member of the First Baptist church, rendered much assistance in advertising the meeting and has become much interested in this work. Yours truly,

W. Fenton.

COASTING ON THE PACIFIC.

A FRIENDLY NEIGHBORHOOD RECEIVES THE TRUTH GLADLY.

From Port Orford I went to Euchre Creek (Ophir P. O.), where I spoke two evenings and twice on the Sabbath. The congregations were very good, considering the scattered condition of the community; and the best of attention was paid.

The leading lodgemen were present and some confessed that I understood the subject. One Mason said, "He went so far as to give the signs right along; and while many present could not recognize them, we Masons did." He further said, "Mr. Williams has been a Mason, or else he has studied book-masonry more than I ever have. I should like to have him thoroughly tried; but there's no use for me to tackle him, for he knows more about it than I do." This is quite a concession, I am sure.

I find a number of real good people here. Among them is a large family named Miller, all of whom are true-blue anti-secretists so far as I could learn. Among the persons showing me special kindnesses at this point I mention the following families: Mr. Burrows, Stevens, Woodruff, Donaca, Geo. B. Miller, Reid Miller, Elvin Miller, J. C. Miller, J. H. Coy, and Mrs. Ann Miller.

On Sabbath I spoke at 11 A M.; then took dinner in the hall, where at 2:30 I spoke again. At this service a deep conviction settled upon the congregation, and could I have staid there could have been many saved. I appointed a camp-meeting committee to co-operate with the pastor in arranging for a camp-meeting to be held here some time in August. It is to be conducted by Bishop Dillon of Salem. I predict a good meeting. It is a fine place, on the coast, where there are plenty of clams, mussels, oysters, fish, and game of all kinds. The scenery is fine. Any person desiring an "outing" at the coast this summer could "kill two birds with one stone" by attending this meeting.

I do not know the precise arrangements of the committee, but I do know that Mr. Woodruff has made a very liberal offer to those coming from a distance, to throw open his pastures to the people, and furnish many more conveniences for campers. May the Lord bless him and save him during the meeting.

I secured eight subscribers for the *Cynosure* at this point, and received the best collection given at any point since I left home.

The first night I spoke here, the lodge men asked me to announce that there would be a reply to me the next night, but when they were given the opportunity to speak they were all like the man when the mule kicked him—had nothing to say. I think the seed sown at this point will bring forth fruit for many days. I leave this place with very kindly recollections of my stay with them and pray that it may be blest to the good of all. P. B. Williams.

AN EARNEST WORKER IN SOUTHWESTERN TENNESSEE.

McNAIRY, Tenn., July 20, 1894.

EDITOR CHRISTIAN CYNOSURE:—I am devoting myself more and more to lecturing on Masonry and Prohibition. For many years I have applied the Gospel against secret lodge systems, and occasionally have given special lectures on the subject. More recently have given several with good effect, as I believe. I held one discussion with a Disciple preacher on Masonry, for two nights in succession, each of us having a half hour at a time and two rounds apiece each night. At the close of the second evening he declined to go farther. But I had not said all I wanted to, and so occupied the next night without an opponent.

At a Masonic picnic where a Baptist elder was lauding Solomon, and his master workman and work, in the course of his remarks he claimed that Masonry was favorable to the Christian religion. I was constrained to ask, Why then is the name of Jesus Christ purposely ignored in the lodge religious ceremonies?

He answered me in a kindly manner, saying, "Bro. Powers, we will tell you about that when you join us."

I replied, "I don't like to go it blind. I want to know about it beforehand."

At the close of the meeting I distributed to the large audience about two hundred Anti-masonic tracts. So that the devil did not get all the work done on his side. If I was not too poor to spend the time, I would be "up and at it" more than I am.

I have long desired to do more in showing up the anti-Christian character of the lodge system. Sometimes my soul gets on fire with desire for the fray, so palpable is the deceivable and anti-Christian character of Masonry, and so morally desolating its influence! Would to God it might be held up to view before the people everywhere! How often do the abettors of secretism "put darkness for light and light for darkness;" call that good which is evil, and "call evil good," using such a great variety of sophistries that it takes wisdom and tact to withstand them. But ours is the cause of God, and the Holy Spirit is our helper; thank God. I am resolved to trust him more, and do more in this much needed reform. C. POWERS.

CORRESPONDENCE.

POISONING THE WELLS OF SOCIETY.

BLOOMINGTON, Ind., July 24, '94.

EDITOR CYNOSURE:—Last autumn the pastor of the Christian church here did not have smooth sailing after he preached his sermon on secret societies. As I wrote you at the time, he was surrounded by an excited coterie of his congregation when he came down from his pulpit, anxious to vindicate the lodge. Afterward the subject came up in the prayer-meeting, some of the members claiming that if they were needy they would rather depend on help dispensed through the lodge than through the church. Some of the members took the side of the church. But a leading member and prominent politician advised ministers to let the lodge question alone, because it was a one they knew nothing about, and it would give them trouble. He said a pastor in Bloomington had once taken up the fight against the lodge, and the result was, that pastor had to leave. He said other pastors would have to leave unless they let the lodge question alone. It was understood that the pastor to whom he referred was the Rev. W. P. McNary, the former pastor of the U. P. church, who brought Edmond Ronayne here and took an active part in agitating the secret society question.

Some time after the discussion in the prayer-meeting above alluded to, we were surprised to read in the daily *Telephone* of the resignation of the pastor of the Christian church, Rev. J. W. Van Cleave. We were sorry, for he was an able preacher, a radical Prohibitionist, and preferred the church to the lodge. He declined to say that the lodge question had anything to do with his resignation, but some of his members who oppose the lodge say it did.

Bloomington is a lodge-ridden city. It has about twenty-five lodges. The Knights of Pythias held their anniversary exercises in the Christian church on Sabbath, and paraded the streets with a band of music. The Odd-fellows' anniversary was held on Sabbath in the M. E. church, the pastor, Dr. J. E. Steele, who is an Odd-fellow, preaching the sermon and glorifying the order. The members in regalia attended in a body, forming a double file procession reaching almost two squares.

The most alarming feature of the evil is that among the students of the State University there are some thirteen secret college fraternities. These have largely taken the place of the once flourishing literary societies. They have their finely furnished halls in the upper stories of business houses, and these amount to little more than dance-halls, where male and female students spend most of the night in dancing and revelry. They have become such a notorious evil that even Freemasons join in condemning them.

It is in such fraternities that young men are trained to be partisan in politics, sectarian in religion, and secret order men in society. There is no more serious phase of this evil than the way it is poisoning our fountains of learning and corrupting the young men and women who are so soon to be leaders of the people.

M. A. GAULT.

FROM ONE OF THE FIRST LECTURERS AND SECEDERS.

INDIANA, Pa., July 19, 1894.

EDITOR CHRISTIAN CYNOSURE:—It was a very pleasing surprise to me when I last week received your kind and very welcome letter, and I often thought of you; but being out of connection with the *Cynosure*, and seldom seeing a copy of the paper, I often wish to see what is going on in the reform field, but I am not able to subscribe for the paper. I have just been transferred to the retired list since our last meeting of Synod [Reformed Presbyterian] along with other aged ministers. I can recollect when there were a good many of us seceded Masons met in convention every year; but almost if not all that I used to know are now gone, and I am still left. I have great reason to bless God for his sparing goodness and mercy toward me through all these years of secret persecution. The Lord has been my support and comfort.

I am so glad, my dear brother, to hear from you again, and I will send an article now and then to the *Cynosure* in the way of keeping the inside workings of the system before the public; and if you please I wish you would send me a paper now and then, that I may see and know how matters are moving. As long as I live I stand by the cause, and encourage its support, you may rest assured of that. It ought to receive much more hearty support from its professed friends, but there are so many who want to be counted on the right side who are afraid to open either their mouth or their purse! But I will not live under the fear of man in that way. I will let them know; while I live I will bear testimony against them, that shall speak after I am dead.

J. R. BAIRD.

PITH AND POINT.

KNOWS MORE ABOUT MASONRY THAN HE HAS A RIGHT TO.

I have not had an invitation to lecture on secret societies for a long time. But I am ready at any and all times to speak and do all I can to bring men away from being bound to any other power than that of Christ. I have kept a good many young men from the lodge, and trust I may keep many more. I have often wished I was rich. I would then travel and lecture at my own charges; but as it is I am not able to do it. I do not know of anything being done here against the lodge. The Masons say to me: "You know more than you have a right to know." Well, I do bother them some, I think. I wish I might have the call to lecture six nights in the week from September to the first of April. Our country is in danger of being destroyed by the secret society system, which is spreading all over the land.—J. S. PERRY, *Wilsonville, Conn.*

Connecticut friends, is there not work for Bro. Perry as well as for Bro. Stoddard? Pray for the enthusiasm of the Holy Spirit and you will get doors open and find a blessing in the work and above all in the sacrifice.

CONTRIBUTION IN MEMORY OF A DEPARTED WIFE.

I am aware that this reform work, so important in its character, needs the aid of all its friends to an unlimited extent. My heart and hands are involved in this cause. May God prosper it and its earnest and self-sacrificing laborers. I would be glad to do more, but if circumstances prove propitious I desire to do my part in the future as the Lord directs. My wife's death occurred ten years ago this 18th day of July, and as she was heart and hand with me in this work, I wish that in memory to my dear companion, part of the amount contributed shall be as though she was present in the body to voice her wishes. May God bless the National Christian Association is the prayer of myself and every Christian worker.—STEPHEN GROVER, *East Boston, Mass.*

LITERATURE.

The Missionary Conference of the English State Church, held during May and June last, was a noble gathering. The *Official Report*, edited by G. A. Spottiswoode is published by Spottiswoode & Co., and the Society for promoting Christian Knowledge, London. This conference was the first meeting of the kind and was therefore a memorable occasion as well as notable. Missionary meetings have been often held, but never before a general meeting of Anglican missionaries from all parts of the mission field. The topics discussed were the missionary's call and training; the religions to be dealt with; the presentation of Christianity; the problems to be solved; the dangers to be avoided; the methods to be employed; how the church should be built up and interested at the same time in missions. A woman's section of the conference also discussed the features of mission work peculiar to the sex. A ponderous list of officers and committees is given, but the papers and addresses themselves, making up a thick volume of over 700 pages, are a most valuable contribution to the literature of missions.

The American Bible Society has placed on exhibition in the Bible House the collection of old and rare copies of the Scriptures which attracted so much attention at the World's Fair. The collection is a curious one, and shows the different translations of the Bible from the earliest times. Among the volumes is a copy of the first edition of the King James version of the Bible, printed in 1611. There is also a copy of the "Vinegar Bible." The volume is considered the finest Bible ever printed. Another work of interest is a fac-simile of the "Poor Man's Bible," or Biblia Pauperum, printed in Basle in 1491; and there is one of the first Bibles printed from movable type about 1450 or 1455. The first English Bible printed in the United States also has a place in this collection, and is especially noteworthy because it has the approval of Congress. It is well worth a visit to the rooms of the American Bible Society to see this curious collection.

The Keeley Cure is making a literature of its own. A number of pamphlets are issued from the institute at Dwight, Ill., on the "Double Chloride of Gold" as the cure for drunkenness and the opium and tobacco habit. But it is not the only cure nor the best. Divine grace has saved more drinking men than all "cures" ever can or will. Indeed if there be no moral purpose to resist temptation given of God all human cures will alike fail. We are thankful that remedies are revealed for the diseased system, cursed by rum, as we are thankful for the discoveries of Jenner. These documents may be had of Dr. Keeley, at Dwight, and are interesting beside being a part of the literature of the temperance reform which no thorough student can ignore.

The current *Scribner's Magazine* is a fiction number, but aside from this portion Octave Thanet writes in a gossippy and entertaining way of "People that we Serve." Her description of types met here and there is happily illustrated. "The End of Books" is a unique prophecy of the day when electric phones and graphs of one sort and another shall supplant the press and cold type which now labors to flood the earth with millions of unread volumes—not to say unreadable. The paper on Newport may interest the habitues of watering places, but has no charm for those who deal with strikes. A dreamy foreign face with a cigaratte in its mouth disfigures the frontispiece.

The Preacher's Magazine for August is abundant in strong and taking sermonic and homiletic literature. The leading sermon, by Rev. Stopford A. Brooke, LL. D., entitled "Modern Pharoahs," deserves universal attention; so does Rev. G. P. Newton's upon "The Well is Deep." "Moses: His Life and Lessons," by Rev. Mark Guy Pearse, presents with unabated charm this series of articles. One of the best articles, and one that reads like a romance, is by that strong writer, Rev. W. J. Dawson, entitled "The Minister's Study." Every minister in the country ought to read it.

The young American students who made a bicycle tour around the world tell, in the August number of *The Century*, of their journey from Samarkand to Kuldja, and of their winter spent at Tashkend, the capital of Turkestan. They say that American influences are felt on the Russian steppes. Portraits of Edison adorn many of the post-stations, and his phonograph has already made its appearance in Pishpek. The natives are not particularly impressed by it, but declare that they have "often heard better music."

STRIKE AND UNION.

It is estimated, says the *American Friend*, that the railroad strike has already cost the country fully $1,000,000, while it will entail a loss of no less than $4,000,000 to the railroad companies. The personal loss to the strikers themselves can hardly be estimated. Many of them will find their chances in life forever wrecked.

A great deal of attention was directed to the yards yesterday morning, reads the last Wednesday's *Inter Ocean*, for it was known that the Knights of Labor would test its strength on the packers. The strike promised by Grand Master Sovereign on Sunday was ordered Monday, and representatives from all the local assemblies of the order were said to have visited the houses that day and notified the men that the strike would go on yesterday morning. There was a larger crowd than had been seen for a week gathered about Forty-Second street and that vicinity to see the effect of the order. If the order was obeyed by any of the men it was not apparent in any of the packing-houses.

A special telgram from Galesburg, Ill., July 24th, says: At the meeting this evening of the local branch of the American Railway Union it was unanimously voted to retrurn to Mr. Debs the charter under which the union has been working for the last month. The reason for this move was that the members here say that matters had been misrepresented to them when the union here was organized and that they want nothing more to do with the American Railway Union. The men also say that their jobs are too valuable at present for them to act at the dictation of Mr. Debs.

General Master Workman Sovereign, of the Knights of Labor, was asked, at Omaha, Tuesday, regarding his intention in the matter of military companies. He thus explained his scheme of capturing State militia by his K. of L. and ended with an outright declaration of rebellion:

"Heretofore the advice to workmen has been to keep out of militia. It should be changed. Every workingman should join the militia, thus getting the arms and discipline necessary to defend the country and the people from the anarchists, railroad managers, their trusts, attorneys, and the murderous deputies and Pinkertons whom they employ. I have been a member of the State militia for three years myself, and know that the Knights of Labor are the best militia men in the country. I am also in favor of capturing the whole system of government and operating the same in the interests of the people.

(*From a letter to the Inter Ocean*)

One case will serve as a sample of hundreds like it.

In the suburb of Oak Park lives a carpenter, his wife and eight children. The man was out of work last winter, and his family was cared for by charity. This spring the man got work at thirty cents an hour. The wife was thrifty and the husband industrious and sober. and as a result, on these wages the family has lived comfortably.

But a few weeks ago the delegate of his union ordered him not to work for less than thirty-five cents an hour, and the man fearing violence would be used against him, has not dared to work since. His family are again dependent upon charity.

The laments of the poor wife over the situation are pitiful.

"They could all be so comfortable," she says, "if her husband was allowed by the union to work."

Now have we not a government strong enough to protect a man from such outrageous tyranny as this?

Detroit *Free Press:* The following communication was sent yesterday to General Manager Spicer, of the Detroit, Grand Haven and Michigan Railway:

THE AMERICAN RAILWAY UNION, UNION No. 402, July 19, 1894.—Mr. Spicer, Esq.—Dear Sir: Inclosed find list of men belonging to the American Railway Union. They are in good standing on our books and are working under false pretenses. They tell your officials they don't belong, but this is a correct list, and we don't see why you should favor one more than another. We hold the men now out have acted honorably by your company and we hold that no man who is not true to himself and his family can be true to his employers. Investigation will prove that these men now in your employ are largely responsible for the condition of affairs existing on the Detroit. Grand Haven and Michigan Railway. Very respectfully,

"BY ORDER COMMITTEE, Lodge 402."

Following the communication is a list of eighteen names of men employed by the railway, accompanied by a designation of the special employment in which each is engaged.

Such a communication carries its own comment. The men named in the list have been faithful to their employers. They have lived up to their contracts and have refused—presumably—to break them upon the order of the A. R. U. And because they have done this—because they have been loyal and faithful—their employers are asked to discharge them on the plea that they have not been loyal to somebody else. It scarcely seems as if arrogance could go further.

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The Christian Cynosure.

HENRY L. KELLOGG - - - Editor.

CHICAGO, THURSDAY, AUGUST 2, 1894.

The Sunset Club discussion closes the address of Pres. Blanchard which was received with frequent applause. Next week we give Gen. Hawley's vindication of the American Protective Association and will in connection give some attention to that society. Rev. A. W. Parry's paper in this number is an excellent introduction to the discussion of that popular but dangerous organization. The idea is well put that there are other features of the A. P. A. than anti-Romanism that demand attention.

The Bible in Schools.—In answer to a special request, the president of the Woman's Educational Union has provided a copy of the memorial setting forth the objects of this society with a partial list of those who endorse it. The city papers have, as the extracts show, given the cause a cordial endorsement, and nearly 60,000 names gathered at the World's Fair push it on with a grand impetus. One of the most deservedly popular of our Chicago pastors, Dr. Hillis, eulogizes the principles of this movement in our Home department. Let no reader fail to get within the sweep of his eloquence. It is as refreshing as a cool draught one of these blazing summer days.

The New England Letters, which have so excellently sketched important events in that important part of the world for the readers of the *Cynosure*, will be discontinued for a few weeks. Miss Flagg is human like the rest of us, and an August vacation is justly her due. Whether these letters will be resumed in September is yet, we are sorry to say, an open question. Financial arrangements may hinder, or altogether prevent. If a hundred or two of the good friends who read this note will resolve to make some personal sacrifice to get one or more subscribers, it will help materially to settle the question. Miss Flagg will in any event continue to write for our columns. God will reward her devotion to a needy cause, but let us endeavor to provide a partial reward also.

A later word from Miss Flagg proposes to resume her regular contribution before September 1st. For this word we speak the gratitude of the *Cynosure* readers. Only, dear friends, let us have no jug-handle arrangement about this. The reform is more indebted to Miss Flagg than she will ever be paid by men. We would not rob her of the better blessing of giving, but let all remember that every new subscriber helps to reward her more justly.

An Oregon Convention.—Rev. M. B. Nichols, for a time engaged in N. C. A. lecture work on the Pacific coast, writes an enthusiastic letter to Bro. Williams urging that, during the Inter-State Exposition which is to open in Tacoma about the first of September, there be held a general rally of the friends of our reform in the far Northwest. He suggests also that an anti-secrecy department be secured in the exposition, to do a work similar to that of the N. C. A. exhibit in the World's Fair. Bro. Nichols has tested the temper of the Tacoma people in the Free Methodist camp meeting which opened on the 13th of June. At the close of the second week of the meeting Bro. Nichols spoke on Ezekiel's vision and expressly condemned the lodges and their agents in the pulpit as the cause of the deadness in the churches. He says he never spoke to a more interested and respectful audience, made up as it was from the various churches of Tacoma. The truth was heard and evidently accepted. From this fact there is hope that such a convention might be grandly effective against the kingdom of darkness. Let friends in Oregon correspond with Bro Williams immediately at Philomath about this business.

The Boston Common Arrest.—A kind note from Bro. William F. Davis, whose second arrest for preaching on Boston Common on the Lord's day we noted last week, comes to correct. The address of A. N. Cook is 377 Washington St., Boston, instead of 337, as published. Mr. Cook has consented to act as treasurer of the fund to which Dr. A. J. Gordon and others invite contributions in order to get a decision from the highest court on this most important question of the liberty of preaching the Gospel in public places. Bro. Davis writes that No. 337 "is the store of J. M. Fitzgerald, liquors and cigars. The keeper is presumably an Irish Roman Catholic, and doubtless gets much money now that belongs to women and children, without sending him that which God's people wish to have used in the legal defense of our immemorial right and duty to freely preach the Gospel of Christ in public. Precious lives and treasure were poured out to win our heritage of freedom, and to hold it when won. We too must 'endure to the end' and resist, using spiritual weapons unto blood striving against sin. God keep us firm and true."

WHO CAN TELL ABOUT PULLMAN?

The *Christian Statesman* asks that somebody give a full and fair account of the condition at Pullman when the strike began.

If Dr. McCrory will step into any well-equipped public library he will find Carroll D. Wright's report, made a few years ago. This was a thorough and non-partisan investigation. The *Inter Ocean* published a few days since a four-column report from a lady connected with that paper, and evidently a fair statement of present facts. Mrs. Rapp, one of the most active of the Christian women of Pullman in all kinds of neighborhood relief work, can tell a story whose truthfulness none could doubt. Miss Muletts, for years a teacher in Pullman public and night schools, and an intimate friend and acquaintance in many households of that city, can also tell much that the public might care to know of Pullman home and factory life. Her testimony is undoubted. The *Cynosure* has gained some facts from these ladies. They both have *not the least sympathy with the strike*, and can give their reasons clearly and forcibly. We will gladly introduce Dr. McCrory to these ladies; but since President Cleveland has ordered an investigation the *Cynosure* prefers to wait on this inquiry.

It is true there may be reasons for the strike which the workingmen have not made clear. Their case as presented by Debs and others is by no means made out. Even Rev. Mr. Cawardine, the M. E preacher who has espoused their cause with such enthusiasm as to go about speaking at labor meetings in this city, even on the Sabbath, even he speaks like a prejudiced witness. The *N. W. Christian Advocate* shows that he has a grievance against the company because it does not patronize sectarianism; and we have word that Bro. C. has a private grudge also, and has not paid rent for six months,—but we hope that our informant is mistaken about this.

There are other reasons to be considered. Mr. Pullman, in founding the city and in its management, seems to have had an eye to an earthly paradise instead of an heavenly. We do not learn that he is beloved as a Christian and a friend by his men. He may therefore have become discouraged by continued complaints. Mr. Frank A. Flower, who assisted Mr. Wright in the inquiry above noticed, says in the Superior, Wis., *Leader*, which he edits:

"While the Pullman sleeper has given George M. Pullman as much a place in history as Morse or Stevenson or Edison, the effort to give a body of 5,000 workmen the comforts and luxuries of the rich brought no honor, no thanks, no consideration, except among a few thoughtful philanthropists."

What Mr. Pullman might have done to provoke his men is not yet clearly shown; but still such provocation is entirely possible, especially if he is disappointed and his pride humbled respecting the famed city which bears his name.

That the leaders of the strike in Pullman are actuated by a Christian spirit must be seriously questioned also. On Sabbath, the 22d, Rev. H. O. Lindeblad, the esteemed pastor of the Swedish Lutheran church, spoke frankly and fearlessly, advising that his hearers return to work. He believed fair wages would be paid them; he knew that they would need the money for winter supplies; and he knew it was the duty of all to work who were able, whether they were rich enough to live without or no.

Pastor Lindeblad's advice was sound. The presumption is that he understands the situation as fully as Mr. Cawardine. The ladies above mentioned certainly do, for they have been acquainted with the situation much longer. But because this advice was unimpeachable and its effect therefore to be dreaded by the leaders of the strike, they determined to counteract it. Heathcote, the local strike leader, sent a committee soon after the close of service, demanding that the pastor retract the words of the morning. This Pastor Lindeblad absolutely refused to do, as as he spoke his convictions in the fear of God. The committee called again after evening service and asked for the use of the church for a strikers' meeting in charge of Heathcote. This also was refused, as the strikers had their own place of meeting, and a house of God was for other purposes. This enraged Heathcote and his oath-bound company. At an open air meeting next night Pastor Lindeblad and his church were roundly abused. "Threats of hanging and lynching were made," says the *Inter Ocean*, "and the assertion was made that after the victorious close of the present strike the church would be boycotted. It was proclaimed that a place where Mr. Heathcote could not speak should be leveled to the ground."

Pastor Lindeblad, says the report, is not alarmed at these threats. He has been for twenty-five years a Lutheran pastor and is much esteemed in the Augustana Synod.

The testimony of this incident is conclusive. It proves that the managers of the strike have appealed to passion and avarice and not to sober sense, and maintain their control by the same unworthy means. The mass of the workmen at Pullman would probably be in the shops were it not for these threats of boycotts and personal injury. The hostility of the labor unions to the Christian church is rather the natural hatred of the human heart for the holy law of a holy God than for the indifference of the church for the suffering of the poor. At the same time God's law of love to neighbor is as binding on the Pullman managers as the law forbidding theft or murder is on the men. A perfect obedience on their part would have prevented the strike.

A MIDNIGHT OF KNIGHTS.

Sovereign, the head of the Knights of Labor, has a new scheme. He directs the members of the order to join the militia companies, in the various States, and so control them. No more firing on mobs. Let them burn, loot, wreck, pillage, dynamite. The business of the militia, according to this Jesuit of anarchy, is to look on and applaud.

There are several questions for the Sovereignites to consider:

Can any one join the State militia who wants to?

Can an ordinary member of the Sovereign secret society stand the expense?

Is there any law which would punish treachery in the ranks?

Might not other military companies, made up of Knight Templars and Knights of Pythias, fire on the Knights of Labor to their discomfort?

Is this "sovereign" of labor sure that all other secret societies will be pleased with his plan, otherwise they may secretly dispatch it by well-known lodge methods?

Years ago the Knight Templars of this city secured the incorporation of one of their lodges as a military company. We never learned that they charged on anything but wine suppers, but the fact revealed what the police force of a great State might become.

The Knights of Pythias are to be in Washington in a few days. Our Washington letters suggests one danger arising from their visit. But there are greater.

The organs of this lodge claim that it has been incorporated by the Congress of the United States lately; and is the only secret society ever so honored. Bro. W. B. Stoddard, the Washington agent, has been laid aside by his injury at Cedarville, Ohio, or we should have heard something of this lodge assault upon Congress. It should have been resisted boldly in the name of everything that is holy in our Republic. This incorporation seems to have had for its prime object the suppression of colored K. of P. lodges,—that is, to help one class of citizens beat another at the lodge business!

Then the "generals" and "brigadiers" and "colonels" of these fustian Knights have cajoled the War Department into a special recognition of their military prowess. One "general" writes

that the Secretary of War has promised to do everything possible to make the meeting a success. The Adjutant General is ordered to "honor any requisition" for officers for judges, inspection, etc. The use of the Government Parade and Drill grounds at Fort Myers has been given; all the U. S. troops at Washington will be ordered out as escort for these "knights;" Gen. Miles and staff will be brought from Chicago to assist Gen. Schofield in the review; and, in general, this body of secretists are complacently making the Government of the United States—in their estimate—a very fancy tail to their kite.

If this were really to be the case; if our nation is to be humiliated by the spectacle of Cabinet ministers dancing attendance on a secret lodge; and if the people are to pay for this beggarly show of political flattery, then Mr. Sovereign has no need to play the Jesuit. Let him walk up like a man and demand of President Cleveland that his Knights of Labor be accepted as an auxiliary division to the army of the United States. If we are to have a choice of evils, we vote for the workingman. Better a Knight of Labor with his pipe, than a Knight of Pythias with his beer, or a Knight Templar with his wine in a human skull.

But we are never shut up to a choice of evils. We shall not be to a choice of lodges. It is a very easy thing for our God to make these potsherds of the earth contend with each other. The lodge business is so overdone that they will begin soon to fight each other for very existence. "The worse it gets the better it gets," as Charles Sumner used to say of the demands of slavery. Evil digs its own grave.

—Rev. A. D. Zaraphonithes, the Greek missionary so long known to our readers, writes to the *Independent Christian* that in the latter part of May a suit was begun against him by the authorities of the Greek church. The charge is for preaching doctrines contrary to the Greek church, teaching temperance and against the use of tobacco. This is regarded by Bro. Zaraphonithes' enemies as a damage to the government which licenses the sale of these poisons and subsists on the tax. His preaching has been attended by crowds who seem to hear attentively. May the Lord sustain Bro. Zaraphonithes and his family, and grant him deliverance from these troubles, according to the promise.

—Later word from Bro. A. D. Zaraphonithes of Andros, Greece, is more cheering. His little daughter, writing June 21 to the *Independent Christian*, says they had just received a visit from the American Consul and his wife, who came over from Athens quite unexpectedly. After a pleasant visit they proposed to come and spend the heated weeks of summer with the missionary family in their mountain retreat. So God orders all for the best. Bro. Zaraphonithes' testimony for Christ against formalism and unrighteousness has aroused opposition from the supporters of a dead religion. Crowds attend his preaching. But when the cloud of persecution seems about to break God sends a friend in the American representative, whose simple presence and endorsement will restrain the rage of opposition.

—Ohio Wesleyan University, which has just conferred the degree of LL D. upon Frances E. Willard, has a stringent rule prohibiting card-playing, dancing and theater-going which is rigidly enforced. Among its 1,200 students there are nine secret societies, which are kept under control because the strong religious character of the institution overawes them. At one time the leaders of a fraternity, getting somehow outside the influence of this religious restraint, set themselves against the good order and discipline and even the morality of the institution. They were promptly given the choice of leaving the college or abandoning the society, and the society was abolished. If Dr. Bashford, the president, and his associates could realize that the real nature of the college secret society is such as Bro. Gault describes in his letter on another page, they would put these lodge pests along with dancing and the theater.

—The railway men are putting the Debs rebellion down with a firm hand. The organizations (we do not like to misuse the good word brotherhood by giving it to an oath-bound secret society) of engineers, firemen, switchmen and conductors are giving their members who struck with Debs a reminder of discipline. This is the announcement from Indianapolis said to be official. The Order of Railway Conductors will take the first step in the movement. The members of the local division who joined the strike have been summoned to appear. By the instructions of the Grand Chief, E. E. Clark, of Cedar Rapids, Iowa, members are to be considered in three classes—those who remained faithful to their order, those who quit work because they feared bodily harm from the strikers, and members who went on strike in obedience to the order of Debs. The first class will be praised, the second censured and the last expelled from the order.

—The fearful condition of the colored people in some portions of the South is told with graphic touches in Bro. Davidson's letter, on another page. God grant we may not have to report again such trials as Bro. Gunner experienced in New Iberia, or Bro. Countee in Memphis. Ida B. Wells, the young colored woman whose addresses in England have aroused philanthropists, patriots and Christians, has just returned to New York. She addressed over 100 meetings during her stay of about four months in England. Frequently, she says, "Some member of the audience, invariably an American, would come forward and endeavor to refute my assertions. My reply would be a simple recital of facts, with the production of press reports. In this way I was able to get in a very decided argument upon the attitude of the the great Protestant denominations in the South on the separation question. It was difficult to make them understand that a black Christian was regarded in the South as a different sort of a Christian from a white Christian." Miss Wells urges an organized effort on the part of colored people which shall defend the rights of individuals and protect them from sudden outbursts of passion and from outrage in the courts.

PERSONAL MENTION.

—Rev. N. R. Johnston, editor of "*Our Banner*," passed through Chicago Monday evening last, on his way to Oakland, Cal.

—Rev. D. W. Wise, late of the College church, Wheaton, has accepted a call to Pullman, Washington, and starts with his family this week for the new field, where many pray he may be blessed and a blessing.

—Rev. Dr. W. W. Barr, one of the editors of the *Christian Instructor* and pastor of the Second United Presbyterian church, Philadelphia, has resigned the pastorate to accept the appointment by the General Assembly of Corresponding Secretary of the Board of Foreign Missions.

—Miss Willard has resumed her place as editor-in-chief of the *Union Signal* of this city, her office being her home in Evanston. A reception and welcome was given her last week Tuesday. Rev. Mr. Delano, the Baptist pastor, and "Father" Smyth, a Romish priest, were the only representatives of the clergy present.

—Elder I. Bancroft, a few years ago one of our active lecturers in Wisconsin, has just left Garvin, Iowa, and will spend some time in Springfield, Ill. He tarried a few days in this city and Wheaton with Secretary Phillips. Although now eighty years of age, he has been preaching regularly until leaving Iowa.

—Bishop Breyfogel is the junior bishop of the Evangelical Association, and a scholorly, devoted man. He is now traveling in Europe, and writing to the *Evangelical Messenger* from Switzerland, says: "The trip has been a revelation to me. European life, its present interesting phases, its marvelous past, its future fatal destiny, have all become invested with a new meaning. In fact, I can understand America all the better, and in some respects love and appreciate her more truly, for having seen Europe."

—The *Free Methodist* contains an obituary notice and biography of Rev. Clarence V. Hughs, late pastor of the Free Methodist church, Oshkosh, Wis. He died on the 6th of June last of heart failure, earnest and active to the last. The last Wisconsin State Convention was held in his church, which was cheerfully opened for the meeting and the proclamation of God's truth against the crying but popular evil of the lodge. Mrs. Hughs called at the *Cynosure* office for a few minutes last week. Her loss is a heavy one, but the peace of those whom the Lord comforts is with her.

ONE HUNDRED MINISTERS.

This month ends the subscription of one hundred colored ministers of the South. On account of their meager salary, most of these ministers are unable to take the *Cynosure* though highly prizing it. Can you do better than to send the *Cynosure* to these men, who often take its articles on reform, home and religion, and give them to their people as the most helpful thing that they can do for them? Here is a recent extract from one of these pastors:

England, Ark., July 14th, 1894.

I am not able to renew my subscription at this time, but I will renew it as soon as possible, for I don't see how I can get along with my work without the help of the paper, for I have taken it and fixed my discourse from it. I was able to deliver three members of my church that were walking hand in hand with the works of darkness, so that they are now perfectly clear of them. (Rev.) C. C. Irvearl.

The August number of the Lodge Lamp will be devoted to the secret labor unions. The general drift will be on the question: Can Christians, with a good conscience, belong to the Knights of Labor or other secret labor unions of to-day? Facts and principles are to be stated as clearly as we are able to state them, and all are to be judged by the Word of God. This will be the endeavor.

CHRISTIAN COMMUNISM.

Rev. M. A. Gault preached on this theme last Sabbath from Acts 4: 32, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own, but they had all things common." This was the effect produced by a revival of true religion. The same effect was produced by a similar revival as recorded in Acts 2: 44, 45, "And all that believed were together and had all things common: and sold their possessions and goods and parted them to all as every man had need." Mr. Gault claimed that a similar revival of true religion in our day would produce similar results. He drew a picture of what Bloomington might be if all of its six or seven thousand residents were actuated by the same spirit which characterized these early Christians: when we had such Christian sentiment, that there would be a universal paying of debts: and each would try to do a little more than his share, and give his neighbor a little the best end of every bargain. Our city could then be organized as one great industrial college. All could reside in one large palatial home, with steam heat in winter, and illuminated with electric light, and provided with every convenience which modern civilization can devise. All could eat in one large dining hall, and enjoy one magnificent reading room and library, and meet in one large chapel for religious and literary exercises. Then instead of the expense of keeping up nine churches and Sabbath-schools, one would answer every purpose. Instead of keeping up four bakeries and six meat shops and as many more groceries and dry goods stores, one person in each of these departments of industry could more than attend to the distribution. Then one large newspaper could supply the need instead of the six we now have. Think of the immense saving of labor in having one do all the heating and one all the lighting, and less than half a dozen do all the cooking. More than nine-tenths of the labor now required could then be saved and the hours of labor would be reduced to six, if not five. Life, instead of being a constant struggle for existence with many, would then be like that of an industrial school, with more than half the day devoted to literary, moral, social and religious exercises. The productive power of the community would be multiplied, for each individual talent could be employed where it was best fitted, and the whole under the direction of the best skill. Every child could then be trained under the highest discipline, and have the privilege of a university education, while there would be no interference with the divinely-ordained family relations.

Mr. Gault reminded his hearers that this was not a dream, but what he believed would be the condition of society in the good time coming. But it could only be possible when human hearts were moulded and transformed by the Holy Spirit of God.—*Bloomington, Ind., Champion.*

The Home.

THE GOLDEN SIDE.

There is many a rest in the road of life
If we would only stop to take it;
And many a tone from the better land
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter's storm prevaileth.

Better hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven;
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a cheerful heart,
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder,
And then blame heaven for tangled ends,
And sit and grieve and wonder.

—*Charles Mackey.*

THE MORAL TRAINING OF YOUTH.

(Rev. N. D. Hillis, D. D., pastor Presbyterian church, Evanston, Ill., in the N. W. Christian Advocate.)

The instruments for the moral training of youth are two-fold. First, are the common schools—jackscrews under the sills of the nation, by which all the people are slowly being lifted. Our fathers founded these schools not alone in the interest of wisdom and learning, but of ethics and morality. Their schools exercised a triple function—to-wit: trained the child's reason to perceive the truth, his taste to admire the beautiful, his moral sense to judge between acts right and acts wrong. Casting out theology they enthroned ethics. They taught the youth how to read and write, and also how to carry himself in the home, the market-place, the forum and the polls. Daniel Webster believed with them when he said, "The right of the state to punish crime involves the state's duty to teach morals." Ethics concern man as man. Moral principles are not denominational. They are no more ecclesiastical than the principles of breathing, or walking, or eating, or sound thinking. To render the youth's mind keen as a Damascus blade without teaching him how to carry his instrument through the crowded street, is to work injury toward the child and disaster toward his fellows. The three R's are not so vital to the child's welfare as the moral principles that teach the art of right living. Disobedience to law is always slavery. Obedience is liberty. Disobedience to the law of fire, water, acid is death. Obedience to the law of color gives the artist's skill; to the law of eloquence the orator's power; to the law of iron the inventor's engine. Disobedience to moral laws means waste, wretchedness, want; turns cities into heaps, and renders society a herd. Thus the common schools become the real promoters of civilization—the bulwarks thereof. They teach patriotism. They destroy clannishness. They unify the races. "The state rests upon a tripod—a free school, a free church, a free state. When one leg falls the whole structure will come crashing down."

But since Webster's day our public schools have suffered a great revolution, of which many citizens seem ignorant. In many of the schools the laws of Moses and Christ may no longer be read. The name of God has been carefully expurgated from text books. One of our Western courts has decided that it is unconstitutional for teachers to repeat the Lord's Prayer in the school-room. A leading educator has said that the common schools should teach secular truths, ignoring all reference to God and ethics. Recently the senior class of a Chicago high school voted to invite a clergyman to offer prayer at their graduation, but the school authorities forbade. That body of ecclesiastics which has labored successfully to cast the Bible and ethics out of our common schools has begun an attack from the other side. They now charge our common schools with being atheistic. Therefore, their children are placed in parochial schools. During the past twenty years an organized warfare has been carried on against our schools that has wrought their constant deterioration. Consider what was involved in the statement of one who spoke from this platform: "Our church is lowest in the scale of refinement, having produced no statesmen, reformers, poets, orators, educators, or inventors." It was also claimed that this same church, charged by its delegate with being lowest in the scale of culture, included seventy-five per cent of the teachers in the common schools of Chicago. This explains why so many of our citizens are withdrawing their children from the graded and high schools, and placing them in private schools and academies. Henry Ward Beecher once said: "It should be the aim of the city to make its common schools so rich, so large, so ample, so refined and refining through its teachers, and therefore so fruitful in results, that the private schools will not be able to live under the drip of it."

The other agency for the moral instruction of youth is the church and Sunday-school, having an added function in that it teaches religion as well as ethics. Now the changed attitude of the common school has thrown the whole burden of moral instruction upon this instrumentality. Of the heroic exertion of the churches on behalf of the nation's youth, no one can worthily speak. The forcible ideas and the imperial truths they have taught have entered into our institutions, as iron and fiber into the rich blood of the physical system. But the churches have struggled in vain to keep pace with the constantly growing needs of the great West. Steadily the population has outmarched the advance of Sunday-schools and churches. To-day there are in our villages and country districts and cities 10,000,000 children and youth who are without instruction as to the moral truths of life and duty. Now ignorance always breeds misery, vice, and crime. Mephistopheles was indeed a cultured devil. But he is the exception. There has never been an illiterate seer, sage, or saint. History tells us of no Dante or Shakespeare, no Cromwell or Lincoln, who had to make "his X mark." Every force-bearing and force-producing man has been a trained man. Moreover these 12,000,000 of ignorant youth are mostly the children of foreign parentage. They are chiefly found in the interior of the great West, the region that will shortly, as Mr. Gladstone prophesies, be the dominant section of our land. Now, when we remember that these youth are without the ethical training of church or Sunday-school, and that the other agency of moral instruction, the public school, has been secularized, we may well believe with one of our great reviews, "there lurks here the most tremendous and imminent danger to which the interests of our people have ever been exposed, in comparison with which the issues of slavery and intemperance sink into utter insignificance."

THE WORST OF THE STRIKE.

The worst of the strike is not in interrupted means of communication, in mails delayed, in fruit and meat ruined because of insufficient transportation, in an embargo laid on trade, and in the inconvenience of travelers and pleasure-seekers. Nor yet is the very worst effect to be found in the suffering through poverty and loss of wages, brought upon the families of working men. If the wives and children could speak, they would testify that nothing is to be so dreaded as loss of work to the father, let it come from what cause it may. I have seen a sensitive child of 6 burst into tears when told that the shop where his father worked was to close. "Where will our dinner come from!" cried the child, thoughtful before his time, taught in the school of penury.

The worst immediate effect of such a condition of things as has obtained during the last few days is in the temper of antagonism aroused between classes, the forgetfulness on the part of Christian men of their reciprocal obligations, the bitterness and hatred stirred up between brothers of one nation. One longs for the pacific yet masterful spirit which is born of an acknowledgment of Christ's right to us all. In the rapidly growing wealth of our country, and in the rapid increase of our population with crude ideas of political economy sown in unprepared and undisciplined minds, we are in great danger.

It would seem that a criticism, lately applied to the Texan public schools, might have force as regards those of other States. Should not the public schools teach good citizenship, show boys what will be their duties to the state, inculcate morals?

In other words, should there not cease to be in these schools a practical elimination of the Bible?—*Aunt Marjorie, in Christian Intelligencer.*

MAKE A BUSINESS OF IT.

"What church do you attend?" was asked of a bright, attractive young fellow, doing business in one of our large cities.

"Oh, I just run around," he answered, gaily. "I don't understand the difference between the churches; in fact, there is a great deal in the Bible itself that I don't understand, and, until I do, of course I can't join any church."

How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to your success in life—or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning!"—*Ram's Horn.*"

HONORING PARENTS.

The words "Honor thy father and thy mother" mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wish of his parents who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk, he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his Negro servant, "Bring back my trunk, I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, is the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."—*Exchange.*

HE IS LOOKING FOR YOU.

"Hello, little stranger! What is the matter?"

The rough looking wagoner softened his voice in speaking, for the child in the road was crying.

"I am lost! I can't find my father," sobbed the child.

"Is he a big man with a long white beard?"

"Yes, that's my father."

"It's all right, then, because he is looking for you. Keep right along, and if you don't find him, he'll find you."

And the child dried his tears and sprang into the road, for, if his father was looking for him, of course he could not fail to be in his arms again after a while.

Dear boy, dear girl, if you are trying to come to Christ, and the way seems dark and the path steep and difficult, take courage; he is looking for you, too, and if you only persevere you are sure to meet him in the way, and to hear his gracious voice saying, "Come unto me."

He who lives only for himself does not fulfill the purpose of his creation.

TEMPERANCE.

STRIKE! FELLOW-WORKMEN, STRIKE!!

Among the incidents of the strike, it has been reported that certain cigar-makers' and brewery workmen's unions had struck. Good! Not that we have aught against the *men* engaged in either line of business, but it would be a blessed thing for thousands of the workingmen and their wives and children if every worker, rich or poor, in the tobacco, beer, and alcoholic interests would strike, and strike forever. It would pay the workingmen of this country to pension them all liberally, on the condition that not another leaf of tobacco should be grown, nor another gallon of beer brewed, nor another quart of intoxicating drinks distilled or manufactured. Of course this will not be as long as men have appetites uncontrolled by reason or grace, but it is a thing devoutly to be wished. Many of the rumsellers who "sympathized" with the strikers, whose saloons became the gathering place of the disaffected, have well filled their tills from hard earnings, or will absorb the greater part of the first month's wages after the strike is over, while in many instances the grocer, butcher, and baker will go unpaid.

The worst foe which the workmen of this country have, the one which robs them of manhood, honor, and comparative plenty, the one which dulls the brain, brutalizes the mind, and enslaves the whole being of thousands, is King Alcohol, together with his myrmidons, beer and tobacco. These stimulants and narcotics are not needed. We know they are not. The writer has worked on the farm from 4 A. M. till 10 P. M., in the iron mines for twelve hours a day, at the printer's case, in building, in the lumber woods, in sawmills, for the same length of time, at hard brain labor for from fourteen to sixteen hours a day, year in and out, in Europe and America, indoors and out-of-doors, when the thermometer stood at 110 Fahrenheit in the shade, and 10 to 20 below zero in the sun, and in all the various places, times, conditions, and environments, he has never needed either alcohol, beer, or tobacco; and he has fared as well, and been happier, he believes, than those who used these poisons. There are hundreds of others who can testify to similar experiences. Fellow-workmen, *strike* on these things, connect with God in this strike, and blessing and victory shall be yours.—*Signs of the Times.*

CATHOLICS AND THE LIQUOR TRAFFIC.

The president of the Pittsburgh Catholic Total Abstinence Union has given a paper to the press regarding Catholics and the liquor traffic, based on most careful investigation and reliable statistics. It says in part:

"In one county of Pennsylvania, where Catholics are less than 21 per cent of the population, more than 44 per cent of the applicants for license were Catholics. In another, 40 per cent of the population are Catholics, and more than 57 per cent are saloon-keepers. In a third, more than 25 per cent of the applicants for license, and less than 16 per cent of the population, were Catholics. Still another had about 13 per cent of the population Catholics, and more than 40 per cent of the applicants for license. This last is now notorious the world over for rioting and bloodshed.

"The cities and towns made no better showing. One city had less than 30 per cent of its population Catholic, and more than 52 per cent of its applicants for license. Another has more than 56 per cent of its saloon-keepers Catholics, and less than 30 per cent of its population. One town had about 20 per cent of its population Catholic, and more than 42 per cent of its applicants for license. Another had more than 55 per cent of its applicants for license, and about 25 per cent of its population Catholics.

"Within the limits of a single square on a street in one of the cities there were 18 applicants for license, 15 of whom were Catholics. This may help strangers to understand how it should have been necessary to establish free soup houses and expend some $200,000 in charity last winter in the city of Pittsburgh, that center of highly protected industries and good wages.

"More than one-half of the inmates in the workhouse in one of the counties claimed to be Catholics, and less than *six per cent of them were total abstainers.* The warden of the same county's jail was reported in the newspapers as saying that 90 per cent of his prisoners owed their imprisonment, at least indirectly, to drink. The plea made for an appropriation for a Catholic chaplain in the County Home was that *70 per cent* of the inmates were Catholics."

HOW IT IS DONE.

The following dispatch from San Francisco tells us how the Stanford University is run:

"In order to keep the Stanford University out of debt, the brandy which is produced on the ranches which come under the university endowment is being marketed here and in the East. Over 25,000 gallons are produced yearly, and it has accumulated so that the older wines now bring good prices. Almost 1,000,000 gallons remain to be disposed of."

And that is the kind of an education our boys are to receive at the great university! Others are to be debauched that they may be educated! We hope that every father who has a son to educate will hesitate before sending him to an institution that is kept in running order by the sale of intoxicating liquors. No thoughtful, self-respecting parent can consent that his boy shall be educated at the price of blood, the souls of men, and the sighs and tears of widows and orphans, made such by Stanford University wine and brandy. Better, far better that the university did not exist than that it should be supported at such a sacrifice of moral principle, and that such violation should be inculcated in the minds of our youth. California is not wanting in good colleges and universities that do not resort to blood money for their support.—*California Voice.*

"Father" Matthew, the Irish apostle of temperance, was persuaded by an earnest Quaker, Wm. Martin, to sign the pledge and become president of a temperance society. He quickly influenced hundreds of thousands to be total abstainers, administering the pledge to 150,000 persons in the city of Cork, and to 100,000 in another city in two days—and it is said in total to 3,000,000 persons—reforming thousands of drunkards, lessening the consumption of spirits in three years more than one-half, and almost depopulating the jails of Ireland.

We write our honest convictions, says the *Wesleyan Methodist,* when we say we cannot see how any follower of Christ can use tobacco and not go under condemnation. Please read the following from a German newspaper: "The French government, recognizing the deteriorating influence of tobacco upon the young, has prohibited its use by students in the public schools. The Swiss government will not tolerate that tobacco be sold to juniors. Boys found smoking in the streets are now promptly arrested and punished. Punishment is also meted out to those who sell them tobacco. Dr. Bremer, of St. Vincent's Institution for the Insane, at St. Louis, has called attention to the fact that tobacco-smoking by the young produces mental and moral deterioration, while in older persons it produces brain disease and insanity. He cites Kant's obscure style and Carlyle's irrascibility as effects produced by tobacco. In view of the many facts which lately have been brought up against tobacco, it is strange that the medical profession is not unanimous in its opposition to the weed."

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON VII.—Third Quarter, 1894, Aug. 12.

SUBJECT.—Temptation of Jesus.—Matt. 4: 1-11.

GOLDEN TEXT.—In all points tempted like as we are, yet without sin.—Heb. 4: 15.

| *Open the Bible and read the lesson.* |

DAILY READINGS.—M.—Matt. 4: 1-11. T.—Deut. 8: 1-6. W.—Psa. 91: 9-16. Th.—Deut. 6: 12-19. F.—James 1: 12-21. S.—Heb. 2: 9-18. Su.—Heb. 4: 11-16.

COMMENTS BY E. E. FLAGG.

1. *The manner of Christ's temptation.* Vs. 1, 2. Christ had just been baptized of John in Jordan, and received at the same time a peculiar baptism of the Holy Spirit. It is interesting to note *where* he was led: not into the temple, or the crowded streets of the city, or even among the less populous country towns, but "into the wilderness," where he had no companionship save that of the wild beasts; and then *why* he was led,—"to be tempted of the devil." The gift of the Holy Spirit may not prepare us for immediate work. Before the great Teacher himself could be sent on his mission as the Redeemer of men he must learn to sympathize with the tempted by experiencing himself the full power of the strongest temptations by which Satan can assail our weak human nature. We learn here several important lessons: 1. That the devil works in the country as well as in the city. No place, not even the wildest solitudes, is exempt from his presence. 2. That a baptism of the Spirit may mean greater trials and fiercer temptations than we ever encountered before. 3. That a period of unusual religious exaltation is no proof of immunity from Satan's attacks. So completely was Christ absorbed during these forty days of fasting and prayer that he was raised above even the ordinary bodily sensations of hunger and thirst. 4. The devil generally attacks us first from the lowest plane as he did Christ. He is careful not to waste his ammunition. If he can tempt us from the lower plane of appetite he will not appeal to higher passions and motives. He always proceeds on the assumption that men care more for comfort and ease than they do for principle. "In *all* points Christ was tempted *like as we are.*"

2. *The first temptation.* Vs. 3, 4. "If thou be the Son of God." In that subtle "if" was the gist of this temptation, as of the two others. The devil's plan was to make him lose faith in himself and his Messiahship. Christ never wrought a miracle to satisfy his own bodily needs. He multiplied the fishes and loaves in the wilderness to feed the fainting multitudes, and thus through all his earthly life it was true of him, he saved others; himself he would not save. "Man shall not live by bread alone." Jesus was a man. He must as a human being, where his physical needs were concerned, trust himself in the hands of his heavenly Father, and walk the same lowly path of faith and trust that the weakest Christian is required to walk. Of one thing he must have been sure. God would not suffer him to perish with hunger in the wilderness before his work was done or even commenced. In some way—it is not likely that he knew just how any more than we—the Lord would provide. Thus he has "left us an example to follow in his steps." However hard pressed, there is one divine promise on which the Christian can always fall back, "Thy bread and thy water shall be sure." And bread and water from our Father's hand is more to be desired than all the dainties the devil can offer us.

3. *The second temptation.* Vs. 8–10. The order given by Luke is generally considered the right one. The devil, finding that Christ could not be tempted on the plane of bodily appetite, tries a higher one. He appeals to his ambition; to the Jewish idea, which the teaching of the Rabbis and the synagogue services must have kept continually before him, of the Messiah as a world monarch with universal dominion; and tells him that if he will pay him homage all the kingdoms of the world should be his. We are not to suppose that Satan appeared in visible form and demanded visible worship. Simply to have accepted the Satanic proposal; to have turned from the divine ideal set before him, to the earthly and sensual one of a kingdom set up and dominated by brute force, would have been worship enough. We worship the devil when we serve him, as Christ's answer implies. God alone had a right to his supreme allegiance. The divine plan has always been, victory through the cross. Satan's plan is to eliminate the cross altogether.

4. *The third temptation.* Vs. 5–7, 11. The first temptation and the third are identically the same, except as the one appeals to the lowest plane, the other to the highest. In both cases Christ was tempted to dishonor his heavenly Father by a lack of faith. He was first tempted to distrust the divine Providence; then to go to the other extreme and presume upon it. To rashly take his life in his own hands and expect God to protect him would have been just as much a lack of faith as to try to preserve his life by improper means. But in the last temptation the devil appeals to him from the highest possible plane—that of the spiritual nature. Many a man has resisted appetite and worldly ambition, yet fallen a prey to spiritual pride. "Then the devil leaveth him:" repulsed at all points by the sword of the Spirit, the Word of God.

Religious News.

—The Wesleyan Methodist connection are arranging a fund for sustaining aged ministers of the denomination. The dollar plan has been adopted, and success is hoped for.

—At Ravenwood in the northern part of Chicago a United Presbyterian Sabbath-school, begun some time since by an enthusiastic worker, has grown to a membership of 244.

—The Chinese school of Pittsburgh Covenanter congregation, Dr. D. McAllister, pastor, under the efficient management of Mr. D. Chestnut has increased to one hundred and twenty-five.

—A Slavonian Evangelical Lutheran Synod was organized at Mahanoy City, Pa., June 6th. In it are represented the Slavonic pastors and congregations in the United States. It adopts the teachings of the Lutheran church as confessed in the Book of Concord of 1580.

—No fewer than twenty-three new churches have been erected in Berlin within the last half dozen years, owing chiefly to the zeal of the Empress, ably seconded by the Emperor. Yet still more are needed, as some congregations still have a membership of 20,000 to 30,000.

—The Young Men's Christian Association of Trenton, N. J., holds every year a series of special services. Among the speakers this year are the names of Rev. Geo. H. Filian, the Armenian pastor banished by the Turkish authorities, and John W. Pritchard, the editor of the *Christian Nation*.

—At the opening of the century there were only forty-seven translations of the entire Bible in existence; to-day there are ninety entire translations and 230 partial ones —320 in all. Five hundred millions of the human race now have the opportunity of studying the Bible in regions which knew almost nothing of it before the present century began.

—Dr. C. L. Ford, Professor of Anatomy, who died at Ann Arbor recently, bequeathed $20,000 to the general library of the University of Michigan, the income to be used to purchase books, and $3,000 to go to the Student's Christian Association. In addition to this, he left $100,000 to various religious and benevolent Congregational associations.

—The seating capacity of the churches of the United States is sufficient, an exchange extravagantly estimates, for 43,000,000 people. Corresponding to this, there are 111,036 ministers. Upon this showing the *Occident* remarks: "Everybody in this country could go to church morning or evening, and one-third of the population could go both times, without a single person being forced to stand."

—According to data gathered in 1892 the number of Esquimos in Greenland was then 10,566. Of these 9,766 were Christians and are nearly all under the spiritual direction of Danish pastors. The United Fratrum in 1892 had six stations in Greenland at which eight missionaries and two native helpers were at work. Their membership is 1,329 in Labrador, of whom 1,071 were Esquimos, at four stations.

—The English Theological Seminary in Lake View, Chicago, was organized by Dr. Passavant, and continued by Prof. Weidner, of Augustana College, and Dr. Roth. Two more instructors have lately been added, namely, Revs. Theo. Schmauk, of Lebanon, Pa., and Geo. Gerberding, of Fargo, N. D. Prof. Weidner has received, besides the title of D. D. from Allentown, Pa., also that of LL. D. from Augustana College.

—The United Norwegian church, which recently held its annual meeting at St. Paul, numbers 727 congregations, with a membership of 97,602, and 300 pastors. The receipts for Home Missions were $7,000, for Foreign Missions $9,000, for all missions and benevolent purposes, $20,927. The institutions at Wittenberg, Paulsbo, etc., were supported separately. For synodical purposes, $43,000 was collected; for St. Olaf's College, $9,000; for Mt. Horeb, $9,000; for the Scandinavian Academy, $10,000; for Grand Forks College, $4,000; for Concordia College, Moorhead, $4,000.

—Reliable reports go to show that in France Protestantism is steadily on the increase. In the beginning of the present century these entire French Protestant clergy numbered only one hundred and twenty-one, and there were no Protestant orphan institutions or higher schools. Now there are more than a thousand Evangelical pastors in France, and a membership of more than one hundred thousand, and thirty-five homes for orphan children, and forty-two hospitals under Protestant control. The Protestant religious press is represented by sixty-three journals and fully two thousand primary schools are under control of the church. The membership is liberal, the contributions being fully two million francs per year for church purposes. Of this sum last year 478,000 francs were devoted to foreign missions and 227,000 francs for church schools. In proportion to their numbers French Protestants take a very prominent position in the life and thought of the nation and in culture stand above the average of citizens. They are aggressive and active in defense of their own positions against Roman Catholic attack.

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Farm Notes.

STRAWBERRIES IN 1894.

No report on strawberries for 1893 could be made of much value, but the crop for 1894 is fairly good, and our trial beds afford an excellent chance for comparison. I have growing side by side about thirty varieties. The general conclusion that I come to is that there are in some directions considerable improvement in stocks, but that for family or for market we cannot yet discard some of the older favorites. Of these I place very near the head:

Bubach. Where there is a more nearly ideal plant and fruit I do not know. The foliage is a rick bluish green, easily distinguished across half an acre of plants. The runners are abundant, but not so plentiful as to strangle each other. The fruit, except in very wet times, is solid, and the quality excellent, but not quite the best. The flower is pistillate; the ripening season early.

Sharpless does so well every way with me that I will not discard it. On lighter soils it lacks flavor, but with me is positively best. The foliage is tall, light-colored and abundant. The berries are immense, and while often carrying a green tip, they look admirably well in crates. It is later in ripening than Bubach, and ranks in general as one of the latest of the well-tested sorts.

Cumberland is another old berry of very high rank. It will do well almost everywhere, and in almost all sorts of seasons. The shape of the berry is perfect, and the foliage fine. Color is a light, bright red. I have grown Cumberland for nearly twenty years and like it as well as ever. It is not well suited to a distant market.

Of the newer berries, I am safe in recommending Barton, Beverly and Leader, while Timbrell seems to be a very ideal. But my test of the last is not sufficient to enable me more than to say the quality is very fine, growth beautiful, and the cropping large. Beverly is one of the very latest berries.

Saunders is a berry, I believe, it will do well to hold to for sometime yet. It lacks a little in foliage, but the berries are fine.

Crawford is not quite reliable, but is a splendid berry in form generally, and in color always.

Mrs. Cleveland has been a favorite berry with me for several years. It is not quite as big as some, but is large, and a bright red, and a constant bearer. I cannot find a better grower, or one that holds out better for a long season.

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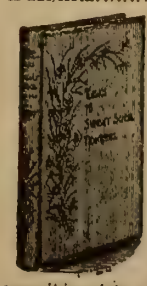

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News of the Week.

WASHINGTON.

The President to-night appointed the commissioners who are to investigate the controversies between certain railroads and their employes in connection with the recent railroad strike at Chicago and in the west. The commissioners are Carl D. Wright, John D. Kernan, of New York, and Nicholas E. Worthington, of Peoria, Ill.

In a speech which occupied three hours in delivering Senator Gorman, last Monday, charged the President with duplicity in connection with the tariff bill. Three of his associates testified to the truth of his charges. The debate continued during the week, President Cleveland being eulogized for his firm stand shown in the letter to Representative Wilson.

Coxey has deserted his army, advising the commonwealers to get themselves arrested and cared for by the authorities.

CHICAGO.

South Chicago plant of the Illinois Steam Company, which was forced to suspend during the strike, will resume work at once.

Statistics of the recent strike show that the railroads lost $355,912 in cars burned by the rioters.

The West and North Side street car companies are planning to begin 200 miles of electric railway and power houses for two immense plants will be built.

Nine houses were destroyed by a west side fire. Being told that four children were in danger, Morris Arka rushed to their rescue and lost his life. Frank Stech was pinned under a door and fatally burned. Over thirty familles were thrown out of house and home by the fire and about two hundred women and children were sheltered at night by the neighbors.

The strike promised by Grand Master Sovereign, of the Knights of Labor, was ordered on the 23d and representatives from all the local assemblies of the order were known to have visited the houses and notified the men that the strike would go on. If the order was obeyed by any of the men it was not apparent in any of the packing houses.

FIRES.

The business portions of Chenoa, Ill., was destroyed by fire Tuesday afternoon. The loss is said to be $600,000. The fire spread in a northeasterly direction, destroying the buildings on either side of the street for two blocks, burning over the district that was burned a few years ago.

Explosion of a gasoline stove set a St. Louis lodging-house on fire. Two of the inmates were burned to death and several injured.

Three firemen were killed, several persons injured and 205 horses burned to death in a fire in Washington, D. C.

Three Forks and Watson, prosperous towns in British Columbia, have been completely destroyed by forest fires.

Losses so far reported from the forest fires raging throughout the mountains of Kalso, Wash., aggregate about $125,000. The people of the Slocum district are left destitute, without shelter or food. The line of the fire is twenty-five miles long and the damage to valuable timber is enormous. Buildings at the Tam O'Shanter mine and the Blue Bell mine were burned.

Terrible fires raged near West Superior, Wis., late last week. Several towns were threatened and two or three burned. The city of Phillips was entirely destroyed by fire, leaving 3,000 people homeless, without food or shelter.

CASUALITIES.

While inspecting a mine at West Pittston, Pa., Colonel Mason, superintendent, and Foreman William Wilson fell down the shaft and were killed. Two others were seriously hurt.

By the caving in of the walls of a cistern at Young Ladies' Catholic seminary, Winona, Minn., three brick-layers and a boy nine years old were buried eighteen feet under the earth and brick. A force of men at once started to digging but all were dead when found.

Three persons were killed and fifteen injured in a collision on the Big Four at Griffiths Station, Ohio, due to an engineer's forgetfulness.

The south-bound and north-bound cannonball trains on the Texas and Pacific road had a head-end collision near Queen City, Monday of last week. Eight men were killed and several injured.

A dispatch from Mammoth Hot Springs, Yellowstone Park, says a shock resembling an earthquake was felt at Norris Geyser at three o'clock Saturday morning. The new crater geyser, which had been quiet for some time, broke out with terrific force, throwing rocks weighing 25 pounds to a height of 200 feet and steam rising 500 feet, accompanied by a roar equalling the combined exhaust of a thousand locomotives, which could be heard for ten miles. Every geyser in the Norris Basin played for hours. The new crater now surpasses any geyser in action in the park.

COUNTRY.

Judge Grosscup commenced the trial of strikers of Chillicothe, Ill., who intimidated workmen on the Santa Fe road.

Three people were instantly killed and one fatally wounded Thursday, at Los Angeles, Cal., by Craig, an ex-police officer. One of the victims was his divorced wife. Craig had been drinking heavily.

A dynamite bomb exploded under a Burlington engine as it was crossing the Pan Handle tracks in Chicago, Saturday. Pieces of the bomb struck Officer Best, cutting his leg, and Switchman Motick, cutting his thigh. The explosion threw the front wheels of the engine from the track.

Reports from various points in Minnesota, North and South Dakota and northern Iowa say that Thursday was one of the hottest days ever recorded in the northwest. From 100 to 112 in the shade is reported. The long continued heat is proving disastrous to crops. Wheat in South Dakota is reported nearly all out of the way, but corn must have rain immediately to save it. The same conditions exist in northern Minnesota. Reports from northern Iowa say corn is injured beyond the power of rain to restore.

Reports from central and western Kansas are very discouraging. The corn crop will be a failure in more than half the State. In the western third of the State the crop is ruined, while in the central third a fair crop will be raised only in sections where local rains have fallen. The corn in many fields has burned up, and during last week hot winds swept over the western half of Kansas, leaving destruction in their path.

FOREIGN.

Confirmation was received at Shanghai on Saturday of the beginning of hostilities between China and Japan. In addition Steamer Kow Shung, which was sunk by a Japanese cruiser as it was being used to transport Chinese troops, all on board being drowned, the Chinese Trading Company's steamer Toonan, which was also being used as a transport, has been sunk by the fire of a Japanese warship.

The Hong Kong and Shanghai bank agency here is unable to obtain official confirmation of the report that war has been proclaimed, but the agency states that war is everywhere believed to have been inaugurated.

The Italian minister, acting in concert with the British minister, has presented to the Japanese ministry of foreign affairs the proposals made by the Chinese looking to a settlement of affairs in Corea. These proposals will be considered by the Japanese government, which has reserved its reply.

The Chinese legation at London to-day received a dispatch from Tien Tsin, saying that the king of Corea was captured by the Japanese on July 23. This is regarded as explaining the collision which took place at Seoul, the capital of Corea, between the Japanese and the palace guards.

Excessive heat is reported in European cities, and many deaths have occurred in Berlin and Vienna.

A dispatch from Vienna to the *Daily News* says cholera is rapidly spreading in Galicia, especially in the western district of Cracow and in the eastern districts near the Bussian frontier. Traffic across the frontier has been prohibited.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 23 to July 28:

Mrs O R Strong, H N Schneider, Rev C D Brooks, Miss L Fahs, D W Cromer, Mrs G L Paine, Rev D S Shantz, E Brace, H F Dull, Rev E C Mason, O N Carnahan, C G F Miller, D S Dunlap, D J Prince, D Koup, Mrs M Stubbs, R Ingram, S Shroyer, D F Campbell, J Hamilton, W T Peters, J H Schneider, M L Miller, J Turbit, Rev J Harper, J H Rasor, Rev I Bancroft, J Shaw, H Fry, D Riggs, G E Teel, G McCullough, Mrs C C Shaw, T Stiemke, Rev I C Weidler, D O Tussing, J A Richards, Mrs John Cox, L Taft, E Brakeman, W H Ross, Mrs W H Shepard, Mrs D R Mitchell, E D Alvord, Mrs M Blount, Wm S Byers, H Maricle, W L Bitley, J Wilkinson, Rev D Molyneux, F Van Dresar, S Jackson, Rev G M Robb, Rev R R Whittier, S Mathew, Rev H M Barwick, E Pfeiffer, Mrs H Loker, J G Laughlin, G Hossock, J. Mintier. James Ferguson, R Johnson, Mrs H W Hodgman, Dr E R Atwood, S S Grannis, C H Potter, S W Mack, D L Patterson, G Goodell, C A McMillan, W Jenks, W Vine, W Barrus, C D Trumbull, W Inglis, W Mitchell.

"Mamma, was that a sugar plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." "Please, may I have another?" "Not now, dear; one of those nice pills is all you need at present, because every dose is effective."

WHEATON COLLEGE.

"A SCHOOL FOR MEN AND WOMEN."

Wheaton, Ill., June 26, 1894.

The undersigned who, by invitation of the President and Faculty of Wheaton College, have served as a committee of examination at the close of this current year, are glad of the opportunity to express their great gratification at the abundant evidence which they have had of the competent and faithful instruction imparted, and of the gentle but effective control of the professors over their classes; the value of direct personal contact between teacher and pupil having here especial emphasis.

The examinations of the students exhibit uniformly high scholarship as the result of conscientious application to their work. As a class they are young men and women who have come to college to study, and not to waste their time in frivolity. Many of them are in different ways working their own way through college; among other facilities for which the "Wheaton College Press," with its elegant work as seen in the "College Echoes" just issued, has large promise of increase for the future.

The pervasive Christian influence of the institution is everywhere manifest and should commend it to the confidence and support of the friends of sound learning everywhere.

S. A. Freeman,
James D. Wyckoff,
Robt. C. Bryant,
D. Wellesley Wise,
Geo. H. Smith.

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CHICAGO.

Wheat—Spring No. 2	50⅞	@	53¼
Winter No. 2	51¾	@	52
Corn—No. 2	44	@	46⅛
Oats—No. 2	29	@	33
Rye—No. 2	40	@	43
Bran per ton	11 50		
Hay—Timothy	8 50	@11	50
Butter, medium to best	10½	@	20
Cheese	06⅝	@	09
Beans	1 25	@ 1	90
Eggs	10½	@	20
Seeds—Timothy (100 lbs)	4 50	@ 5	10
Flax	1 81	@ 1	28
Clover (100 lbs.)	8 50	@ 9	40
Broom corn (per ton)	30 00	@70	00
Potatoes, (pr. bu.)	50	@	60
Hides—Green to dry flint	02¼	@	06½
Lumber—Common		15	50
Wool (unwashed)	7	@	23
Cattle—Choice to extra	4 45	@ 4	85
Common to good	2 00	@ 3	90
Hogs	4 80	@ 5	37½
Sheep	1 00	@ 3	50

NEW YORK.

Wheat No. 2	54¼	@	55⅜
Corn No 2	50¼	@	
Oats	39	@	52⅛
Rye	52	@	52⅝
Eggs	14	@	15⅛
Butter	12	@	19
Wool	19	@	25

KANSAS CITY.

Cattle	1 40	@ 4	75
Hogs	4 50	4	80

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Christian Cynosure.

"IN SECRET HAVE I SAID NÓTHING."—Jesus Christ.

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Debs of the A. R U called a convention of the order last week, which spent two days in formulating an appeal to the labor unions to take revenge on Pullman cars and railways at the polls. They told the local branches of the order to "call off" the strike if they wanted to. Debs probably could not bear the humiliation of it. The local bodies have quickly acted on the hint, and except two, all outside of Pullman have declared the strike off. The action will make no difference, for business had been generally resumed two weeks before.

The Roman Catholic Total Abstinence society held an enthusiastic meeting last week at St. Paul. The decision of the legate Satolli gives an immense impetus to their movement. But the organs of the saloon cannot contain their wrath. *The Wine and Spirit Review* having challenged the opinion of Archbishop Corrigan, of New York, that gentleman answers with dignity and excellent spirit, sustaining the decision of Satolli "No Catholic," he says, "can refuse to accept the principles laid down in that decision; but," he adds, "acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances."

Rev. Mr. Lindeblad, whose case was mentioned last week, together with pastor Wakeman of the Swedish Methodist and Cawardine of the M. E. church, are all interested in the Pullman strike. Their churches are made up of Pullman employes. The two Swedish pastors have advised their members to return to work. Mr. Cawardine has justified the strike in public addresses. But they are agreed in asking the Pullman Company to take back men who have behaved themselves during the trouble, and remit the back rent that has piled up to some $70,000 Since the works closed none has been collected and little is now collectable. Hundreds of new men are ready to go to work, but the pastors hope to get old and reliable men reinstated.

Months ago Andrew Carnegie, it is said, advised his friends in Congress to pass the Wilson bill, adjourn and go home. His great iron mills would suffer nothing from that measure compared with the prolonged uncertainty which stagnates business. Weeks ago a great petition of Chicago business men, ignoring party names, asked Congress that action be quickly taken or the business situation would be insupportable. Thoughtful men are learning that prosperity does not appertain to either high tariff or low, but to a fixed, steady and reliable condition of legislation which shall not be unsettling business every few years. Whether tariff is high or low, there will always be openings for profitable investments, if only there be no vexatious fluctuations.

The situation now presented by Congress is both dangerous and disgraceful. It is the result of *secrecy in legislation.* In 1892 the Democratic party made certain platform promises respecting tariff, and was put in power. In the lesson everybody read a rebuke of high tariff, as oppressive especially to the American farmer. Tariff revision, therefore, was expected and came up in the House. In a month of open debate the measure was ready and passed on to the Senate. That body has spent the better part of a half year on the same bill, not in open discussion but in the secrecy of committees. The effect is what might be expected. One interest after another has had an opportunity to use illicit personal influence, if not outright bribery, until the measure reported early in July was neither Democratic, Republican, or Populist, but a disjointed piece of perplexity, a hodge-podge which neither party could digest.

President Cleveland's letter, on the bill, which made a little war in the Senate, was consistent with party promises; whether it was statesmanlike or not, it was honest. It provoked a debate which is a curiosity in the history of American legislation. But the disgraceful squabble (it is not honorable debate) drags on. The last development is that the two Senators from Louisiana demand some change about sugar. Their votes are decisive. What they demand will put $13,000,000 into the pockets of Louisiana sugar planters. They are playing for heavy stakes and mean to gain it. Meantime the country languishes, business fails and men go crazy as they see their children starving.

New Mexico desires to follow Utah into the Union. The kind of citizens she will give us are very unhappily pictured in a dispatch last week. Mr. Griffith, editor of the *Taos Valley Herald* and *Miner*, reprinted from *Harper's Weekly* a description of the Penitentes and their cruel tortures, self-inflicted as religious rites. The article came in a ready made plate and the editor put it in as he would an advertisement. As a reward of his carelessness he was terribly beaten, his office robbed, and he was compelled to flee forty miles afoot to Tres Piedras. It is safe to say that no one of these wretched dupes of a corrupt priesthood set foot last year in the art gallery of the World's Fair. The great painting representing their frenzied rites exhibited there would have made them wilder than demons.

At the late convention to promote international peace and Christian arbitration, held at Ocean Grove, the evangelist B. Fay Mills made an eloquent appeal to the churches to co-operate with enthusiasm in promoting universal peace. Dr. Benjamin F. Trueblood, secretary of the American Peace Society, stated that seventy-two important arbitrations had taken place between nations. Many wars were thus prevented, and the good sense of rulers and people is more and more manifestly approving this means of settling disputes between nations. George May Powell of Philadelphia, speaking on the cost of wars, said the money invested in any of several of our new war ships if wisely invested in encouraging commerce to either South America or the Pacific would annually return twenty-one times the cost of the cruise. He urged a peace court for compulsory arbitration to settle law quarrels and labor disputes. In France such a court settles a half million cases yearly.

Railroad managers and men are like other men. If they work on the Sabbath day, if they bribe legislatures, buy up courts, break the Inter-State commerce law, strike, boycott, and open war on society by their unions, the public gives them great provocation. Our government of the people makes Sunday mail contracts, multitudes take the Sunday trains and even demand them, shippers on Saturday want to reach the Monday market, and everybody wants a free pass. Vice-president Brooks of the Pennsylvania road informs the New York Constitutional convention that public officials do not now blush to "ask for annual passes for themselves, for members of their families, and for political adherents and others to remote parts of the country. I have known a member of the Supreme Court of the United States to apply for free transportation, the money value of which in a single instance was $200 and $300. Governors of States, United States Senators, members of the House of Representatives, members of every department of the State government, from the governor to the janitor, ask and expect to receive favors." The people who cry loudest against the Debs rebellion have need to remember the advice, "Physician, heal thyself!"

THE AMERICAN RAILROAD IDEA.

BY REV. T. C. MOFFATT.

Rabbi Schindler, in his work on "Messianic Expectations," points out the fact that in the past some great idea has seized upon a nation, a race, or an age, and that its life has revolved about that dominant idea in a way that previously or subsequently would appear absurd. The instance with which he deals is the Messianic idea in Israel, as *he* understands it. Other instances will occur to the students of history, as the militarism of Rome, sculpture in Greece, the crusades in the Middle Ages.

The great idea of ancient Egypt was prodigious religious architecture. We gaze in wonder on the pyramids, the sphinxes, the statues, the colossal temples of the day of the Pharaohs. We wonder that they ever could bring themselves to such a use of the natural resources of their land. It looks to us like stupendous folly, an indescribable waste of human energy and even life.

Our great American idea is certainly different, but that is not saying that it has not as strong a hold upon us. *It is the railroad idea.*

Thousands of miles of grade are thrown up at vast expense, thousands of miles of iron rails are laid, ponderous iron machines are built at great cost to draw over those rails buildings, many of them much more elegant than the dwellings of the average American—and all for what? *For mere transportation.* To take people and commodities and mail from one part of the country to another.

Armies of men are employed in this work; they produce nothing, but only carry around what others have produced. The American people are possessed with the idea of transportationism. Some of them actually undervalue anything that has not been "shipped in" from somewhere.

The ancient Egyptian idea of massive temples and statues and sphinxes looks abnormal and grotesque to us; but could Rameses the Great step out from his case in the museum at Boulak and look about America, do you think he would

find nothing abnormal or absurd? What do you think he would say of the farmers of Kansas who ship off on the railroad their pork at $4 per hundred and then have it shipped back again and, in the shape of bacon and hams, pay $15 per hundred for it? Would he have nothing to say about waste of resources? What would he think of an army of more than a half million of men who travel about constantly on these railroads, producing nothing, but "getting off" the goods of their employers upon the various merchants? What would he think of "the drummer"? And what would he say of those lines of railroad which were pushed through because "we must have a railroad"; often heavily bonding the communities; and yet they have never paid and never in the nature of things can pay? Not long ago I rode a long distance, the only passenger in the car.

So fixed in the public mind is the railroad idea that many do not seem to reckon the amount they pay for car fare. They will economize here,—there; will "jew" down the merchant, and hunt everywhere for bargains: but if they have the slightest reason, or even sometimes with no reason at all, they will open their purses for the railroad company and take a trip.

We have been instructed recently as to the great losses incurred through the strike on the railways. I have seen no estimate of the money saved by people who didn't take the trips they expected to, but it must have been quite a sum. There are two sides to this matter. If the architectural idea of Rameses seems to us abnormal and absurd, do you not think that he would be justified in retorting that the railroad idea has driven us beyond the bounds of sound sense?

In fine, must we not ultimately admit that, amid our various industrial complications, one most serious fact is that the railroad idea has run away with us?

Clyde, Kans.

THE A. P. A. AND ITS PENALTIES.

BY REV. H. H. HINMAN.

Whatever may be the objects, real or ostensible, for which men unite in any organization, wherever they make *secrecy and obedience* the conditions of membership, such society is almost sure to degenerate into something essentially tyrannical towards its members and hurtful to society. To say nothing of such orders as Freemasonry, Odd-fellowship and Knights of Pythias, we have abundant illustration in the trades unions and their acts of violence and despotism during the last few months.

The A. P. A. in its published declaration of principles has little or nothing that will not meet the approval of the majority of American citizens. But the A. P. A. in it *practical workings* has been the vehicle of mendacity the most gross, and of petty malicious tyranny the most malignant.

The following resolutions adopted by a council of the A. P. A. remind one of some of the bulls of the pope during the Middle Ages, in which a several curse was pronounced on every member of the body of a heretic. It may not be quite so bad as the penalty of an Entered Apprentice Mason,—"having the throat cut from ear to ear and the tongue torn out, etc., but it is in the same line and should make all men pause and consider whether they should put their necks under a yoke from which they cannot be released without an anathema.

It seems that M. D. Van Horn, of Denver, was misled into joining this A. P. A. organization; and after he was elected mayor of that city he appointed a Roman Catholic to office, because he thought he was a competent man for the position of chief of police. The "council" of the order got together and dealt with Mr. Van Horn. They marked him "Jesuit," and passed "the traitor's resolution" and sent it to him. In the body of the resolution is a blood-red cross, and underneath is something like the shape of a grave or a coffin marked "Here lies a traitor." These resolutions, published in the *Rocky Mountain News* of Denver, in October last, which bespeak such abiding faith in the greatness of American citizenship, show gentlemen the tender regard they have in following a man, showing that their opposition does not end with his death, but they pursue his body after being buried.

TRAITOR—M. D. VAN HORN, JESUIT.—THE TRAITOR'S RESOLUTION.

Whereas, Marion D. Van Horn, an infamous member of this order, hath, contrary to his oath, said oath having been voluntarily, though perjuriously and traitoriously taken, opposed the tenets of this order; and

Whereas, Said Van Horn hath totally disregarded his said obligation by an overt act, to him and to us well known, and which has been in due form proven; therefore be it

Resolved, That said Van Horn be dishoncrably dismissed from the councils of this order as a traitor and a perjurer; that a likeness of said traitor, with a copy of these resolutions, duly certified, be sent to each and every supreme council, supreme lodge, supreme camp and grand commandery within the jurisdiction of the United States, as well as to each local council within the jurisdiction of this State, with a request that the same be read, and that the name "Marion D. Van Horn, traitor and perjurer," be proclaimed three times at each of four consecutive regular meetings of such councils.

Resolved further, That a photograph or likeness of said traitor be prepared, bearing across the breast of said likeness a Roman cross, painted thereon, surmounted by the word "Traitor;" said likeness to be draped in black and hung in our council chambers.

Be it resolved further, That all communications, socially or otherwise, with said traitor and perjurer, by any member of this order, do now forever cease. That in his joys or in his sorrows; in his hopes or in his disappointments; awake or asleep; in health or in sickness; at his fireside or with his fellowmen, we ask Providence to grant one faint ray of conscience to quicken his Plutonian soul, so that he may see himself as others see him.

Be it further resolved, That when his carcass reposes in the arms of mother Earth, in whatsover land, an unknown committee, duly appointed, shall perform its last rite in the name of this council, by marking the place so that all may know: "Here lies a traitor."

Resolved further, That these resolutions be adopted by a rising vote; that a committee of three be appointed by the chair to present a copy of these resolutions to said traitor in person.

The *News* publishes a facsimile of the notice and resolutions adopted by the A. P. A. against Mayor Van Horn.

If he was guilty of any crimes against the laws of the land he ought to be punished. If it was some violation of moral law not specified in the statute-book, the fact might be specified and the people warned; but if he simply regarded his rights and duties as an American citizen to be paramount to any covenant with a secret order, he was shamefully abused.

Oberlin, O.

SECRET THINGS.

BY ELDER J. R. BAIRD.

We are living in a wonderful age. All nations are becoming restless. Satan is using every evil influence to create war to the ends of the earth. We see it in religion and in politics, and between capital and labor. And the question arises, from whence comes all this tumult and commotion.

We answer, read the first nine verses of the first chapter of Isaiah. Then follow the subjects contained in each paragraph through the entire chapter, and you will see what the nations are to be punished for. What kind of religion, we ask, is the rage in many popular churches? It is the religion of Cain,—such as is pleasing to depraved man, and displeasing to a holy God. Such as ignores the atonement of Christ, and blasphemes his holy name. How many Grand and Great Grand Masters claim homage; and how many tens of thousands are in oath-bound obedience to all those Grand Masters, and the whole thing is a grand Satanic swindle. Yet men are as pleased with its flattering and high sounding titles.

"Woe unto you, ye blind guides." "For if the blind lead the blind both shall fall into the ditch." "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torments ascendeth up forever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14: 9, 10, 11.)

Such is the appalling prospect of lodge worshipers as declared by the Word of God. Were not Judas and the man of sin called the sons of perdition, because their perdition and unchangeable doom was certified beforehand? Not one of those who have the mark of the beast are among the saved. Also read Rev. 15: 2 and 3; Rev. 20: 3. Also see 2 Peter 2nd chapter, in which the doom of false teachers and their deluded followers are so plainly described.

Let me say to all who may read these lines, remember the parable or the ten virgins; five were wise: they had oil in their vessels with their lamps, and when the Bridegroom came, they that were ready went in with him to the marriage, and the door was shut. This is the final rejection of the wicked—the good shut in; the wicked shut out.

A LANDMARK OF LABOR'S FUTURE.

(From the August Review of Reviews.)

Men are anxiously inquiring what is to be the future of labor, as they note the growing concentration of capital on the one hand, and the increased tendency to organized resistance of labor on the other hand. Doubtless great changes are to come about some day. But there remain a few old principles as rugged landmarks, to lose which would mean ruin and nothing short of it.

The first great landmark is the enduring necessity for the patient building up of individual human character. This world is not to become a worse place for men and women to live in, but rather a better place, if only it remembers that when individual character fails nothing is left. There is no such thing as social progress in general without good men in particular. For honest, clear-eyed manhood the future can but be bright. Even a *regime* of ultra-socialism would be endurable, provided men would but be men in the high sense of the word. But the socialistic era is not heaving in sight just yet. The age of competition is destined to linger for at least a generation or two. In the economic sphere, men must continue either to employ themselves or to sell their skill to other employers.

What practical advice then would a wise man offer to a young workingman? Would he advise that young man to give himself great and primary concern for the abstract cause of Labor? Probably not, if the young man happened to be his personal friend. He would advise him to be industrious; to take genuine interest in his trade; to endeavor by all means to grow more skillful in it; to make himself in every honorable way indispensable to his employer; to value highly his leisure, for the useful opportunities it can easily afford him; to make good friends and avoid bad ones; to acquire self-control and fixity of purpose; to learn the worth of money, and to form the habit of saving it as a means toward the acquisition of a full freedom. He would adjure his young friend to act upon the principle that every man must bear his own burdens. He would show him that the saving of an amount equal to from one to two years' earnings makes practically all the difference between a condition of independence and a condition of servitude or possible pauperism.

Nowadays one fears to preach the old-fashioned virtues of thrift, abstinence, self-help, "getting on in the world," to men in the mass; for he is quite sure to be rebuked by somebody with lofty phrases about the solidarity of labor, the paramount social question, and the great common cause. And so one prefers to give this primitive counsel more privately, to young men one at a time who may be induced to heed it. For ourselves, we all know in our hearts that we have got to work out our own individual salvation, and that nobody can do it for us. This age has not yet outgrown the need of teachers like Mr. Samuel Smiles. Mr. Pullman was himself a working mechanic. There are thousands of men in Mr. Pullman's employ to-day who have precisely as fair a field and as good a chance as ever lay before the palace-car "magnate."

Let us be merciful and tender to the aged and unfortunate; but as for those of us who are able-bodied, let us each, with due regard to the rights of our fellows, and with none but honorable means, make the best of such economic foothold as we may possess, and be thankful for that splendid fabric of American liberty that guarantees us our rights and vouchsafes us our opportunities.

SUNSET CLUB DISCUSSION.

SECRET SOCIETIES IN POLITICS.

GEN. A. C. HAWLEY ON THE AMERICAN PROTECTIVE ASSOCIATION.

As President Blanchard concluded, the chairman, Mr. Catlin, said: "I think if Tom Moore had heard that paper he would not have said that

"'Among the five points of the Calvinists, none of 'em
Ever yet reckoned a point of wit one of 'em.'

"Josh Billings says there are two things to be said in favor of 'going to the devil'—the road is easy, and you are sure to get there. Now, I don't know just what application, if any, that has here, but possibly the next speaker can tell us. I have the pleasure of introducing Gen. A. C. Hawley, one of the organizers of the A. P. A."

GEN. HAWLEY'S ADDRESS.

The chairman does not know what application that has, but he may know before I get through.

I am laboring under a great disadvantage; I was invited to come here this evening and represent the organization of the A. P. A. in this meeting. But I have a very severe cold, and can hardly speak, and have not prepared any written article, yet my text is so thoroughly in my mind that I think I shall have no difficulty in giving you the aims and purpose of the A. P. A. —in politics.

The A. P. A. is absolutely a political organization and I am not here to offer any apology for its principles, because, sir, I believe them to be the most honorable of principles known to Americans. They are Americanism. Perhaps I had better not say this. I was down in St. Louis a short time ago, and a man was telling something of Chicago, and of course they always tell something good. He said that a police justice, a friend of his, told him that it was a sin to be an American in Chicago. And to illustrate this, he said that one morning he went into court, and a big, burly Irish policeman brought in a fellow who had evidently seen better days, and he stood up in front of the dock. The judge says to him —by the way it was our brother Matson—he says, "What are you up for?" The prisoner says, "Your honor, I am charged with one of the most heinous crimes that a prisoner was ever charged with at your bar." "What is it?" "Why, my father was a native born American, and I was born in Cook county myself, and so I am dragged in by an Irish son of a gun to be tried by a Dutch son of a gun, and what's the odds what I am charged with."

Hence, Mr. Chairman, it is perhaps not safe for me to say that this is an American organization, but it is one conceived in a case of necessity. The chairman says I am one of the founders of the order. I am one of the oldest members of the order, and I am proud of it. I wish I had got into it six months before I did. This order is an organization of American citizens who have no fight with any man's religion—I want that borne in mind by the reporter when he makes this report, for I am always misreported. We have no fight with any man's religion so long as he uses that religion as a saving grace, but the moment he harnesses it to any political machine we are after him, and we don't care what his name is, whether it be Methodist, Presbyterian or Romanist.

We recognize no party political alliance in our order. No man can come into our order and say that he is Republican or that he is a Democrat. He comes in on the basis of his faith in a principle, and goes to the polls and votes exactly as he believes, after having taken an obligation, which I am sorry that I have not here to read to you. I had intended to bring the ritual and read it. He votes on principle and not on party lines.

Now, this order has been in politics the last few days; you have heard from them. And you will hear from them again next fall, and in 1896 you will see their brand upon the President of the United States, or you won't have any.

The gentleman says, "If they are to be a permanent organization." They are here to be a permanent organization. I don't know what party that President will belong to. I can show you a Democratic judge here that got the entire Republican vote of the order, because they put a man upon the Republican ticket who did not represent Americanism as they believe in it.

This organization has an appreciation of the liberty that we enjoy. It recognizes what that liberty cost, cradled away back there in the rocks of New England; they know and remember well the precious lives of those Puritan fathers that it cost, the sufferings of those Puritan mothers, and the sacred manner in which they guarded that liberty until they handed it down to us. Well do they remember when that old flag was attacked again in 1861, and those men who went out to defend that flag went out upon the same principle that led my colleagues and myself into this order, believing that it was our duty in the interest of our country and our institutions to join this order; and had I the time I would pick a material flaw in my friend's argument in relation to secret societies being a damage rather than a benefit, but I have not time and I want to lay the principles of our order before this body.

We saw that liberty assailed then. We went out in 1861, and I notice some of the boys who went with me—we are not boys now—we brought back the results. We brought back rebel lead in our bodies, and we did it as American citizens. We see now the very bulwarks of that liberty attacked by a foreign ecclesiastical institution that comes here from the Tiber and commences a wise, dangerous warfare upon the very foundation of our government, and we say, "Stop!" We will not submit; we protest against this.

I have been in places where an American citizen, born upon this soil, and who carried a musket for three and a half long years to defend this country, could not stand up and talk to his peers on this subject because a certain church did not like it.

Now that is not American government, it is not American liberty, and we most seriously protest against it.

We have been called down a great many times on this statement that the Roman Catholic church attacks our public schools. I say without fear of successful contradiction from any source that they do attack our schools. Their priests throughout the land, with some exceptions—some of them are too wise to do it—openly attack our public schools; and let me say this: If I make one of these speeches in public, someone will say, "He is a crank;" but, my friends, history repeats itself. Did anybody ever hear of Victor Hugo, the sage and seer of France, being called a crank? When this same institution came there, with the same object that it has here, to attack the teaching of the people, he said, "Stop. We know you. You are the same old clerical party. You apply here for the teaching of France. Produce some of your pupils and show us what you have done. Spain, magnificent Spain, with all her grandeur, has been rocked in the cradle of your schools. What have you done for her? You have reduced her to degradation and shame. What have you given her for all this glory that you have robbed her of? You have given her the Inquisition. Look at Italy, the mother of artists, the mother of science, today. Less men can read and write there than in any other country in the civilized world, and she has been your scholar all through."

Now, when I, a simple American citizen, proclaim to the people of America, the lovers of our free schools, that there is danger, they call me a crank. Well, if I am a crank, I submit that a lot of wheels are being turned.

I presume the gentleman who preceded me will admit that it is the duty of an individual to be interested in politics if he claims to be a good citizen. Then he must admit that if a man, bound with other men in an oath-bound lodge, becomes fraternally tied to every individual of that order, that is individual duty. He says then the effect of that lodge is felt. Well, now, it is only a matter of surmise, by the man who does not know the inner workings of the lodge, whether their action is for the better or for the worse of the community. It is only a supposition —the supposition that these positions are filled with Masons because of their being Masons—there is no proof of it in existence. There is proof, however, that within that organization has been more charity, more orphans fed, more tears shed with the widow, than in any known church, yea, in all the churches on God's green earth.

The objection to the A. P. A. as a factor in politics is made by those people who are affected by the results of its action. It is the politician who is interested. There is no organization, secret or otherwise, that does not have its effect on politics. Now, if the president here should make a suggestion, I fancy Wheaton college over there would vote the way he did—and why should not I protest against that college as a secret order?

Here is our friend the postmaster. He is more dangerous than a secret society. Let him start in and vote one way, and ten Republicans around him will vote the same way, because they want to be solid with Mr. Hesing. I think you will find on careful examination that within the pale of these secret societies may be found the very best men in the country, and I will give the speaker credit for saying that there were some; and I have never known a secret society, banded together for mutual protection or mutual pleasure, that did any particular harm in politics or otherwise. But this organization of the A. P. A. is expressly organized to interfere in politics. It is in politics to purify politics in this country, and we do not propose to ever allow it to fall into the hands of any political, partisan organization, while there are ten men banded together in a so-called council. Now, in your State almost every town and hamlet has one of these councils. There is nothing so secret about it, and sometimes when I get mad I read the ritual right out, and if I had it I would like to read it now.

There is a time coming, he says, when men will abandon these organizations—I may misquote him, he said that time was coming, or he hoped the time was coming—but the way it is progressing there is no danger of his seeing it disorganized while he is out there at Wheaton. In this State alone our organization numbers about 26,000 active members within the councils of the A. P. A.; about 12,000 of members of the P. O. S. O. A., a kindred organization, the only difference being that one is strictly American, for the native born, and the other does not exclude a man because he was born in any other country—if his heart is right and in the cause we receive him into the work.

My throat is troubling me so that I shall have to ask to be excused. I thank you for your attention.

THE A. P. A. A DANGEROUS ALLY.

(Chicago Times, Feb. 10, 1894.)

The president of the so-called A. P. A. is quoted as having boasted that certain recent victories of the Republican party were due to the activity of the A. P. A. The worst enemy of the Republican party could not do a worse turn to the party than to give to this boast the widest publicity possible. It may or may not be true. There have been some local elections whose results are more easily explained on this hypothesis than otherwise, but let the report once be spread abroad that the Republicans are in league with this secret and unpatriotic order and the days of the Republican party are numbered.

It is a fact which some voters are slow to recognize, but which is demonstrable beyond a doubt, that the American people will not knowingly mix their religion and their politics. They may be fooled for a time or some of them may be fooled all the time, but, as Mr. Lincoln said, you can't fool all the people all the time. Sooner or later they will detect a know-nothing secret society in any disguise and immediately thereafter they will jump upon the society with both feet. They have done so in the past, they will continue to do so, partly because it is their nature so to do and partly because, being Americans, they have a profound respect for the American Constitution, with which all manner of know-nothing is absolutely incompatible.

These facts are not set forth in the hope of converting the dyed-in-the-wool cranks who periodically come to the front wearing secret society marks and other devices for giving respectabilty to a dark-lantern campaign, but for the benefit of young and ambitious citizens who may have encountered the A. P. A. at the outset of their political career and thought to make capital by joining forces with it. It can bring them nothing but discomfiture and defeat in the end.

When our poorhouses begin to be crowded with faithful Christians, it will be time enough to become anxious for fear God has forgotten his elect. —*Nashville Advocate.*

THE LABOR UNIONS.

LET US HAVE SOMETHING BETTER.

WORK DONE BY THE A. R. U.

(From the Los Angeles Times.)

Now that there is talk of forming another and larger labor organization, it is pertinent to ask what the American Railway Union has accomplished for the good of its members or of the country. It has, in brief, accomplished these things: Voted the following salaries: President, $3,000; Vice-president, Secretary and editor, each $2,400; five directors, each $1,500; total $17,700 per annum, and elected them for four years; voted to join the Populist party; refused to allow colored men to become members; falsified the profession under which it was organized by appearing as the most aggressive advocate of strikes, and adopting a cloak of secrecy for its deliberations instead of the "open as day" course which its leaders promised; denounced the principle of arbitration under Congressional enactment, while demanding arbitration from the Pullman company; voted that "organized railroad employes must refuse to haul coal mined by non-union miners who refuse to recognize and obey orders for a general strike;" denounced the locomotive engineers for not sacrificing an engineer who declined to abandon his train during the Great Northern strike; opened its doors to those who have been expelled from other labor organizations; declared war upon the unoffending public and railways that never gave them any cause for grievance by ordering "a general boycott of all Pullman sleeping and dining cars" because the workmen in a single car-building shop—said to be the best-paid mechanics in America—had struck for higher pay under instructions of the President of the American Railway Union whom they had voted a four-years' term at $3,000 a year.

A WORD TO WORKINGMEN.

(Harper's Weekly.)

Let the workingmen well understand the lesson of the recent strike. They have no more dangerous enemies than such ambitious, heartless, and unscrupulous demagogues as Debs and such fantastic blatherskites as Sovereign, who seek to persuade them that they can accomplish anything if they only unite in a general organization and act together. They have now acted together as much as they ever will, and this senseless delusion has cost them millions in wages lost, more millions in opportunities destroyed, and something perhaps still more valuable in the weakened esteem and confidence of the community. Let them organize according to common interests, and under leaders who are wise enough to understand that organized labor will, under any circumstances, constitute only a comparatively small fraction of the American people; that the American people throughout instinctively sympatize with labor so long as labor is just in its demands and law-abiding in its conduct; but that Uncle Sam is an extremely uncomfortable person to trifle with when the supremacy of the laws and of the constituted authorities is to be upheld against revolutionary attempts. This is the very first advice which every true friend of the workingmen will impress upon them.

WORKINGMEN, BEWARE OF UNION LEADERS.

(From the address of ex-Gov. Boies in Iowa Democratic Convention, Aug. 1st.

I concede to no man a more earnest desire than my own for every legitimate advancement of the real interests of the manual laborers of the land. I was born and nurtured among them, and their welfare has been a constant object of the keenest of my desires during all the years of my matured life. I know, however, that of all the classes that make up the aggregate of this nation they stand in greatest need of fair and faithfully executed laws; that without these they would be the most helpless victims of a condition if it ever comes in which society learns to ignore the law and defend its rights, real or imaginary, with brute force. I know, too, that every one of these men who is an adult citizen of the United States is clothed with precisely the same power under the constitutions of the States and the nation to help mold and cause to be executed the laws of the land that is possessed by the haughtiest millionaire that ever cast a vote; and I believe as firmly as I believe in my existence that if their organizations are to be preserved and continue to be of the least practical benefit to their members, they must see that they neither violate the law themselves, nor instigate, aid, or abet others to do so.

It is hardly necessary to add, that with every loyal citizen of the land who is a loyal friend of its laborers, I have been shocked by the flagrant breaches of law that have characterized so many of the recent labor strikes of the country. I am still more amazed to know that within the circles of some of these unions are men who yet condemn the authorities, both State and national, for interposing the military arm of each to put an end to conditions that had reached a completed stage of anarchy and overthrown in some localities every semblance of law and order. If these men are not bereft of reason, if they realize that this government is worth defending, if they would not see it tumble into fragments rather than fail to correct some real or fancied wrong to a few of their number, they must by this time realize that "the strike" as conducted in many places in the recent past is revolution, is anarchy, is the incipient stage of civil war, and if left untrammeled by the military arm of the government, it will pull down the very pillars of the temple of our liberties and bury all in a common ruin.

It is vain to assert that the scenes of riots, incendiarism, and bloodshed we have witnessed is not the work of members of any of the unions, but instead is that of the lawless elements of the cities in which they have occurred. If this is literally true it cannot relieve the unions in question of the responsibility for conditions that their own acts made possible, and which without such acts would never have existed.

BOYCOTTS OF SYMPATHY.

There is another phase of this question less grave, it is true, in its consequences to the government, as such, and yet of immeasurable importance to individuals. This view was more forcibly presented in what may be properly termed the Pullman strike, than in any other of of which I have knowledge. It is the question of the inherent right or wrong of what some labor leaders term a "sympathetic strike." There was no pretense in this branch of the Pullman strike that the men engaged in any of the industries outside of those of the Pullman company had a grievance of any kind against their employers that such strike was intended to cure. The openly avowed purpose of certain leaders was to compel the managers of other branches of business, who had no controversy with the Pullman company, and had no interest in the questions between that company and its employes, to join hands with these employes and help to right what at most was a personal wrong to them. In other words, the demand was that entirely disinterested and wholly innocent parties should against their own will become part of the striking force, or they and the general public with them should be subjected to the immeasurable injury of complete paralysis of the business of the country. Upon what theory of logic or morals it can be claimed that one class of men, however organized or numerous, can by force or intimidation compel others who have no interest in their controversy to become their allies and assume the burdens of a contest, the outcome of which can neither help nor hurt them, it is impossible to see.

It would be injustice to the members of these unions themselves to attempt to conceal from their knowledge the intense feeling that was excited in the public mind by their effort to embroil the great railway system of the country, the peaceful working of which is so absolutely essential to the welfare of the country, in a controversy in which that system had no interest, and of the right or wrong of which its managers could not be expected to have the least knowledge. Every true friend of these unions should be quick to assure their members that they cannot correct one wrong, whether real or fancied, by inflicting a vastly greater wrong on entirely innocent parties. The "sympathetic strike" must go or the unions that engage in it will be destroyed, and with it must go forever the scenes of riot and carnage that have characterized so many recent strikes, or the organizations responsible for them will be ground into dust under the iron heel of an awakened public sentiment that will never consent to see the laws that are absolutely essential for the protection of life and liberty openly and flagrantly violated, and thereby the very existence of our institutions put in jeopardy. There are infinitely better remedies for the wrongs of labor than any that unlawful force can ever supply. To any suggestion of such as are within the law the great heart of the masses of our people will quickly and joyfully respond.

THE WORKINGMAN'S CHOICE BETWEEN LODGE AND CHURCH.

(From the Epworth Herald, Chicago.)

We are trying to account for the estrangement of laboring men from the church. Here is another reason for indifference and opposition: Fraternal organizations multiply. Their name is legion. Most of them have absorbed the humanitarian spirit of Christianity. In cases of sickness, accident or death, the "brothers" are on hand to do Good Samaritan work. All conventionality and stiffness vanish behind the portals of the lodge. A free, easy, social time is had. The lodge takes precedence of the church. In many cases it becomes a substitute. It has the right of way. "My lodge is good enough religion for me" said a man the other day, not remembering that the spirit of brotherhood as practiced in the lodge room could have no existence if it were not for Christianity. It is sometimes the case that even the church members devote themselves to the lodge and merely attend their church. The lodge is the principal thing. If, after serving the lodge, they have a little time to give to the church duties, well and good. Said a gentleman recently: "I went into the city of N——, and the first thing I did was to present my church letter. After being formally received by the pastor I passed down the aisle to my seat. I noticed in one of the pews a fine-looking man. Many members of the church came to me at the close of the service and welcomed me, but this gentleman passed out without so much as noticing me. The next week I entered the —— lodge. The day after a gentleman came running across through the mud to meet me. Introducing himself he said, 'I saw you at the lodge last night; I want to welcome you.' It was the same man whom I had noticed in the church of which he was a prominent member. He never thought of giving me a welcome as a member of the church, but as a member of the lodge he was prompt and profuse in his recognition." The anti-church influence exerted by the lodge is shared to even a larger extent by the federations and unions and knights of this and knights of that among the laboring men. To a perfectly alarming extent it is the fraternal organization against the church of Christ.

REFORM NEWS.

HERE AND THERE IN NEW ENGLAND.

HEAT AND THE CAMP GROUND.

Depot, Providence, R. I., July 30th, 1894.

This morning gives promise of another "scorcher." Yesterday gave us a temperature from ninety upward. I spoke in the First U. P. church and in the Second in the evening. It is needless to say that both preacher and people took a sweat. Rev. Mr. McCord is filling up the twentieth year of his successful pastorate, and while he is not as aggressive as some, he personally maintains the position of the U. P. standard regarding secret societies, and gives a warning voice when he sees the wolf coming. Pressing duties prevent me from calling on many friends I would like to meet in the sacred bond of Christian fellowship.

Hebronville Camp, P. M.—I find here an earnest band of disciples who are loyal to Christ, and not afraid to discuss any vital question. Among others Bro. Wm. F. Davis spoke to them yesterday, as reported, in his eloquent, strong and convincing way. I have had an interview with the committee of the American Advent Camp-meeting Association, and arranged to spend Saturday and Sabbath next with them, presenting our cause as the Lord shall direct. This will be a favorable prelude to the work of the 15th of August, when Elder Cyrus Cunningham, Mrs. M. E. A. Gleason and others will discuss the secret lodge system. This convention is to open Aug. 11th and continue until the 19th. It will, D. V., be a wide-awake meeting of Christian workers, discussing a variety of topics, and no one who can should fail to attend.

Boston, Aug. 3, 1894.—This has been an un-

usually busy week. A lengthy article on Oddfellowship in a discussion with ex-Grand Master Jolliffe, of Ontario, Can., and the preparation of copy for a forty-page booklet delivered to the printer to-day, have fully occupied my strength and time. I hope in the future to do better though I see the old Polar Star of our reform shines on with wonted luster.

J. P. Stoddard.

FROM ROUND ABOUT THE NATIONAL CAPITAL.

POINTS OF INTEREST TO REFORMERS WHO MUST LOOK OUT FOR THE K OF P.

Washington, D. C., August 1, 1894.

Dear Cynosure:—I am glad to be able to report once more. In the months past I have gradually been recovering from the effects of the accident which came to me in May last. Owing partially at least to the heat I have not attempted to give lectures of late, but have improved many opportunities to bring our work before pastors and others by personal visitation. I am promised several opportunities to lecture when the evenings shall get cooler.

Last week I spent some days visiting in the Cumberland Valley. This valley, noted for its fertility and beautiful homes, never looked more prosperous than at this visit. The threatened drouth had been stayed by copious showers. The prospect of abundant harvests caused the toilers to rejoice. If money is scarce, wheat is abundant. God always gives better than we deserve. Through his mercy our nation is spared the fate of other nations who have forgotten God and gone into idol worship.

When on the train for Hagerstown, Md., I made the acquaintance of Rev. S. H. Myers, of Timberville, Va., who was glad to know of my work. He will aid in arranging for lectures when I can visit his section.

At Chambersburg, Pa , and vicinity I spent a few days very pleasantly, and I think profitably to the cause. While there I was entertained by brethren Nicklas, Yaukey, Oyler, Bollinger and others of the radical U. B. church. These brethren are having a struggle to maintain the truth as opposed to the lodge error. Their faces are toward the sunrise and their hearts are set as a flint to maintain the truth at any cost. Glorious revivals have been experienced during the past year. Some church buildings have been erected, and others are being constructed. Pastors' salaries are small, and sometimes not promptly paid. Reformers often find that God's greatest blessings come when there is least cash in the bank to their credit. Not until the other supplies were exhausted did the children of Israel receive the manna. Rev. J. A. Hamilton, of Culbertson, Pa., has recently come from Perry county to minister to the United Brethren in that section. He reports seventy-eight conversions during his meetings of the past winter. He subscribed for the *Cynosure* and will be glad to arrange for me to speak on his circuit at an opportune time.

At Carlisle I looked in upon Bro. Burkholder. He reported a new church, and a united people. His work is missionary. God has graciously sustained amid all the trials through which he has been called to pass. Lectures are much needed, and it is hoped can be arranged at this point.

I must mention my visit at the homes of brethren John White and Wm. Smeltzer, Steelton, Pa. These brethren do not expect to get to heaven by any other than the "strait and narrow way." They are glad to suffer reproach for Christ's sake. I expect to find them among those who bear faithful testimony until the Master shall say: "It is enough; come up higher."

At Baltimore I secured the same number of subscriptions and received many words of encouragement. Last night I attended and took part in a Bible reading given by Bro. Wm. M. Lyon, of the German Baptist church this city. The theme was entrance in at the strait gate. Those present were asked to give reasons why so many failed to enter. I suggested as one reason that many were misled by the lodge teaching that one religion was as good as another, that it does not matter much what a man believes only so he is sincere. My remarks were generally received with approval.

We read much in the papers of the coming Knights of Pythias. It is believed they mean more than to strut and dance with their tinsel swords. Their plans are evidently dark and far-reaching. They are seeking military control. The volcano of civil and religious corruption which is muttering in the dark chambers throughout our land may yet belch forth through their agency and anarchy hold sway.

Sister Powers is doing what she can as home missionary. She finds expositions of the K. of P. in demand. May God grant to wake the people of our nation up to a realization of the terrible destruction which must come unless we speedily change our course. Just as sure as these anarchistic infidel secret schools are allowed to grow the doom of our nation is sealed.

W. B. Stoddard.

ALONG THE OREGON AND CALIFORNIA BORDER.

GOOD CHEER FROM THE PACIFIC COAST AGENT.

I left Ophir on the 10th, and arrived at Gold Beach in the evening. This is the county seat of Curry county. My appointment had been announced for some time. I went to the schoolhouse, lighted the lamps, waited till 8 P. M. and no one came. I started to the hotel, met the sheriff and lady, county clerk and lady, with quite a number more. So I turned back, opened the house again, and gave them the same attention I would a houseful, hoping that something was said that will accomplish good. I left the house and town well supplied with tracts.

From here I went to Pistol River, but could not find a place to stop, so I boarded the stage again and gave them the "go by," landing at Chetco one day ahead. Here I overtook Rev. Black again, who had an appointment to speak, but kindly invited me to fill the appointment, which I did, speaking also the next night. Here I had a good congregation, who appreciated very much our work. I secured six *Cynosure* subscriptions here.

My next stop was at Windchuck where I spoke to a fair audience. Here I was entertained by Mr. Alvin Cooley's family. I shall never forget their kindness.

The next morning I went down to Smith River, California. I was informed that the Republican county convention would round up with a big dance Saturday night, and would take all the people away. As I was forced to hire a hall, I withdrew my appointment, went back to Windchuck and spoke; but next morning I felt impressed to again visit Smith River, which I did. When I arrived quite a number came to me and asked if I was not going to speak to them. I told them the situation, and soon two men who have the management of one of the halls placed it at my service free of charge. I again put out notices of my appointment, and got out between fifty and sixty to hear me. The old Mason who had tried to side-track me was sore when he heard that I was to speak. The gentlemen who furnished the hall said: "We believe in giving a stranger a fair chance when he comes here."

When the lecture was over the owner of the hall came to me and said: "Mr. Williams, if you will go to Crescent City and speak, I will take you down and back and it shan't cost you a cent." I was sorry I could not accept the very generous offer, but I was compelled to start back in order to meet appointments on the "back track."

The two ministers of the city were out to hear me at Smith River. One I did not get to talk with; the other, the M. E. pastor, gave his hearty approval of my address. He is a very promising young man. I hope that he will never allow himself to be led into the lodges. He, and the very gentlemanly stage driver, Mr. Roy, will receive the paper one year.

I returned to Chetco the next day, and spoke again in the evening to a very good crowd. Mr. John Cooley, the owner of the hall at Chetco, showed me no little kindness. He has an excellent home and family. May the Lord bless them greatly.

From here I took the stage to Gold Beach, then to Port Orford, then thirty miles on horseback to Eckley, where I am at present writing. I shall say nothing of timber any more, for what I had seen before, and wrote about, is not worth mentioning beside what I have seen since.

Yesterday, I passed up Sixes River, thirty miles, crossing it forty-one times. We passed a landslide which came down five years ago, burying two families and all their stock and farms from ten to sixty feet deep. The slide covers more than one hundred acres. As the mail carrier described it to me, I thought of the time when "the end" shall come. It will be as sudden and unexpected as that mountain of earth came onto those unsuspecting helpless people.

Mr. Haines, who was carrying the mail then as now, tells me that he came near being caught in it. I am now stopping with Mr. J. A. Haines and family. They have an excellent stock ranch, and are old-time friends of the *Cynosure* and our reform.

P. B. Williams.

CORRESPONDENCE.

OUT OF THE LODGE INTO CHRIST.

THE PERSONAL EXPERIENCE OF A ROYAL ARCH MASON SECEDED.

Editor Christian Cynosure:—Inasmuch as I was a member of the Masonic order up to the last of December, 1867, I wish to give my experience in the lodge. I accepted Christ January 10, 1868, and joined the church the same year in April. I had taken the three degrees in Blue Lodge Masonry, beside several side degrees; then went on until I had taken the four Royal Arch chapter degrees before I was stopped in my bad career.

I joined the Masons when I was under conviction for sin, a poor heavy-laden sinner seeking rest and finding none. I sought membership in Masonry, hoping I might find some relief, some benefit to me in some way; or that I might find associates in whom I could confide. But in this I was mistaken. On my first entering the lodge I was convinced of wrong by seeing the sacred things of God's Word made mock of. Men would offer up a form of prayer who were cursing and swearing not long before.

But I persisted in going on, hoping my mind would change and I would see something more profitable. But the further I went, the more disgusting the whole thing appeared, and the more sacrilegious it became. So when I had taken the third degree I determined to quit, being thoroughly convicted of the wickedness carried on in the lodge.

I was well acquainted with a Methodist minister who was a Mason of the higher degrees. We met one day and began talking on the subject, when he told me if I wanted to see something grand I ought to take the Royal Arch degrees; that the Blue Lodge was nothing compared with it. He said if I wanted to take those degrees he would sign my petition and send it up for me. I thought if there was anything good about Masonry I wanted to see it, as I had seen nothing attractive yet: only my poor heart had been made to ache from what I had gone through, besides the burden of my sins weighing heavily on me.

The time came for me to take the degrees. I was very reluctant at first, but wanting to find something good, I ventured on. But when I took the first degree in this chapter the matter grew worse; the second and third also, until I was made to say: "My Lord, what is coming next!" So when I took the fourth degree it capped anything I had ever seen in point of wickedness. When the lodge was dismissed one of the members asked me how I liked it. I told him, "Well enough;" but didn't tell him *how well that was*.

"There *is* something in it, isn't there?" "Yes," said I; but did not tell him what I thought there was in it. But I verily thought that the devil was at the bottom of it, and when I went out of the building I looked back and thought what a mercy of God that he had spared our lives, and did not let the earth open and swallow us up as he did Korah, Dathan and Abiram of old.

While I was looking at the building I promised the Lord if he would spare my life and not lay this sin to my charge, I would never darken the the door of that order as long as I lived. Such was my trembling condition I feared I would be struck dead if I went again.

Thus matters went on until the 10th day of January, 1868. While riding along that morning thinking what a poor lost sinner I was, this passage of Scripture came into my mind: "The soul that sinneth, it shall die." All at once my whole life was laid open before me as a dark page of sin and transgression before God, who could

not look on sin with the least degree of allowance. No good thing had I ever done to merit his favor; and while meditating upon my awful condition, in the twinkling of an eye my mind was caught away to Christ. He seemed to descend at about the tops of the trees. It was not my natural eyes; but I viewed him as he died on the cross for poor sinners. Praise and thanksgiving began to pour forth from my inmost soul while tears fell fast from my eyes. How I did love him whom to know is life eternal. My sins were all pardoned, my guilt all washed away in Jesus' blood, who had given his life a ransom for me. I rode along some distance, though not a word was spoken. I was thinking

"O what love and condescension
In the Saviour's death I see;
Who the thousandth part can mention
Of what he has done to me."

Jesus had done for me what no human being could do, nor all the wealth of this world could procure. Under the melting influence of his love I was made willing to give up all the vain pleasures of the world and devote my life to his precious cause. What a contrast was this to all I had seen in Masonry. In the one I was in sin and wickedness and intermingling with the wicked in their wicked practices; in the other overwhelmed with God's mercy, goodness, grace and love, the companionship of God's Son, the hope of a home in heaven.

How thankful I now felt that the Lord had driven me out of the unfruitful works of darkness and the secret working of the wicked, and had brought me into sweet and living fellowship with the Father and with his Son Jesus Christ. He commands us to walk in the light as he is in the light.

I could now see why he so severely chastised me when I persisted in going into the lodge. "Whom the Lord loveth he chasteneth." Now I could say with David, "Gather not my soul with the wicked, for I love the habitation of thy house and the place where thine honor dwelleth." I felt as thoroughly convicted for belonging to this secret order as for any sin I ever committed in my life. If my last experience is a myth, the former is also; so my life is nothing but mockery.

Time passed on, till finally the lodge sent an officer to know why I refused to attend their meetings. I told him I was glad he came. I wanted to talk with him. I told him I had nothing to say against any in the lodge, as I considered them all my friends, but the Saviour had done for me what no human being could do. He had pardoned all my sins, and I felt for this work that he had done I owed him my life, my all; that I never could be too devoted to his cause. They could do with my name what they thought best. I would not think hard of them. I had no time to waste on worldly societies when the Son of God had spent his whole life to redeem my poor soul from everlasting destruction, that I might live with him eternally in the presence of the Father and the holy angels. I read in his precious book these loving words: "Whatsoever ye do in word or deed, do all to the glory of God." It seemed to me that my whole life would be summed up in word or deed, and how could I do this in his name and belong to some worldly institution? Every drop of his blood seemed to appeal to me for obedience to him to "come out from the world and be separate and touch not the unclean thing," "for he that hath my commandments and keepeth them, he it is that loveth me." How can any one purchased with his blood refuse his love and go into the synagogues of Satan to offer sacrifice to devils by drinking wine out of a human skull! at the same time drinking "the cup of the Lord and the cup of devils?"

Soon after I gave up the lodge I had a talk with another member who professed a hope in Christ, and I found that he had the same experience as I, and was compelled to give it up. So this led me to talk with others until I found a half-dozen that professed a hope in Christ and had to give up Masonry, and we all joined the Baptist church. Now from all I know and have experienced, I have been made to wonder how any one who had realized the love of God shed abroad in his heart could want to remain in any worldly order to the hurt of the cause of our dear Redeemer.

I wrote my experience once on this subject and sent it to an old Baptist editor, and found him to be a member of the lodge. He published it, but criticised it by saying that my convictions on the subject of secret societies was a conundrum to him, for when I was first convinced of the wrong in it, why didn't I come out and go no further. This he could not understand.

I explained this to him by asking why it was when he was convicted of sin he didn't quit and sin no more. He did not reply.

Oh, my dear brethren, is our religion a whim? Is the dear Saviour not worthy to be followed, to be obeyed and loved with all our hearts? If he has not done enough to demand our whole life's devotion, how much do we propose to ask of him? If he was on earth again in his humiliation, and we were among the disciples, what would be thought of us should we step out of his company to join the sinful pleasures with men of the world? What would have been thought of Lazarus, if when the dear Son of God stopped at Bethany, Mary should have told him her brother was gone to the Masonic lodge? Shall we not be better employed at home with our families, reading the blessed Word of God, or seeking in prayer for that wisdom from above which all need in this perverse world? AN OLD-TIME BAPTIST.

"ABLE TO SAVE TO THE UTTERMOST."

CHELSEA, Mass.

Several times within the past few days, persons in great mental distress because of sore trial have come to me to unburthen their hearts. In every case it has been graciously fulfilled unto them according to the promise, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." These instances have exhibited woe as the consequence of the individual's multiplied transgressions, in bondage to sin of various kinds, including the drink and tobacco habits, purloining money and family dissension, and disease. To the prayer of faith in every case God gave the answer of peace. But each humbled himself or herself to the confession of sin and redress of wrong to the person wronged. To-day comes a letter from one who complains as follows:

I am tormented with a *terrible besetting* sin. I have prayed to be released from it. But I am not. I believe I am so unworthy that God does not heed my prayer. . . . . I feel ashamed to sign myself, but God knows all about it.

How boldly may the most unhappy penitent, who truly repents, come to the throne of grace, assured that our Great Advocate who never yet lost a case truly consigned to and kept in his hands will save to the uttermost all who come unto God through him. Sincerely trusting him only, WM. F. DAVIS.

FROM ANOTHER OF OUR EARLY LECTURERS.

HASKINVILLE, N. Y.

I have not received any invitations to lecture recently, and for several years my health has not been such as to encourage any aggressive work in that line on my part. When my name was put on the list of lecturers I was laboring as pastor in Pennsylvania in the vicinity of some local anti-secret associations, and took an active part in their work and lectured occasionally whenever I had an opportunity. Since coming here, about nine years ago, I have frequently witnessed against the lodge in preaching, and once made and filled an appointment to answer an Odd-fellow address, but as there are no anti-secret organizations in this vicinity, there has been no call for lectures.

For the last five years I have been superannuated on account of impaired health, and much of the time my nervous condition has been such that it would not seem judicious to risk the strain of such lectures. My condition seems now improved, so that I preach once on the Sabbath, and would not decline speaking occasionally on the lodge issue. EDWIN BARUCTSON.

PITH AND POINT.

GOOD WORDS FOR THE CYNOSURE.

I have been reading the *Cynosure* for two years, and must say I am well pleased with the stand it takes against so many evils that are not counted bad by many who claim to believe God's Word. Secret societies seem to be so highly thought of by thousands that don't belong to them, that, instead of warning the public, they rather recommend these orders as being a good thing. The *Cynosure* comes out boldly against not only secret societies, but popery, the saloon, the tobacco habit, and the oppression of the colored people in the South. It is so cheering to know there are some that sympathize with these poor people.—GEORGE HASSOCK, *Leash Dale, Ontario.*

A CURSE OF THE SOUTH.

As long as our country is governed by clans bound by the most infernal obligations to protect, right or wrong, certain elements, we cannot hope for a bright day to dawn upon our South land. I am doing some very effective work, but on a limited scale. Pray for us.—REV. F. J. DAVIDSON, *New Orleans, La.*

I assure you I prize the *Cynosure* highly. Its weekly visits are annimating and helpful to me. I have not been making just the use of the papers that I intend to hereafter, by giving them away. Many are marked and put away for reference; out of many I have cut important articles to use in lecturing.—REV. C. POWERS, *McNairy, Tenn.*

LITERATURE.

MAGAZINES.

As usual the publishers of the *Century* have given especial care to the August issue, the Midsummer Holiday number of the magazine. F. Marion Crawford writes of "Washington as a Spectacle," and Andre Castaigne, whose striking pictures of the World's Fair are remembered, furnishes the drawings. James Whitcomb Riley is represented by one of the most characteristic of his dialect poems, "Home Ag'in," which A. B. Frost illustrates. Senator Hoar and Rev. Dr. J. M. Buckley engage in a good-natured controversy on woman suffrage. These are the most important utterances recently made on the subject. There are two engravings by Timothy Cole, one a portrait of Poe in connection with the printing of some of his newly-discovered letters. Prof. Eugene Lamb Richards, of Yale, writes a paper on "Walking as a Pastime," full of vacation hints. Following upon the article published a few months ago on Sir James Simpson's discovery of chloroform as an anesthetic, there is a paper, likewise from authentic family records, on Dr. Morton's discovery of anesthesia, an event which occurred a year before the discovery of the application of chloroform to anesthetic purposes. Public topics are: "Intelligent Citizenship," "Legal Tender Money in History," and "The Senate and the Constitution," the last being a reply from Cephas Brainerd, Esq., to the paper entitled "The Attack on the Senate," by Mr. Charles Dudley Warner, in the July number.

McClure's Magazine for August opens with a striking description of life in the depths of a coal mine, by Stephen Crane; and the strong points in his description are emphasized by a remarkable series of pictures. A paper of personal recollections, by S. H. M. Byers, does for General Sherman what the notable series of papers published in the May number did for General Grant, making manifest in all of his strength and graciousness of character the actual man. As a member of Sherman's staff, and his intimate friend for twenty-five years, Mr. Byers enjoyed rare opportunities for studying his subject, and his paper shows that he appreciated and made the most of them. A notable series of portraits of Sherman accompany the article. Besides the Sherman portraits there are series of portraits of President Garfield and Louise Chandler Moulton.

The August *Review of Reviews* devotes, as its readers might expect, a large portion of its review of the month's events to the strike. In this able summary the leaders of this ill-timed and worse-fortuned rebellion find no sympathy, but much sound advice, which would be well heeded. The leading biographical paper is upon Hon. Wilfred Laurier, a Frenchman and a Catholic, who succeeded Hon. Edward Blake as leader of the Canadian Liberals on the retirement of the latter in 1887. Another biography is of Sir George Dibs, the blacksmith premier of New South Wales. The most interesting article is on Toronto, the city that keeps the Sabbath-day. "Labor Troubles" and their solution suggested by the experience of New South Wales and the "Railway Situation" are articles that come on timely as the strike closes.

A new health journal is no curiosity, but the first number of *Health*, a quarterly "journal of practical hygiene." It is well printed and bears on its front a stimulating and suggestive table of contents. About half the contributors are women, who write on "Health Culture in the Home," "Dress in its Relation to Health," "Fruit in its Relation to Health," "How we Live in Summer Time," etc. "Something new in Wheat," tells us that the process of preparing shredded grain is likely to revolutionize our old methods and ideas of the staff of life. 50 cts. a year, Health Publishing Co., 84 Reade St., New York.

St. Nicholas for August is a vacation number, and is plentifully and richly illustrated. It has a bit of travel with bicycles at Mont St. Michel, a bit of history in the bombardment of Tripoli, a bit of biography in the sketch of James Fennimore Cooper, a bit of adventure with a Sound steamer, a bit of natural history about bears, a bit of mythology concerning the daughters of Zeus or Jupiter.

IN BRIEF.

Andrew Carnegie, in an interview published in the *Engineering Review*, is quoted as saying he does not think the United States now requires protection, which he claims is of little use for revenue purposes, as manufactured imports have fallen so low.

There are 1,300 Young Men's Christian Associations in America, with a membership of one quarter of a million, and 600 libraries, containing 400,000 volumes. The value of Young Men's Christian Association property is valued at about $14,000,000.

Thomas Byrnes, Superintendent of the New York Police Department, is reported as saying: "After all if we hunt vice and crime back to their lairs we will be pretty sure to find them in the gin-mill. Drunkenness is the prolific mother of most of the evil doing."

Work has been commenced on the new mission house of the Home and Foreign Mission Board of the Presbyterian church, at Fifth avenue and Twentieth street, in New York. It is just opposite the Methodist Book Concern, and will be twelve and a half stories high, and will cost $750,000.

Comparing the children of school age in the United States, as ascertained by the census, with the statistics of Sabbath-schools, it is computed that there are nine millions of children in this country who attend no Sabbath-school. In Pennsylvania, while there are 1,300,000 children in our schools, 300,000 more than there are in the public schools, yet the work in Pennsylvania has not been much more than half done, as forty per cent of the children are yet outside of the Sabbath school.

A farmer sold a flock of sheep to a dealer and lent him his collie to drive them to the dealer's home, a distance of thirty miles. The dog was then to have a good meal and be told to go home. The dealer, however, found the dog so useful that he resolved to steal him, and instead of sending him back locked him up. The collie grew sulky, and in a few days effected his escape. Evidently thinking that the dealer was also trying to steal the sheep, the honest dog went into the field, collected the identical sheep that belonged to his master, and, to that person's intense astonishment, drove the whole lot home again.—*London Meat and Trade Journal.*

An interesting collection of figures on the coal industry of Illinois is presented in the twelfth annual report of the State Bureau of Labor Statistics, just published. The work shows that there are fifty-six counties in the State in which coal is mined, and that during the year 19,949,564 tons were taken out, the home value of this product being $17,827,595. There were 1,775,211 tons taken out by hand and 4,729,749 tons by machine. To do this required the services of 35,390 men. During the operation 353,772 kegs of powder were used, sixty-nine men killed, thirty-two wives made widows and 106 children made fatherless. During the year seventy new mines were opened, and old ones re-opened, and 120 mines closed or abandoned. The report shows that machine mining is on the increase, this year's output exceeding last by 836,460 tons.

The admission of a stranger, who had moved into the vicinity but recently, into full membership in the church bothered Deacon Johnson very much. He disliked the man, and felt quite convinced he was not worthy to become a member, but he could make no definite charge against him. When the church session had the man's application under consideration, the deacon protested against his admission. When pressed to give his reasons, he said, "Wal, Pahson, de fac' ob de mattah is I feels dat he's a wolf in sheep's clothing."

"Dat's a hebby chadge, Brudder Johnsing," said the parson. "W'y do you t'ink so?"

"I dun'no,' but it 'pears to me he don't bleat jest like de rest ob de flock."—*Harper's Magazine for July.*

MADE LIFE A BURDEN.

MISS G. F. CRAWFORD, of *Limestone, Me.*, writes: "For years I suffered monthly from periodic pains which at times were so acute as to render life a burden. I began using Dr. Pierce's Favorite Prescription. I used seven bottles in as many months and derived so much benefit from it and the home-treatment recommended in his Treatise on Diseases of Women, that I wish every woman throughout our land, suffering in the same way, may be induced to give your medicines and treatment a fair trial."

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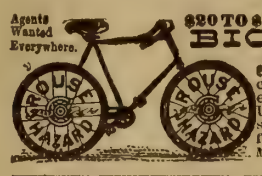

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The Christian Cynosure.

HENRY L. KELLOGG - - - Editor.

CHICAGO, THURSDAY, AUGUST 9, 1894.

Good reading will be found on every page this week. Rev. T. C. Moffatt has a strikingly original application of ancient Egyptian life. The winds blow from all quarters to separate the chaff from the wheat in the A. P. A. discussion, but on the Labor Problem the figuring is quite on one side of the account. But candid readers will find them telling truths worth heeding. The "Home" readers will thank us for the selection about Corea. No one cares now to be ignorant of that country, and we have a graphic picture on page 10. Who can read John G. Woolley without a thrill? We wanted to print his whole speech at Cleveland, but had to restrain our hand and give a portion only to the temperance lovers.

GENERAL HAWLEY AND THE A. P. A.

The second speech at the Sunset Club discussion of "Secret Societies in Politics" was by a gentleman who served with honor in the rebellion, and has since occupied offices of trust and responsibility until he became an organizer for a secret political society, from which date we claim his general usefulness as an American citizen ceased, and the balance sheet foots up a serious loss.

There are three points in the address of General Hawley to which we call attention. They may be in themselves unobjectionable, but they disclose dangerous principles upheld by the organization he represents.

1. The A. P. A. will fight any religious organization, Methodist or Presbyterian, as quickly as Romanist, if they step into politics. This was twice asserted during the evening. But prohibition is in politics, and religious bodies are more firmly year by year declaring for this principle in political action, and so radically that they insist that a man must *clear his conscience* when he votes. Religious bodies are, therefore, in politics, and whenever moral issues become political such bodies must give their influence and modify the vote, or be untrue to God. But this may be regarded as exceptional.

The A. P. A. wishes the support of all the churches. It is captivating some of our Free Methodist and other good brethren. When it struck the city of Peoria a year and a half ago every pastor in that city was urgently solicited to join the crusade against Rome and Bishop Spalding, and bring his flock over bodily to the secret order. Some, fearing the Jesuit more than they trusted the living God, joined; but most remembered, "Be ye not unequally yoked together with unbelievers." This invitation to the churches is to "harness religion to a political machine," which Gen. Hawley condemns. But let this pass also as another exception.

But there is no exception in this: That the A. P. A. says to the churches by Gen. Hawley, "Hands off." But at the same time it would turn politics *over to a* SECRET SOCIETY. Now in the view of members of the anti-Jesuit secret order this may be the salvation of the country; but few people whose opinion is worth having would not prefer to put our politics, and the government too, into the hands of the Methodist, Baptist, Congregationalist, or any other body of Christians who have conscience toward God, than of any secret society whatsoever, be its name or principles what they may. "Bob. Ingersoll" himself would prefer it.

2. The A. P. A. brand must be upon the next President of the United States," *or you won't have any.*" Gen. Hawley may have spoken rashly, but the whole tenor of his words shows that they reflect the A. P. A. sentiment. That sentiment is flat anarchy. Mowbray, or Most, or Debs, or his lawyer Erwin, have said nothing worse. It is treasonable; and marks the danger that is constitutional with all secret political societies. They have two Rs instead of three,—Rule or Ruin.

3. Gen. Hawley was neither mad or temporarily in insane when he said he would like to read the A. P. A. ritual *right out* "now." It would have been a proof to the Sunset Club that the order was in so far American. In like manner the A. P. A. convention at Des Moines, Iowa, May 5th, resolved to make Washington City its headquarters and meet "with open doors." On its face this is a declaration that organic secrecy is abandoned. Would God it were so! Gen. Hawley was ready to read the ritual, but before the debate was over he declared that he would not reveal the names of A. P. A. members, and that this was a rule of the order! The national meeting of the A. P. A. will be open to all, but how about the local bodies? The same Des Moines meeting declared: "No 2.—The A. P. A. is not a political party, and does not control the political affiliation of its members." But the next President will have the A. P. A. brand, or there won't be any. This seems to be a lesson well learned from the mother of lodges,—"ever conceal and never reveal."

What can be believed of this order? In "a complete history of the rise and progress of the American Protective Association," given in one of its organs, the *People's Union Mission*, Davenport, Iowa, Jan. 15, 1893, we are told how the eight men who founded the order in Clinton, Iowa, six years before, "were acquainted with the secret operations in their own city," and "*adopted the secret methods of the Jesuits.*" "One of the first steps was to take very solemn oaths and obligations to keep secret the crystalization and formulation of their ideas." This clears the view. An organization that adopts the secret methods of the Jesuits may make any profession it pleases to the public. Only by its works can it be known. In these we are reading a daily history that should bid every patriot beware of a remedy for the country's salvation that promises to be as bad as the disease.

THE SANTOS OF THE LODGE.

Cesario Santo, the Italian anarchist, was put on trial at Lyons, France, last Thursday, for the assassination of President Carnot. Next day the jury in a few minutes returned with the word, "Guilty," and the guillotine will in a few days put its awful seal upon the order of the court.

The record of the trial which reaches American readers is painfully realistic, and shows how the principles of anarchistic secretism work a perfect demoralization in character. The writings of "Stepniak," the Russian anarchist, reveal the same fact of horrible indifference,—right and wrong, life and death, poverty and wealth, the sacredness of home, the love of parents and children, friendship and enmity—all moral and social laws and distinctions go down before the blood red flag of anarchy. Such was the awful revelation of the trial of the anarchists Parsons, Fielden, Spies and their comrades in 1886 in this city. The doctrines of assassination, singly or by wholesale, with poniard, pistol or dynamite, upon which these men had fed had dehumanized them, broken all bonds of moral restraint, and left them human tigers.

Judge Breuillac in the trial last week examined the assassin, recalling the fact that Santo, as a child, was an attractive feature in religious processions because of his beauty, and he had grown up with a strong inclination toward a religious life, until two years ago, when he fell *under the spell of anarchism*. From that time the inflammatory teachings of the secret International poisoned his very blood. His public utterances became threatening; so much so that his friends were warned by the authorities. But the disease did thorough work in breaking down moral conviction.

Santo mocked as the judge referred to the happy days of his childhood, "Children do not know what they are doing."

The judge proceeded: "Your family tried to wean you from these horrible doctrines."

"I love my mother," the Italian replied, "but I cannot submit to her prejudices, or my family's prejudices. There is the larger family of humanity."

The assassin described his journey to Lyons and the incidents of the tragedy, the judge explaining how President Carnot instructed the escort to leave a passage free to the carriage so as to allow people to approach him with petitions. Taking advantage of this fact Santo made his way through the crowd, his poniard wrapped in paper. "I laid my left hand on the carriage," he said, "and hustled aside a young man who was in my way. Then I made a dash at the President and dealt him a violent thrust with my dagger. The blade stuck fast in his breast and my hand touched his coat. As I stabbed him I cried: Viva la revolution."

He continued, "President Carnot looked me straight in the face. I felt his deep glance the moment I poinarded him."

"I wished to strike his heart," he fiercely added, "but my arm failed me; the blow glanced."

It was depravity like this, born of Masonic oaths and murder-play, that made Thurlow Weed, William H Seward, John C. Spencer, Millard Fillmore, Victory Birdseye, and their noble comrades in the struggle against the lodge in the Morgan times, cry out in the name of outraged justice, and appeal to the citizens of the great Empire State against the bloody and conscienceless lodge.

What are governments doing to-day? "Whatsoever a man [or a nation] soweth that shall he also reap." After countenancing and legalizing the lodges, which, as a strong thinker says, are "organized assassination of other people's rights, with a proviso for the assassination of the man who betrays the conspiracy," they begin to pass laws in self-defense. Italy, the home of anarchists, has at last been aroused against them, and the Chamber of Deputies passed the anti-anarchist bill by a vote of 231 to 26. A bill has been introduced in the French Chamber of Deputies to suppress anarchism, more severe than any previous legislation on the subject in that country. It not only provides new punishments for overt acts, but it reaches out after anarchistic writers and publishers who, on conviction, are to suffer imprisonment and pay a fine.

A new law against anarchism went into effect two weeks ago in Switzerland. It provides five years' imprisonment for everybody convicted of inciting to acts which imperil human life or of working to upset the present social and political order. It gives the government power to expel any native or foreign anarchist and to punish any one failing to denounce those who are known to be plotting anarchic crimes.

In our own Congress a bill was introduced June 25th defining an anarchist as one who belongs to, or is appointed or employed by, any society or organization existing in this or any other country, which provides in writing or by verbal agreement or instruction for the unlawful taking of human life, or for the unlawful destruction of property where the loss of life is a probable result of such destruction. Any such person who "shall *attempt* the life" of a government officer, or attempt the destruction of buildings whereby such life would be taken, shall be hung on conviction.

This is a vigorous measure,—hanging for an "attempt," and covering in its definition members of "White Cap," "White League," "Clan-na-Gael" and even the Masonic lodges. To such drastic measures have our lodges brought us. They will never permit this bill to pass, but they must see in it a prophecy of some future uprising of popluar hatred and revenge to wipe them from the earth.

—At Youngstown, Ohio, a few days since, a mass meeting of citizens considered the effort of the American Protective Association to remove the chief of police because he was a Romanist. Resolutions were adopted condemning the order in the most severe terms as being a foe to American institutions and pledging that it should be driven out of existence.

—The *Cynosure* readers will read the Washington letter from Bro. W. B. Stoddard with joy. After weeks of silence we began to fear the accident last May was proving quite serious. He has sued for damages, and hopes to break up some of the reckless ways of railway employes, besides being partially reimbursed for a painful injury and enforced idleness.

—One of the supervisors of Bureau county, Ill., says that the Debs strike will cost that county possibly $25,000. The mining towns of Spring Valley and Ladd, and country round about, were terrorized for days by the lawless and drunken crowd of striking miners, a large proportion of whom were unable to speak the English language. The question is whether the whole county should pay losses the miners have indirectly caused by importing a mass of uncontrollable cheap foreign labor.

—One day will be given by the New England Christian Association by the camp-meeting of the Christian Workers' Association near Attleboro,

Mass. The meeting begins Aug. 11 and continues till the evening of Sabbath, the 19th. Rev. A. A. Hoyt, editor of the *Independent Christian*, is president of the Association. On Wednesday Mrs. Gleason and brethren J. P. and W. B. Stoddard and J. M. Foster of the Chambers St. Covenanter church, Boston, are to speak.

—The *Midland* of Omaha has editorially removed to this city, and occupies a pleasant office on the tenth floor of the Stock Exchage building amid a bevy of lawyers. This does not come about because Bro. Graham has a litigious or controversial spirit. That floor is a sort of United Presbyterian headquarters, and congenial neighbors and convenience for visitors make the location a favorable one. Now happily located, may the hopes of its friends and managers be fully realized for a useful and prosperous career for the *Midland*.

—Rev. M. C. Wilcox, of the Foochow, China, M. E. Mission, writes of the present condition of the two large mission districts now in his care, and gives some account of a recent tour in the interior which will be of double interest to our readers next week. When last in this country Bro. Wilcox spent a Sabbath in Wheaton as guest of President Blanchard. He writes in a personal note: "I was greatly saddened at the news of the death of my dear cousin, Mrs. Charles A. Blanchard. She was one of the noblest and best of earth, such a person as from a human standpoint could be illy spared from a world so full of sin and need. But our Father knows best and he doeth all things well."

—Bro. I. R. B. Arnold and the "Floating Chapel" are on their way up the Mississippi bound for St Paul. On Sabbath, the 22nd of July, they were at St. Louis, and the *Vanguard* of that city says of Mrs. Arnold and her four earnest daughters that they were all pressing for the salvation of souls, and happy in their own experience of God's grace. "Sister Arnold," says the *Vanguard*, "feels especially called to street work, and wherever the Chapel anchors she takes her little family band and goes out to proclaim the Gospel of salvation to all classes, but especially to the poor. If she only has her twelve-year-old Jennie to help her, she goes and does the Master's bidding. Going into the highways and hedges and teaching by the wayside is God's work at hand for anyone who feels the love of Jesus burning in their heart."

—Respecting the statement made in our Washington letter, July 26, Bro. Bailey of the Central Union Mission in that city writes in correction: "Your Washington correspondent quotes me as having 'made the astounding assertion that of the 400,000 railroad men of the United States not 1,000 are regular attendants of church.' This is altogether a misquotation. I spoke of one railroad which was reported to have 4,000 employes and I ventured the guess, based upon my own general observation, that less than 1,000 of these employes were regular church attendants. I think you will agree with me that this is a very conservative statement." We surely do; and there do not lack good reasons for believing that the first report is sadly too near the truth, as a note stated. But the business and traveling public and the railway managers who will have Sunday trains are more to be blamed than the men for the situation. It is reducing them to paganism.

PERSONAL MENTION.

—W. B. Jacobs, the esteemed Sabbath-school worker of this State, and editor of the *Trumpet Call*, is now speaking in southern California.

—Samuel Small, the well-known evangelist and prohibition speaker, will soon start a daily paper in Norfolk, Va., as a center-shot organ against the saloon.

—Dr. B. Carradine, of St. Louis, is among the speakers announced at the Western Holiness Association, which began a camp meeting at Ashland, Ill., last week.

—Rev. Charles R. Hunt, late of the Presbyterian church, Keota, Iowa, but now removed to Union City, Pa., has a sermon in the August *Homiletic Review* on "Natural Selection in the Spiritual World."

—Rev. J. M. Foster of Boston speaks in Dr. D. McAllister's pulpit, Pittsburgh, the first two Sabbaths of this month. Dr. and Mrs. McAllister expect to sail for Europe on the 17th inst. for a much needed rest.

—President H. J. Kiekhoefer of Northwestern College, Naperville, Ill., has gone to Europe for an extended tour. Prof. Kletzing, of the N. C. A. Board, and other members of the faculty care for the institution during his absence.

—Major D. W. Whittle, the evangelist, is guardian of the children of P. P. Bliss, the singer and composer, killed with his wife at Ashtabula in 1876. The children have received about $50,000 from their father's interest in "Gospel Hymns."

—Rev. R. W. Chesnut, of Marissa, Ill., editor of the *Reformed Presbyterian Advocate*, spent a fortnight in July in northern Illinois and Iowa, giving nineteen addresses on religious and reform questions. "The Bible and the Labor Crisis" is one of his topics.

—Sir George Williams, who founded the Young Men's Christian Association, and with whom everybody has become familiar of late, is a retail storekeeper. He is president of fully thirty religious and philanthropic societies, and a director in as many more.

—Ex-Governor John P. St. John is the chief speaker on Prohibition day at Rock River Assembly this year. The assembly is on the Chautauqua plan, managed by Lutheran brethren and held at Dixon, Ill. Next year there should be a day given to the discussion of the lodge system.

—It is reported that John Godfrey, the last chief of the Miami Indians, died lately near Ft. Wayne, Indiana. He was by treaty a man of wealth, possessing, 1,900 acres of land. This is probably the reason why he was a choice victim for Masonic initiations, as he had become a 32d degree Sublime Prince of the Royal Secret.

—The *Standard* of this city lately published a sermon by Rev. Roland D. Grant, of Portland, Oregon. The theme: "Is the Meeting-house Holy?" is discussed in Bro. Grant's earnest and practical way; but we question his ability to make clear proof of the statement that Bonar and Wesley were just "as surely inspired" as David, or wrote as well. What were the opinions of Bonar and Wesley themselves?

—The late premier Gladstone is beginning to realize seriously that he is growing old. He has long seemed to defy time and physical decay; but the cares of state thrown off he finds himself human. His eyes are both seriously affected. An operation was lately performed on one of them, and upon the other there is a growing cataract. The old hero has the satisfaction of reviewing a long and eminently useful life even if he must submit to see little more of earth.

HELP THE CYNOSURE.

By getting subscribers.

By giving to the Extension Fund.

By giving to the fund for colored ministers in the South.

By giving to the fund for supplying College and Y. M. C. A. reading rooms.

OUR WASHINGTON LETTER.

Christian sentiment of the country urges the anti-lottery bill —Peace China! Peace Japan!—The capital afloat. —Anti-monopoly in the Constitution.—Lessons from Dr. Hamlin's useful life.

WASHINGTON, D. C., Aug. 1, 1894.

The anti-lottery bill adopted by the Senate at the instance of Senator Hoar, of Massachusetts, has been for some time in the House, delayed by the tariff debate. The House Judiciary Committee has already reported it favorably, and that body is not being left in any doubt as to the sentiment of the public towards this measure. While the most of the numerous petitions asking that this bill be passed have come from religious organizations, not a few have been received from individuals in all sections of the country. The bill, which is carefully and strongly drawn, is intended to be supplementary to the law closing the U. S. mails to lotteries. It prohibits the carrying or sending from one State to another, or from any foreign country, of any paper purporting to be or to represent a ticket, share or interest in any lottery or similar enterprise, or any advertisement of them, in the mails or otherwise, under a penalty of $1,000 fine, or imprisonment for from one to two years, or both, for the first offense, and imprisonment for the same period for the second offense.

The statement sent out from Washington that this bill, if it became a law, would interfere with church fairs and similar methods of raising money was erroneous. Congress has no authority except in interstate and international matters. It is doubtful whether the bill will be acted upon at the present session by the House, as the indications are that adjournment will speedily follow an agreement on the tariff bill, which is hoped for shortly, but its friends are very confident that it will be passed by an overwhelming majority at the short session of Congress.

There has been no official announcement to that effect, but the opinion prevails in official and diplomatic circles that several of the great European powers have suggested to the governments of China and Japan that the war into which those countries have so suddenly plunged, as a result of their dispute over Korea, be stopped, and that the subject of the dispute be submitted to arbitration, with the President of the United States as arbitrator. Aside from the natural desire for peace which all good people have, there is an earnest hope that this opinion may prove true. Should the President of the United States be asked to arbitrate between China and Japan it would not only be the highest compliment that those nations could pay to the American people, but it would necessarily add to the respect of the natives of those countries for American missionaries and would consequently increase the usefulness of those missionaries. While President Cleveland would not, of course, indicate his willingness to act as arbitrator before he was asked, there is little doubt of his accepting the task when so requested.

Washingtonians are proud of their liking for cold water, both as a beverage and as a cleansing fluid, but few of them had any idea of the enormous amount of water consumed every day until the figures were made public by the authorities, in order to get the water used a little more sparingly. According to those figures the consumption of water last Saturday was more than seven barrels for each inhabitant of the city of Washington.

Representative Hutcheson, of Texas, has introduced a joint resolution providing for an amendment to the U. S. Constitution, reading as follows: "Trusts and monopolies dealing in agricultural products, or other articles of prime necessity, shall not exist in the United States, and Congress shall have power to enforce this article by appropriate legislation."

The history of the life and missionary work in Constantinople of Dr. Cyrus Hamlin was told in an address to the Y. M. C. A. of this city by Rev. D. W. Fisher, president of Hanover College, Indiana. Interesting as any romance ever written, it was correctly stated by him to have been one of the best examples of Christian devotion and self-sacrifice in the annals of missionary work. He rapidly sketched the life of a boy born on a small farm—how many of the world's grandest characters were born on farms;—his education for the ministry; his going to Constantinople as a missionary and his work there, where he taught not only Christianity but also self-reliance, by the establishment of such industries as a modern bakery and a saw mill. His services in the cause of humanity during the Crimean war were recognized by a present of $25,000 from the British government, every dollar which he turned into the missionary fund. In later years he succeeded in establishing after many difficulties a college. Dr. Fisher closed with an urgent appeal for the teaching of practical Christianity to the youth of our country.

An old friend of the *Cynosure*, and one of the most successful canvassers, Mr. Benjamin Uish, sends for sample *Cynosures* for a man who needs light. He sends ten cents to pay for the papers. The amount is small, but what an impetus to the work and help financially it would be in these distressing times if all who read this item would go and do likewise. We need your co-operation in getting new subscriptions, in renewing those whose time has expired, in putting a sample in the hands of your neighbors. Shall we not have it? If you do not have money for the samples, send for them anyway.

The Home.

THE COMMON LOT OF ALL.

BY MRS. VICTORIA ALEXANDRA STONE.

The moon has risen high, dear friend,
The plain is bathed in light;
Above the hills the evening star
Has risen fair and bright.
And as I gaze, I sadly think
How death hath shadowed all;
And so I write these lines, 'twill be
The common lot of all.

A few short years ago, dear friend,
The days were rolling on;
The stars were bright upon the hills,
Soft shone the rising sun;
Upon the mountains of the east
His rays were soft and clear;
All earth was fair; yet not for us,
Because—we were not here.

A few more years, 'twill be the same;
The days will come and go,
The flowers will bloom, stars rise and set,
And bright the streamlets flow.
Friend will meet friend with clasp of hand,
The same God reign as now;
But *we* shall rest beneath the sod,
Its dust upon our brow.

And yet, what does it matter? we
Have lived our little day.
His fiat goes o'er all the earth,
"All things must pass away."
He lives forever, we his sons
Must learn, we know not why,
"Tis not the whole of life to live
Nor all of death to die."

And yet, dear friend, 'tis not in vain
We tread this pilgrim road,
For step by step the path grows bright
Beneath the feet of God.
With hand upraised he hails the way
Where radiant beings dwell,
And we,—our work is done, if we
Do life's whole duty well.

And so, dear friend, we will not faint
Nor falter by the way,
But in his strength we'll bravely march
Through twilight's shadows gray.
And I,—'twould cheer me now to know
While sleeping neath the sod,
That I, while tarrying here on earth,
Had led a soul to God!

Steamburgh, N. Y.

THE LAND OF COREA.

The very name of Corea is suggestive to mystery. This little kingdom, way out here at the uttermost part of the earth, is still unknown, though she stepped out from her hermit life as long ago as 1882, and entered into treaty relations with the civilized nations of the world. Corea has not yet recovered from her air of bewilderment at sight of the great outside world, and those who have visited her, either as newspaper correspondents or travelers, seem to have shared in this same bewildered condition of mind.

When one first comes in sight of this east coast, instead of beholding a country clothed with beautiful forests of maple, black walnut, cherry, oak, varnish trees, red mahogany, and every other common and uncommon wood, as has been represented, there is presented a panorama of mountains, whose rugged outlines, excessively steep slopes, and severe, wild aspect, produce a grand but meloncholy and inhospitable expression. "It seems a forsaken land given over to solitude." For the most part it is utterly treeless, nude and barren, though here and there are growths of unthrifty, crooked, weather-beaten pines. From the lofty mountain summits, which tower to the clouds, to where the foothills meet the sea, scarce a human habitation is to be seen; but, on searching more closely, in unexpected valleys that stretch far into the hills, we find many villages and hamlets, surrounded by fertile fields of rice, millet, and other productions, that give a comfortable support to the inhabitants.

The Corean towns are composed of unattractive collections of houses, low and ugly. These dwellings are small, straw-thatched mud hovels of one or two rooms, devoid of furniture, where the people sit, eat, and sleep on the floor. The streets are only narrow, filthy alleys. The mud floors of the Corean houses, heated by flues from beneath, are called *kangs*. They are heated in summer and winter to a degree that would be intolerable to one not used to it from infancy. Fuel gatherers scour the country to find means to feed these primitive furnaces. All the hill-sides are shaven every autumn with short, strong iron sickles. They are stripped of every growing thing, every stalk and branch is taken off, every little bush that has sprouted from the old, old roots that lie buried in the rich, black soil; every chrysanthemum and bluebell, and every coarse blade of grass, they cut down and bind in bundles for fuel. This is all they have. The impression prevailed, until recently, that Northern Corea was rich in timber, but it is now known that, except in temple grounds, or places sacred to some deity, or to the memory of some great person, there exists very little timber of any value. Everything like a stick of timber is very precious and costly.

Every plank for building, every timber of our houses is brought by ship from Japan. There is not, there need not be, a sawmill in all the country, for there is no wood to saw. All bricks for building are also brought on steamers from Japan or China; although clay is abundant, and coolies are waiting to make brick, there is no wood to burn them. No Yankee enterprise will avail here to tide over these hard places.

If age fills one with veneration, then you will find enough here to impress you most profoundly, for everything your eyes fall upon looks so old. The rocks are crumbling so you can break them with your fingers. And when the rainy season comes, in summer, the mold of ages gathers on everything, even to your gloves and shoes, if you drop out of them for a few days. The very air you breathe at such times seems to be charged with malaria and old age. It is all made plain when you are told that this is one of the oldest countries in the world; that some of its walled cities date back to King David's time; that most of them are more than a thousand years old.

The Coreans are proudly conscious of their antiquity. They say they have nearly lived out their allotted times as a people. Their slow sensibilities, ancient customs, grave language, and inert manner of life, all befit the aged. They speak of Europe and America as just beginning life; and in a stately way they show that they have no intention of yielding any of their venerable ideas to such frivolous youth. No influence can move them to change their slovenly-fitting white cotton garments for anything of a darker color or better shape. They insist on squatting on their heels when they work in your garden, while they use the short handled, awkward Corean hoe of the past ages, instead of the civilized implement of to-day. This squatting posture is a favorite one with them. We see long lines of squatting men by the roadside, in the hot sunshine, resting; they seem to be perfectly happy, in a half comatose condition, with watery eyes, after a surfeit of rice and pickle, dog chops and soup of garlic, strings of meat and dough, and some indescribable white lumps, neither flesh nor fish, bread nor fat, that cause a gaggling sensation when you feel them upon your tongue, and they slide down your throat as though they might be lizard or snake. This leaves a fierce burning behind it, and your eyes fill with tears; you plunge a brass spoonful of rice into your mouth to put out the fire of red pepper.

So wedded is the Corean to his ways that any change, even in the smallest detail of life, seems to him perfectly absurd. With as much hope might you interfere with the rising and setting of the sun, or try to change the stars in their courses. All his ancestors have sewed up their fearfully and wonderfully made trousers, queer stockings, and long, flowing white outer garments, in just the same painstaking way, and therefore the Corean of to-day refuses our offer to stitch the long seams on the sewing machines, rather choosing to "sit up of nights" and rip and sew according the good old custom. They will tell you that some strange appearance and movement in the water is caused by a dragon. You need not take the trouble to deny the existence of the winged serpent, for they will adhere to every old superstition.

Our pretty little Corean bride, who has been educated in a mission school, could not endure the thought of foregoing the custom of brides, so she gladly bore the pain of having all the short hair pulled out which is devoted to bangs by American ladies. Also a professional in the art plucked out her eyebrows. It cost many a tear, to be sure, but it was sufficient comfort to know she was following the good old custom.

The art of acupuncture is practiced largely among the Coreans, and in the most reckless, unskillful manner. Ye Babang has a painful knuckle joint, probably a sprain. Though he is a convert to Christianity, a fine Chinese scholar and teacher, he contends most learnedly for many of these customs and superstitions. He had this suffering joint punctured deeply in three places with long needles. Now, after three days, it is inflamed so we fear lock-jaw. Needles are often pushed into the bowels and stomach as far as the length of the hand, without the least regard to the situation of the internal organs, to say nothing of the quivering nerves. Sometimes these needles are roasted in the fire and taken out red-hot, and dipped in the medicine, the heat and medicine giving added agony—the treatment thus becoming more hopeful to the minds of these benighted people.

The young man Mar was sick. All sorts of medicine men were called in. It was decided that some spirit was disturbing his head, so they burned the top with a hot iron, but he grew worse, and the most learned of the wise men decided that the only remedy would be a medicine made of a finger of his only brother. The devoted brother submitted to have his finger cut off. In some way it was pulverized, so the sick man swallowed it—we never knew with what result.

Our teachers and translators in Corea are philosophers in their way. They discussed the case of Hansabang, who has been ill for a long time. Our American doctor says he has consumption. These learned Coreans reported that there was doubtless some unbalanced condition between the male and female atmospheres within the chest and stomach of Han. All sorts of medicines, made of the most repulsive reptiles and unclean things, were mixed up with incantations, and given, but with no avail, for this morning the poor man lies silent in death in his mud hut, and the mourners go about the streets wailing hideously. The old sorcerers say it was all because he had passed the point where anything could rectify his internal atmospheres.

There is much unexplored country in Corea, and it would delight the heart of the intrepid sportsman to visit this unfrequented region. Among the mountains he would find many wild animals. Tigers, leopards, bears, wolves, foxes, badgers, hogs and deer are not uncommon in the lower hills. Great numbers of sable, ermine, and otters are trapped in the highlands. Multitudes of birds are met with on hill and plain. Game birds are seen in great numbers. The beautiful pheasants are extremely plentiful. The turkey buzzard, water hen, pigeon, plover, quails and partridges are common. In spring and autumn the waters of every inlet and stream are crowded with such quantiiies of wild fowl—swans, geese, ducks, and teal—as to astonish and delight the heart of the sportsman.

The Coreans still practice the ancient art of falconry. They use with great skill trained hawks and dogs to beat up the game. Corea has been famed for her fine pearls, but of late the pearl fishery has been unsuccessful. The seas literally teem with fish, but the Corean shuns a life of toil, hardship and danger. He does not venture out upon the seas, and only gets such fish as he can catch in rudely constructed traps, set along the shore, which only require attention an hour or so each day. Whales, sharks and seals abound on the east coast. Multitudes of salmon, cod, haddock, herring, sardines, and innumerable other tribes crowd the waters. Oysters of an excellent quantity form a staple article of food.

The Japanese artificers drew their first knowledge and inspiration from Corea; but one will search in vain among the Corean handiwork of to-day for the slightest traces of the renowned craftsmen of ancient Corea. He will only find rude pottery and brass utensils without the least ornament. The present generation, no doubt, look just like the ancient ones, for, clad in the same fashion, we see these tall white figures going down by the sea, or winding up the steep hills and mountains, by the same beaten footpaths that then, as now, are the highways to China and Russia.

There are no ruins of ancient cities, temples, or palaces—no enduring marks of the generations

who have lived, labored, loved, and died here. Only the old graves that billow the hillsides tell the sad story. They are recorded most carefully, worshiped, and guarded as the precious treasures of the kingdom of Corea.—*San Francisco Chronicle, May 15.*

TEMPERANCE.

WHAT SHALL I DO AGAINST THE SALOON?

THE ELOQUENT JOHN G. WOOLLEY AT THE CLEVELAND CHRISTIAN ENDEAVOR CONVENTION.

Take what road you may of Christian endeavor, it will lead you to a screened and painted door, back of which "*a good man,*" so certified by the authorities and thereunto expressly authorized by statute, despite the Word of God and the organic law and reason of the government, pumps the putrid blood of murdered harvests into the veins of the body politic, and gangrene into the hearts and homes of men. That is the saloon, the third person of a despicable trinity of which the other two are the partisan city and the politic church—this society versus *that.*

I am continually receiving letters asking "What shall Christian young people *do* against the saloon?" The question is its own perfect answer, and I can only give it back expanded, as one may blow a rosebud into bloom.

The candid, honest, modest way for one to publish an idea is to exhibit a sample of it in operation; and so I answer by simply showing my own position, which may, of course, be wrong. The question is, what shall I—a "Christian"—"man"—"do"—"against the saloon?"

First of all, *I will be a Christian.* I will keep *myself* pure. I will, as to this thing, abolish the word "temperance." It is the Pharisee of grammar, the arch hypocrite of the vocabulary of this reform, the blood-guiltiest common noun in the language, a quagmire of definition not to be trusted by the foot of reason, or crossed by any but an empty vehicle of thought.

What is "temperance?" A claret cup, a drop of sherry, a glass of ale, a pint of wine, a bottle of whisky, a shameful night, a blank day, debt, dishonor, disease, despair, delirium, death. I have inflected it in all its attributes and languages, from the whisper of the dainty, delicious lust of ruby wine moving itself aright, to the adder hiss of the sodden, passionless adultery of drunkenness at the last, and am here alive, but on the way have passed a million men rotting unburied, and though living, lost until the judgment day.

I will be a *Christian.* Henceforth I'll stand upon the mountain top of Paul's great verse of which the familiar version is: "If meat make my brother to offend I will not eat meat enough to hurt *myself* though the world perish," but which *is written:* "I will eat *no meat* while the world stands." And drinking wine *does* cause my brother to offend. From the first, the strong, clean, moderate drinker has been, and is to-day, the weak man's schoolmaster to lead him to the gutter.

Am I saying that one who drinks is not a Christian? No; but he is not *such* a Christian as can help in this endeavor. A drinking church cannot rebuke the drinking world. A tippling Christian is a teacher of tippling, a decoy self-anchored in the slough of animalism, luring prey for the saloon—a corrupter of youth, for which offense, merely alleged and guessed at, Socrates was condemned to swallow hemlock for his country's good in the twilight of reform, two thousand years ago. They who would lend a hand to this endeavor must have a *clean* hand to lend. For *this* surgery there must be asceptic fingers and ballots sterilized by the very health of God.

In the perplexing movements of patriotic service I will keep faith with Jesus Christ, though it cost peace, pride, prestige, pulpit, or party. I will confess him *before people,* and on election day, which in this land of equal rights is *man's* day. I will show myself a *Christian* voter, fit to represent unfranchised womanhood at the *polls.* I will go to Him, hear His words, and whatsoever He says unto *me,* I will do it. Upon that rock I will build my politics, and the gates of hell shall not prevail against it.

I will take up my cross *daily*—not semi-weekly—and will *follow* Him up the long Calvary of criticism, suspicion, uncharity, and persecution, to the skull-shaped dome at the land's end of Christian endeavor, and abide the issue there. Cross or coronation, loss or gain, pleasure or pain, glory or disgrace, life or death, in my person, in my property and politics I will be a Christian.

I will be a man, an active, definite, persistent, self respecting and respect-compelling *man;* no flunky to a party or a sect; no toady to a majority; no trimmer to the popular breeze; no lisping baby-talker to committees; no whimpering petitioner of my own servants; no whispering, apologetic preacher, with a gag; no wire-puller's Punch and Judy, penny puppet annex to a party show; no straddling, small and easy reformer; no driveling camp follower of the world's forward march; no dreary spouter of the Concordance; no Christian whose convictions require editing; no sniveling moral coward trembling at a politician's sneer; no pastor whose politics are queer; no craw-fish pietest backing under a creed at the approach of a new thought. *I will be consistent;* I will let no man despise me. I will not despise myself. If I keep political company where saloon-keepers feel at home, I will be man enough not to pray, "Thy kingdom come on earth." I will be too much of a man to talk of taking the world for Christ while I am consenting to farm out the highways of my own country to saloons and live on the rentals. I will hold no politician's coat while he stones a prophet or denies full citizenship to a woman. By the grace of God I will be a Christian Christian and a manly man.

I will be "against the saloon" and anything that fears, favors or ignores it. The liquor traffic is the foot-rot of civilization. Saloons are the progeny of cities betrayed by party politics. I will renounce utterly and forever all allegiance to any political party in municipal government. I will not be bound by a caucus. But when a citizen's meeting conflicts with my prayer-meeting I will miss the prayer-meeting. I will count any man the city's enemy who drags his party into its affairs. I will trust no man in city politics who winks at the saloon in national politics.

I will not be cajoled, frightened or jeered into the stupid wickedness of trying to secure good men to enforce bad laws. *Any man* is good enough to grant or sign a license. The men who levy, collect and disburse the price of the city's shame shall never be *my* representatives. The uniformed supervisor of a stipendiary public virtue shall never wear *my* star. While the law is wrong I will not touch it. Let shrewdness, greed and party policy look out for themselves; I am for Christ and the church.

In national affairs I will belong to a party and be true to it; so true that when it goes wrong, I will leave it and go straight ahead until it catches up. I will scratch the wickedness out of its ticket, and then throw the ticket away, unless I can stand with it upon a clean, brave, open platform. A man who is false to himself cannot be true to *anything,* and a party that asks a man to belie himself and *speak easy* his convictions, will in time betray both him and the country. A coward is potentially a traitor. I will square my politics to my church or leave the church. The man, the ticket, or the party that expects or desires votes from the saloon shall have no vote from me.

Two great political parties strive for pre-eminence in our national affairs. It was so from the beginning; it will be so to the end. Their names change, and the lines of their cleavage, but not their general character. The resultant of their contending power records the progress of this country. The problem of our Christian civilization is to diminish the angle of their drawing apart until, in some great day, *a clean church* shall slip the yoke of Jesus Christ upon their mighty necks and make them pull together for a thousand years. Do you say the saloon will persist? What if it does? A clean church will win its customers and keepers, to a man. Even two hundred and fifty thousand saloons would be an infinitesimal trifle in the race for power against a clean church. Let who will win this election, sell the licenses and administer the all-pervasive paltry treason of the spoils; when the clean church comes, whose right it is, she will take, without a rival or a question, the scepter of the world, and reign. I will be for *that.* These hands are hers, only two of millions, but I will wash *them,* by the grace of God, and keep them clean for her. *No sales, no spoils, no saloon votes in Christian endeavor!*

Great men have said to me (the humblest locust-eater in the wilderness), with fine, high admonition in their voice and mien,—"Preach the old Gospel!" I do. I did for six clean years. God helping me, I will to-day. I have it from the mouth of the first minister, fresh from the secret place of the Most High, unshopworn, unseminaried, uncoached by doctors of divinity, uncriticisable, ineligible for a salary, incorrigibly clear, smelling of wild honey, "a man *sent from God* whose name was John."

I will maintain to-day that he lifts most the Son of God who exalts mankind the most. No man cometh unto the Father but by *becoming* a son, and no man becomes a son of God but by being a *man.* To *live* is Christ; to preach or to "belong to church" is anything or nothing—Paul, Barnabas, or Cephas; Peter, who denied his Lord at the election; Eutychus, who slept while Paul spoke; Ananias, who lied about his taxes; or you or I, who do all three or neither.

I preach the Gospel according to John. Listen: "*Prepare ye* the *way* of the Lord; *make* his paths *straight.* Every valley *shall be filled,* and every mountain and hill *shall be brought low,* and the crooked *shall be made straight,* and the rough places *shall be made smooth.* Oh, generation of vipers! Oh, crawling, slippery, sinuous, stealthy, wriggling Pharisees, who hath advised you to *flee?* How can cause escape effect? What authority do you find for *running away* from the consequences of your own sin or your own neglect? Wrath is the whole 'afterward' of unforgiven wrong. Whither can we fly from that? Turn about! Face the foe! Repent! Stand up and meet the results of your doings—then live so worthily as to make wrath itself repent! *Let go* of Abraham. Be men on your own account. Trust no old respectability or ancestry or history. Let the dead past bury its dead. Divine wrath pursues nobody, but men are burning other men for fuel *now.* Take an ax! Strike at the root of the Upas trees that breathes out poison to the world, nor rest until the very wood is burned to ashes;—*so* get forgiveness for *yourself and give all flesh a chance to see salvation.*"

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON VIII.—Third Quarter, 1894, Aug. 19.

SUBJECT.—First disciples of Jesus.—John 1: 35-49.

GOLDEN TEXT.—We have found the Messias, which is, being interpreted, the Christ.—John 1: 41

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—John 1: 35-42. T.—John 1: 43-49. W.—Luke 5: 27-32. Th.—Mark 1: 14-30. F.—Luke 9: 57-62. S.—Luke 14: 25-35. Su.—Matt. 19: 23-30.

(From Life and Light Series.)

The inquiry of the deputation and John's answers to them were made in public. They constituted a kind of formal announcement of the advent of Messiah. Jesus had disappeared into the wilderness after his baptism, and had not as yet reappeared. But now, the very day after that first announcement, an event occurred which brought to a crisis the ministry of John.

1. *The Lamb of God.* John the Baptist's announcement is abrupt, and was brought about by the sudden approach of Jesus toward him from among the crowd. John undoubtedly at once knew that this was for the purpose of being recognized and introduced to the people by him. What astonishes us is that John should have introduced Jesus as "the Lamb of God" rather than as "the Messiah." It shows a wonderful and advanced insight into the mission of Jesus. This at once placed the moral and spiritual importance of the mission of the Son of God above that of his temporal relation to them as Messiah or king. That he borrowed his imagery from the Old Testament is perfectly certain, and every one of those present would understand the reference. The paschal lamb of Egypt would no doubt at once suggest itself to them. The daily offering of the Lamb for the trespass-offerings would also occur to them. That John the Baptist here went straight to the central doctrine of the Atonement, there can be no doubt. What good to be baptized unto repentance unless there be a way of forgiveness and remission; and how can there be remission where there is no shedding of blood? Jesus is the lamb whom God hath provided for sinners, and his work is to bear away their sins, not by example or by "moral influence," but in being wounded for their iniquities. Jesus is said here not to bear the sins, but the SIN of the

world. This does not refer to original sin, as some have supposed, by which he freed the world from the guilt of inherited sin; but it refers to the fact of the unity of sin in respect of the unity of the race. He may be the exclusive Messiah for the Jew, but he is the sin-bearer for the whole world.

II. *The First Disciples.* Until now, Jesus had not drawn to himself a single follower. He had taken upon himself the task for which he had come into the world by his formal presentation of himself to John for baptism. Now, again, the next day, he appears on the scene, not approaching John the Baptist, as on the former occasion, but quietly walking by.

1. THE MODEL PREACHER. He is not afraid, first of all, to repeat his former discourse. He is not mindful either to make or retain disciples for himself. John had gathered many disciples about him. Among them stood two—Andrew, and without doubt, John, the author of this Gospel. They were choice young men, and had been enthusiastically attached to John. Now, Jesus appears again, and John, pointing him out a second time, seems to say: "There he is, follow him. Having pointed him out to you, you have no further need of me: and having come, or passing by in your sight, it is not for you to stay with me, but go to him. He is your Lord as well as your Lamb." It is one of the sure signs of nobleness and consecration in a preacher when he seeks not disciples for himself, but for his Master. John ever declared of himself and Jesus: "He must increase, but I must decrease." What a grand example of this disinterestedness is seen in Paul, who could even wish himself accursed from Christ, if thereby he might win his brethren to Christ. (Rom. 9:3.)

2. TWO MODEL DISCIPLES. The two disciples heard him speak, and they followed Jesus. Why others did not do so does not appear; but there are still many who profess interest in divine things, who, though they hear and see, do not follow Jesus. They are content to be the disciples of their minister, and stop there. Not so these two. They no doubt greatly admired John, and were sincerely attached to him; but they had heard him preaching Jesus to some purpose, and now they were ready to follow him.

3 AN ATTRACTIVE SAVIOUR. Jesus was passing by. He did not call these two men by any outward virtue, but being lifted up to that faith by John the Baptist, who made him so lovely, as the Son and Lamb of God, "he drew them to himself."

III. *A Brother's Love.* The true disciple drinks deep at the well of salvation that he may have to give out to others. The Gadarene demoniac went back to his own home to tell them of Jesus.—*Pentecost.*

RELIGIOUS NEWS.

—The Baptist association of Chicago is composed of 74 churches with an aggregate membership of nearly 17,000.

—In the new United Presbyterian church at Aurora, Ill., Rev. J. A. Cosby began his first year with twelve members, and has just closed it with fifty four. The congregation meets in the western part of the city.

—Elder J. F. Funk, editor of the *Herald of Truth*, advises the holding of a general conference of all Mennonites. He thinks it quite possible that a common basis might be devised for the twelve or thirteen branches of Mennonites.

—Rev. Alexander Blackburn, pastor of the first Baptist church of Charleston, Mass., has purchased a Gospel wagon, and proposes to make street preaching as much a department of church work as the Sunday morning services.

—Dr. Chapman and his associates have been holding special revival services at La Crosse, Wis., during the past heated term, and the meetings have been very successful. The work was largely among men, and the great proportion of signers to the cards were men.

—Rev. J. B. Galloway, so long and favorably known in connection with the N. C. A. reform work in Wisconsin is pastor of two prosperous United Presbyterian congregations at Arlington and Caledonia. During this summer he has also preached at Buffalo a portion of the time.

—An international medical missionary institute for the education of young men and women desirous of becoming missionaries in foreign lands is to be established in New York City. Presbyterians, Episcopalians, Baptists, Methodists, Congregationalists and the Dutch Reformed Church are already interested in it.

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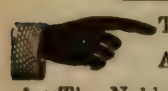

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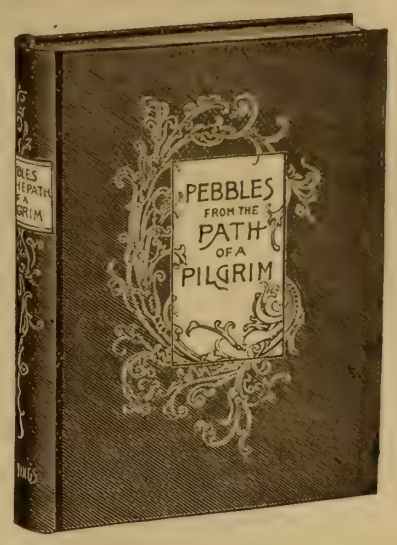

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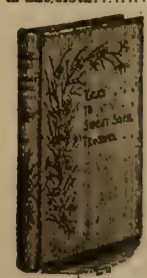

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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland has practically decided to unite with Great Britain, Germany and Italy to forcibly preserve the neutrality of what are known as the treaty ports of China during the war between that empire and Japan. These ports are Amoy, Canton, Ningpo, Chin Kiang, Foo Chow, Shanghai, Han Kow, Nitchwang and Tien-Tsin.

A resolution on the subject of lynchings was offered in the House by Mr. Blair of New Hampshire. By it the Commissioner of Labor is instructed to investigate and report the number, date, location and attendant facts and circumstances of all such outrages in this country during the ten years last preceding the passage of the joint resolution.

The House refused assent to the Senate amendment to the agricultural bill appropriating $1,000,000 for the destruction of the Russian thistle.

CHICAGO.

While conducting electrical experiments with a new explosive in a quarry at Hawthorne, C. H. Rudd and two others were injured and three of his assistants killed.

Fire swept through sixty acres of the lumber district, between Blue Island avenue and the river and Robey street and Ashland avenue Wednesday night, destroying over 60,000,000 feet of lumber, the new plant of the Siemans-Halske company, two foundries of the Wells-French company, the new foundry of the Chicago stove works and the plant of the Barber Asphalt company. The estimated loss is over $1,500,000. Another fire next evening destroyed the lumber yards of the John Spry Co., valued at $150,000.

Fire from a cigar set fire to the grand stand at a Sunday baseball game, and 200 people were injured in escaping.

STRIKES AND UNIONS

The special committee of the Civic Federation of Chicago, after consultation with local employers and labor leaders, decided to call a national conference to consider the labor problem.

After three months of idleness the miners at Streator and Braceville, Ill., decided to return to work.

All the packing-houses in South Omaha have been closed by the strikers. The plants will be opened with new men.

Trainmen at St. Louis, dissatisfied with the American Railway Union, are organizing a new association to supersede it.

C. A. Keller, an organizer of the American Railway Union, was arrested for conspiracy, on complaint of Danville merchants.

Additional claims for damages aggregating $55,000 against the city of Chicago on account of labor riots have been filed. The claims will be resisted.

Without rioting or violence of any kind work was started Thursday morning in one of the biggest departments of the Pullman Palace Car company's factory. Before night nearly 600 men were engaged. A large proportion were from outside the city. The beginning indicated that the long and bitter strike will soon be over, so far, at least, as the operation of the Pullman shops is concerned.

The Chicago & Alton general shops in Bloomington, Ill., resumed operations. About 1,000 men were set to work, and there was great rejoicing on all sides.

In the United States District Court at Denver, Aug. 2, seven Grand Junction railroad men were convicted by a jury of retarding the mails by refusing to handle trains in which were Pullman cars. Judge Hallett fined them $10 and costs each.

District Attorney Milchrist filed a supplemental information in the Debs contempt case Wednesday, to include the directors of the American Railway Union in the charge of violating the order of the court. The document contains all the allegations of the original information against Debs, and in addition to that it sets forth that the work of promoting the strike and boycott was divided up, and particular branches of it given to committees.

COUNTRY.

The schooner "Glad Tidings," built in 1889 by Captain Henry Bundy, the sailor missionary of this city, was run down by a propeller near Detroit last week, and the four persons on board drowned. The vessel was taking stone to Detroit. Captain Bundy some time since secured a larger boat for his work.

Because it is not self-sustaining the Leadville branch, 334 miles long, will be abandoned by the Union Pacific.

Railroads doing business in Iowa have appealed to the State commissioners for permission to increase rates.

Two firemen were killed and five injured by a collapsing building in Philadelphia.

One fireman was killed and six others injured by falling walls during a fire in Detroit. The property loss is $60,000.

One man and two boys were killed, and two men injured, by the explosion of a thrasher engine at Dahlgren, Ill.

At midnight Aug. 3, fire was discovered in the house occupied by Cornelius Place and family, Spencerport, N. Y. The door was broken in. Mr. Place, his wife and five children were rescued. Three older boys were overcome and burned to a crisp.

Seven deaths and five prostrations resulted from the heat in Philadelphia. The thermometer registered 90 degrees, and the greatest humidity was 66 degrees.

J. S. Coxey has issued an appeal to Congress "On behalf of 400 hungry citizens of the United States now assembled near the capital to secure redress of their grievances, asking for a resolution authorizing the Secretary of War to issue $500 worth of rations to relieve the Commonwealers in their present distress."

FOREIGN.

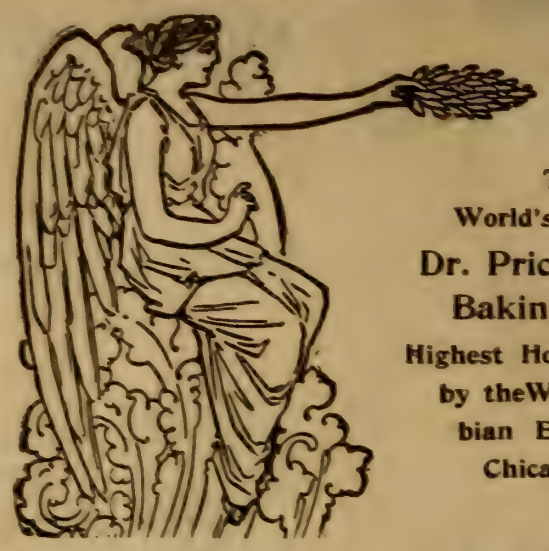
A disastrous conflagration has destroyed 2,000 houses at Cottell, a town in Bulgaria. It is believed that many persons perished. The townspeople whose houses were burned are camping out in the fields.

The Polar expedition sent out by the Chicago *Herald* lost its vessel, the Ragnvarl Jarl, in an ice crush May 24, near Dane's Island and Spitzbergen. Undaunted by the disaster, Commander Wellman and his men, with the exception of four who returned to Dane's Island and thence to Tromsoe, took to their boats and sledges and resumed their journey toward the pole.

The Japanese government has informed the representatives of the foreign powers at Tokio, Japan, that a state of war exists between Japan and China. This is regarded as equivalent to a declaration of war.

Fearing epidemics if any longer allowed in the gardens where they sought refuge at the time of the earthquakes, the Turkish government is compelling the terrified people to return to their homes. A majority refuse to obey, in spite of the fact that the stench in the encampments is great. The feeling of panic continues, and slight earthquake shocks are experienced daily. It is believed in well-informed circles that the total loss of life is not over 500.

A naval battle was fought July 30 between the Chinese and Japanese fleets. The Japanese sank the Chinese battleship Chan-Yuen, and two large cruisers, supposed to be the vessels built for China by the Armstrongs, were captured or destroyed by the Japanese. The Chinese fleet engaged carried nearly a thousand men, and a large number of them are reported to have been killed or drowned.



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This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 30 to Aug. 3:

Dr Q A Brown, P Sjoblom, Rev. E Barnetson, J Humble, W Knight, T Ruark, W Sperry, G W Modlin, G H Hamlin, J. Dekker.

I have been using Hood's Sarsaparilla for the last ten years, and find it will do as it is advertised to do. A. M. SHANNON, Charleston, Ill.

An Echo from the World's Fair.

The Lake Shore route has recently gotten out a very handsome litho-water color of the "Exposition Flyer," the famous twenty hour train in service between New York and Chicago during the Fair. Among the many wonderful achievements of the Columbian year this train—which was the fastest long distance train ever run—holds a prominent place, and to any one interested in the subject, the picture is well worth framing. Ten cents in silver sent to C. K. Wilber, Western passenger agent, Chicago, will secure one.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	51⅜@	54
Winter No. 3	52⅝@	53⅜
Corn—No. 2	49⅝@	51⅝
Oats—No. 2	29⅝@	34
Rye—No. 2	44	
Bran per ton	11 50	
Hay—Timothy	8 50 @	11 50
Butter, medium to best	10⅜@	23
Cheese	06⅜@	09
Beans	1 25 @	1 90
Eggs	10⅜@	20
Seeds—Timothy (100 lbs)	4 50 @	5 00
Flax	1 24 @	1 25
Clover (100 lbs.)	8 50 @	9 40
Broom corn (per ton)	30 00 @	70 00
Potatoes, (pr. bu.)	65 @	70
Hides—Green to dry flint	02½@	06¾
Lumber—Common	15	50
Wool (unwashed)	7 @	23
Cattle—Choice to extra	4 15 @	4 85
Common to good	2 00 @	4 00
Hogs	3 25 @	5 20
Sheep	1 00 @	3 60

NEW YORK.

Wheat No. 2	55⅝@	56¼
Corn No 2	56 @	57¾
Oats	40 @	45
Rye	52 @	52½
Eggs	14 @	15¾
Butter	12 @	19
Wool	19 @	25

KANSAS CITY.

Cattle	1 40 @	4 75
Hogs	4 50	4 80

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The whisky trust has stopped all the distilleries but five in the country until the question of the corn crop is settled by the weather, and the tariff by Congress. God will give us corn enough for all honest purposes. If he withholds the surplus usually consumed in whisky-making well and good. Let these factories of death be shut forever.

The wisdom of Solomon has not wholly departed from the earth. The Christian queen of Madagascar so effectually made war on that "civilized" innovation, the liquor business, as to make the dealers cry out for a compensation for loss of business. She silenced them with the reply, "Compensate those *you* have wronged and I will pay your loss." So said our own Supreme Court in a round-about way to the Kansas saloonists a few years since. So will the Lord say to them in the hastening judgment.

A general officer of the Southern Pacific road is reported as saying, if he knew a man who had been untrue to his company he would have revenge of him: "If I find out that he has got a job anywhere, I will pursue him and use my best efforts to get him discharged." Such hot-headed managers deserve to be put in the same cage with Debs and Hogan and Irons. If men have been guilty of unlawful acts against the Southern Pacific company, it is powerful enough to try their case in court. Such threats only aggravate a case that is bad enough in California. No State in the Union probably has endured so grievous a railway domination as she.

The case of private Cedarquist of the regular army, who was court-martialed at Omaha, has taken on a very different phase since President Cleveland last week took it in hand. Cedarquist refused to report for target practice on the Sabbath day. The President released Cedarquist from imprisonment and ordered the arrest and court-martial of Major Worth, who issued the command for Sunday practice. The law of the army dates back to President Lincoln, who in November, 1862, ordered that Sunday labor in the army should be confined to strictly necessary duties; and to President Harrison, who strictly forbade rifle practice on the day of rest. We shall watch the result of this second trial with interest. The President's order reflects seriously on Gen. Brooke, commanding the department of the Platte, who approved the finding of the court-martial.

Carroll D. Wright, U S. Labor Commissioner, has been speaking at Chautauqua on his way to take part in the Pullman investigation ordered by President Cleveland. His last address was on Compulsory Arbitration to which he is opposed, though reluctant to make objections to a measure advocated by so many esteemed as his friends. "Compulsory arbitration," he said, "means a slavery to the workingman infinitely worse than the slavery of the South before the war. Yet out of the system there may grow some modifications which will help the world greatly in the settlement of the ugly contests which are continually occurring." Mr. Wright agrees with Mr. Gompers of the Federation of Trades Unions, and his opinion will hold against a hundred theorizers. The *Cynosure* has always held that a genuine arbitration must be voluntary, otherwise it becomes only an adjunct of a court of law. But this even may be an improvement on our present system.

Mr. Wright's repetition of an expression frequently repeated by labor agitators calls for remark. That the condition of workingmen is worse, or is likely to be worse, than that of the ex-slaves is an exaggeration of which a gentleman of his supposed intelligence should not be guilty. It may be true of individual instances, but of the system it is most untrue. The Pullman strike probably grew out of the autocratic spirit of the president of the company. The independence of American workingmen will not brook much restraint from the employer. But from the labor union it does suffer. Dread of personal violence and fear of death always menace the workingman who will not join the secret union. If Mr. Wright's words are ever true, they are so because of secret lodge despotism.

Sunday ball-playing must answer in Chicago courts. The National League games have never been played on the Sabbath until Mr Spalding resigned as president of the league. He would not allow it. But the Sunday game has proved a nuisance to the district of the city in which it is played, and last week the International Sunday Observance League procured an injunction to stop it. Through some technicality of law the injunction was set aside, but this will be amended, and an order will probably be issued this week that will prevent further Sunday games this year. The organization thus laboring to secure the priceless boon of a Sabbath rest and quiet, promises to take up other cases when the ball game is settled. Mr. A. S. Maltman is president of the League; Mrs. M. E. Cook of the Woman's Educational al Union, vice-president; and Thomas H. Gault its attorney.

A "Saturday" school is the suggestion of Mr. D. C. Cook, the publisher of Sabbath-school literature. He very truly holds that the study of the Word of God is too important to be put off with a single half hour on the Lord's day, and when the public school gives up a day why not use it for Scripture study. Rev. Mr. Earngey, pastor of the east-side Methodist church, Elgin, Ill., says the plan has been profitably introduced among his people. The attendance is large, the interest good and the profit will, he trusts, be great. The methods of the public school are introduced, and the teachers also so far as possible. Pastor Earngey's report in the *Northwestern Christian Advocate* suggests two thoughts: 1. If the Word of God is studied in a secular way, by the every-day methods of the public school, will it not become a mere study book with no spiritual power left in it for the children? We cannot study it too *much*, neither can we too *well*. It is God's book, the book of religion, written and interpreted by the Holy Spirit. If its truths be not "spiritually discerned," we should fear lest they become a "savor of death" and not of life. 2. If so much time is given to Bible study in *schools*, with other people for teachers, what will become of the parents? Will not some one revive the *Home* Bible class for every day in the year?

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 Cor. 6: 14, 15.

THE BOYCOTT.

BY OSSIAN CAMERON, LL. B.

In 1880 the Land League placed under a ban Captain Boycott, a farmer at Lough Mask, Connemara, Ireland, who was the agent of Lord Erne, an Irish landlord. The persecution was instituted to punish Mr. Boycott for refusing to take from his tenants reduced rents computed according to Griffin's valuation. His laborers under threats and anathemas were required to leave his service and an attempt was made to compel all others to refrain from having any social or business relations with him.

This was the first prominent application of the practice, and from the person attacked the system took the name by which it has since been known in all English-speaking nations. Since that time boycotting has been resorted to in connection with nearly all strikes of labor against capital, and sometimes in the absence of strikes it has been used as a means of persecution.

In the strike just past, which is known as the Pullman strike, the boycott was utilized in its most rabid form, and if till this time there had been any doubt as to its lawlessness, such doubt must have forever vanished when the practice so plainly manifested itself in all its hideous barbarity.

The writer does not deny to workingmen of all classes the right to combine and use all lawful means to secure better wages and improve the condition of themselves and families. On the contrary I believe this a duty incumbent on every man, and all worthy endeavors to that end are laudable. But just how far one may go and what means may be used in attaining the end does not appear to be generally understood.

The *Century* gives the following definition of boycott: "To combine in refusing to work for, buy from, sell to, give assistance to, or have any kind of dealings with a person or company on account of political or other differences." Thus far, with some possible limitations, all is well. But the part which now follows makes the boycott unlawful, i. e., "and in preventing others from working for, buying from or selling to, assisting or having any kind of dealings with a person or company," etc., etc.

A man may refuse to work for or deal with a person or company, but he may not prevent others from working for or dealing with such persons or company. The Declaration of Independence holds that men are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men. Especially for the establishment of these rights was the government of these United States founded.

According then to the Declaration of Independence and the underlying principles of the Constitution and government of the United States, the individual has in the exercise of his inalienable liberty the right to sell his labor to such employer and on such terms as he may deem just. And the person or persons who prevent or attempt to prevent the exercise of this right by threats, physical force or violence are guilty of a criminal offense more serious than highway robbery. In the latter the victim would be dispossessed of his property, which he might recover, or receive a recompense for the loss of it. In the former he is dispossessed of a sacred right in which all the people of the nation are interested, and in consequence of the loss of which the principles of government are contrasted and anarchy is advanced, unless the government is able to and does repel the infraction of the rights of its citizens.

It seems strange that intelligent men should lose sight of a truth so self-evident and resort to a practice so reprehensible that it can never accomplish any good. When any body of men leave their employer for a grievance real or imaginary, and if all others voluntarily and of their own will refuse to work for such employer, and by such merely negative action an adjustment is effected, a good result is attained and no wrong is done. For in this case it is to be presumed that the workmen are only demanding what is reasonable. But as was the case in the outgrowth of the recent strike, men who had a right to work and who were willing to work, were by violence prevented from working. Interstate commerce and the United States mails were interfered with and stopped in transit, the operation and enforcement of the laws were prevented, and in California the government was defied, all of which brought the perpetrators of such acts within the field of criminality and some of them very near to if not over the line of treason.

And now the strike is over and labor has lost; and according to prominent labor leaders, labor never gained anything by a strike. Not only did labor lose the point at issue, but wages that might have been earned and positions that might have been held, and which are not easily secured these times, were lost. By virtue of an Illinois statute passed in 1887, the vast amount of property destroyed must be paid for by the city of Chicago, thereby increasing the burden on the taxpayers, many of whom were workmen interested in the strike. While capital was put to some inconvenience it will not be a heavy loser and will be able to make up any loss sustained. This labor cannot do, and it will probably be a year before many of the families of workmen interested in this strike will recover from the effects of it.

There are differences existing between labor and capital. There are wrongs to remedy, rights to secure and grievances to redress; but, as has been proven in every instance, neither the boycott or strike are the means by which to secure the desired results. A system which has proved so disastrous to the interests of workingmen should be abandoned, and in endeavoring to better their condition wise and judicious measures should be adopted, for none are so much interested in law and order as the laboring classes.

Labor and capital are so linked together, the one is so much the creature of the other, and there is such an interdependence existing between them that to insure success to either they must work in harmony. Each must consider the welfare of the other as much as it does its own.

There is a solution to every problem, but it is plain that the tactics thus far used by labor organizations have had little or no success in removing existing difficulties; they should therefore be consigned to oblivion and other methods resorted to,—methods which will proceed along the lines of natural justice and sound reason, and which will solve the question which now confronts labor and capital.

Old Colony Building, Chicago.

THEY NEVER PASS AWAY.

"You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws—they pass into doctrines—they pass into consolations; but they never pass away: and after all the use that is made of them, they are still not exhausted."—*Dean Stanley.*

LABOR.

Labor is God's first law. When Paradise
Vanished forever from our parents' sight,
God, while he saw that what he did was right,
Yet, crowned with love, ordained that mortal eyes
Should see again the radiant tree of life,
And eat its fruit, with truth and mercy rife,
Only through labor. Through Creation ran
The mandate, that true happiness to man
Rested in labor. He should eat his bread
Alone through needful energy. The flowers
Should bloom once more when all man's native powers
Were roused. Then hummed the bee; the sun was sped
Upon his daily journey; and the earth,
Through all its radiant bounds, woke to a brighter birth.

—*Alfred B. Street, in the Independent.*

THE LODGE SYSTEM AND GOOD CITIZENSHIP.

BY REV. J. M. FOSTER.

Civil government is an ordinance of God. Obedience to just and legal authority is obedience to God. Rebellion is not mere mistaken political opinion, but a sin against God. Patriotism is not mere sentiment, but a duty to God. The state is the divinely-appointed order in which man's highest freedom is enjoyed. The effect of the secret lodge system upon citizenship is to stunt and stifle, prevent and pollute, alienate and destroy that which God has made.

I. *The lodge transfers the allegiance of the citizen from the Author of the state to Satan, the usurper.* The ten tribes of Israel which revolted from Solomon's son followed Jeroboam, the maker of the calves, the man "who made Israel to sin." Their idolatries grew more abominable under Omri and Ahab until God could no longer endure them and left them to the will of their enemies. The king of Assyria prevailed over them and carried them as captives to the region between the Euphrates and the Caspian sea. To the desolated and depopulated land he brought colonists from his own country. These brought their own idols and religions, but were led by an extraordinary judgment to dread Jehovah and learn of his worship. This they mingled with their own in a strange medley. "They feared the Lord and served their own gods." (2 Kings 17th). The lodge unites Pagans, Mohammedans, Jews and Christians in its worship. It leaves out Christ. It sacrifices to devils, not to God. Instead of elevating the people and making good citizens, it degrades and ruins them.

II. *It administers disloyal oaths.*

The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized. The murder of Wm. Morgan by the Freemasons in 1826 caused forty-five out of fifty of the members to leave the order. In their indignation they exposed the oaths by which the lodge bound its members. In 1833, as a result of this exposition, the Vermont Legislature passed a law interdicting these oaths. The law provided that any one taking the lodge oath voluntarily should "be fined not more than $100 and not less than $50." In 1839 the Legislature increased the penalty to $200. Massachusetts and New Hampshire adopted a similar law, and Daniel Webster, the great lawyer and statesman, stoutly defended it. Think of a citizen taking a Master Mason's oath: "I promise and swear that a Master Mason's secret, given to me in charge as such, shall remain as sacred and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election." Think of him taking the Royal Arch degree, which amends the above thus: "Murder and treason *not* excepted!" Where is the safety for society when men, to whom it looks for counsel and guidance, bind themselves by such oaths?

III. *It is the enemy of the home.*

The human body is composed of life-cells. So long as these are healthy and active, nourishment and strength are communicated through them. But when they are diseased and prematurely decay, pain, dissolution and death seize the body. The nation is an organic body. It is made up of living cells. Every family is such a life-cell. When these cells are kept pure and healthy, the nation grows and prospers. But when they are polluted and diseased, or when atrophied by secret alienations, national dissolution and death follow.

A nation without homes is weak and an easy prey to the enemy. A nation with homes is invincible. But the lodge is a foe to the home. The 328,000 divorces granted in the United States in the past twenty years were in many cases due to alienations created by the lodge. The husband and father who spends his evenings in the lodge instead of the home, and takes the means that should be used in buying food and clothing for his wife and children, in providing them a home and home comforts, in educating his children and fitting them for making the best of life, and uses them in paying lodge dues and purchasing rich regalia, robs those nearest and dearest to him, and breaks down a life cell of the social body.

Boston, Mass.

MISSIONARY EXPERIENCES IN CHINA.

THE KUCHENG AND JONG-BING DISTRICTS IN SOUTHEASTERN CHINA.

BY REV. M. C. WILCOX, PRESIDING ELDER OF KUCHENG DISTRICT.

A short time ago I returned from a tour of the Jong-bing district; a tour attended as usual with many hardships due to heavy rains, hot days, frightful roads and dingy inns; but filled with encouragement and joy on account of the exceptional opportunities for preaching the "unsearchable riches of Christ."

Those familiar with this part of the Master's vineyard know that for many years the great "Upper Min Region," embraced within the Jong-bing district, has long been a scene of turbulence, of opposition to foreigners and to the native preachers. About fifteen years ago Dr. Sites, our senior missionary, was severely beaten at Jong-bing city, where in 1889 the writer also narrowly escaped from an ugly mob. When entering Sa-gaing city two years later, I was immediately surrounded by a crowd that rapidly increased in size and violence. Fortunately, as I approached the Ya-mun, or premises of the district magistrate, an officer rushed out and led me through a narrow passage to a place of safty. An escort of soldiers was furnished when a few days later I left the city.

During my last few visits to the Jong-bing district, an increasing friendliness has been manifested, but the recent tour has been the most satisfactory of all. In less than a month I preached about thirty times, besides giving numerous addresses and conversing with many individuals. When I add that though in most of places it was necessary to speak through an interpreter, yet large crowds, weary from their day's labor, listened eagerly from one to two hours to the Gospel, it is evident that those hundreds of towns and villages are indeed a field "white already to harvest." Never has there been such prosperity as now on nearly every circuit.

With another large field to care for I find it impossible to give the Jong-bing district more than a fraction of the foreign supervision it ought to receive. No one else of our force has time to give it the least attention. Hence it is of first importance that a missionary be immediately sent out to reside at Jong-bing city, and from that central point to superintend and push the work in that immense region. Last year our estimate for this new worker could not be granted. This year we shall try again, and it is an earnest prayer that the increased contributions of the church will make this greatly-needed re-inforcement possible.

Now just a few words about the other field entrusted to my care. As regards the Kucheng district the day of serious persecution seems to be past. Increasing success everywhere crowns the labors of Christ's faithful servants. For a long period the work in Kucheng city and district seemed nearly at a standstill. But during the six years preceding our last conference the members and probationers increased from 372 to 1,019, or 147 per cent. Concerning Kucheng city there occurs the following in my report for 1891: "For years our church in this wicked district capital has had at times a struggle for existence. A few of its members—a little remnant who would neither move away nor die—have held on in faith, and now their faith seems on the eve of being rewarded."

I rejoice so soon to add that during last year our members and probationers in this city more

than doubled in number, increasing from forty to eighty-seven. It looks now as if the same thing would be repeated this year, for we already have 106 members and probationers and about fifty new inquirers who have not yet joined on probation, and it is still five months until conference. Among those recently received as probationers are a Master of Arts and a Bachelor of Arts, the first degree men who ever confessed Christ in Kucheng city, though a number of graduates in other parts of the district have become Christians, two of them being able and earnest ministers of the Gospel.

The conversion of these degree men is especial ly important on account of their influence on the *literati*, who as a class are hard to reach. Chinese graduates, as is well known, have certain special rights and privileges in their relations with the native officials, as well as great *prestige* with the people.

Since I began this article I have been strongly urged to appoint a preacher, a pastor teacher or at least an ordinary teacher to a village three miles away, where great religious interest is shown. I have no money for new work, the missionary appropriation being insufficient to care for the rapidly growing work already begun. Having aleady assumed the expense of new work on both of my districts, I at first hesitated, but soon decided to appoint a pastor teacher to the place.

Had I the money I could appoint efficient workers to more than a score of villages in my two districts, with the best results. With $15—plus native contributions—I can support for one year a boys' day school, a Sunday-school and regular Sabbath preaching, all in charge of a pastor teacher. Who will send me this amount or at least something towards supporting one such pastor teacher? I will write to donors about their work, or answer any inquiries. My address is Foochoo, China. Please send your contribution to Rev. C. C. McCabe, D. D., 150 Fifth Ave., N. Y., being careful to state that it is for my work, and your church will receive credit therefore, if you have a receipt from New York. Be sure not to deduct your special gift from your regular contribution to your missionary society. I trust that many readers will respond and help this glorious work.

Spurgeon on "Verbal Inspiration."—Perhaps the use of the phrase "verbal inspiration" may give rise to misrepresentation. It is not intended thereby to assert the dictation word by word to the writers of the various books of the language they employed; nor is it meant to convey the impression that the words of wicked men or of Satan recorded in the Book are inspired of God; but only that the human anthors were guided by the Holy Ghost to choose the best and most fitting words for the conveyance to man of the Divine revelation. In such a volume thought can only be expressed in words, and unless these have Divine authority there is no sufficient guarantee against error. It is to be hoped that an oft-exploded objection will not again be raised.

A Washington correspondent of the *Record* of this city tells of our good Quaker poet as a politician. Gen. Coggswell, who represents the Salem (Mass.) district in Congress, says that John G. Whittier, the Quaker poet, was, in his earlier years, one of the cleverest and most skillful politicians he ever knew, and that if he had turned his attention to politics instead of poetry he would have been a great success. But he loved a quiet life and lived with his maiden sisters among his chickens and his books. He took a great interest in both national and local affairs and was an omniverous newspaper reader, so that he was one of the best-posted men on all questions in the district. But he never made any show about it, and although reticent, shy and apparently impartial, he always did very effective work for his favorite candidates when elections came around. "I would rather have Mr. Whittier's support," said Gen. Coggswell, "than that of any other two men in the district. He understood human nature thoroughly and was a master of political science. He had no ambition himself, but knew how to reach and influence other men, and loved to do it. When I was a candidate for Congress the first time, I had a hard fight and only one majority. I think I owed my success to Mr. Whittier's support."

SUNSET CLUB DISCUSSION.

SECRET SOCIETIES IN POLITICS.

ADDRESS OF HON. WASHINGTON HESING, POSTMASTER OF CHICAGO.

Chairman Catlin:—I have great pleasure in introducing our honored postmaster, Mr. Washington Hesing.

Mr. Hesing:—Belonging, as I do, to a profession, one of whose cardinal principles is always to follow copy, I trust I may be pardoned if I avail myself this evening of that privilege.

To secret societies, as an abstract proposition, I am opposed. Secret societies in politics will always have my hearty and unqualified disapprobation. When ten gentlemen meet together and establish a secret organization for the purpose of enjoying a quiet game of poker in some gentleman's parlor, they are justified in so doing. They constitute a community of interest for private and social purposes, and are not inimical to the public at large.

When ten cranks meet together and form a society for the curtailment of certain rights that are inalienable to every citizen of the United States, they are acting in direct contradiction to the spirit of our Constitution, and ought to be stopped by the government itself in their nefarious practices.

WHAT IS POLITICS?

Politics, as defined by Webster, is "the science of government; that part of ethics which has to do with the regulation of government of a nation or State, the preservation of its safety, peace and prosperity, the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources and the protection of its citizens in their rights, with the preservation and improvement of their morals, the management of a political party, the advancements of candidates to office."

Secret societies in politics have never been productive of any good, but have fostered not only the spirit of exclusiveness but also the spirit of hatred and anger, and have invariably appealed to the baser passions of men. It is the history of the world that whenever

SECRET ORGANIZATIONS HAVE FASTENED THEMSELVES

upon the body politic, that individuality has been lost sight of, that the true welfare of the nation has been disregarded, and that scheming and designing persons, actuated by motives of self-interest and personal aggrandizement, have led into political strifes under false pretenses a certain portion of the population, and finally, when their own objects and individual interests were accomplished, have invariably deserted those who, by their influence and their vote, helped them to attain their purpose, and have abandoned the very principle which first called them together.

As a conspicuous example of the bad influence exercised by such organizations may be cited

THE ORANGE ORDER,

which was built up in Ireland on the foundation of Protestant ascendency and the complete denial of all civil and religious rights to those of other beliefs. This order to-day binds its members to loyalty to the sovereign of England only while she remains a Protestant. Should she exercise the right inherent in every individual to change her belief, members of this order would, if they dared, throw off all allegiance and rebel. For two hundred years the Orange order has flourished in Ireland, and it is largely responsible for the political conditions which prevail in that country. This secret order opposed the emancipation of Catholics in 1829, opposed the disestablishment of the Irish Protestant church in 1869, and is now bitterly opposed to self-government in Ireland, because it would sweep away the remaining privileges enjoyed by this arrogant order. So hurtful to good discipline and loyalty are the principles of Orangeism that the British government years ago issued stringent orders that no member of the army or navy should join the Orange order, under penalty of ignominious dismissal.

Take an instance of secret society government. The city of Belfast, Ireland, is ruled by the fanatical order of Orangemen, and though Catholics form one-third of the population and pay one-third of the taxes, they are mercilessly boycotted, so much so that not five Catholics are employed by the municipal government. Dublin, on the other hand, where secret societies are tabooed, is controlled by Catholics, and fully one-half of the municipal employes are Protestants. There are other examples closer to hand.

In the adjoining Dominion of Canada thousands of Orangemen have settled. With their descendants they form a considerable portion of the population, and in the large cities they are the governing power.

The same intolerant spirit displayed in Ireland is displayed in Canadian cities, and Catholics are not permitted to hold office, though the government gives to all creeds the same rights and privileges. The origin and growth on this continent of secret political organizations is of some interest. In Canada there are settled with their descendants thousands of United Emp. Loyalists. These people were the Tories of our olution. They hold an evelasting hatred to the United States and its institutions, and they are mainly members of the Orange order.

Canada commercially is in a poor condition. Its inhabitants very largely have been forced to emigrate to this country in order to secure a livelihood. The Orangemen and the United Empire Loyalist in Canada is forever claiming that he, and he alone, is loyal to the country, and that all others are traitors.

The methods of secret political societies

BRING ABOUT MISGOVERNMENT.

The municipal administration throughout Canada, wherever these secret orders are in the ascendancy, is incompetent, corrupt and disgraceful. In the United States immigrants drawn from these classes come in contact with the old leaven of Know-nothingism. The three, being of a common origin, naturally blend, and we have the American Protective Association of to-day.

It is one of the strange psychological phenomena of this country that every now and then there should appear secret societies aiming to control and direct our political affairs. Like the blue glass craze of a few years ago, which intended to upset all physiological rules; like the roller skating craze of a later date, which seemed to have interested nearly every young man and young woman in the country; like the walking craze, which for a time seemed to be the all-absorbing topic in the minds of the entire American people, and which gave prominence to a Weston and an O'Leary; so do the appearance at regularly recurring intervals of secret societies in politics seem to have their run, seem to be for the time being an important factor in politics, at last begin to lose their force, until finally they disappear, and, in the language of the patient politician, one might say that "if so soon done for, then why begun for?"

Early in the 40's there arose the native American party, which, as the historian says, "was for a time being the arbiter in politics." This society had its influence, and for several years carried many elections and decided the contests in many States.

TEN YEARS LATER CAME THE KNOW-NOTHING

society, and a crusade of extraordinary severity was set on foot. It was not simply a crusade against religion, but it was a relentless war waged against a political enemy. How that secret order ended, what destruction it caused, what havoc it created in social circles and business relations, and what destruction it brought to the party which was its ally, history only too well recounts.

This society brutally and in cold blood shot down and killed inoffensive citizens, tore suckling babes from the breast of a loving mother, separated father and son, ransacked churches in Cincinnati, burned them in Louisville, and hanged priests in Philadelphia, amid the leering derision and fanatical scoff of a crazed multitude.

These are the cold facts of history and well known to every intelligent citizen. They are recited to show what secret societies are in politics.

During the war of secession there came into existence the

KNIGHTS OF THE GOLDEN CIRCLE,

a secret organization which determined not only upon the advancement of its members to political office, but which inscribed on its banner the watchword, "The Overthrow of the Republic."

The sober common sense of the American people met each of these recurrent spasms of bigotry and foolishness, and conquered. For years there has been peace, and the solidification and unification of the races that compose our population has gone on.

Unfortunately for the welfare of this great government, and for the peace of mind of its citizens, there has at this time arisen an organization, called the American Protective Association, which is so far as I know the only secret society in politics in this country, with the exception of what is known as the Continental League, an order composed of citizens regardless of religious toleration, and opposed to any invidious distinction being made against any one on account of his religious belief. The order, in fact, has been called into existence owing to the threatening attitude of the American Protective Association, justified, as it were, by the instinct of self-preservation.

This association, claiming to have two million members, is figuring prominently in our politics, and everywhere forming a sinister alliance with one of our great political parties. In some instances it is the dog that wags the tail of this great party, and in other instances it is the tail that wags the party dog. From three polluted sources its inspiration is drawn. First, the Orange order, which originated during the religious wars of Europe; second, the United Empire Loyalists or Tories, who were driven from the United States at the time of the Revolution, and third, the old leaven of Know-nothingism, still dormant in this country. It has the prime qualities of all three. It arrogates to itself all the loyalty of the country, all the honesty, all the public spirit, and in fact everything else worth having.

In other lands the type that goes to form such an organization is of a low order of intelligence. It is fanatical, it is law-breaking, and it is riotous. Across the line the type professes an undying hatred of the United States and its people, and is ready to fight every movement that tends toward continental union.

In these United States it reverses its politics and professes to be most loyal of the loyal. The Continental League simply declares in favor of absolute religious freedom, and it has been organized for the purpose of defeating anyone who is opposed to another in politics on account of his religion. While the one has been called into being by the other, I do not believe that either ought to exist. Remove the main cause, and the other will naturally fall to the ground.

I am opposed to both, and shall with great pleasure hail the day when all

SUCH SOCIETIES ARE BANISHED FROM OUR LAND.

Politics having been defined as "the preservation of the safety and the peace of the nation or State, and the protection of its citizens in their rights," it does seem to me that that which pertains to the public at large, that that which every citizen is so interested in, must be free from all secret society influence.

A society which is to work for the common good, which is to benefit mankind, which is to elevate the moral tone of the nation, which is to lead its citizens to higher aspirations, ought not to work in secret. The very fact that it is secret

MEANS UNHOLY MOTIVES.

Its workings shun the light of day. Its members are afraid to appear before their fellow-men and openly espouse their cause and vindicate their actions. How could any organization command respect and expect to work for the common good which starts out by ostracizing a member of the human family because that member worships God in a certain manner, or because he does not worship God at all? What possible justification can there be which binds a citizen not to employ a Catholic in any capacity, not to countenance the nomination or appointment of a Catholic to any office, and binds him at all times to place political positions and power only in the hands of Protestants.

Let me ask the gentleman who is here as the defender of such methods, by what divine right he can possibly justify such persecution? I care not what his belief may be; I care not whether he is a fetish worshiper, whether he worships stone gods, whether he is a disciple of Calvin, or Luther, or Wesley, or General Booth, Voltaire or Ingersoll, he must recognize one broad underlying principle, that after all is said and done, in this country we judge of our fellow-man by his worth as a citizen, by his merit as a man, and not by his religious belief.

The Constitution of the United States especially provides that the matter of religion shall in no way interfere with the privileges of citizenship. On this basis our Constitution rests, and it is the distinctive feature which makes this country different from the countries of Europe. Despite that, we find here a secret society which takes upon itself to say that members of a certain religious belief shall not exercise the privileges granted them by the Constitution. This society works in secret, and its ways are dark, because its members know that its

INTENTIONS ARE NOT HONEST.

What would that secret society say if another society were founded which imposed upon its members the same identical oath, only changing the words Roman Catholic to the word Methodist or Presbyterian? That society would have my unalterable opposition and undying hatred, just as the A. P. A. has.

How can any secret society be conducted "for the best interests of the safety, the peace and prosperity of the nation, and the protection of its citizens in their rights?" In politics we all have an equal interest. We are here as members of one great political family. We are here to do our best, not only for the preservation of the state, but for its improvement and betterment. It is by means of politics, open and above board, by means of an honest and frank and fearless expression of public opinion, that the best interests of the community can be served, and that whatever is for the benefit of the state can be secured by a manly, straightforward and honest vote.

In this country, especially, there must be

NO SECRETS IN PUBLIC LIFE.

At each recurring campaign we demand that the candidate declare himself upon the vital questions interesting the people at that time. We demand of him a declaration of principles. He comes before the whole people asking their suffrage. He must declare himself in language unequivocal on those things which concern the welfare of the entire people. There is no secrecy about that; there must not be any. No secret society will ever be tolerated in this country that will attempt to make its influence felt in the management of our public affairs. The political life of each official must be an open book, which can be referred to at any moment by the humblest citizen. Every voter has a right to demand information as to what his representative is. No secret society attempting to control the individual conduct of a representative, or an official, or attempting to dictate political course, must ever, for one moment, be tolerated in this country. Church and state are forever separated. There can never be any division of the school fund. Our common school system, the bulwark of the Republic, is an impregnable institution, and no one has the power to move it. The Catholic church, and every other church for that matter, has the right to remain unmolested, and it must be protected, not only in its material interests but also in its religious manifestations, by the civil authorities.

No man's belief must ever be charged up against him; no discrimination must ever be made between the atheist and the religionist, between the agonistic and the deist, the Jew and the Gentile, the Catholic and the Protestant. The religious man's belief is his solace and consolation. The unbelief of the agnostic may be his solace and consolation. Neither should be disturbed. Each has a right to think freely. Neither must be interfered with in the enjoyment of this right. Men drink in their religious belief with their mother's milk. It is impressed upon their minds by the stern hand of a loving father, and they will hold fast to it to the day of their death, as men hold to a prize of great worth.

At all times will the conscientious man defend his belief, but at no time will he ever question the right of a brother member of the human family to hold a different faith. Religious belief is private property. It is the right of the conscience, and its enjoyment has been won by centuries of struggle. It is too late to retrace our steps. In this country no man must be molested in his religious belief, and in defending his right from proscription or persecution of his belief he may call upon any man for assistance. All men are equal before God. All are equal in the eyes of the law. All have the same standing before men, and in our body politic must be upon an equal footing.

NO SECRET SOCIETY SHOULD BE TOLERATED.

In politics they always have a religious tendency, and they interfere with the general principle of separation of church and state. Their influence is baneful, their tendency wrong, their teachings hurtful and their existence a menace to society, a detriment to the state, and a hindrance to the progress of humanity.

Chief Arthur, of the Brotherhood of Locomotive Engineers, has again vindicated his claim to be considered the most clear-headed and far-seeing of the labor leaders of the country. In general the attitude of this brotherhood has been such as to inspire confidence and respect. This is certainly true of its course in connection with the recent absurd boycott. In answer to Debs' complaint that engineers have been ordered to work with "scab firemen, Mr. Arthur says that the members of his brotherhood have been advised to "attend strictly to their own business as engineers and to run their engines without regard to the men employed by the companies as firemen." There is nothing of the "sympathetic strike" in this and of course Debs & Co. will be dissatisfied. But we do not suppose that Chief Arthur is especially anxious to win Debs' favor.—*New York Tribune.*

Reform News.

SOUTHWESTERN OREGON A GOOD FIELD.

LABORS AND EXPERIENCES BY BOAT, TRAIN, STAGE AND AFOOT.

Marshfield, Ore., July 30, 1894.

Editor Cynosure:—Since my last letter I have spoken four times at Eckley, to fair congregations considering the scattered condition of the community. The people gave the very best of attention as we discussed the evils of the lodge, intemperance and infidelity, holding up Jesus as the only remedy for sin. I left Bro. Haines on Monday, feeling that our rugged trip over mountains and through canons had been amply rewarded by the kindness of these friends. I hope that good will result from this visit.

On Monday, the 23d, piloted by the mail carrier (Mr. Liberty Haines), I made my way back to Myrtle Point, arriving at 4 o'clock in the evening. Finding that I could not get a train to Marshfield before Wendesday morning, I secured the M. E. Church South again for an appointment Tuesday night.

In the afternoon Rev. C. H. Curtis and another gentleman came in and billed the town for a Y. P. S. C. E. lecture at the Presbyterian church. He being a vice-president of the State association, and the other gentleman from California, our friends feared that we might not have a hearing. I confess myself that it looked exceedingly doubtful; but when the time arrived our house was comfortably filled, and we had an excellent service.

I was entertained most kindly by the German Baptist people here, principally by Elder Bonewitz. I shall not forget their great kindness to me and shall pray the blessing of God upon them.

I find among other things at Myrtle Point, that the M. E. pastor and the saloon-keeper belong to the same order (Freemasons). I wonder if the Rev. gentleman in recognizing this brother Mason, sings: "Blest be the tie that binds." If the subject of intemperance should ever come up in that lodge for discussion, the minister could hardly present the views of Methodism without being considered Masonically "*sectarian.*" A minister who, for influence or shekels, will go into such a combination is unworthy the name. I noticed that another saloon-keeper wore the three links, and spoke of "*my order.*" Passing by where he and others were talking, I heard him say: "I have no use for any man who goes against my order." Doubtless the remark referred to me. I am very thankful that Odd-fellow and Masonic saloon-keepers have no use for me.

One of the awful things in the way of annhilation of the saloon is that so many ministers vote the same ticket with the saloon-keepers.

"Two men went up to the polls to vote;
The one was a preacher, the other a bloat.
The one carried under his arm the Word of his God,
The other a license to sell 'forty rod.'
But the angel above who recorded each name,
Saw that their tickets read precisely the same."

I pity the moral blindness of any Christian or Christian minister who cannot see any harm in these associations. Ministers, as a rule, would leave the church if she received or retained saloon-keepers, but they will associate with them in the Masonic and Odd-fellows' lodges. Oh, shame!

I came to Marshfield on the 25th, where I am at present writing. While dining yesterday at the Blanco House, I was somewhat amused by the conversation of two business men eating at the same table. Their conversation, when I went in, was on a very interesting subject to me, that of secret societies. One said: "I am a member of several lodges, but most of secret societies are similar to one we had at college, where I attended. In the initiation, among other things, we sought to frighten the candidate nearly to death. When we had him to the the highest pitch of excitement, some one would slap him across the back of the neck with a wet towel. One man fainted, and I tell you we had three physicians in that hall in less than no time. It took them an hour to restore him to consciousness. I think most secret orders have much the same element of nonsense and abuse."

The other gentleman related his experience by saying that he had united with one lodge years ago, and being of a jovial disposition, he practiced a joke on the lodge, for which they suspended him for three months, and he never went back since. That ended his experience with secret societies. It is generally accepted that *secret societies* are responsible for the present disturbed condition of the country. And yet, hundreds in this country are in favor of the strike and strikers. After as thorough an arraignment of the whole business as I am capable, the saloon men and secretists said next morning: "He's even opposed to the strike and strikers." Secret societies now seem ready to so far overdo things as to create so strong a sentiment against them that the whole brood will be prohibited by law.

I am now stopping with the family of Elder Wm. Stewart, on whose charge I am billed to speak four times. Then, the Lord willing, I will go home awhile.

PHILOMATH, Aug. 3.—Since writing last, I spoke at the Mosher Chapel, on the Coos River, to a good audience, who gave the very best attention, and contributed more than the average congregation toward my expenses. I received five *Cynosure* subscriptions, and distributed quite a number of tracts. One lady of a very fashionable church was heard to say: "If I had $10 I would give it freely to help that work."

Here the family of Elder Stewart showed me no little kindness, as did also Capt. Rogers of the steamer "Coos River." I found here a graduate of Yale and Oberlin Colleges, an A. B. and A. M., pegging away on a ranch, mowing hay with an ox team. He is a jolly old man, opposed to all secret orders. Both his Quaker proclivities and Oberlin training, doubtless, have something to do with his feelings on the subject of secret societies.

On Saturday, the 28th, I boarded the steamer "Coos River," tied my yawl to the steamer and ran down to Marshfield. There I met George Ross with a sail-boat, who sailed with me across the bay and up Catching slough, where I spoke at Unity church Saturday night, and next morning and afternoon to crowded houses.

The theme Saturday night was Intemperance. Not more than two miles away more than a score of men were dragging for a man who was drowned while drunk. Everybody said: "He was a nice man but for strong drink." So this is one of Coos county's contributions to the seventy-five thousand slain annually by rum.

Marshfield has about two thousand people, and fourteen saloons. Take out this nuisance, and it is one of the very best little towns on the coast. I am asked many times over: "What would the saloon men do if the saloons and the whole business was closed up." I answer: "I could pay every man engaged in the traffic, and every person depending on them for a support, $2 per day, and have many left if the saloons were shut up." A San Francisco musician argued for saloons, because it made a demand for his music. I asked him whether lewd women could not use the same argument, and he had to admit it.

On Sabbath morning I spoke to a crowded house on Infidelity. After a "basket dinner" I spoke again on *Secret Societies*. One good old sister came before the services and whispered to me to give it to them till time to milk the cows in the evening, but when I had spoken an hour and thirty minutes, I thought it enough.

This proved to be one of the most appreciative congregations I ever met. Two men could not stand the pressure to the close. One was afraid his wife would learn too much about what foolishness he went through when he was initiated. He went out and finally induced her to follow. I distributed a number of tracts, and secured seven subscriptions for the paper.

Bro. Ross piloted me to Marsfield, where I expected to speak in the Baptist church at night. When we got there it was not lighted, so we went to hear the Swedish minister. Of course we understood nothing he said. I stopped at the Blanco Hotel, where, Sabbath as it was, I could hear them in the next room throwing dice and clanking their glasses in the saloon. If Oregon has no power to stop such business she is imbecile, indeed. It is high time to give the women a chance at running the government. I am sure they cannot make it worse than it is in many places. When I think that in one month alone, in your city of Chicago, seventy-five thousand men took out naturalization papers, and an interpreter had to tell them the difference between a shovel and a ballot, it makes every ounce of my native-born blood boil to think that our intelligent Christian women of America must be denied the right of franchise. They are the ones to offset this ignorant foriegn vote.

On the 30th I ran up to Myrtle Point on the train, where I laid over till five next morning. I boarded the stage for Roseburg, seventy miles away, arriving there at seven P M

On the 1st, at 7 A. M, I took the Southern Pacific train for home. On the way I came the nearest having to use physical suasion on an Odd-fellow of any time since I started in the reform work. During a very heated discussion, in which I whipped out the constitutions and by-laws of three subordinate lodges, and flatly contradicted a statement he had made, he saw that he was "tied up" and was becoming the butt of ridicule by the passengers, and so concluded that a change of tactics was necessary. He jumped up and swayed himself, saying: "You might as well call me a liar." I was ready for that turn of affairs and answered him: "Call it what you please, sir; its your own statement if you are an Odd-fellow." He concluded that he was beaten worse than ever.

I arrived home at two and found all well. This week I shall be busy making out the program and other arrangements for our coming convention. Next week if the Lord wills I shall start down the valley on a tour of several weeks.

P. B. WILLIAMS.

STILL AT WORK IN NEW ORLEANS.

RACE HATRED READY TO SHED BLOOD.

NEW ORLEANS, La., Aug. 8, 1894.

EDITOR CYNOSURE:—I have visited Violets, Ship Island Canal, Kenner, St. James and Pass Christian, Miss., and distributed tracts, preached and lectured. Some kind friend sent me about 1,500 or 2,000 tracts. I have been very cordially received and entertained at each place, and found an open door. Strange to say, people in the interior parishes, where educational advantages are so limited, receive and accept a true Gospel much more cheerfully than those in this great city with all of its advantages.

There is much religious excitement in and around St. Gabriel and other places near Baton Rouge on account of the barbarous treatment of Rev. W. A. Cuddy, a Northern evangelist, whose only crime was that he preached in Negro churches against race prejudices and taught the equality of man from a godly and Bible standpoint.

I have succeeded in convincing a very prominent and intelligent secret lodge lady against the lodge iniquity. She said to me yesterday: "Bro. Davidson, thank God I am thoroughly convinced, and I am so glad my eyes have been opened. The lodge is ruining our people. Oh, pray that I may be encouraged to oppose them." I promised to ask you to send her some tracts.

The excitement along the Gulf Coast has quieted down. Many prominent whites condemn the lynching of the twelve-year-old boy in Biloxi. But what does that amount to as long as the perpetrators of such outrages are permitted to go free and unpunished. The grand jury has indicted quite a number of our city councilmen and the civil engineer. How can we expect a better condition of affairs when our courts and every branch of civil government is infested with oathbound secret societies.

We are feeling with some severity the effects of the financial stringency. There have been a few speculative walking delegates here agitating the labor unions to strike; but the laboring masses here, having no grievances with their employers, have refused to obey the mandate. In conversation with a prominent business man and labor leader here a few days ago, speaking of the Birmingham massacre of Negroes, to my surprise he approved the bloody affair and frankly confessed that he would lead a rioting mob under the same circumstances, if he thought it would win, any day in the week. Where are we, and what are we coming to! O God, deliver us from bloodthirsty men! Yours in the work,

FRANCIS J. DAVIDSON.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

CORRESPONDENCE.

STRIKES RIGHT AND PROFITABLE.

STEAMBURGH, N. Y.

In those days when law and order is the rule, and strife and anarchy the exception, strikes are not only unnecessary, but a disgrace and an insult to a civilized community. Treason and rebellion can be met blow for blow, but strikes, like the work of an assassin, is a blow in the dark.

When thousands of men, by their own voluntary acts, are thrown out of employment, leaving their helpless wives and children to suffer, it leaves a stain, not only on their own name, but upon the nation, which, as citizens, they have sworn to protect and honor.

Let those men remember that true courage does not consist in open rebellion, but in honoring their country by humble obedience to its laws.

MRS V. A. STONE.

THE (ROMAN) "CHURCH MILITANT."

LEBANON SPRINGS, N. Y.

On the first page of the *Cynosure* of July 26 there appeared a brief note, suggested by comments in the *Northwestern Christian Advocate*, on the finding of "sixty stand of arms in the basement of a Roman Catholic church in Kensington, near Pullman." If we were to inspect other "basements," or other sly places in churches, or other buildings of the Roman church, they would probably make discoveries quite as surprising and perhaps even more suggestive. Look at the following:

Something more than a third of a acentury ago there was a grand rally of the Massachusetts military in Boston. Every regiment of every department of the State military service was represented. All were reviewed by the governor. This became the occasion for an episode, "not down in the bills," but which proved evidently more suggestive than its author intended, or even dreamed of. Catholic military companies, batallions, etc., all officered, armed, drilled, and all "in apple-pie order" for effective service, turned out and "started in" for review by the governor. *But he wouldn't review them.* He gave them to understand that as they were not State soldiery, he could have nothing to do with them.

That was a poser! The Catholic press belched forth invective like red-hot thunderbolts, denouncing the governor and all his sympathizers, for such narrow, bigoted discrimination against, as it claimed a body of genuine military patriots. The Protestant press at once raised the question, "Why all this military organization, equipment and drill among a sect, and distinct from the State militia? *What do you mean by it?*"

That question did the business. Not a breath

of criticism of that action by the governor has since soiled the pages of the Romish press. And why? Simply because *they don't want the American public to know "why."*

That Romish military turnout revealed the fact that the Roman Catholic element in our midst was and is quietly, stealthily organizing, arming and drilling—for what? Every one aware of the fact and of the circumstances must know *it is for mischief.* Although for a time such questions were pressed on every hand, both privately and in public, the Catholic press has not yet vouchsafed an answer thereto.

In the light of such facts, the late "find" in Kensington ceases to be a mystery. It makes far more than plausible the surmise that the Roman church is actually plotting mischief; that her people who in this land are mostly of foreign birth, are literally preparing to assail, and if possible, overthrow the government here which gives them hospitality and protection, with entire freedom of thought, of speech and of worship; and, when naturalized, perfect equality with all native-born American citizens.

In reply to the question "For what?" etc., there can, therfore, be but one answer. That display in Boston and such "finds" as that in Kensington all tell but one and the same story. They assure us that we, the American people, are fostering a venomous serpent in the very bosom of our body politic, an enemy (the Roman hierarchy) who is plotting, planning and actually arranging for the subjugation of our country to the most corrupt and hateful despotism that ever cursed the world.

The fact that already the government of these United States is practically in the hands of the papacy, that the great cities all over the Union—New York, Boston, Chicago, Baltimore, Philadelphia, New Orleans, St. Louis, and others, are (from ninety to one hundred per cent) in their hands (although in numbers, the Catholics are only about one-eighth of our population), all shows not only the stealthy persistence with which this object is being pushed, but the turnout of those armed cohorts in Boston tells the story of the treasonable, bloody designs the method of the enemy, which the late discovery in Kensington, small though it is, only too emphatically endorses and confirms.

C. A. S. Temple.

JOSEPH MACKEY.

Wilkesbarre, Pa.

Editor Christian Cynosure:—In your issue of July 19th appears an item relating to Joseph Mackey, of New York City, which we presume is going the rounds of the press, as a friend informed us he had read the same in a German paper.

In this item Mr. Mackey is made the publisher of the *Commercial Gazette.* He was editor and proprietor of the *United States Economist,* He is spoken of as founder of the *Free Methodist.* He published that paper one year, early in the '70s, long after it was founded. The particularly interesting part of the item is that "having a large number of workmen he had printed for his individual use a complete copy of the Bible, and wherever there was a general promise, made it particular by inserting his own name before it," etc.

During nearly eight years of the most successful part of Mr. Mackey's business career, and up to the time of his failure in 1877, I was employed as clerk and reporter in his office, yet I never heard of the Bible which is made the subject of this item. We think Mr. Mackey would not have gone to the expense of getting out such a work. Usually he expended his money in a more practical way.

We believe Mr. Mackey marked his own Bible in the way indicated, and perhaps this wonderful relation grew out of that fact, if so, we have here an interesting comment upon the proverb, "Behold how great a matter a little fire kindleth," when the fuel is suppled by the religious newspaper man. Respectfully,

(Rev.) W. B. Rose.

Note.—The statement of Mr. Mackey's Bible was taken from an exchange. It has not much savor of probability. In 1870 or '71 Bro. Mackey made a brief call at the *Cynosure* office; as we remember Bro. J. M. Y. Smith was with him. He was introduced as having begun the publication of the *Free Methodist,* which then, in new dress and every appearance of freshness, began to come in exchange. Whether new or old, let us be thankful that he undertook the publication, and that the newspaper man saves so good a deed from oblivion.

BADGE YOURSELF.

Salinas, Cal.

Editor Christian Cynosure:—"The *Christian Conservator* replies to the proposal that we have a badge for Christians with a keen sarcasm. The suggestion deserves it. . . . . The badge is one of the frailties of the Christian Endeavor movement." So reads a *Cynosure* editorial. In the first place, it seems to me that the paper referred to put up a straw man to see how well it could knock the stuffing out of it. Is any such movement really contemplated outside the sanctum of the *Christian Conservator?*

As a matter of fact, no rational being will contend that there is any harm, per se, in members of societies, Christian or secular, wearing badges if they choose. And as to pernicious influence, who ever heard of a C. E. badge breeding a desire for initiation into secret orders? On the other hand, it undoubtedly attracts criticism to the wearer's faults, and makes him more on guard especially among strangers; it stimulates enthusiasm among Endeavorers, and frequently serves as a guide to an agreeable companion while traveling. As a rule, only earnest workers wear it; for one of the first signs of decaying spirituality appears when a Christian Endeavorer put his badge out of sight. However incon sistent a Christian may be, he does not desire public notice of the failing.

As well give up all insurance because characteristic of some lodges, or let the women leave off wearing aprons lest their example induce their sons and husbands to join the Masonic fraternity. And how unfortunate indeed that the beloved apostle was not permitted to enjoy the sage reflections of the editor of the *Christian Conservator* et al , when he penned Rev. 21: 17, for surely he "that overcometh" would be recognized without the "white stone" wherein is written a new name! Pardon me if this sounds irreverent; such a strain of reasoning did not originate with me.

The reform press have too important principles at stake to spend their time in stooping to cast slurs on millions of consecrated youth in this land. The fight is not against the badge but against that for which it too often stands. Personally, I am proud to wear the C E. emblem and to assert the principles it repsesents both at home and abroad. Yours truly, *Pro Christo et Ecclesiae,* Silas W. Mack

PITH AND POINT.

FOR TWENTY YEARS AGAINST THE LODGES.

I am an out and out anti-secret man, and in my weak way have been fighting secret lodges for the last twenty years single-handed and alone. It is immaterial to me if I do not get any reward here or hereafter, I will fight it on general principles. Jesus Christ hated that kind of thing and I hate it also. There is a man in this vicinity who professes to be a Christian and says he has come out from them (the Masons), but who, in the secret of his heart, upholds them and says God permitted them to be, for they do a work the churches fail to, namely, they (the Masons) take care of the widows and orphans. I asked him how about the widows and orphans outside of Masonry. "Oh," he said, "they did not agree to take care of them;" thereby showing their selfishness. It is my candid opinion that this secret order business ought to be handled without gloves, and by the grace of God I propose to do so, no matter if the "heavens fall." I am reading some of the back numbers of the *Cynosure* and find much to interest me. May God bless the N. C. A. and make it a power for good, and to the defeating of the powers of darkness.—C. E. March, *Santa Cruz, Cal.*

THEY DON'T WANT ANY MORE OF THAT OATH.

The books and tracts reached me safely and in due time. Language fails to express the gratitude I felt for them. I met a small crowd at Mt. Vernon on the 8th of July and lectured against secret societies, showing Masonry's false claims to antiquity, to benevolence, and its religion without any Christ; also the profanity of its oaths. I generally ask permission to modify the closing sentence of the obligations. They say, "I pray God to keep me steadfast and in due performance of this my solemn oath or obligation of," etc. I give it thus, "I am confident the devil will use his utmost power to keep me steadfast and in due performance of this my God-dishonoring and Christ-rejecting obligation of," etc. The crowd was small on account of rain. Some said that they had thought they would never be satisfied until they had joined the Masons, but if that was the kind of obligations Masons take, they never would be a Mason. —S. F. Proctor, *Ellsworth, Ark.*

A dear brother who has long and earnestly maintained the principles of our cause in Millville, Aylsford, Nova Scotia, writes:

"My dear wife and I are in feeble health and suffering severe pain; but we are nearing the end of our pilgrimage. "'Twill all be over soon," praise the Lord. With best wishes for the work and workers of the N. C. A., I am as ever, sincerely yours, in hope of eternal life.—R. S. Morton."

THE HARVEST IS GREAT AND THE LABORERS ARE FEW.

In a private note Bro. Williams of Oregon writes:

"I think I did the best month's work in July I ever did. I need a little rest but can't find time. People press me to come again. Oh, what an opening here, if we had men to put in the field!"

FROM LODGE LAMP LETTERS.

The enclosed list was made out with the assistance of Mrs. George Clark. We do not like the name *Lodge Lamp.* Call it *Truth.—Rev. H. H. Hinman.*

FROM A CHICAGO PASTOR.

I am in favor of your *Lodge Lamp.* I will subscribe for 25 copies. I very much appreciate the stand that the National Christian Association has taken.—*Rev Ewen A. Sandahl.*

FROM A NEW ENGLANDER.

If I had the money I once had, before Masonic conspirators made my business a failure, I would order a thousand *Lodge Lamps* gladly and willingly.—*H. E. Hunter.*

FOUR SCORE AND TEN.

I will be 90 years old next January if I live. I am not able to go around and get subscribers, but you may send 20 copies direct to me each month —*N. P. Eddy.*

NEBRASKA NEEDS TEN THOUSAND

A better thing could not be done. I have read the sample copy sent with more satisfaction than I have words to express. I wish it may be given a wide circulation here in Nebraska, now more filled up with secret orders than ever before.—*Wm. C. Bissell.*

SUBSCRIBES FOR 100 COPIES.

I hasten to reply in order to help your *Lamp* to enlighten the *Lodge.* May the Lord save this land of the Pilgrims from the power of hell. I can but think he will.—*Rev. Samuel F. Porter.*

FROM A KANSAS REFORMER.

I hope this *Lodge Lamp* will succeed, for many thousands will take it (because of its small cost) who will not take the *Cynosure.—S. C. Hart.*

The following named subscribers are a strong endorsement of the *Lodge Lamp,* as well as an earnest of success in the effort of the N. C. A. to regularly reach more homes than it has been able to reach heretofore. The plan is to make the August, and perhaps the September, number valuable as tracts upon the Secret Trades Unions. Following numbers will be devoted to other important phases of the lodge question. We need to devote one or two papers to the secret insurance lodges. It is not intended to make a newspaper of the *Lodge Lamp,* but a periodical which can be used as a tract. Shall we receive your help? Will you not secure a club of twenty or more among your neighbors? Read the following list of subscribers, and then let us enroll your name among them:

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OBITUARY.

Among the faithful reformers recently called up higher, is our highly esteemed brother in Christ, Rev. Burnthorn Musgrave, of Nova Scotia.

He will be greatly missed from the community in which he resided. Although not rich in this world's goods, yet his heart and hands were ever ready to sympathize with the afflicted, and to relieve the needy. Like Job, "The cause which he knew not, he searched out." He was untiring in his efforts to benefit both the body and soul of those in need.

From his youth, he has been opposed to Freemasonry, etc., and for the past few years he has been a reader of the *Cynosure*, and has both in public and from house to house been faithful in exposing the evils of the *secret lodge system*. Being in the 72d year of his age, his triumphant spirit, on the 30th of July, 1894, left the scenes of earth, to enter into the "saints' everlasting rest." Less than two years ago his beloved wife preceded him to the celestial country. "The memory of the just is blessed."

To his bereaved children we tender our Christian sympathy, praying that their father's God may in truth be their God: so shall they find comfort in their sore bereavement, and enjoy the blessed prospect of a glorious meeting by and by, with loved ones gone before, in that blissful home where there is no sin, sorrow, nor death.

We rejoice to know that, while God is calling his faithful aged soldiers home, he is raising up recruits to carry on the war against the kingdom of anti-Christ, in the assurance of certain victory and everlasting triumph as the final result. Praise the Lord! R. S. M.

THIS AND THAT.

You can sometimes bring a baby up on the bottle, but you'll always bring a man down with it.

The dryest place in the world is that part of Egypt between the two lower falls of the Nile. Rain has never been known to fall there, and the inhabitants do not believe travelers when told that water can fall from the sky.

The Tamarack Mining Company's No. 3 shaft, at Houghton, Mich., reached the Calumet and Heckla conglomerate vein at a depth of over 4,200 feet, the deepest point sunk by any mine in the world. The extent and richness of the vein will be known in a few days. Indications now are that it will be very rich.

The great labor union chief was leaning back in his chair smoking a cigar when one of his subordinates rushed in. "Sire," exclaimed the subordinate, "the Amalgamated Window Washers have discovered a grievance!" "Then tie up a railroad at once," returned the great chief, nonchalantly.—*Chicago Post.*

The hottest place on earth is the vicinity of Massowah. When the northwest wind blows from the desert the thermometer has been known to go to 160. The men of the Italian garrison there can sleep only by the assistance of natives employed to go to and fro all night and sprinkle the bodies of the sufferers with water.

A few nights ago at Uniontown, Pa., a bomb was exploded under the house of a non-union workman named Dunbar. The building was blown to pieces. The family escaped without injury. Bombs were discovered under other houses of non-union men. Many citizens remained on the streets all night, fearing to go into their homes.

An explosion of a natural gas well near Coffeyville, Kan., Tuesday night, created excitement and terror for miles around. Huge rocks were hurled high in the air, and, descending, crushed into the cottages in the neighborhood. No one was injured. For thirty acres around the well the earth was torn up as by a volcano.

I have taken Hood's Sarsaparilla and it has cured me of sour stomach, and I feel well and weigh more than ever before. Charlotte Gibson, Landes, Ill.

SEVERE EXPOSURE

Often results in colds, fevers, rheumatism, neuralgia and kindred derangements. We do not "catch cold" if we are in good condition. If the liver is active, and the system in consequence doing its duty, we live in full health and enjoy life "rain or shine." To break up a cold there's nothing so valuable as Dr. Pierce's Pleasant Pellets. They keep the whole system regulated in a perfectly natural way. If we do not feel happy, if we worry and grumble, if we are morbid, if the days seem dreary and long, if the weather is bad, if things go awry, it is the liver which is at fault. It is generally "torpid." A common sense way is to take Dr. Pierce's Pleasant Pellets. We generally eat too much, take insufficient exercise, by means of which our tissue-changes become indolent and incomplete. Be comfortable—you are comfortable when well. You'll be well when you have taken "Pleasant Pellets."

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

HENRY L. KELLOGG - - - Editor.

CHICAGO, THURSDAY, AUGUST 16, 1894.

Fresh nibbed pens in our paper this week give us an excellent and intelligent discussion of the boycott, and some account of missionary life in a country on which the world now turns an eager eye. Note Bro. Wilcox's proposition. Should not our enthusiasm for the Gospel proclamation in China be greatly increased when a little self-denial at home will provide means for doing so much for the Lord in the dark lands. Rev. J. M. Foster's theme is one to which his taste is well adapted. The Postmaster of Chicago had once and again spoken before the Sunset Club, but he never spoke more effectively than when he denounced secret political organizations. Our letters from lecturers and others promise to fill the most attractive pages of the *Cynosure*. Young and old readers will find the Home story teaching a lesson worth heeding. Anti-masons, write for your paper, and pray for it.

Rev. Mr. Carwardine and the Pullman Strike.—The *Cynosure* has two or three times mentioned the name of Rev. Wm. H. Carwardine, pastor of the Pullman M. E. church, as having spoken publicly in favor of the strike. It gives us pleasure to correct a statement based on frequent notices in the daily press, of which we had corroborative evidence. In a private note Bro. Carwardine writes: "Please understand my position. I do not endorse the strike; was sorry the men went out. Neither do I endorse the *boycott*. It was a most foolish thing to do. But back of all that, there were serious wrongs that ought never to have existed. No one can understand the hollow pretenses of this Pullman Company until they carefully study it on its own ground. I want to be just. I simply have stood for justice in the name of our blessed Christ. If we ministers ever expect to win over the workingmen, we must look carefully into their grievances. We need not endorse all their actions, but we can appeal for justice to those who have it in their power to do well by them." In this position Bro. Carwardine is invincibly right. We regret that the report of his speeches in the meetings in labor unions misrepresented him; and very much doubt whether his views would be generally acceptable in such gatherings, especially if put in emphatic terms.

CONGRESS CHARTERING LODGES.

The reference to Congressional action giving a charter to the Knights of Pythias, made in these columns two weeks ago, has been verified. Through the good offices of Rev. W. B. Stoddard we have here a copy of the official action taken by Senate and House and approved by the President:

AN ACT TO INCORPORATE THE SUPREME LODGE OF THE KNIGHTS OF PYTHIAS.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That George B Shaw, of the city of Eau Claire, State of Wisconsin; William W Blackwell, of the city of Henderson, State of Kentucky; Walter B. Richie, of the city of Lima, State of Ohio; Robert L. C. White, of the city of Nashville, State of Tennessee; Philip T. Colgrove, of the city of Hastings, State of Michigan; and Tracy R Bangs, of the city of Grand Forks, State of North Dakota, officers and members of the Supreme Lodge Knights of Pythias, and their successors, be, and they are hereby, incorporated and made a body politic and corporate in the District of Columbia by the name of "The Supreme Lodge Knights of Pythias;" and by that name it may sue and be sued plead and be impleaded in any court of law or equity, and may have and use a common seal, and change the same at pleasure, and be entitled to use and exercise all the powers, rights, and privileges incidental to fraternal and benevolent corporations within the District of Columbia.

Sec. 2. That the said corporation shall have the power to take and hold real and personal estate, not exceeding in value one hundred thousand dollars, which shall not be divided among the members of the corporation, but shall descend to their successors for the promotion of the fraternal and benevolent purposes of said corporation.

Sec. 3. That all claims, accounts, debts, things in action, or other matters of business of whatever nature now existing for or against the present Supreme Lodge Knights of Pythias, mentioned in section one of this Act, shall survive and succeed to and against the body corporate and politic hereby created: *Provided*, That nothing contained herein shall be construed to extend the operation of any law which provides for the extinguishing of claims or contracts by limitations of time

Sec. 4. That said corporation shall have a constitution, and shall have power to amend the same at pleasure: *Provided*, That such constitution or amendments thereof do not conflict with the laws of the United States or of any State.

Sec. 5. That said corporation shall not engage in any business for gain; the purposes of said corporation being fraternal and benevolent.

Sec. 6. That Congress may at any time amend, alter, or repeal this Act.

Approved, June 29, 1894.

This is said, by the organs of the lodge interested to be the first case in the history of the country where a secret order has been incorporated by Congress. We are not prepared to deny the statement.

Gen. J. W. Phelps, whose activity against the lodges was invaluable during the early days of the reform, says in his book, "Secret Societies, Ancient and Modern," p. 137, that "Mr. Bower, from the Committee on the District of Columbia, introduced two bills, on the 27th of March, 1844, for chartering Grand Lodges. Bill No. 264 was for the Odd-fellows, and bill No. 265 for the Freemasons. Both bills were objected to and voted to ile on the table by the decisive vote of 133 to 29." There was not a vote in favor of the measure from the States of New Hampshire, Vermont, Massachusetts, New York, Virginia, North Carolina, Louisiana, Tennessee, Michigan and Illinois; and only four in all New England.

Another attempt was made to get a charter for the Odd-fellows in 1851, writes Gen. Phelps, referring to the columns of the *National Intelligencer* of January 28th of that year. This measure also failed. The Know-nothing craze was already prevailing, and its tide washed against the walls of Congress, as we find in the masterful speech of Wm. H. Seward, denouncing all secret societies as un-American and disloyal to God.

In April, 1864, when the long strain of war had produced more or less demoralization among our legislators, Gen. Phelps says a Masonic Hall Association was formed in the District and was chartered by Congress. This was an ordinary corporation for building and managing a lodge hall. But a Masonic hall is a very harmless and inert affair if there is no lodge to meet in it. The charter, therefore, included the idea of lodge gatherings, and in so far recognized them.

This is the extent of our information as to Congressional action of this kind. No thorough investigation of this and like questions was ever made in the national records, and we must, therefore, accept the Knights of Pythias' boast that this "is the first instance wherein the U. S Congress has, by special act, incorporated a secret order."

The *Knight* of Columbus, O., boasts that this act has a far-reaching effect; that it recognizes: 1., The K of P. as a "patriotic order," and 2, that the Uniform (uniformed) rank, which is organized on the same basis as the regular army, is "an adjunct of that army." The ordinary observer will utterly fail to see wherein any such recognition appears. Only a lodge enthusiast would be able to read so much between the lines. On the contrary this charter can be repealed at any time; it recognizes the order only as "fraternal and benevolent;" provides that it must be subservient to law, and must make no regulations contrary to the Constitution. Here Congress stultified itself. The title of the order is not American, it is effete Orientalism. The whole conception of it is contrary to the spirit of our Constitution. Only legislators blinded and befooled by the hypocritical oaths of the lodge would have entertained such a resolution of approval. Congress is not elected for any such folly as "recognizing" secret orders at all. It is plainly going beyond its business in adopting such a measure.

But if any Congress is to do such work, let it let it be one such as we have now. One that assassinates the business of the country. One that stands for months with a hand behind its back for a bribe. One that betrays its trust; and, to give some little class or section a few millions from the national treasury, will prolong a bitter agony for the whole people, and provide for beggary and starvation for thousands.

The *Knight* also boasts that the K. of P. order is by this act put "in advance of all orders and organizations." Let it be so. The end of the lodge road is hell and death. Toward that end let all the un Christian lodges be hastened; but let their members escape to Him who only can save.

—Rev. S. H Swarts, the well-known and fearless M. E. pastor whose addresses on the platform of our conventions have always been eloquent and effective, is now located at Morris, on the Illinois river.

NEW METHODS AND NEW LODGES.

The chief of the American Railway Union declared in a speech at Brazil, Ind., July 30, that he would not engage in another strike, and would now turn his attention to politics. Since the strike failure the leaders of the labor unions are quite generally turning to the ballot. One lesson of the failure is, therefore, being improved. The Chicago unions are busy with schemes and trades for November, in which the name of Mayor Hopkins is seriously involved.

What, must be the first inquiry, will be the effect of this movement? Politics is already a witch's caldron. What will be the effect of throwing in the secret labor organizations? The A. P. A. anti-Romanist order, the Farmers' Alliance and the labor unions would be a powerful influence if their discordant elements could be allied. Secret societies in politics would, in such a case, with Sovereign's Knights of Labor filling the army, be a menace to American institutions which would arouse the most indifferent citizen. There can be no doubt that men without conscience, like Debs, but with his genius for organization and for intrigue, can find a field of infinite possibilities and of infinite mischief in politics.

Another new scheme of the A. R. U. is an insurance feature. The preliminary steps are taken, but how far they will get toward their end is questionable. The general officers find that their records are so kept that they cannot tell who belongs and who does not. Large numbers have left the order. It now claims 120,000 members, about forty per cent of whom only have paid their dues. But an insurance attachment would make another corps of salaried officials to take the workingman's money from his home.

While Debs is planning in the interior, away in California a new secret political order shoots up like a mushroom from a compost heap. The secret obligations, signs and passwords of this order are to promote the *free and unlimited coinage of silver!* The country is promised an outline of the principles on which this new order is founded. We are eager to see them. The invention of men has been taxed to the utmost to give reasons for the existing secret societies which their children will not laugh at. The man who can invent some "principles" which will justify a secret lodge for silver coining must be a genius. Counterfeiters have given the country all we want of that business.

From St. Louis we have word of a new secret union for railway men. The information, so far as it has any point, is to the effect that the A. R. U. is to be superseded on the the southwestern lines, where Martin Irons ruled with rigor a few years since.

But the most formidable movement, at least on paper, is the American Labor Union. It is an outgrowth of the Railway Union, and its organizers, of whom Debs is one, intend that it shall supersede all other secret labor societies, Knights of Labor, the American Federation, etc. Their statement is "That the so-called labor leaders are too numerous; that they are thriving on the hard-earned wages of the toiling masses;" and that the time has come when only one organization is needed for workingmen. Read the manifesto.

The American Labor Union believes in organization on the principle of every member being a leader and every member participating in the settlement of the wage workers. It believes that 200 or more labor leaders are a source of widespread dissatisfaction among organized workmen. The American Labor Union offers a remedy for these evils by coming into the labor world with one universal brotherhood of workmen.

Now if Mr. Debs will push this new organization he may yet be a benefactor of the race. The new society must thrive by war. It builds on the same foundation as the other orders, and must tear them down to get room. The Knights of Labor and the Federation must go down. Sovereign and Gompers must retire to the private life of their individual trades. Before this is done the workingmen of America will get tired of paying the piper, and will tie Mr. Debs and his antagonists to a pole where they can have their battle out like Kilkinney cats. Alas! that "fleas have other fleas to bite 'em." "Let the potsherds strive with the potsherds of the earth."

—The disagreement between the Buffalo, N. Y., lodges and the grand lodge of the Order of Railway Conductors of America has culminated in

forty-eight suits brought in the supreme court to compel the order to pay $12,000 strike allowance to the men who went out in the Lehigh Valley strike of last year. This is the first time in this country that an action of this kind has been commenced.

—The New York *Times* published lately an interview with Col. Fred. D. Grant, elder son of Gen. U. S. Grant and ex-minister to Austria. In his remarks he is reported as saying: "No secret organization should be recognized by any law-maker, or by any man holding a public office, no matter whether it be a religious organization or otherwise." This is sound sense, and is a reminder of his father's vigorous condemnation of secret political societies. See Grant's Memoirs, vol. I., p. 213.

—Two circulars have just been sent out by Wheaton College: one giving the report of the examining committee invited to attend the examinations at the close of last term; the other, addressed to the students of the institution, requests of them a brief report of vacation work in the great harvest field of God. The examiners speak highly of the good scholarship and especially of the "pervasive Christian influence" of the college. The latter they regard as an excellent commendation of Wheaton. The fall term opens September 18th next. Pres. C. A. Blanchard will gladly answer all inquiries addressed him at Wheaton.

—A correspondent of the *Lutheran Standard* reports the laying of the corner-stone of a new building for the M. E. church South, in Baltimore. The ceremony was performed by Freemasons. The writer says very shrewdly: "The corner-stone was anointed with the corn of nourishment, the wine of refreshment, and the oil of joy. And this a Methodist corner-stone! Rome baptizes bells and anoints the dying, and Methodism pooh-poohs it and laughs at them; but now it looks as if Methodism were bringing up the rear of the papal procession by anointing corner-stones! And then the idea—the preposterous idea of anointing a Methodist corner-stone with wine! Certainly the veriest sharp-tongued dame who ever went daft on the temperance question will have to scrub said corner-stone until she cannot smell the odor of that wine, or even imagine she smells it."

—Bro. Williams has been rallying the good people of southwestern Oregon for reform in a good, earnest fashion. We hope in future to hear often from this field. The incident he mentioned last week, of the sliding mountain side, seems to have a counterpart in another locality. Dispatches from Portland tell of a sliding mountain on the Columbia river, one mile west of Cascade Locks. It made the longest slide on record when the recent floods subsided. The high water seemed to have held the mountain back, and when it receded the sudden removal of the pressure led to a spurt. The Oregon Railway and Navigation Company's engineer made a study of the moving mountain. He said: "The mountain contains 75,680,000 cubic yards of earth, and at the rate it is now moving—one-thirty-second of an inch a day—will require 4,160 years for its entire disappearance. This mammoth pile of dirt will not in the least affect navigation, for the slide is so gradual and the current so strong that the dirt will be carried down the river and deposited upon the lowlands. As a consequence what is now unproductive land, because of its sandy soil, will become productive, and the river proper will be narrower. The mountain is on a soapstone foundation, which is not level. This accounts for the movement."

"No longer will banks and tariff occupy the foremost place, and, sounding always with the chink of dollars and cents, give their tone to the policy of the country. Henceforth, protection to no man will be the true American system."—*Charles Sumner.*

"Fellow-citizens, you may, and probably do, think me fanatic; till you judge men and things on different principles I do not care much what you think me: I have outgrown that interesting anxiety; but I tell you this, if I see the commonwealth upside down I mean to keep my neck free enough from collars to say so."—*Wendell Phillips.*

If newspapers are not promptly paid for, they become accusing angels.

PERSONAL MENTION.

—Rev. M. A. Gault of Bloomington, Ind., is spending the present month at Petoskey, Mich., near Mackinaw.

—Bro. W. B. Stoddard, Washington agent, arrived at Boston last Thursday to attend the Hebron camp-meeting. He is one of the speakers on the 15th. All is serene in the "Hub" city.

—The *Lutheran Evangelist* says that the new pastor of the General Council church at Goshen, Ind., is Rev. J. A. Leas, a recent graduate of the Lake View Lutheran theological seminary in this city. Bro. Leas took an active part in the Students' movement for the investigation of the secret orders, and was chosen treasurer of the Bureau of Correspondence.

—Rev. L. G. Abrahamson, pastor of the Swedish Lutheran Salem church on Portland avenue, Chicago, and Rev. P. J. Svaerd, D.D., president of the Augustana Synod, have been created members of the Royal Order of the North Star by King Oscar II. of Sweden. Both gentlemen are prominent leaders of the Swedish population of America, and have rendered most valuable services to their countrymen in their moral and material progress.

—The twenty-fifth wedding anniversary of Mr. and Mrs. Ezra A. Cook, so long and closely connected with the N. C. A. and the *Cynosure*, was observed last Tuesday evening at their home on Washington Boulevard in this city. The house was crowded with friends and well wishers from all parts of the city and from Wheaton. The special program was simple. President C. A. Blanchard very happily referred to the quarter century that has passed since the ceremony in the old Wheaton home, how the brother and sister had given their testimony for every righteous cause, and had borne patiently the trials and self-sacrifice such a testimony was sure to bring. Mrs. Mary A. Woodbridge, the Corresponding Secretary of the National W. C. T. U., also spoke very happily and eloquently of the large family of ten children God had given, and of the reform lying so near her heart, and in which Mrs. Cook is an active worker.

OUR WASHINGTON LETTER.

Missionaries in the Orient.—Congress against anarchy.—A sermon to deceived Coxeyites.

WASHINGTON, D. C., Aug. 8, 1894.

Anxiety has been everywhere felt for the safety of American missionaries in China, Japan and Corea, owing to the war in those countries. Dr. J. W. Bachman was requested by the executive committee on foreign missions of the Southern Presbyterian church to see Secretary Gresham and urge upon him the necessity of taking some steps for the protection of missionaries. Secretary Gresham told him that the same protection would be given the missionaries as is extended to all citizens of the United States abroad, but further than that he could make no promises; that this government had no power to especially care for one class of its citizens more than another; that the interests of the United States were being amply looked after by our war ships, and should the missionaries at any port seek refuge on board any U. S. vessel, protection would be accorded them.

All of this might have been taken for granted. If our missionaries can get only the protection they ask for from our war ships they will not get much, as most of them are in the interior and would but put themselves in additional jeopardy by attempting to reach a port, without even the certainty of finding a U. S. vessel there should they succeed in reaching it. Other governments demand protection for their citizens acting as missionaries. Why should not ours?

The Senate this week, after devoting a small portion of two days to debate, passed a bill that in the opinion of many persons deals with a subject of quite as much importance to the future welfare of the United States as the tariff. This bill is for the further restriction of immigration and the absolute prohibition of the coming of anarchists. The bill passed by the Senate is a substitute for the House bill providing for the inspection of all immigrants by U. S. Consuls, and both bills are now in the hands of a conference committee.

The Senate bill is a long one, the first three sections being devoted to providing for the exclusion of anarchists and for the deportation under certain circumstances of those already in the country, and the last three to the duties of U. S. Immigrant Inspectors, which the bill provides for. The House bill makes the U. S. Consuls abroad do the inspecting.

A motley congregation, indeed, was that which confronted Rev. Dr. Corey and a portion of the Epworth League of the Metropolitan M. E. church, last Sabbath. The congregation was made up of unfortunate men who have been deluded by smooth-talking demagogues into coming to Washington with one or another of the so-called "industrial armies," and the services were conducted in their camp on the Virginia side of the Potomac, just opposite Washington. Dr. Corey at the end of the exercises asked all who were desirous of returning to their homes to raise their hands. Every hand went up. He then asked them if the present movement to secure railroad transportation for them was successful would they promise never to start from their homes on such a foolish mission again. Once more every hand went up, in token of assent. One of the men made a few remarks, thanking Dr. Corey and the members of the Epworth League, and saying that the men never would have come to Washington if they had not been grossly deceived.

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RELIGIOUS NEWS.

—The General Conference of the Seventh-day Baptist denomination is being held this week at North Brookfield, New York.

—Bishop Walter Hawkins was striken with paralysis and died July 16, aged 66 years. He was born at Georgetown, Md., a slave son of Negro slave parents. He raised himself from the condition of Southern slavery to the position of bishop of the British Methodist Episcopal church in Canada.

—The *Young Lutheran* says: "The Norwegian missionary, Skrefsrud, who, with the Dane, Borresen, was instrumental in giving the Gospel to the Santals in India, is visiting the churches of his countrymen in America. It is said he has done more for Protestant missions in India than any other man who has labored there in recent years."

—Robert A. Barnes has given $1,000,000 for a hospital at St. Louis, to be managed by the M. E. Church South. Mr. Barnes is not a member of any church, and his wife is a Roman Catholic. He has placed this donation under the control of the Methodists, he says, partly because his mother was a Methodist, and partly because he thinks the Methodist church does more work among the poor than any other.

—On July 18 the congregation of the East London Tabernacle held an out-of-door tea party to celebrate the fiftieth anniversary of the birth of the pastor, Rev. Archibald G. Brown. Mr. Brown became pastor at the age of 22. He was a graduate of Mr. Spurgeon's Pastor's College, and in his work has met with phenomenal success. He is well known in this country for his vigorous tracts against so-called church "amusements."

—Dr. C. S. Vedder of Charleston, S. C., is pastor of the only Huguenot church in America. He uses the same form of services that was brought over from France by the founders of the church 203 years ago. There is no difference between this church and the Presbyterian, except that the Huguenots use the liturgical form of services, the same as used in Switzerland. The form of government is the same, and they both have the same confession of faith, as composed by Calvin himself in the forty original articles.

—The work being done by the Beacon church, Philadelphia, Rev. W. E. Loucks, pastor, is very varied and comprehensive. The church has a membership of about 700. Among the institutions the church cares for is Beacon Summer College with its 96 students and 8 instructors. A four-year course, to begin in the fall, will include classical, scientific, commercial and polytechnic courses, under 21 teachers. There is a conservatory of music, and night classes are provided for the people; there are also a Young Men's Association, a Young Ladies' League, a Beneficial Society, Boys' Brigade, and other kindred institutions. At the last communion of the church, 36 members were received.

—The book committee of the Methodist Episcopal conference has selected Cleveland as the city in which to hold the great Methodist Episcopal conference. The conference will be held during the entire month of May, 1896. It will bring 600 persons to the city. The committee has already placed an assessment on the church at large, which will result in the collection of $80,000. This amount will be used in paying the traveling expenses of delegates and defraying their bills while here. The delegates will come from every Methodist conference on earth, the countries represented being the United States, including all its States and territories; Mexico, South America, China, Japan, India, Norway, Sweden, Germany, Italy and Africa.

The Home.

MY LEGACY.

They told me I was heir. I turned in haste
  And ran to seek my treasure,
And wondered as I ran how it was placed;
  If I should find a measure
Of gold, or if the title of fair lands
And houses would be laid within my hands.

I journeyed many roads; I knocked at gates;
  I spoke to each wayfarer
I met, and said: "A heritage awaits
  Me. Art not thou the bearer
Of news? Some message sent to me whereby
I learn which way my new possessions lie!"

Some asked me in; naught lay beyond their door;
  Some smiled, and would not tarry,
But said that men were just behind who bore
  More gold than I could carry;
And so the morn, the noon, the day were spent,
While empty-handed up and down I went.

At last one cried, whose face I could not see
  As through the mist he hasted:
"Poor child, what evil ones have hindered thee,
  Till this whole day is wasted?
Hath no man told thee that thou art joint heir
With one named Christ, who waits the goods to share?"

The one named Christ I sought for many days
  In many places vainly;
I heard men name his name in many ways,
  I saw his temples plainly;
But they who named him most gave me no sign
To find him by, or prove the heirship mine.

And when at last I stood before his face,
  I knew him by no token
Save subtle air of joy which filled the place;
  Our greeting was not spoken;
In solemn silence I received my share,
Kneeling before my Brother and "joint heir."

—*Helen Hunt Jackson.*

AUNT MARGARET.

(Helena Maynard, in the Standard.)

"Well, Clara, perhaps you are right. Do as you think best," said Mr. Grant, as he took down his overcoat and prepared to go out. That was the way in which discussions between Mr. and Mrs. Grant usually ended, disproving the old assertion that a woman will always have the last word.

This evening Mr. Grant had been longer in reaching that decision than usual, and it did not seem quite satisfactory to him, for he stood a moment with his hand on the knob, and then came back to his wife's chair.

"Well!" she said somewhat impatiently.

"Of course," he said, "you wouldn't think it was best unless she was entirely willing. Remember I owe a great deal to Aunt Margaret."

"Well, I am sure anybody would say you had repaid her well."

"My dear," Mr. Grant began, but she was apparently unwilling to reopen the question, and hastened to say: "I'm sure she will be willing, Robert. Don't worry about that. Leave it to me to manage. Of course, there is no hurry."

Oh, no," he said, "no hurry at all," and then he had gone.

"Well," she said with a look of relief, as the door closed behind him, "so far, so good. I won't say anything to Aunt Margaret until next week when Robert is gone. I hope she will not be unreasonable."

In her pleasant room across the hall Aunt Margaret sat in her low rocker before the grate. Her hands were busy with her knitting, but her thoughts were wandering in the past. How distinctly she remembered sailing bark boats in the meadow brook, playing Robinson Crusoe on its tiny island, and hunting the first spring flowers. Then the happy schooldays brought a smile to her lips, and as she recalled the apple-bees and quiltings, the picnics and singing-schools, her room seemed filled with the presence of the friends of her youth who had shared in those merry-makings. Again they were gathered in that very room at her sister Fanny's wedding, and the walls re-echoed with music and laughter.

Now they have vanished all but one, the one in all the world to her then, and he sitting by her side. Ah, that was sixty years ago; or was it only yesterday?

Her wedding dress was almost done, and the preparations for the wedding feast were begun when Fanny and Fanny's husband sickened and died, leaving two little boys, James and Robert, and Margaret had said: "We must wait a little, John."

One year, two years passed, and now John was going West.

"You will go with me," he pleaded. Could she go and leave her aged father, her mother stricken with paralysis, and the little orphan children?

"No, John, I cannot go, but I cannot ask you to wait for me any longer. You are free. Good bye, good bye."

Is that a tear glistening in the firelight?

Then came a long, monotonous stretch of years, broken only by sad events, the drowning of James, the death of her father and mother, the news of John's marriage. But the daily labor was lightened by love, and though the joy and hope of youth were gone, peace took their place.

Then Robert married, and brought his wife to brighten the old home. Very sweet and gentle she was, and Aunt Margaret wept as if for her own daughter when she died a few years after. But she had little time for tears. There was a baby boy to be cared for. How winsome and mischievous he was, and how the years which had whitened her hair and wrinkled her brow and bent her form had given him strength and manliness! How empty the house seemed when he went away to college!

And then his father had brought home another wife, and since then—Ah! the fire has burned low, and the stocking is done.

"Good morning, Aunt Margaret; I thought I would bring my work and sit with you for a while. How pleasant this room is. It is just such a room as Mrs. Rogers' library, where I visited last fall. Hers is all finished and furnished in hard woods; all that side of the room is lined with book cases. Her writing desk stands here, and the library table there. It is just such a room as I have always planned to have, some time," and Mrs. Grant chatted on of other things.

At last she spoke of the home for the aged at Clayton, and said: "I was telling Robert the other day that I thought you would enjoy it better to live in an old ladies' home. The one at Clayton is very nice. The matron and all the attendants are so kind I am sure you would like it. You could take down all of this furniture you wanted, and your pictures to hang on the walls to make it seem homelike. Of course it would be some expense, but Robert said he would be glad to meet that."

She had talked on, keeping her head bent over her work. She had not seen the look of blank amazement pass over Aunt Margaret's face, leaving it perfectly white, but she heard a stifled moan.

"Oh, Aunt Margaret, are you having those rheumatic twinges again? Where is the pain this time?" she asked lightly.

"In my heart," said Aunt Margaret, making a pitiful attempt to smile.

"Oh, I hope not. Rheumatism of the heart is very bad. That is one thing I told Robert; at the home you would always have the best medical care and nursing."

"And then you could have your library," said Aunt Margaret, slowly.

"Why, yes, perhaps I could, but I don't want you to think—"

"No," said Aunt Margaret, "I know you don't, and I don't want to, but how can I help it?"

Mrs. Grant made a number of button-holes in silence, then she said: "Well; what shall I tell Robert?"

"You may tell him I will go whenever he wishes me to," the feeble voice faltered."

"Very well," said Clara, in a relieved tone. "I thought you would think it was best. Suppose I tell him the first of April."

"The first of April, why that is next week; let me stay a little longer; just a few weeks."

"Very well, said Mrs. Grant, folding up her work; "probably the twentieth would be better. Robert has to go to Clayton then on business. But I am afraid I have tired you with my long visit; I must go now."

As the door closed behind her Aunt Margaret leaned her grey head on the table before her and burst into tears.

"To think it should come to this," she sobbed, "that I should be grudged a room to die in. Oh, Robert, Robert."

At last the tears ceased, and lifting her head she looked for a long time out at the greening hills, behind which for nearly eighty years she had seen the sun set; then, turning, she looked from the other at the white monuments gleaming through the trees and marking the spot where so many she had loved and cared for rested.

"There is room for the old woman there," she said, bitterly, and the tears started bitterly, but she kept them back, and lying down on the lounge fell into a troubled sleep.

And the days came and went, each bringing nearer the twentieth. Such short, sad days, and yet she sought to hide their sadness in her heavy heart, and busied herself packing and making preparations for her journey. And Robert was deceived and thought she wished to make the change; and when Clara's heart reproached her, she thought of her library and said: "She will soon get used to it and then she won't mind."

But though she said it over and over the morning she went away, it was long before she could forget the pathetic hopelessness of her last backward look.

When Robert returned his wife asked him but few questions; and when she would have talked over with him her plans for furnishing the library, he only said: "Do as you think best." And once when she laughingly asked: "Are you not afraid I will make it cost too much?" he sighed and answered: "I am afraid it has cost too much already."

Young James was away at college, and when he heard that Aunt Margaret had gone to the Old Ladies' Home he could not understand it. He wrote to her and to his father, and neither of their answers satisfied him; but other matters claimed his attention. In June he was graduated with honors, and a few weeks after, his marriage with Elsie Knowlton occurred. The happy couple took a bridal tour among the mountains before settling down to housekeeping in James' native city.

They planned their return journey through Clayton and stopped over a day to visit Aunt Margaret. Elsie had heard James speak of her so often that she was quite prepared to love the little lady who welcomed her so warmly. Aunt Margaret wanted to hear all their experiences and plans, but James could get her to say but little of herself. She enjoyed the day so much that it was hard for her to say good bye when the time came for them to leave.

"It seems as if you ought to be going home with us, auntie," said James.

There was a wistful look in her eyes, but she did not trust herself to speak.

They were obliged to wait awhile in the reception room where they met the matron. "Yes," she said, in answer to a remark of Elsie's, "this home is a great benefit to many an aged woman. Some who are left in circumstances of extreme destitution are supported here by their friends. A number of our rooms are endowed for the use of the very poor who have no friend willing or able to pay their expenses. Others are left with some property but without any family friends, and are glad to pass the closing years of life here, where they receive the care and attention often lacking in a boarding house.

"But there is another class here for whom I feel sorry. There are old ladies here who were deeply attached to their homes, but whose children or grandchildren do not want the trouble of caring for them. There is no stigma attached to providing for them here, as there would be in sending them to the poor house. But it is hard to transplant old people. Of course we do all we can to make them happy, but nothing can make up for the old, familar scenes and faces, or take away the bitterness of the thought that they were not wanted."

James and Elsie looked grave, but at that moment their car passed, and the conversation was interrupted.

The following evening they stood in the library at Father Grant's, looking out as Aunt Margaret had so often done at the sunset.

"What a beautiful scene," exclaimed Elsie, "and what a beautiful room," she added; but James answered: "I had rather see it as it was when I went away. It was Aunt Margaret's room; poor auntie!" and he sighed.

After a few days they went to housekeeping in their own home, a little farther down the street. Very busy and happy they were arranging their furniture, hanging pictures, and deciding where many of the pretty wedding gifts should be placed. At last it was all done but one room. From the first Elsie had said that her plan for that room was a secret, and James had laughingly declared that she could not keep a secret two days; but it was not until the morning of the third day that she came behind his chair at the breakfast table and whispered something in his ear that made him catch her in his arms and kiss her as he exclaimed: "Do you really mean it, Elsie?"

All the breakfast time they discussed her plan, and James pointed out all the objections to it, but Elsie had an answer for each one, and at last he said as his father had done, but in a very different tone: "Do as you think best, dear."

A few days after James went to Clayton. When he came back late in the evening Aunt Margaret was with him. She was very tired, and after a warm supper, Elsie took her off to bed. Then she came back to hear James' account of his day.

"It was all I could do to persuade her to come," he said, in conclusion. "I don't know as I should have succeeded if you hadn't sent that little note, but that settled it. After she had read it, she leaned back in her chair and said, with the tears running down her cheeks: 'She wants me, she wants me. Thank God, I shall die in Camden, after all.'"

"Die!" said Elsie, wipping her own eyes, "she mustn't talk about dying yet."

When it became known that Aunt Margaret had returned to spend the remaining years of her life with James and Elsie, there were many comments. Robert Grant kissed the young woman fondly, and said: "God bless you, my daughter," while his wife declared that it was the most foolish idea she ever heard of, and prophesied that Elsie would soon regret it.

But her prediction was never verified, though for five years Aunt Margaret gradually grew more feeble, and needed more care, and Elsie was obliged to give up many of the pleasures of society on her account.

Then the day came when she bent to catch the last whispered words of blessing. Standing at the open grave, she seemed to hear the words: "As ye have done it unto the least of these, my brethren, ye have done it unto me," and returning to her home, hallowed by precious memories, she felt richly repaid for every sacrifice.

TEMPERANCE.

SATOLLI AND LIQUOR.

HISTORY OF BISHOP WATTERSON'S ACTION.

A few days ago a representative of the Associated Press called on Bishop Watterson, of Columbus, O., who made a statement of the proceedings leading up to the recent decision of the papal legate Satolli. A week before Thankgiving day last year a member of one of the Columbus societies belonging to the Knights of St. John's union told the bishop that the military branch of the division, to which the informant belonged, had, during the preceding year, given three entertainments, two of them under the assumed name of the Evening Star Club, at which beer was sold and other things were done contrary to the statutes of this diocese and the provincial council of Cincinnati and the third plenary council of Baltimore, and that this same branch intended to give under the disguise of a prize drill a similar entertainment the night before Thanksgiving day, with beer-selling and beer-drinking and promiscuous dancing.

The bishop went immediately to the hall, where the society was then holding a preparatory meeting, and told the members what he had heard, all of which they acknowledged to be true. After reproving them for their persistent violations of the laws binding them in these matters, he received a promise from them not to hold their Thanksgiving entertainment in the intended manner; but, within two days thereafter, two delegations from this commandery waited upon him, and as about $80 of expenses had been incurred in preparing for the entertainment they proposed to him to allow them to hold their prize drill, which would occupy about fifteen minutes, and then turn over the affair to others, who should conduct it according to the pre-arranged program, the society itself to be the beneficiary of the proceeds. He expressed his astonishment at such a proposition, and told them he could not connive at such a "beating of the devil round the stump."

The entertainment was held as they had originally arranged and many of the members of the general division and of other societies assisted at it. The bishop sent word that he would no longer recognize them as a Catholic organization. In December an election was held for president of the general division, and also for captain of the military branch. Saloon-keepers, regardless of the bishop's well-known wishes, were chosen for both of these offices. Thereupon he informed the officers of the division that if they should install the newly elected president he would deprive the whole division of its rank and privilege as a Catholic society, as he had already done in the case of the military branch, and that they must either respect his injunctions or appeal to higher authority; and if the decision went against him he would set them an example of ecclesiastical obedience. They reported this decision to their society, which thereupon resolved to appeal to Mgr. Satolli.

Some years ago, wishing to promote the honor and usefulness of societies in his diocese, Bishop Watterson decided not to approve of new societies or new branches of old societies, save on condition that manufacturers and venders of intoxicating liquors should not be admitted to membership. He believed that more could be done to diminish the evils of intemperance if the societies which enjoyed special privileges Catholic societies should be made to conduce in some way to this end. He knew that by their very name of Catholic they were bound to conduce to the increase of religion and not to its injury. Therefore, he resolved to make general what, up to this time, had only applied to new organizations; and in the beginning of March he issued his now famous pastoral letter on total abstinence and Catholic societies in relation to the manufacturers and venders of intoxicants. The very day, however, on which it was published, but before it was actually sent out, he received a letter from the apostolic delegate inclosing the appeal of the society referred to and its correspondence with the supreme president of the union to which it belonged.

In his decision, which was partially disclosed July 21, Mgr. Satolli first lays down the general principles "that, as it belongs to the office of a bishop to find out in his own diocese what is hurtful or helpful to the spiritual good of the faithful, so it belongs to his power to command, forbid, council or permit to be done or removed whatever he may judge conducive to his own duty and the good of the faithful."

Of the ninety-four members of the Canadian Provincial Parliament recenty elected, sixty-three are pledged to vote for a prohibitory law in case the courts decide the test case in favor of the provinces.

The Massachusetts Legislature adopted an investigation law, giving the State Bureau of Statistics $5,000 with which to conduct an investigation of the relation of the liquor traffic to crime, pauperism and insanity.

In speaking of alcohol as a medicine, Dr. Hammond says: "I am free to say that, weighing all the points for and against, mankind would be better, not only physically, but mentally and morally, if its use were altogether abolished."

A Roman Catholic college has conferred the degree of LL.D. upon the beer-brewing United States Senator from New York, assuming, perhaps, that a brewer who knows all about the ingredients in beer must be a learned man.

Dr. Anderson Brown, one of the foremost women physicians of England, has established an industrial farm for inebriate women. The test of the practicability of outdoor life as a cure of drunkenness will be made under the auspices of the Women's Temperance Association. Fruit growing, poultry raising, gardening, bee keeping and butter making will be among the branches taught.

Please renew your subscription now.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON IX.—Third Quarter, 1894, Aug. 26.

SUBJECT.—The First Miracle of Jesus.—John 2: 1-11.

GOLDEN TEXT.—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John 2: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 5: 29-39. T.—Mark 5: 22-43. W.—Luke—10: 25-42. Th.—John 11: 1-18. F.—John 11: 19-44. S.—Luke 19: 1-10. Sab.—The lesson.

NOTES BY THE EDITOR.

Time.—See John 1: 29, 35, 43.

Place.—Cana in Galilee, site not fixed, but supposed to be a few miles N. E. of Nazareth, the home of Nathaniel. (ch 21: 2.)

1. THE PRESENCE OF JESUS DESIRED. Vs. 1, 2. Jesus after the touching interview with Nathaniel (ch 1: 43–49) left John the Baptist and Bethabara and went to Galilee, where all his disciples belonged. A wedding was just to be celebrated in the little town of Cana. It was an humble feast. The relatives of Jesus who seem to have been present and much interested (v. 12.) were not of the wealthy and influential class; neither were his fisherman disciples. Mary speaks to the servants as if at home in the house. "Mother of Jesus" is the noblest and tenderest title by which she could be known. John never mentions her name. But though humble, the presence of Jesus made the occasion known to all time.

It was natural that he should be invited; his mother and brethren being there, and Nathaniel, a townsman, being of the disciples. So should the Lord be ever a welcome guest in our homes, and so should his disciples. So, above all should his presence be desired in our hearts. The presence of Jesus the Lord should consecrate every marriage feast and ceremony, and all the steps leading to it. We are a people cursed with loose notions of marriage, and the frequent divorces prove how often the solemn vow at the altar is a farce and the whole ceremony a crime. But if the Lord is honored, and his blessing sought in obedience given to his will, instead of to human passion and lust, marriage would become the holy and precious rite it ought to be. It is said the Moravians, realizing that marriage, even to the choice, should be of God, cast lots after prayer that the selection of life partners may be divinely directed. In consequence divorces are almost unknown among them.

2. THE HELP OF JESUS SOUGHT. Vs. 3–6. "The wine failed" (Rev. Ver). Nathaniel may have published the presence of Jesus among his neighbors. He believed him to be the Son of God and King of Israel (1: 49). Many perhaps came therefore from curiosity; and as all who wished might come to a Jewish wedding and participate in the feast, an unexpected demand was made, and the supply of wine was exhausted. "None but those who know how sacred in the East is the duty of lavish hospitality," says Canon Farrar, "and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused the wedded pair."

Mary may have felt some responsibility if the company had become large through the presence of her son.

"They have no wine." What is to be done? As if she already knew his power and appealed for its exercise. She had not known him for thirty years without many visions of his future. Between her remark and our Lord's reply there is a gap we may venture to supply. He understands the appeal. It comes from the heart of a fond mother who believes in her son, and wishes all about her to share that belief. If the people had gathered at Nathaniel's information, there would be a general expectation that the heavenly visitant would manifest heavenly power. The old human theory prevails in all the classic literature of that day that the gods never came to men without displaying godlike power, some superhuman work to prove their divinity. If Mary's word meant this we can understand the Lord's reply. The term "woman" is perfectly respectful. "What is there to me and thee?" in the original. "That which I have from thee cannot work a miracle." I cannot use divine power to gratify human pride or love even. The hour for my manifestation as King of Israel is not come. The power of God in me must be used to prove that I am one with the Father. It must not be

prostituted to serve mere human curiosity or human selfishness. If the mother understood his word, she knew it was not a refusal to help in an emergency that would seriously detract from the pleasure of the occasion. It was rather an answer to her own thought. Accepting the kindly reproof, her faith in her son as the Lord was only strengthened and purified from a worldly and mixed motive. She simply says to the attendants: He can help us. Do as he says.

3. THE GLORY OF JESUS MANIFESTED. Vs. 7–11. The six stone jars were "water-pots," not wine flagons, put there so there might be water enough for the ceremonial purification of a large company. Together they held from 110 to 160 gallons. The quantity is not surprising. In a country of vineyards, they supply a common beverage. Dr. H. J. Van Lennep, long a missionary in the East, said this large quantity would "provide little for each guest, considering the habits of the people who crowd into the house to partake of the feast so long as the provisions last.....The hospitable host or master of the feast also urges even the passers-by to come and drink to the health of the bridegroom and bride." This abundance illustrates God's way of working. He pours out his bounty. His gifts are free; they are of *grace*. He pours floods upon the dry ground. He fills with the Holy Spirit.

It was easy for the servants to fill up the water jars, but to take out and bear to the governor of the feast was an act of obedience and of faith. They could not afford to bring nothing but water. Our Lord does not, as a rule, create in his miracles. He only changes things already existing.

"The conscious water saw its God and blushed."

The miracle manifested forth his glory:

1. In helping his mother to a clearer view of his life and work; so that we do not find that she ever desired any miraculous work to be wrought for the change of the family condition from poverty to wealth.

2. In producing faith in all the people, and especially his disciples.

3 In proving that our Lord could share in all true social joys, and that his presence but enlivens and blesses them, and makes them more and more a blessing.

4. This first miracle, from its humble, helpful and kindly nature, would produce a better effect at the time than the stilling of a storm or the raising of the dead.

"The change of water into the luscious juice of the grape (far more than into fermented wine) is the sign and symbol of all which Christ is evermore doing in the world, ennobling all that he touches, making saints out of sinners, angels out of men, and, in the end, heaven out of earth,—a new paradise of God out of the old wilderness of the world. For the prophecy of the world's regeneration, of the day in which his disciples shall drink of the fruit of the vine new in his kingdom, is eminently here."—*Trench*

Christ's example as to wine is safe to follow. If men drink wine made of water only they are safe. Axel Gustafson says of this miracle in a reply to Dr. Hartt in the *Arena:*

"Jesus was poor and lowly. His mission was to the outcast and downtrodden; he had no rich friends; therefore, presumably, the wedding at the little village of Cana must have been a very humble affair. Yet we are asked to believe that when the guests of the feast 'had well drunk,' Jesus miraculously made some one hundred and thirty gallons of intoxicating wine for their further indulgence! As to the expression 'good wine,' used by the master of ceremonies, on tasting that wine, it but strengthens the evidence that this wine was unfermented; for in Italy and Spain, for instance, whither the grape culture was introduced from Palestine, and where, even to this day, the Eastern customs and habits as to wine and wine making largely prevail, unfermented wine is called the 'good wine.' Besides, in the marriage of Cana, Dr. Lees draws attention to a most conclusive circumstantial proof that the wine made by Jesus was unfermented. He says: 'For centuries the orthodox Christian fathers were fighting all sorts of heretics, many of whom were teetotalers, but *not one ever cites the miracle at Cana as antagonistic to the practice of teetotalism!*' "

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Home and Health.

HYGIENIC SUMMER DISHES.

The close, sultry mornings and the hot, uncomfortable nights of July make the ordinary bill of fare appear very unappetizing. There are people (one shudders to think what digestions and constitutions they are imparting to their children by such a course) on whose tables appears an unvarying course of hot, fried, or baked meats, indigestible pastries and fried doughnuts the year round. The stomach is a much-abused organ, and stands a good deal; but your children, even "to the third and fourth generations," must pay for your misuse of yourself. There is not the slightest doubt but that, as a general thing, people eat too much. It is most often the child with the small appetite weathers successfully many a storm of illness. A small appetite does not mean a dainty one. The dainty appetite looks for means of stimulation which too often include unhealthful dishes. If ever the housewife and mother needs to study hygienic cooking it is in summer. If ever there is an excuse for vegetarianism it is in summer; but this I do not urge other than that there shall be a free use of vegetables and fruit.

HOW TO BREATHE.

An old gentleman gave good advice to a young lady who complained of sleeplessness. He said:

"Learn how to breathe and darken your room completely, and you won't need any doctoring."

"Learn how to breathe! I thought that was one thing we learned before coming into a world so terribly full of other things to be learned," the insomniac said ruefully.

On the contrary, not one in ten adults knows how to breathe. To breathe perfectly is to draw the breath in long, deep inhalations, slowly and regularly, so as to relieve the lower lungs of all noxious accumulations. Shallow breathing won't do this,"

"I have overcome nausea, headache, sleeplessness, seasickness and even more serious threatenings, by simply going through a breathing exercise—pumping from my lower lungs, as it were, all the malarial inhalations of the day by long, slow, ample breaths. Try it before going to bed, making sure of standing where you can inhale pure air, and then darken your sleeping room completely. We live too much in an electric glare by night. If you still suffer from sleeplessness after this experiment is fairly tried, I shall be surprised."

To Prevent Blisters.—If you would insure the sufferer from being blistered by the mustard plaster, mix it with the white of an egg.

Sand in the Oven.—Sprinkle a layer of dry sand in the oven and let the cake pans rest upon it. This will prevent the cakes from burning on the bottom.

Borax.—The cleanly borax seems to be offensive to most insects, and woolen goods are well defended from their invasions if they are sprinkled with borax and closely wrapped in newspaper.

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Mrs. Charles Ashton, of Lima, Ohio, is suffering from lockjaw, caused in a singular manner. About a week ago she arose early and started a fire before dressing. The brimstone of the match flew off and struck her on the foot, burning it severely, but she paid little attention to it until the foot began to swell. It finally became painful and caused lockjaw. She has been under the influence of opiates for several days and it is thought she cannot live.

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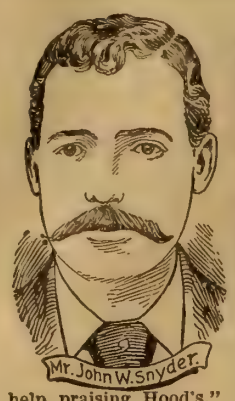

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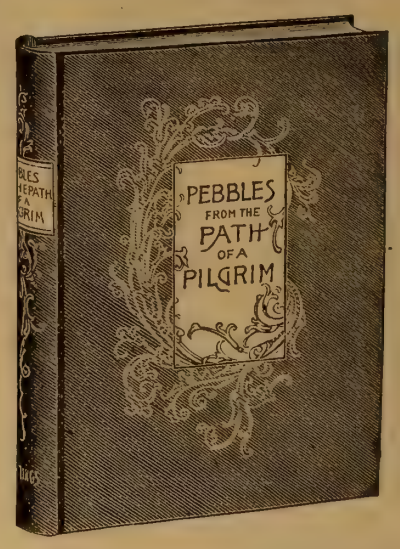

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FARM NOTES.

NOT AN ALARMING SITUATION.

Said Mr. Edward Atkinson in a recent address before the New York Chamber of Commerce: "There are 4,564,641 farms in the United States, with an acreage of 623,218,619 acres. Our agricultural products, aside from pasture lands, are yielded by less than 20 per cent of our area, exclusive of Alaska. The value of these farms, according to the census of 1890, was $13,279,252,649, and there was $494,247,467 worth of implements and machinery, and $2,208,767,573 worth of live stock on them, making a total value of $15,982,267,689. The mortgages on the farms occupied by owners were but $1,055,336,380, and on all farms and acres held for village improvements or other purposes only $2,255,336,380. All farm mortgages do not amount to 10 per cent of the farm value, and of this amount 82½ per cent was given for the purchase or improvement of the land, and 7 per cent for stocking it, leaving only 10 per cent for all other purposes. Really the farmers are not as much in debt as alarmists would have us believe."

GERMAN FARMERS LEARNING.

Louis Stern, United States Consul at Bamberg, in a report to the Department of State, gives some advance figures from the statistical schedule showing the agricultural use of land in Germany, which will confirm the statements of those who have for years advised our American farmers to engage in "diversified farming." Almost one-half, or 17,600,000 hectares, of the superficial area of Prussia, was used for agricultural purposes in 1893, an increase of 80,000 hectares over 1883. The conditions governing the culture of products has changed decidedly, and the agriculturists are very generally turning from the extensive and almost exclusive cultivation of grains to the growth of such products as are now made use of in the industries allied to farming, namely, the sugar industry and distilling business, the culture of beets and potatoes, etc., thus promoting cattle raising at the same time.

COYOTES QUENCH THEIR THIRST.

A remarkable story of the sagacity of animals comes from Cheyenne county, Oklahoma Territory. There has been very little rain there this season and all the streams and springs have gone dry, so that there is no place for the many wild animals abounding in that section to quench their thirst. The soil there is well adapted to watermelons and hundreds of acres have been planted by the scattered settlers. Since it has become so dry the farmers find that for the first time the coyotes are after their melons. When an animal becomes thirsty he goes into a watermelon patch, jumps on a melon until he cracks it, then inserts his sharp nose into the melon and quenches his thirst with the contents. As soon as one discovered this he communicated the fact to the others and the entire melon crop of the country bids fair to be destroyed in this way.

In ninety-nine cases out of one hundred the farmer who contemplates moving to a more favorable location, will find it more profitable to stay on the old farm, and let his "moving" consist of getting away from the old profitless methods and up to the newer and better ones.—*New England Farmer.*

First, give the cow plenty of pure water; second, feed her enough food in a proper manner, using those substances, properly mixed, that contain large per cent of the elements that are found in milk, and properly combining them; third, good care; fourth, warm stables well ventilated and lighted in winter; and fifth, cleanliness at all times and in all places.—*Massachusetts Ploughman.*

I am thoroughly convinced that of the many conditions necessary for the growth of the crop, the water supply is the most variable, and for that reason the most important factor in farming and gardening operations. The relation of the soil to water is one that can be very greatly modified by drainage, manure and tillage. Indeed, in general, on farms of ordinary fertility, the real practical value of all three of these operations is in their effect upon the physical condition of the soil; by which the relation of the soil to water is affected, and thereby also the relation of the soil to heat.—*Thomas F. Hunt, Ohio State University.*

Plymouth county, Iowa, farmers are cutting the drought stricken corn for fodder with self-binding reapers. Dozens of machines are running.

William Beam, a farmer living near Bowling Green, O., was instantly killed by a bumble bee sting on the temple. He was pitching wheat to a threshing machine when his fork ran into a nest.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

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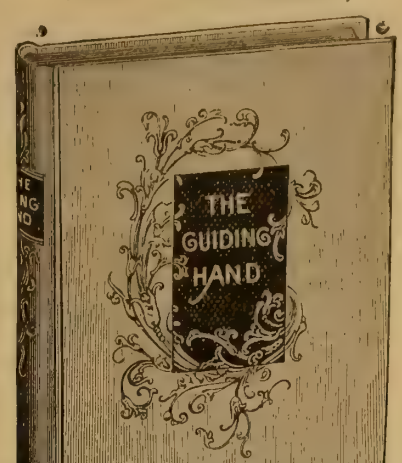

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News of the Week.

WASHINGTON.

The House judiciary committee has decided to report against the admission of Japanese to citizenship.

An official statement as to the caisson explosion in Chicago says it resulted from defective plungers in the fuses of the shells.

Through the efforts of the district commissioners and leading citizens about eighty commonwealers left the city over the Chesapeake & Ohio railroad for their homes in Cincinnati and Los Angeles. Saturday the rest of the industrial army were driven off Virginia soil on to the Potomac bridges by a large body of militia under orders from the governor of that State.

The republic of Hawaii has been formally recognized by the United States through the President and the Secretary of State.

CHICAGO.

Early this week the work of elevating the tracks of the Lake Shore & Michigan Southern and the Chicago, Rock Island & Pacific railroads will begin just south of 16th street.

At Pullman work was resumed in all the departments except the freight and street car shops. No department is working at full capacity and 1,220 men are in the places of 4,000 who threw down their tools May 11.

For the first time within anybody's knowledge corn Tuesday sold without a corner over the price of wheat. The day before both closed at the same figure. August corn closed at 59¼ cents; August wheat at 55⅞ cents. Next day corn dropped 6 or 7 cents.

STRIKES AND UNIONS.

Two companies of the State militia arrived at South Omaha early Friday and during the day three other companies arrived. The strikers were quieted by the presence of the troops and no demonstrations were made, the workers being allowed to go and return from work without interference.

Members of the United, Amalgamated, and Progressive Brotherhoods of Carpenters have been discussing the advisability of a general strike against the use of articles, such as doors, sash, and blinds, manufactured by Western firms.

At a mass meeting in Kansas City, Mo., Sunday night 400 local switchmen helped organize the Switchmen's Union of Kansas City, which is a starter in the direction of a new national switchmen's organization to take the place of that just recently disbanded. An address was issued to switchmen of this country and Canada asking them to send delegates to a national convention to be held here early in the fall to perfect the new organization. P. J. McGuire, of the Knights of Labor, was refused permission to speak at the meeting, which later adopted resolutions against affiliation with the Knights.

COUNTRY.

According to the government crop experts the dry weather and hot winds prevailing in the Western States have been eating into the corn crop of the country at the rate of over 18,000,000 bushels a day. The unfavorable conditions in the corn belt have pulled down the July 1 estimate of a bumper crop of over 2,000,000,000 to an estimate of 1,503,000,000 bushels Aug. 1.

A mine underlying part of the western portion of Scranton, Pa., caved in Thursday afternoon for a distance of three blocks, affecting prsperty to the extent of $250,000, and causing excitement which verged on panic among the residents of the locality.

About 3 o'clock Friday afternoon a crowd of boys and men met in a small prairie nine miles south of De Kalb, Texas, to play baseball. A shower came up and they all ran to a large oak. Lightning struck the tree and seven were killed outright. About a dozen others were hurt and it is thought some of them will die.

Miss Grace Cober, of Columbus, Ind., dressed herself up in imitation of a ghost and crossed the path of her lover, Dr. Beck, at night. The doctor promptly pulled a revolver and fired. Miss Cober lingered in great pain for a day or two and then died.

A head-end collision of freight trains occurred on the Northern Pacific Friday. Harmon, an old engineer on one of the trains, was probably scared to death, as he was dead when found, without a mark on his body. His fireman was fatally injured. Several others were injured.

A terrible disaster occurred on the Rock Island road just outside of Lincoln. Neb., Friday night. Passenger train No. 8 was derailed east of Lincoln. The fireman, engineer and several trainmen were killed and many passengers wounded. To add to the general horror, fire broke out in the cars, totally destroying several. In the immediate vicinity of the wreck a crowbar was found which had been used to pull spikes with. This makes it look as though the wreck was deliberately planned.

Twenty-five persons were injured, some seriously, in a collision between two trolley cars on the electric road near Oakdale, Pa.

Wisconsin board of health has decided on a vigilant inspection of all persons and baggage leaving Milwaukee, to guard against smallpox.

A disastrous head-end collision occurred on the Atchison, Topeka & Santa Fe railroad between Hurdland and Gibbs, Mo., at 3:30 Sunday morning between two express trains, resulting in two trainmen being killed and several passengers injured.

Ex-Gov. St. John, of Kansas, declared in an address at Prohibition Park, L. I., that there was a Tammany ring in every city and hamlet in the country.

At Milwaukee, Thursday, a desperate struggle occurred between a mob of 3,000 people and seventy-five policemen over the removal of smallpox patients to the hospital. The police used their clubs freely and many of the rioters were severely injured. Eleven were arrested. The mob fought with stones, and a number of the officers were badly injured about the head and face.

FOREIGN.

Thirteen persons were killed and 29 wounded by the earthquake shocks at Acireale, Sicily, Wednesday.

The trial of the thirty anarchists in Paris ended Sunday in the acquittal of all but three of the accused.

The correspondent of the London *Times* at Shanghai telegraphs that 12,000 Japanese troops from Feusan and 3,000 from Yunson are marching toward Seoul, the capital of Corea.

The Tsung Li Yamen, the Supreme Council of the Empire, has guaranteed the safety of foreigners in the interior of China.

A mob of French-Canadian Catholics wrecked the mission houses of the Baptist and Anglican churches and the Salvation Army barracks in Quebec.

A dispatch from Shanghai says: "The Japanese have expelled the Corean operators from all the telegraph offices in Southern Corea and have placed their own operators in charge. It is computed that China will have 60,000 troops in Corea by the end of September."

A Japanese squadron attacked Wei-Hai-Wei Friday with twenty-six vessels. It is not definitely known how many of the fleet were men of war. The engagement was entirely between the Japanese men-of-war and the forts. The forts were able without much difficulty to repulse the attack. About fifty shots were exchanged, but no material damage was done on either side.

The great coal mines near Dombrowa, Poland, began burning Friday. The fire started by an explosion of gas while the full force of men were underground. The main shaft was wrecked and comparatively few miners were rescued. The latest report is that several hundred men are entombed in the mines, and that all hope of saving them has been abandoned.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	53⅞ @		56¼
Winter No. 2	54¼ @		56
Corn—No. 2	54⅝ @		56
Oats—No. 2	30¼ @		35
Rye—No. 2	44		
Bran per ton	15 00		
Hay—Timothy	8 50 @	11	50
Butter, medium to best	10½ @		23½
Cheese	06¼ @		09
Beans	1 25 @	1	90
Eggs	10½ @		12¼
Seeds—Timothy (100 lbs)	4 50 @	5	00
Flax	1 24 @	1	25
Clover (100 lbs.)	8 50 @	9	40
Broom corn (per ton)	40 00 @	80	00
Potatoes, (pr. bu.)	58 @		70
Hides—Green to dry flint	02¼ @		06¼
Lumber—Common		15	50
Wool (unwashed)	7 @		23
Cattle—Choice to extra	4 00 @	5	00
Common to good	2 00 @	3	60
Hogs	4 25 @	5	40
Sheep	1 00 @	3	60

NEW YORK.

Wheat No. 2	58⅛ @	59⅛
Corn No 2	62 @	62½
Oats	34¼ @	40½
Rye	52 @	52½
Eggs	14 @	16
Butter	12 @	23
Wool	19 @	25

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VOL. XXVI, No. 50 CHICAGO, THURSDAY, AUGUST 23, 1894. WHOLE No. 1,269.

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MARKETS 16

Science that honors God and prays to him through Christ may be trusted. The American Association for the Advancement of Science is meeting in Brooklyn. On Sabbath afternoon a meeting for prayer and Christian conference was held, which many attended. The remarks of several eminent members are reported in the daily press, showing an humble faith in Christ and his Word. As they look into nature these great students see more clearly the hand of God, and as an old member (since 1851) said, the very lighthouses of science are godly men.

The special commission appointed by the President began the investigation of the Pullman strike last week in the U S court room in this city. Up to Saturday there had been no representative of the Pullman Company or of the railroads on the stand. Officers of the American Railway Union and rejected workmen from Pullman were given most of the time for several days Debs testifies this week. Rev. Mr. Carwardine gave his experience on Friday, and made an excellent impression. Prof. Bemis, of Chicago University, on the same day made an argument for compulsory arbitration.

So long as men admire heroism will they read with enthusiasm of the Adams family of Massachusetts. Samuel Adams, "The Father of the Revolution," was cousin of John Adams, who followed Washington in the Presidential chair, and who gave the world his renowned son John Quincy, "Old Man Eloquent." The whole family to the last generation were opposed to the lodge, and the labors of John Quincy Adams to expose Freemasonry in his celebrated "Letters" were second only to his efforts against slavery. The death of his grandson who bore his name was announced last week. He was much in politics for the Adams name was one "to conjure with," but he never held important office, being better pleased with farm life and its neighborly associations.

The court-martial ordered by President Cleveland at Omaha has come to an end. Major Worth is acquitted. The court found that the order of President Lincoln was not in force, and that the order for rifle practice which private Cedarquist disobeyed was warranted by the exigencies of the occasion. Such an abortive conclusion was not unexpected; but this need not and must not be the end of this matter. The people believe that President Lincoln's order was right. He spoke for the nation. President Cleveland's order releasing Cedarquist was everywhere approved. If there is no military order that will prevent the recurrence of such cases the President, as commander-in-chief of the army, will be expected by the nation to issue one.

At Long Beach Summer Convention this year a suggestion from the World's Fair Parliament of Religions took shape in a congress of religions, in which there was a presentation of non-Christian faiths from a Christian standpoint. There were various eminent speakers on Islamism, Theosophy, the Ethnic religions, etc., and Joseph Cook gave an address each day as special lecturer on the Peerlessness of the Christian Religion. The topics treated by Mr. Cook were: "The World's First Parliament of Religion," "The Peerlessness of Christian Theism," "The Peerlessness of Christian Family Life," "The Victories and Prospects of Christian Missions," "The Peerless Bible in the World's Parliament." To speak of these addresses in detail is impossible. To name the titles and say that Joseph Cook treated them is quite sufficient.

The acceptance by the House of the Senate tariff bill last week Monday afternoon ended a long struggle. The leaders of the dominant party concluded that "half a loaf is better than no bread." It is a whole loaf for the whisky trust, however, if Mr. Cleveland does not veto. It is estimated that there are 125,000,000 gallons of their product in the country. The new law increases the government tax from 90 cents to $1 10 per gallon. The distillers will make this difference, or $25 000,000. It is understood the sugar trust will clear $40,000,000 more. The country will pay this bill, and for the humiliating generosity will find these gigantic trusts better able than ever to tyrannize in business, overpower legislation and snap their fingers with a "what are you going to do about it?" at every protest.

The infamy of secret methods in legislation was never more plainly seen than in this instance. The Senate is schooled to secrecy in its executive sessions. It has considered this tariff business in secret, as was lately pointed out in these columns, and the trusts and spoilsmen have thereby had every advantage. The McKinley bill was before the House fifteen days, but in the Senate forty-six days. The Gorman-Brice bill now passed was hatching in the Senate *eighty three days*, while the Wilson bill which it supplants was finished by the House in twenty-four. The conference between the houses to secure an agreement lasted over five weeks. It is time to abolish secretism in Congress.

The Chicago *Tribune* said of the Senate action last week: "Tainted by corruption, odorous of jobbery, dictated by powerful combinations, fairly reeking with the results of intrigue and backdoor influences, the Brice-Gorman tariff bill has been passed by both Houses, and is started on its way to the White House. The House and the President have been ignominiously defeated. After five weeks of blustering, of secret conferences, of loud protestations of insistence, the House has laid down its arms and done exactly what was predicted in the Senate a month ago. It has passed the Senate bill literally without dotting an 'i' or crossing a 't,' not daring to return the bill to the Senate for necessary corrections. The President has been humiliated by half a dozen Senators of his own party. The whisky trust has not taken its firewater from bond for nothing." The senior editor of the *Tribune* was esteemed a reformer in the early days of his career. He stood with the Abolitionists for the overthrow of a great evil. His name is now before the Republicans of Illinois as candidate for Senator. Will he not move for some changes that will purify our upper house of Congress. He might thus inject some vitality into his campaign. Otherwise, like chickens in a barn-yard, the old parties will only go through the usual idiotic scratching over the old straw of worn-out issues.

The Corean war promises, as we have before suggested, to be bloody and severe. The late reports are of a land battle with thousands slain and the massacre of the wounded. Rev. Alexander Kerr, for nine years a missionary of the Presbyterian Board among the Japanese and Chinese of California, says the Japanese are the French and the Chinese the Britons of the Orient. In his mind there is no question about the outcome of the war. The Chinese have the quality of endurance and will be victorious. This is not the general opinion of those who claim to be familiar with these peoples in their own countries. Better than speculating on the result would it be to secure an intervention and peace between these nations.

THE LODGE AND THE SALOON.

BY A W. C. T. U.

"We are ignorant, and shall probably ever remain so, of the share which secret means had in the insurrection of July 14th."—*Guizot's Hist. of the French Revolution.*

Carlyle, in his history of this same great and terrible epoch, tells us that Robespierre founded Masonic lodges under Charles Edward, the English Pretender. Rebold further relates in his *History of Freemasonry* that the secret lodge was a favorite means by which the Stuarts tried to gain back their lost empire; and in the case of Charles II. Masonic machinations actually succeeded in overthrowing the Puritan commonwealth and planting on its ruins the most corrupt courts and the most shameless and sensual monarch that ever disgraced even the annals of royalty.

To-day the saloon stands before your tribunal, O women of the W. C. T. U., convicted of sucking the very life-blood from the nation's vitals, convicted of murder and treason, convicted of torturing children, of breaking the hearts of wives and mothers, and raising an army of paupers and criminals to be supported at the public expense. The Christian world stands aghast at the numberless counts in the horrible indictment; but what if I prove to you that the saloon has a near relation, sworn to "espouse its cause in every difficulty, whether right or wrong?" And that relation is—THE LODGE.

But how can these things be? you ask. Are there not temperance men who are Masons? and did not the Grand Lodge of Missouri in 1882 make saloon-keeping a Masonic offence? and didn't Arkansas and Dakota and Oregon and Washington follow suit? Certainly; but I am a Yankee. Let me answer by asking another question: Doesn't every lodge writer and speaker tell us that Masonry never alters? that she is the same in every age and clime? And if the bloody revolutionist, Robespierre, with his creed of liberty, equality and fraternity, could a century ago strike hands as a worthy Masonic brother with a prince who represented the divine right of kings and all the despotic ideas, principles and practices for which one ancestor lost his head and the other was driven into perpetual exile, why can't a Mason to-day nominally espouse the temperance cause

while he secretly strikes hands with the saloon-keeper?

"But there are good men who are Masons," you interrupt; "they would not do such a thing."

No; a good man has no bad ends to serve or conceal. Consequently he has no use for secrecy even if he has been foolish enough to join a secret order. And this leaves the lodge with all its hidden machinery of darkness in the hands of the lodge Robespierres. Can you escape the conclusion?

But where are the facts to prove it?

Not far off, my beloved sisters; not to be slowly and painfully searched for in ponderous tomes, but right here under your eye in the public prints. Why are county commissioners and excise boards so often Masons, standing in fraternal relations to the rum power, which they are sworn on the one side to prosecute and on the other to defend? It is a standing fling against prohibition in Maine that it doesn't prohibit, that whisky is freely sold in the large cities, and the officials whose business it is to prevent such violation of the law lift not a finger. One of the first temperance men in the State lately said, "Out here in Bath a minister was urging the prosecution of an atrocious saloon, and the lawyer to whom he applied asked, 'Are you not a Mason?' to which the minister answered, 'I am.' 'Well,' returned the attorney, 'the keeper of that saloon is a Mason and you had better let him alone.' This minister, for all I know to the contrary, was a good man, but the lodge Robespierre was too much for him. So the case was dropped and the saloon went on doing its fearful work to which the sharp, short death agony of the guillotine was mercy itself."

"But Masonry is a good thing," some among you plead. "Bad men get into it, and so they do into our churches and Sunday-schools."

Margaret Fuller once wrote, "No institution can be good which does not tend to improve the individual"—which is only the words of our Saviour in another form, "By their fruits ye shall know them." Heart-broken wives and mothers, whose husbands and sons now filling drunkards' graves, took their first glass of liquor in connection with a Masonic lodge meeting, answer me, *Is* Masonry a good thing tried by this test? At a Knight Templar Conclave in Columbus $2,000 was spent for a single supper and ball. It was held in the Park Rink, and while the ball was going on (impurity and the drink habit are Siamese twins, and it may be said in passing that the belle of the evening was a woman of notorious character) there was a constant procession from the Rink to the Park saloon. These facts are vouched for by Christian men in that city. Was a lodge celebration ever known, Masons, Odd-fellows or Knights of Pythias, that did not wind off with a banquet and a dance? When these same Knight Templars visited Chicago, every saloon and house of ill-fame in the city joined in a general jubilation. They expected to make great gains, and if the newspaper reports told the truth, were not disappointed.

I do not say that every Knight Templar, I do not even affirm that a majority in that assemblage, passed through the smoke and sulphur of those pits of hell, yawning to receive them body and soul; but I do ask, Can an institution of which such things are said "tend to improve the individual?" Does he not rather need superhuman strength to keep himself from being dragged down to its own shameful level? Try the church, try the Sunday-school by the same test. It is a poor rule that won't work both ways. The Society of Christian Endeavor have lately visited Cleveland, but nowhere have I seen in the daily prints the least intimation that the saloon-keepers of that city hailed their arrival with special gladness.

But what does this "good institution" say for itself? The *Voice of Masonry* thus authoritatively asserts, "There is nothing in the obligations taken by a Master Mason which prohibits him from keeping a saloon, or selling as a beverage intoxicating liquors."

Odd-fellowship is by some people considered as Masonry in a more respectable form, mildly diluted as it were. But though it sets up considerable pretensions to the name of a temperance order, one of their greatest authorities, White's Digest, tells us, Art. 975, that "lodges cannot abridge the liberty of the citizen, nor dictate to him what he shall eat nor what he shall drink;" and in Art. 976, it informs us that a petition being presented to the Grand Lodge to prohibit members from selling liquor, it was decided that it was contrary to the spirit and policy of the institution to pass any law on the subject referred to. Though under the pressure of public sentiment all the lodges in the land declare for temperance, does this change "the spirit and policy of the institution?" Was Robespierre a different man when secretly plotting to enthrone Charles Edward, than he was when he sent Louis XVI. to the guillotine?

Women of the W. C. T. U., you are harmless as doves; will you be also wise as serpents? Shall Robespierre continue to join hands in secret with the tyrant who is strangling America's liberties, and making the lives of so many of your sex bitterer than a thousand deaths? Will you have smiles for him and soft words? Will you believe his professions of friendship for you and your sacred cause, with these facts before your eyes? Daughters of the King, princesses of heaven's bloodroyal, you bear Ithuriel's spear. You can unmask him if you will; for you live in the day of which it is written, "There is nothing hid which shall not be manifested, neither anything kept secret but that it should come abroad."

Wellesley, Mass.

SILENCE IS GOLDEN.

BY MRS. VICTORIA ALEXANDRA STONE.

There is peace in power; the men who speak
With the loudest tongues do least;
For the surest sign of a mind that is weak
Is its want of power to rest.
It is only the lightest water that flies
From the sea on a windy day;
And the deep blue ocean never replies
To the sybilant voice of the spray.

When the sun is set and the stars are bright,
It is then that the soul sees clearest;
It is when earth sinks in the arms of night
That the Spirit of God draws nearest.
Sweet is home to the mariner's eyes,
And the heart of youth is lightest.
From the storm-swept hills how blue the skies!
And the tear-dimmed eyes are brightest.

And so, we march to the bugle note,
Which the angel lips are sounding,
With hearts as light as the mariner's boat
Afar o'er the green waves bounding.
What wonder the heart looks up with faith,
And our spirits with pleasure thrill,
To think how He led through earth's dark path,
And taught us to be still.

Steamburgh, N. Y.

CHICAGO IN MR. STEAD'S MIRROR.

BY REV. H. H. HINMAN.

"If Christ Came to Chicago; A plea for the union of all who love in the service of all who suffer" is the title of William T. Stead's remarkable book which has lately drawn upon its author severer criticism than any other recent publication. The book is remarkable alike for the boldness of its statements as well as for the vigor of their presentation. I have read it with some care, and desire to present the readers of the *Cynosure* with a partial and brief review.

First, let me say negatively, that Mr. Stead does not deserve to be rebuked for showing the city of Chicago her sins, both social and municipal. It is well that there should once in a while arise a prophet that shall heed the command to "Cry aloud and spare not. Lift up thy voice like a trumpet and show my people their trangressions and the house of Jacob their sins." We ought rather to thank him for his great industry and faithfulness, even though some things may seem exaggerated, and in his haste some excellences have been overlooked.

2. Mr. Stead does not deserve criticism for coming merely as a visitor from the old world and undertaking to arraign our institutions before the bar of Christian civilization. The answer of the old Roman to the question, "What business have you to meddle with this matter?" was, "It concerns humanity and therefore concerns me, for I, too, am a man." This answer is as timely to-day as it was then. The great English-speaking people are indeed one family, with many interests in common. No greater kindness can be shown to the American people than kindly to tell them of their faults and make suggestions for their removal.

3. It is not true that the book has immoral tendencies. It is true that the author reaches conclusions from which many moralists will dissent. There is, too, a seeming sympathy with some of the criminal classes which is hardly consistent with inflexible justice; but there runs through the book a profound abhorrence of that which is evil, and a tender sympathy with all who suffer. If he has been specially severe on the rich and on Christians, it is on the principle that "where much is given much will be required, and to whomsoever men have committed much, of them will they ask the more."

Passing over his indictment of municipal wrong-doing, I notice his arraignment of the churches and the *good* people of Chicago; for what he says of them is not less true of Christians elsewhere. In some, if not all, cases he has given honor to whom honor was due, but such are surely the exceptions and not the rule in our churches. In his chapter on "the churches of the sects," he says:

"I shall never forget the almost overpowering sense of sympathy and sorrow which overwhelmed me on the morning of the conference at Central Music Hall. I had seen the brutalization of men by drink and vice until the human, let alone the divine, image had almost disappeared, and the still sadder sight of women, who were somebody's daughters, continuing in a life of vice from the terrible conviction that there was no escape. A feeling of sorrow for these people—a feeling of bitter heartache at the thought of my own inability to do them any good, was after a time swallowed up by a new emotion which took possession of me, almost in spite of myself. I felt so sorry for Christ!....The halo of supernatural glory that surrounds his tragic death cannot disguise the fact that so far as mere physical pain was concerned, his sufferings could not compare with that of uncounted myriads of his brethren who have gone down to the invisible world amid protracted agonies of torture, compared with which the way of the cross was a comparatively swift and easy relief. But when I had this fresh realization of the greatness of the sorrow that he came to relieve, and which still remains unstaunched, and of the maimed souls crushed and mangled out of all semblance to the divine image, the sense of failure of it all, the thwarting of the great aspiration came home to me with a freshness almost inconceivable, considering how long I had been familiar with some of the saddest sorrows of the world. Was it for this he came to earth? Is the 19th precinct of the first ward with its poor girls in Fourth Avenue houses, and its toughs and crooks down 'the levee,' the fruit that he might expect after 1900 years? It is this which is the real passion of our Lord. The unabandoned sin, the unstaunched tears, the abounding bitterness of the human heart,—these are the real crown of thorns which the world has crushed upon his wounded brow. The passion and cross are for us day by day and hour by hour and moment by moment. Nor will he cease from dwelling among us, the Living Word made manifest in the flesh, as long as men and women live and love, and sin and suffer, and go down forlorn into the pit.

"Then there came the comforting thought in the midst of it all, that He who saw it all from the beginning never lost heart, never struck a sail to a fear, never doubted, even when the sky was blackest and hope seemed dim; that God was love, and in the end we shall see as he saw, that even these things will work out for those who suffer and those who bleed a far more exceeding and eternal weight of glory. If Christ came, his first instinct would be to seek out those who are called by his name, if only to understand how it was that these things were so, after these years, and what they were doing to banish evils which banish love from the lives of so many of his brethren."

His first arraignment is of the Roman Catholic church, with its vast resources and 500,000 adherents in the city, including the Mayor, ninety per cent of the police force, eighty per cent of the members of the fire department, and sixty-seven per cent of the school teachers. The great powers of this great organization, so capable of concentration and efficiency, he describes as "doing ecclesiastical goose step in the parade ground, but refusing to go forth to battle against the powers of wickedness in high places, and against all the tyrannies that oppress the poor, because, forsooth, it might endanger the church and create difficulties with some of its members!"

The non-Catholic churches with about 200,000 members, though they give a somewhat better showing, are largely "at ease in Zion." "Two services a day on Sunday, and a prayer-meeting possibly once or twice a week, can hardly be said to be making the best use of an investment in real estate which is estimated to amount at least to $13,000,000. All money sunk in church buildings is God's trust-money. If it belonged to any one else, and were invested by trustees, so that it yielded interest only one day in seven, the

trustees would be sent to the penitentiary, or to the lunatic asylum." "Instead of regarding the members as saved souls, come together to save others, the tendency is too much to regard them as the members of a select club, meeting together for their spiritual edification and for harmless æsthetic indulgence."

The biting sarcasm of comparing those who go to church and "sit and sing themselves away to everlasting bliss" to an opium-joint is timely.

"A long-pigtailed heathen comes to the door. The atmosphere is not incense-laden, but through the dim ight you see reclining on bunks persons, each of whom has a pipe, and is carefully putting a little pill of opium into it in order that they may smoke it. You sit down awhile and talk to that Chinese, and after a time you find that there is a wonderful spiritual resemblance between the opium joint and the fashionable church; because the poor wretch who is lying there wishes to get away from the world and its cares, and the turmoil and troubles of this evil life, and he likes to smoke himself away for a brief season into everlasting life—into a realm which is not a real realm, and has no bearing on real life. That man feels good. I sympathize with him."

There is at least a modicum of truth in the comparison. Selfishness in religion is the curse of the church and its possessors. How contrary to the admonition to deny ourselves and take up the cross daily; or to the statement that "they that are Christ's have crucified the flesh with the affections and lusts."

Nor have the obligations to the state been less perfectly set forth.

"The community that we call the state stands more than ever in need of being directed, controlled and dominated by the moral sense of the community. The state must have a conscience, as well as a will and a mind. That community will be best governed in which the moral sense of its members has most authority. This is but a restatement of the old proposition that the society that endeavors to do what is right, will be better governed than one whose members subordinate right to considerations of selfish interests, and who act on the unavowed but practical belief that it is quite possible to cheat God. Mr. Bigelow's caution: 'You'll have to get up early if you want to take in God,' has been quite forgotten by many citizens, who imagine that they can run a town safe and well by entering into a practical copartnership with the devil.

"The religious side of politics has not yet entered the minds of men. What is wanted is a revival of civic faith, a quickening of the spiritual life in the political sphere, the inspiring of men and women with the conception of what may be done towards the salvation of the world, if they will but bring to bear on public affairs the same spirit of self-sacrificing labor that so many thousands manifest in the ordinary drudgery of evangelistic work."

His chapter on "casting out devils" has fewer good thoughts than might have been anticipated. His conception of the demons that need to be exorcised is somewhat different from that of the philanthropists who have lived long in the city. They are, "Plutocracy, religious intolerance, the liquor traffic, gambling and the social evil." It is here more than anywhere else he shows his want of harmony with leading reformers. With reference to all these evils, except the last, he would restrain and regulate rather than prohibit. In his conception of an ideal Chicago, he represents the municipal saloon where light wines and beers are sold by the city, with no personal profit. He strongly favors the Norwegian system as the best method of restraint.

He forgets that it is not the *method*, but the *thing itself* that constitutes the evil. Christ made no compromises with iniquity. God said to ancient Israel that they were to make no concessions to the Canaanites; that their cup of iniquity was full. This is at least true of liquor-sellers. Nothing short of the entire suppression of the traffic in intoxicants will meet the needs of society. If it takes one year or one hundred, it is better than to consent to the wrong.

When Christ comes to Chicago—as come he will—there will be a state of society infinitely better than the picture that Mr. Stead has given us; and though we must give him credit for an honest effort to do good, we will do well to remember that the day of the Lord is imminent, for "Behold he cometh, and every eye shall see him." "But who shall abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he....shall purge them as gold and silver, that they may offer unto the Lord an offering of righteousness." Mal. 3: 2, 3.

Oberlin, O.

SUNSET CLUB DISCUSSION.

SECRET SOCIETIES IN POLITICS.

DR. W. A. STEVENS LEADS THE GENERAL DISCUSSION.

I am somewhat like the preacher who had a nice church built and labored there a long time, and finally his congregation desired to get rid of him, so they invited him to retire that they might get a younger man and a more vigorous one; and when he arose to preach his last sermon he said to them, "Brethren and sisters, I have not been idle all the time, knowing that you were going to get rid of me; I have been engaged as chaplain of the penitentiary; my text is, 'I now go to prepare a place for you.'"

Now, so far as Freemasonry is concerned, I want to say that it needs no defense at any man's hands, no matter what it has been charged with here to-night. It has had such imbecile members as George Washington, Lafayette and Benjamin Franklin, and all but three of the signers of the Declaration of Independence belonged to it; so it must have been filled with a weak sort of men in its early days.

That is enough of a defense for Freemasonry, without going into the questions raised at all.

I shall differ with many, but I want to say to you that neither the Freemasons, nor the A. P. A., nor the Orangemen, nor any one of them is a secret society—not one of them. They are secret societies only in the same sense that a bank or a church organization are secret societies, because they have secrets within their own body. The A. P. A. is not a secret society. Its declaration of principles is published broadcast through the land. They are not secret societies, but societies with some secrets.

I want to say further, that the only secret society on God's earth to-day is that secret society which is governed by him who sits on the Tiber and is its commander-in-chief. Their declaration of the principles they intend to carry out in our public schools and in our republican institutions, to steal all the money they can, can nowhere be found in any book that I have ever seen. Now, these are facts. That is the only political secret society that exists to-day.

I want to say further, that it was the teachings and principles of Freemasonry that separated church and state in Italy, in Mexico and in Brazil, and not as a party either, but by the inculcation of the principles of Freemasonry, that all men were born free and equal and stand on the same foundation before Almighty God.

If you want to see the truth of what I say in regard to that one secret organization, look to the appointments of the mayor of the city of Chicago, and those of the President. They all belong to the same papal party, in each and every instance whatsoever. Every official in the city of Chicago, and inspector of police, belongs to the same political party, except one.

Now, I want to call attention to one thing. He speaks of this political society and calls it a church. I have no objection to any man's religion. I don't care, so far as he is concerned, whether he worships Chinese gods or monkeys or anything else, but it is as a political organization and not as a church that the A. P. A. attacks it; it is not attacking it as a religious organization. Therefore they are not fighting with any man's religion, as he would have you believe here this evening.

Watch their history in all the countries where that society has controlled the government. Look at Italy. Look at Chili, where this party has been in control, and there you have 60 per cent of the population illegitimate, as can be proven by the statistics, and that is the political party that the last speaker tried to uphold before the Sunset Club to-night.

ADDRESS OF PROF. ELLIOT WHIPPLE, OF WHEATON COLLEGE.

That publicity should prevail in the conduct of all public affairs has come to be an axiom with all who have given unbiased and philosophic attention to the principles essential to the success of a republican form of government.

To the support of this proposition two witnesses have testified here before you and I wish now to summon another.

Says Dr. Francis Lieber, the eminent author, whose text book on "Civil Liberty and Self-Government" is used in our leading colleges: "Publicity begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen.

"This necessary influence is two-fold, confidence in the government, and confidence of society in itself.

"It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventing the growth and development of manly character, and promoting vanity; that they are, as all secret societies must inherently be, submissive to secret superior will and decision, a great danger in politics, and unjust to the rest of the citizens, by deciding on public measures and men without the trial of public discussion, and by bringing the influence of a secretly united body to bear on the decision or election.

"Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

That is the testimony of Dr. Lieber.

Our courts are open to the public and I think no one would advocate a return to star chamber methods, even in view of the flood of filth that sometimes disgraces our civilization. The proceedings of our National Legislature have been conducted with open doors for a hundred years; and the fact that the Senate sits with closed doors when in executive session for the purpose of considering the fitness of Presidential nominees for offices, and unsettled questions of foreign diplomacy, constitutes an apparent rather than a real exception to this rule. The necessity for the utmost possible publicity in the conduct of the executive department of government has had recent illustrations in the Hawaiian bungle, and the stuffed pay rolls of a city that shall be nameless. If the doings of our judges, legislators and executive officers should be subject to public inspection, is it not equally necessary that the processes by which these officials are selected and put in power should likewise be open.

We guard with utmust care all the proceedings of the actual election of officials, from the choice of a town constable up to the counting of the electoral votes for President in the presence of both houses of Congress, and any attempt at secrecy is rightfully regarded as evidence of fraud. But even more important than the election itself is the caucus at which the nominations are made; and right here, at the very source of political power, the secret political society proposes to exert its potent and baneful spell, poisoning the fountain which ought to pour forth a current of pure, healthful, life-giving influences.

Are there great evils to be removed? Turn on the search light of publicity and public opinion will do the rest, whether it be to overthrow a Boss Tweed or enforce the law against the sale of diseased cattle for food. Although secret political methods are plainly out of place in a country of free speech, free press, and fair play, the question may be raised as to their admissibility in a land where these things are denied, but history bears testimony against them there as everywhere else. Search the annals of human struggles for freedom throughout, and see if you can find a single well-authenticated instance in which a secret oath-bound league has ever succeeded in changing the course of public affairs in favor of the real interests of freedom and humanity. Brutus and Cassius "removed" Cæsar, but they could not resurrect the Roman republic. The Nihilists destroyed Alexander II. of Russia, and with him perished the movement for constitutional government in that land of tyranny, misery and despair.

When the conditions are ripe for the overthrow of tyranny or the introduction of a larger measure of self government, an open appeal to the people and a manly, courageous attack upon the intrenchments of arbitrary power have ever proved more successful than cowardly plottings behind closed doors. It was an unpremeditated, open revolt that drove Tarquin the Proud from his throne and established in Rome a republic destined to endure for half a millennium. The mightiest movement toward freedom of thought and self government, as well as freedom of worship, which this world has ever known was begun when Luthur nailed his "theses" to the church door at Wittemburg. The founding of the Dutch republic, and the evolution of English civil lib-

erty, from the "Magna Charta" to the "Bill of Rights," are filled with examples of how brave men, standing sturdily for their rights, won battles for the right in open, manly fashion. Our own history furnishes abundant illustrations which I need not take time to mention; but I desire to call the attention of those who believe in secret methods in politics to a comparison of the history of the great Know-nothing party, which was organized in the early fifties, with that of the Republican party, originated in the same decade. Secrecy naturally arouses suspicion and leads to hatred, strife and disaster. It is the favorite method of the enemies of liberty, justice and righteousness.

Jesuitism, Mormonism, the Mafia, and other similar organizations that I might name—the bare mention of each is an argument in itself.

A secret organization, although started by good men for good purposes, speedily falls under the management of bad men, because secrecy requires deception, and unscrupulous men can use the devil's tools more successfully than good men can.

Allow me to conclude by calling to the witness stand the man whom we rightly honor as "The Father of His Country." "George Washington, what do you think of secret societies in politics?" Here is his answer, an extract from his farewell address:

"All obstructions to the execution of the laws, all combinations and associations under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle (the duty of every individual to obey the established government) and of fatal tendency.

"They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common counsels, and modified by mutual interests.

"However combinations and associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterward the very engines which had lifted them to unjust dominion."

—The *Midland* lately reported that the ratio of men to women in the United Presbyterian church was greater than in other evangelical denominations, and that their opposition to the lodge did not work to their disadvantage. The *Christian Conservator* adds a comment: "We think the ratio is just as great in the true United Brethren church, and, possibly, in several others; but it certainly is right in accounting for this high ratio on the ground of the church's anti-secrecy principles, and in presenting this fact as a refutation of the claim that to hold such principles hinders the growth of a church. The fact is, anti-secrecy churches are more rigid in their other requirements for membership and execute discipline more rigidly than the popular and populous churches of the day, and this, rather than their anti-secrecy principles, must account for their smallness and their slow growth. But such churches have not only a greater ratio of men to women than other churches, but also a much greater ratio of active and efficient members to the enrolled membership than other churches. They have a consecrated rather than a congregated membership, a membership representing principles rather than popular sentiments, or public opinion."

The West Park Board of this city voted last week to discharge all the carpenters in their employ not members of a secret trades union. The demand for this act of cowardice and turpitude was made by the unions "in accordance with the well-known position of his Excellency the Governor." The Park Boards are Altgeld's creatures, and made no objection to the shameful request.

LABOR UNIONS.

THE CHURCH AND THE WORKINGMAN.

THE LABOR CHURCH.

(From an interview with Tom Mann, the English Labor organizer.)

"I cannot say that the churches influence powerfully the lives of the people. It is true that where the parson has got the right grip of social questions he is a power for good, and that is shown by the confidence and trust which men like some of the clergy inspired during the miners' strike of last summer. In South Wilts I have seen that there is a great chasm between the laborers and the church; and the reason why so many earnest workingmen have not found the churches congenial places is mainly—I will not say altogether—because many of those who utter the words 'Thy will be done on earth as it is in heaven,' not only find nothing to complain of in the conditions, but would even make it their express purpose to thwart and frustrate all who strive to alter them.

"'What is the labor church, and is it progressing?'

"'Yes; in our new party we are doing everything we can to form these churches, and we have some flourishing branches. Let those who say that the labor church makes a divorce between religion and practical politics go to the brotherhood church in the Southgate Road, of which Mr. Bruce Wallace is the minister, or to Mr. Belcher's at Hackney, and there he would find earnest and devout worship going on. It is a practical religious movement, and I should be very sorry to see the day come when religion will have no hold on the working classes. May I again repeat that it is the practical part of life which must be kept to the fore.'"

FOR WHAT CHRIST CAME.

(Rev. James Brand, D.D., of the First Church, Oberlin, in "Seminary Record.")

"When Christ came, the religion of Palestine had almost lost its hold upon the poor. Those who attended the churches were the well-dressed and well-to-do in the world. The bulk of the people were neglected and neglecting. Christ's mission, therefore, while intended for all, was especially to the poor. They were the sheep peculiarly without a shepherd. It was the proof that the Messiah had come that the poor had the Gospel preached to *them*. His peculiar relation to them was the beginning of a social revolution which is not yet completed. In Palestine, under the Cæsars, as in other countries and ages, the word 'people' was a word of contempt and derision. 'The people' had always been simply used by rulers and leaders of society. In all changes and revolutions, this capricious and dangerous element, 'the people,' had to be recognized, reckoned with, feared, courted, or hated as a force lying beneath all movements and machinations."

"Jesus was anointed to preach the Gospel to the poor. His aim was not to manage or use them, but to enable them to use themselves. He refused to recognize the miserable social distinctions which men had erected out of their own arrogance and pride. This dangerous element, which kings had feared and aristocrats had scorned, were not to be restrained by repressive laws, but made a law unto themselves. They were not to be tutored into a quiet subordinate class, but raised by an inward divine impulse to a higher manhood and a self-governing intelligence. Accordingly, Christ comes as a poor man, not born in Cæsar's palace but in a manger. He identifies himself with the laboring people outside of luxurious circles, that he may touch the poor, sit at their tables or go hungry with them, disarm their prejudices, and tell them the glad tidings of peace.

"Now, I affirm that in many quarters there is evidence that the church life of to-day has drifted into substantially the same relation to the masses of the poor that the synagogue religion of Palestine sustained to them in the days of Christ. It is certain that a great change has taken place. Christianity began among the poor, and the question was how to reach the rich and the powerful. To-day, it is chiefly among the well-to-do classes, and the question is 'how to reach the masses.' In all fairness, however, we must concede that in the country at large, the majority of churches are made up of the families of the laboring people. We are also bound to take account of the fact that the natural tendency of Christianity is to transform the church of the ignorant poor into that of the educated rich. A city church may begin to-day when every member is a day-laborer, and in twenty-five years those very day-laborers may be the residents of the avenue. All this is to the credit of the Christian church. It is manifestly a sign of the triumph of the church that it now contains the very class which at first despised it. Moreover, how can it be otherwise than true that the church should come to contain also the culture of the country, when nearly all our educational institutions are the children of the church? This, too, is to the credit of Christianity.

"But conceding all this, the fact remains that the peril of the church, because it is the peril of human nature, lies in its tendency to court the wealthy and avoid contact with the wretched and the poor. The awful contrast between the luxurous city church and the haunts of ignorance and moral degradation, confronting each other, almost in the same street, puts this beyond debate. Could anything be more un-Christlike? Who are the poor and wretched? Why do we call them them the dangerous classes? The answer is, they are dangerous because *in danger*, because unsaved, and ignorant of God."

WHAT THE LABOR ORGANIZERS THINK OF CHRIST.

(From an address before the Minneapolis Baptist Association by Rev. S. E. Price, published in the "Standard.")

A few days ago I called upon one of the labor leaders in Minneapolis. After telling him my purpose in the call, I asked him if the workingmen in their efforts to get justice as they regard it counted upon the churches for any aid whatever. He blankly told me "No." I asked him why they did not. He said that they thought the preachers were supported by the men who employed the wage workers and that for this reason our mouths were stopped. I commended him for his honesty and asked him another question: What is the attitude of the workingmen generally toward the churches? He said that it was a hard question for him to answer, since they did not deal with religious questions, but in his judgment and as far as he had observed he said that it was mere indifference, that so far as he knew there was very little open hostility against the churches. I asked him how the churches could help the laboring men; he said the preachers have the ear of the public and that they could look into these questions and hold up the rights and wrongs specifically and thus help to agitate the matter. The interview did me good, to say the least.

W. T. Stead says: "When on my first Sunday in Chicago I was asked to address the Trades and Labor Assembly. I was earnestly cautioned against saying a word about religion. 'If you say anything about God or the church or religion they will hiss you off the platform. This crowd takes no stock in these things.'" (*If Christ Came to Chicago*, page 395.) Mr. Stead further says that he was assured that not five per cent of the members of the labor unions in Chicago ever darken the doors of a place of worship; and this five per cent are chiefly Catholics.

Mr. Pomeroy is among the labor leaders in Chicago. Recently an attack has been made upon the law of Illinois limiting child labor. Some of the wealthiest manufacturers retained one of the strongest legal firms in the State to present the case to the Supreme Court with the design of having the law declared unconstitutional. Mr. Pomeroy challenged the ministers and churches to take issue on this question. Among other things, he is reported as saying; "Is the church the protector of women and children? Let us see..... Where is the church in this controversy?' How many sermons have been hurled from the pulpit against this threatened infamy, this huckstering of childhood, this immolation of feeble women on the altar of greed? 'By their works ye shall know them.' Who are the members of this soulless manufacturers' association? Prominent pillars of the church—men whose consciences are as hard as their marrow bones are soft. I charge the church as being tacitly guilty of complicity in this premeditated crime. The church has guilty knowledge of this most damnable scheme, and forgets

to call down damnation on the heads of the men who conceived it."

Upon another occasion this same man is reported to have spoken of Christ in the following language: "I am pleased to have my friend know that the labor people have *cheered the name of Christ*, that carpenter of Judea, the sweet pathos of whose life has softened the stone in the bosoms of men, whose teachings have made the world better beyond measure; Christ, whose fraternity was as broad as eternity, and as immeasurable as is space, whose mission among men was to teach them brotherly love; Christ, whose name is the synonym of fellowship, whose lessons were love, whose words were love, whose every act was fathered by his mighty love and pity for the weak, the poor, the persecuted and the helpless—love for every man, woman, child and beast of the field; Christ, the halo of whose glory makes the sunshine dim, the magic of whose name makes the evil hand to halt; Christ, whose church was the world, whose pulpit was the breasts of men; Christ, whose religion was humanity. No wonder the sons and daughters of toil cheer his name. Nor can you separate Christ from his church. *His* church, I say; for his church is within the inner temples of the pulsating hearts of the people of the world, and in listening to his sermons they forget those of the 'salaried soothsayer.'"

Last summer, Thomas J. Morgan, a socialist from Chicago, was invited to lecture at Chautauqua on the attitude of the workingmen toward the churches. He accepted the invitation. Of course he is an extremist, but we want to know his opinion, for his brood is increasing. I wish that it were possible for every Christian to read his address and the reply to it made by Dr. C. R. Henderson. Among other things the socialist said: "The organizations by which laboring men seek to better their conditions, the efforts to take the infants out of the factories and place them in the schools, and the women out of the factories and mints and place them in the homes, have all been outside of the churches, and often we have run up against the representatives of the churches who are our antagonists. Almost to a man the ministers have stood solidly with our masters as against us. What do we ask? That the ministers should stand aloof. We ask for more leisure to think, for more of the comforts of life, for homes fit to live in, that our children shall be sent to the schools instead of to the factories. And in this the whole representative class of the church stands dumb or in open antagonism against us.

"We are dealing," he says further, "with the church not as a divine but as a human institution that must take recognition of our every-day wants, or we simply have no use for it." He emphasizes what Mr. Pomeroy says in regard to Christ in these words: "And mind you, we are not fighting Christ's teachings; of course there is no class of men who respect him and his teachings better than we do" In concluding his address he said: We socialists are engaged in a great intellectual work that seeks to fit men mentally for a higher state of society. We have been asking the preachers for aid. We have been asking them to let us in their churches. Every door was closed tightly against us. Our meetings are held in saloons because no other place is open to us. We realize these conditions and are trying to lift ourselves higher. We will receive any aid that you may give us, but we don't look for any; our experience has discouraged us in that direction." It is a sad comment on Christian ministers and churches that any man should have the slightest reason for uttering such words.

Dr. T. Edwin Brown, in his "Studies in Modern Socialism," says that the number who remain outside of Christian or church influence, the proportion who are laboring men is not greater than the proportion who are well to-do. And further he says: "I do not know of a church where the badge of the honest laboring man will exclude him." However, in a foot-note on the same page he says: "This is only my experience. A good many testimonies have reached me which constrain to a sad modification of these statements. It is to be feared that there are too many churches where the Nazarene Carpenter would receive anything but a cordial welcome." Page 205.

In the report of the Senate committee on labor are these words: "One of the reasons why the workingman does not attend church is his inability, if he has a family, to come up to the social requirements of church membership in dress and in contributions to the various objects that the church carries along with it."

Dr. Strong in *The New Era*, gives this significant incident: "A clergyman of New York told me some years ago, that when he was a lay-member of a down-town church, he started out with a friend in obedience to the command to 'Go out into the highways' to gather up the *gamins* to recruit their Sunday-school. Their efforts were successful. But as the school began to grow, members of the church began to be frightened. Some of the parents said: 'Why, we don't want that kind of children in our Sunday-school. If you are going to bring in such children we will take ours and go home.' The Christly work had to stop."

REFORM NEWS.

THE PACIFIC COAST CONVENTION.

PROGRAM.

The following program has been prepared for the convention to be held at Philomath, Oregon, September 26th and 27th next.

WEDNESDAY, THE 26TH:—2:00 P. M. Devotional exercises, conducted by the president.

2:30 P. M. Address of welcome by Prof. L. B. Baldwin of the College of Philomath, and pastor of the church.

Response by Rev. S. Mathew of Canby, Oregon, vice-president of the Association.

Question-box opened by Rev. H. L. Barkley, D.D., of Woodburn, Oregon.

EVENING:—Devotional exercises for thirty minutes, conducted by Rev. John Watson of Dayton, Oregon.

Address by Bishop Wm. Dillon, D.D., of Salem, Oregon. Subject: "The Conflict of the Secret Lodge System with New Testament Christianity"

THURSDAY A. M.:—8:30. Devotions led by Rev. A. S. Copley of Albany, Oregon.

9:00. Address by Rev. W. H. Pruett of Weston, Oregon.

9:30. Report of Secretary and Agent of the Association.

10:00. Address: Odd-fellowship. Rev John Watson and others.

Question-box opened by Rev. James Parker, Philomoth, Oregon.

AFTERNOON:—2:00. Devotion led by Rev. Joseph Taylor of the Evangelical Association.

2:30. Address by Rev. R. Loggan of Dallas, Oregon. Subject: 'The Oaths of Blue Lodge Masonry."

3:00 Address by Rev. H. F. Wallace of Portland. Alternate, W. J. Feemster, Wells, Oregon.

Question-box opened by Rev. Roland D. Grant, Portland. Alternate, Rev. Little, Albany, Oregon.

EVENING:—Prayer by Rev. L. S. Fisher, Monmouth.

Addresses by Revs. G. E. Hawes and Roland D. Grant of Portland.

Quite a number of others have consented to speak if there is a vacancy in the program. We desire all to come prepared. Let there be a general discussion of each topic.

There will be free entertainment for all. The Southern Pacific R R will sell tickets at reduced rates to those attending the convention.

This program has been made out amid the arduous duties of the agent and lecturer. Let no one feel slighted; but arrange to come and have a good time together. In "union there is strength." The cause is worthy of our best efforts.

P. B. WILLIAMS, *Agent*

IN CAMP.

FIRST NOTE FROM ANTI-SECRECY DAY AT HEBRONVILLE.

BOSTON, Mass., Aug. 16, 1894

DEAR CYNOSURE:—This is the camp meeting season. All through New England as elsewhere people gather from every direction in groves and various resorts for pleasure, and to listen to a discussion of the subjects most interesting to them. When the management permit, lectures and literature on the anti-secrecy line can be presented with good effect. Such work and literature is always welcome at the camp of Christian Workers meeting each August at Hebronville, Mass. Bro. A. A. Hoyt, president of this association, is an all around reformer and not afraid to oppose all evil as he understands it.

I have been attending the meetings at this camp for the past five days, and have found many opportunities to get good and I trust to do good. The weather has been favorable and the spiritual atmosphere invigorating. Days were set apart for various organizations to present their views. Monday was Prohibition day. Tuesday the ladies of the Rhode Island W. C. T. U. had the platform. Wednesday was given to the discussion of the secret lodge system, under the auspices of the New England Christian Association.

Hons. J. A. Williams and H. B. Metcalf of Rhode Island and ex-Mayor J. C. Brock of New Bedford, Mass., were among the Prohibition speakers. Mr. Metcalf reminded us that "a nation's prosperity is represented by her ability to *save* men, instead of her ability to *execute* them." There is a volume in this sentence. "The trend of our nation," he continued, "is not in the right direction, because the courage of men is not equal to their convictions." The sad condition of public sentiment was deplored. When such a magazine as *Harpers' Weekly* advocates that because the evil of the saloon and brothel cannot be suppressed therefore they should be legalized, public sentiment must be terribly depraved. Mr. J. M. Fisher of Attleboro thought the future outlook for reform very dark. As he felt he could not be a Christian without being a reformer he was therefore on that side.

One glance at the long list of ladies who came to set forth the work and claims of the W. C. T. U. would convince the most critical that they were among the noble of the earth. Nothing but a burning love for Christ, and the rescue of precious souls, could cause them to endure the hardships and trials which come in their work.

Anti-secrecy day brought out the largest number I think of any week day. This was in part due to the education in progress in this section for the few years past. People are apt to be interested in what they know the most about. The "old gentleman" with his charts is getting pretty well known in the Hebronville region. We learned that some of the lodgemen say this must not be allowed to go on; "Mr. Stoddard will have to be cared for." The New England agent will doubtless report those attending and taking part in the services of "our day." Should I begin to mention the names of friends attending I should not know where to stop. I accomplished something by getting readers for the *Cynosure* and in tract distribution as usual. I find the pressure of the times grows heavier as the months go by. Many of our friends are poor; some are compelled to dispense with their paper. Notwithstanding, the New England list is growing. Let us have courage to stem the tide, for we trust brighter days are to come.

W. B. STODDARD.

A BUSY WORKER.

WHO CAN HELP THE NEW ORLEANS LECTURER?

NEW ORLEANS, Aug. 16, 1894.

DEAR CYNOSURE:—I have visited, preached and lectured during the month at quite a number of places in and outside of Orleans parish. I have visited Carrollton, Gretna, Amesville, Algiers, (Cut-off, Turnsburg, St. Bernard), Violets, Ironton, Oakville, Lees, Pearlington, Buras Settlement, Kennerville and Camp Parapet. I have distributed tracts in each place, and lectured to day-schools, Sunday-schools, and preached. I have held some sixty or more private or family prayer meetings and conferences. Not one of these meetings have been held without mention being made of the secret lodge evil.

I have visited several social gatherings in this city at Spanish Fort, and distributed tracts. By invitation I have preached or lectured in a number of churches. Rev. I. H. Hall, Congregationalist, and an old N. C. A. friend, has kindly invited me to preach for his people. I have recently returned from down the coast, and will return to Grand Prairie Saturday (D. V.), where, through the kindness of Bro. J H. Baily, four appointments await me. Rev. G. H. Henderson has cordially invited me to Mississippi City, Miss.

If I had means to do the traveling I could be busy continually. I have been invited to Houston and El Paso, Texas, but lack of funds prevent me from responding. If anti-secrecy friends who have some of the Lord's money to spare would make a donation of about $300 to employ a lecturer in the South about six months, much good would be done. Thousands are being hoodwinked and blindly lead into secret lodges without the least idea of their evil. Pray for our success and deliverance from both the secret lodge and rum curse. Yours in the work,

FRANCIS J. DAVIDSON.

Children forget very quickly what has been told to them, but they never forget what they have made or what they have found out for themselves. "Our pedentary and our rage to instruct are constantly leading us to teach children things they ought to teach themselves."—*Pestalozzi.*

CORRESPONDENCE.

OUTSIDE THE WALLS.

MR. MOODY'S NEIGHBORS AT NORTHFIELD—RUM, ROMANISM AND RIMMONISM.

Hinsdale, N. H., Aug. 13, 1894.

While with thousands of others I have spent the past two weeks in attendance upon the very interesting services at the home of D. L. Moody, the founder of the great schools at Northfield, Mass., and where a great work for morality and religion is being done, I have still had time to look at some few things outside the beautiful Massachusetts town.

Over the line in New Hampshire some six or eight miles lie several busy villages. In one of them, not only three drug stores and a hotel are defying both the State law and the law of God, but at a certain "lake," every day in the week, crowds assemble and every variety of vice flourishes openly and without interference.

Two miles down the river comes another village whose mills have ground out fortunes, and where one moral cess-pool for forty years has sold liquid damnation. Only last year a rum-crazed victim shot the bar-tender. He died, and when the officers came to arrest the murderer he was allowed to go to his room, where he cut his throat, dying soon after. Even at the inquest, at the double funeral on the Sabbath, before the two victims were put in the earth, and since, that bar has been open, and no one objects.

No one dares object; because not only the town and county, but the entire State, is in the hands of secret conspirators. No matter if many Masons are "good men," the leaders are dangerous, heartless, and to oppose their wishes is to be secretly pursued, boycotted, ruined!

Yet farther down the river, five miles or so above Northfield, is perhaps the most rum-and-secrecy-cursed place in America. Dante's imagination never equalled what can be seen here day or night. Under forty years' training not alone the men but even boys have been driven, coaxed or bribed into the several secret lodges.

Here, too, is seen the proof that the professed enmity between Freemasonry and Romanism is a sham, *a humbug*, A TRICK! In what was a clean, busy New England town years ago, the foreign element became powerful. A Roman Catholic church was built, but very unfortunately its holy father, a quite young man, was caught in a very bad place, and indicted. Masonic influence, trickery and lying interfered,—it "would cost so much and be a dirty mess." So the Attorney General quashed the indictment, but the priest had to go.

But another one came. The secretists and the priests are now together, and the result of their joint rule is seen in nine open rum-holes, and a general turning over of the town to the foreign-born element. The priest, who now occupies the fine residence connected with his church, will not need take any risks as did his youthful predecessor; for this later "father" has a very pretty little lady who alone shares with him the "parochial residence." And the dozen or more pairs in town who live without any pretence of marriage, point to this "holy" man and his woman and ask, "Is it any worse for us than it is for him?"

If Mgr. Satolli wants to see some unusual sights, let him come up into this section. In a secret club organized by high Masons not only the leaders in secrecy are found, but the young men have been lured,—a club, five of whose members recently joined the Knight Templars—and three of whom are rum-sellers. Let the Pope's representative drop in and see this "holy father," this moral teacher, not alone playing cards with the "Knights," but entering into their schemes to rule and ruin others, that they may grow rich and secure power to in due time capture the country.

Only two miles from the Northfield schools is a tavern, a low rum-hole, where a high Mason has for years debauched the surrounding country and piled up a fortune. Secrecy protects him while others go to prison.

Up the Connecticut a dozen miles is another nest of secrecy and trickery. Just across the river in New Hampshire flourishes a nest of liquor saloons. The decent people of this large town have tried to enforce the laws, but they are backed by the minions of the lodge, who profess one thing and in secret uphold law-breakers. This town is noted for several things, and a large number of its male inhabitants not only enjoy all the high-sounding titles of secretism, but Generals, Colonels, Captains and the less important military titles are as plenty as leaves on a tree.

Thus, while the Northfield gatherings—its schools and all its many advantages are doing a great and good work, it is none the less true that it is entirely surrounded by influences that are doing very much to injure and drag down what the efforts of Mr. Moody and his helpers are devotedly building up. FRANKLIN.

A NOBLE-HEARTED VOLUNTEER.

FOR THE SOUTHERN LECTURE FIELD.

I must make known to you my desire to enter fully into this reform work. But I am dependent upon continued exertions for current expenses in living. I have been a public speaker since I was sixteen years of age. My first reform work was in the anti-slavery cause when quite young, in the convention of seceders and lecturers that met in Chicago more than twenty years ago. I came then from Jasper county, Mo., with my wife. We were guests in Bro. Cook's family. In later years I have lectured more than in those days, and have been, and am now endeavoring to be posted as well as possible for anti-lodge work. One thing I'm sure of, I can work in this reform with the same zeal with which I stand up for Christ on any other line of truth. I am a member of the West Tennessee Wesleyan Methodist Conference, so my church standing will not hinder me from engaging to serve in reform work. There are many country places where I can get a hearing, and many villages along the main lines of railroad in West Tennessee where I would endeavor to "set up our banner in the name of the Lord."

You must know that I am a little more than half fledged as a worker in this glorious cause. And yet when I think of the ability and efficiency of some of the noble workers in the N. C. A., I am humbled to tears while I write. I am after work, and work of this particular kind; though I know what to expect here in the South,—reproach and ostracism. Yet conscious of the smile of the Lord, I go cheerfully on; especially as I have the witness that my labor in this direction is not in vain. Yours for reform and in the love of Jesus, C. POWERS.

PITH AND POINT.

TRACTS FOR PREVENTION.

I am glad to write that there has been no increase in the lodge here for some time. The 100 copies of "Freemasonry at a Glance" that I scattered over this country have been a great help in keeping people out of the lodge. One of the charter members of Ellsworth Lodge, who helped to influence me to join twenty-fours ago, has just quit. Others are seriously considering the matter. Now I feel that my labors are not in vain in the Lord. Pray that a real shaking up may take place here. —S. F. PROCTOR, *Ellsworth, Ark.*

ON THE BEACH, SOUTHERN CALIFORNIA.

I have met the secret devil here, and he is the old "liar." Right in the Chautauqua and camp-meetings he lifts his ugly head and feigns the image of Jesus the Christ. Public speakers talk of reforms and anti-Christs, but none seem to know anything of this most evil power of the age. Dr. Frost, a noble Baptist minister, of San Bernardino, led the Chautauqua devotional meetings with much ability, and spoke of the anti-Christ; but, on being asked by me, said: "I *don't know* anything of Masonry." He don't belong to any secret society. He expects to hold a three or four days' meeting on the second coming of Christ, next November, in Los Angeles. How can he rightly interpret prophecy, omitting this mighty power of secretism.—GEO. W. SHEALY, *Long Branch, Cal.*

LITERATURE.

THE PULLMAN STRIKE. By Wm. H. Carwardine, pastor of the First M. E. Church, Pullman, Ill. Pp. 126; paper, 25 cts. Charles H. Kerr & Co., Chicago.

Work has hardly been resumed at Pullman before an enterprising publisher puts a book upon the market to make his profit out of the great strike. We published last week Rev. Mr. Carwardine's letter, and approved of it. The principles set forth in the letter we like better than the story of Pullman; and very much better than the publisher's duplicity in printing a row of hovels from some back street adjoining the Pullman property, which the reader is given to understand are rented to its workmen by the Company. A friend of the author overstates his case also in the introduction, in assuming that Mr. Carwardine's judgment is final. It must be regretted that the author permitted its insertion, when a U. S. commission is sifting the case to the bottom, and may at last not agree with the conclusions of this volume. An appendix of endorsements is added. Some of the writers we personally know. Their approval does not make the book seem more valuable or reliable by any means. Nevertheless, Mr. Carwardine has given the public a statement of the Pullman trouble as he sees it, vividly and eloquently picturing the distress and bitterness of at least a part of the workmen, and enlisting our sympathies for their real and imaginary difficulties more than any other writing or statement that has yet appeared. That there are real troubles no one doubts; that some are imaginary is just as evident. One letter from an employe, written July 23d ult., says the treatment of the men was "worse than the slaves ever received in the South." It helps nobody's case to print such exaggeration, but we thank the author for not suppressing a line that reveals a large background of dissatisfaction that has no right to exist. The description of the town and its founder, and of the infidel Debs, is followed by the story of the strike, the wages, rents, shop abuses, etc. The remedy for such calamities as the Pullman strike and the Debs boycott, suggested by Mr. Carwardine, is State and National courts of arbitration, whose decision shall be final, like any court of law. But the question is not answered how the poor man would be better able to maintain his cause in such a court than in those already organized?

SONGS OF PILGRIMAGE. A hymnal for the churches of Christ. By H. L. Hastings. Pp. 544. Price, $1.00. Scriptural Tract Repository. Boston.

As we have already twice reviewed this excellent volume it need only be said respecting the third edition that it is printed with same care for good workmanship as the earlier issues. The introductory remarks on sacred music are worth the price of the volume. Studied and practiced they would nearly revolutionize church music and mightily increase the power of the churches themselves. The index shows that Mr. Hastings has given personal attention to the selections and no inconsiderable part of both words and music is original. He seems to be a better poet that composer. His hymns are many of them of the "living" kind. His translation of the *Dies Irae* is worth a place beside Gladstone's or Dean Stanley's.

The *Social Economist* for August editorially discusses questions of currency in a review of Congressman Walker's bill which proposes to relieve the United States of the legal tender debt of $347,000,000 and of $130,000,000 of treasury notes, and also of the necessity of furnishing gold for export. In "The State and Social Law of Strikes" the organization of workingmen in unions is advocated as a defensive measure. "How Pullman was Built" is quoted from Mr. Stead's book on Chicago. "Women's Need of Legislative Protection" is an able review of painful facts from an English standpoint. Other articles are "State Aid to New York Railways" and "Silver, Gold and Shipping."

The Journal of Hygiene is one of the most practical and helpful of health journals, deserving a place in every home for its good advice and useful suggestions. The contributed articles in the August number are "The Army of the Tired," by Mary Lowe Dickinson, "Walt Whitman in praise of Health," "Anthropological Study of Australian Natives," "Ceylon and the Sinhalese." $1.00 per year, 46 East 21st street, New York.

The Converted Catholic for August has interesting notes of anti-Romanist reform, especially that connected with the editor's labors. George C. Needham and his wife have a joint article on the prophetic character of the present age; and a portion of the Pope's encyclical on the holy Scriptures, with a review by A. H. Ginness, of the Protestant Alliance, London, occupy a number of pages.

The Literary Digest is akaleidoscope of the busy passing day. What people are talking, thinking, writing about fills its well-edited pages. Politics, religion, literature, art, science, reforms,—to each a mirror is held and we catch the reflection. $3.00 per year. Funk & Wagnalls Co., New York.

Vick's Magazine has excellent notes for August and early fall work with flowers and small fruits, especially tulips, dahlias and strawberries.

EDUCATIONAL NOTES.

An appeal has been made for funds to be used in educating in English Hindoo widows, most of whom are girls doomed by caste to solitary lives. A new school is to be opened in Bombay.

Says the Sioux City *Journal:* "Two new colleges will be open for business in Iowa at an early date. Jewell Lutheran College, at Jewell Junction, and Oak Park College, at Sac City, have been fully organized and equipped and will open with the fall terms. Welcome every increased facility for the youth of Iowa to get learning, whether it be high school, academy, college or university."

The report for 1894 of the Trustees of the John F. Slater Fund for the education of freedman is a document of very great interest. Appropriations were made during the year 1893–4 to the amount of $40,000, divided, in sums varying from $1,000 to $5,000, among sixteen institutions. For the coming school year the Board, on there commendation of the Finance Committee, appropriated $45,000, if needed.

The school population of the United States in 1890, reckoning the school age between five and twenty inclusive, was in round numbers 22,590,000. The average annual increase for the preceding ten years was about 413,000. Supposing this proportion of increase to have been maintained during the past three years, the school population to-day should be in the neighborhood of 23,700,000; it is more probably 24,000,000. Of these about 3,000,000 are Roman Catholics, and 21,000,000 are Protestants.

Pres. C. A. Swensson, of Bethany College, Linsborg, Kan., has issued an appeal for $50,000 on behalf of the college. He desires to raise an army of 500, either individuals, Sunday-schools, societies or churches, who will pay $100 in the course of two years, or $25 every six months. Five thousand dollars are subscribed already. The Young People's Society of Bethany church, Linsborg, have promised $1,000. Since 1890, $45,000 have been raised, but now $50,000 are needed to secure the college from interest-bearing indebtedness. It has twenty-five instructors and four hundred and forty students.

The American Missionary Association has a school for colored people in McIntosh, Georgia, where the pupils are allowed to pay their tuition in eggs, rice, fish, fruit and vegetables. The teacher says: "One morning, after devotional exercises, one of the girls came from her school-room, and pulling out a live chicken from under her shawl, asked: 'Professor, do you take chickens for tuition?' Again and again a little fellow has come to me, bringing a little collection of one and two-cent pieces, asking if that would be enough for his tuition." Some of the children cheerfully walk eight miles to school and back again every day.

Eczema Cured by Hood's.

I was taken with some kind of a breaking out about two years ago, which the doctors said was salt rheum and eczema. I tried all kinds of medicine but they did no good until I tried Hood's Sarsaparilla. By the time I had taken five bottles I was entirely cured. IDA M. KARNES.
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The Christian Cynosure.

HENRY L. KELLOGG - - - Editor.

CHICAGO, THURSDAY, AUGUST 23, 1894.

THE PACIFIC COAST ANNIVERSARY.

The annual meeting of the Pacific Coast Association of moral reform will be held Sept. 26th and 27th, 1894, at Philomath, Benton county, Oregon. All persons and communities interested in our reform work should be represented.

Wm. Dillon, *President.* P. B. Williams, *Secretary.*

How to Help the Pacific Coast Convention.—This meeting which gathers at Philomath, Oregon, on the 26th and 27th of September, should have the cordial support of all anti-secrecy reformers in the States of Washington, Oregon and California. Some of them live at long distances. It is a two days' ride by railway from Los Angeles. But if a delegation cannot be sent, cordial greetings can go by letter and the work on the Coast receive new impetus and helpful suggestions in this way. We trust Rev. J. P. Richards, of the N. C. A. Board, can be present. Bro. Williams has secured a noble list of speakers. The name of Roland D. Grant is a tower of strength to such a meeting. Let it be an occasion worthy of the great principles it is to discuss.

Special mention must be made of articles in this number of the *Cynosure* on the relation of Christianity to the social questions now agitating the country. We commend every line on this topic on 4th and 5th pages and in the Home department, especially the case of Tricot, the French anarchist. When labor agitators shall cry out: "Author of the Sermon on the Mount, thou art God!" the case of the workingmen will be more hopeful. The facile pen of a W. C. T. U. worker, well known and well beloved by the *Cynosure* readers, has an argument on the "Lodge and Saloon" that should appeal to every member of the great Women's Union. The names of Stead and Chicago will guarantee readers for Bro. Hinman's article. The program of the convention soon to be held in Oregon promises much for the co-operation of the churches in that meeting. Sabbath-school teachers will be helped in preparing for next lesson by the Temperance department, Every page of the *Cynosure* is written to help somebody.

THE CHURCH AND THE WORKINGMAN.

We are not told that Jesus of Nazareth ever smoothed a board or drove a nail, but the world holds that he was a workingman. For thirty years of his short life he was "subject" to peasant parents, and was known as the "carpenter's son."

The men who speak for the million organized workingmen of our country all honor Christ. Read their eloquent encomiums on another page. Ben. Tillett, who is called the preacher among the laboring thousands of London, and is associated with Tom Mann in their leadership, always speaks to them of the "Man of Nazareth." He is ever heard gladly when he speaks of a single phase of that life, the manifestation of divine love to the poor. But they refuse to hear of those doctrines that require self renunciation, and hate the name of the church and even of Christianity or anything suggesting the organized work it is undertaking. But they accept the "Man of Nazareth." Christ's human side seems near to them.

The questions which the churches are compelled to consider in the present emergency are suggested by pastors Howie and Carwardine, How shall the workingmen be won to the church? They seem to be alienated. This must not be. If they care for Christ in his human life, shall they not also in his divine?

Without attempting any solution of these perplexing questions we believe there are some measures which should be taken by the churches of Christ, and when taken we believe they would find no problem between themselves and the workingman left for trouble or solution.

1. Christ is loved by "his brethren" and esteemed by all men because he lived as he taught. He loved God supremely and his neighbor as himself. He did not study and plan, and write essays, and hold conventions to see how he should form an "institutional" church. He DID it. He loved men with his hand as well as his heart. If men are to day driven from the church it is because we do not live as Christ did in the church. Hugh Price Hughes says: "Jesus Christ was essentially a man of the people—a workingman. He spent all his days among the poor; and, after his public life had begun, he almost lived in the crowd. Nothing is more characteristic of Jesus Christ than the familiar saying that 'the common people heard him gladly.' Therefore, when we come across anybody whom the people do not hear gladly, he may be a very estimable man, but we know he is not like Jesus Christ. I was very much struck by a remark I heard in Scotland about an undoubted Christian. Some one said of him: 'He is a very good man, but he does not remind me of Jesus Christ.'"

Although the doctrines of Christ were, as Prof. Hohenberg says, "the purest and noblest proclamation of social freedom ever given to mankind," he set up no new kingdom where these doctrines could be exercised. His "kingdom was not of this world." Napoleon called him "*Le grande democrat;*" but he left no democracy to prove his character. His life and teachings only enforced principles all along familiar. The only new commandment was "*that ye love one another.*" Nor was there any question of a new religion after his death. But the LIFE that he put into the old "turned the world upside down"

We concieve that this is the first and great rule by which the labor problem is to be solved. The capitalist is commanded to love his neighbor workingman as he does himself, just as much as the latter is commanded not to steal from his employer or kill him. Let the churches proclaim it and insist on it. They will always have trouble if they cringe to poularity and court wealth as we learn one of our Chicago Baptist churches did lately,—put in office a popular politician who is well known as a Freemason and late head of a Knight Templar commandery. "D—n if they didn't make me a deacon," he said to a chum.

2 The church must be separate from the lodge, and condemn it. The lodge means false worship, and that crucifies Christ. Men cannot love the lodge in its real character and long hold esteem for Christ. The lodge means false brotherhood It draws a line on color, on sex on physical deformity, on the place of birth, on social classification. No "brotherhood" can endure such distinctions. "Come unto me, all ye that labor," says the Lord of life. Moral character, *obedience*, is all the Christian brotherhood recognizes.

3 The church must exterminate the saloon. No other organization can do it. It thrives on the bodies and souls of workingmen. Without starting a party or demanding that men vote for this or that, the church has a right to say that its members must have a clear conscience at the polls as well as at the counter. And true religion will make conviction enough on this question.

Our Lord did not denounce saloons, though drunkenness abounded in the world. He did not in terms condemn slavery, though in Rome every other man was a slave, and in Athens nine in every ten. He did not rebuke the lodge, though the secret abominations of that system were working in all the nations about Judea. But every discourse, every day of his life was a denunciation of these and all other schemes of the devil against our race. They all have their tap root in human selfishness. And this is the trouble in the business world to day. Monopolies and trusts are managed for selfish interest. Labor lodges are organized with the same spirit. No man can truly preach Christ without more or less antagonizing the labor unions. But the Christ-doctrine and the Christ-life together will prevail at last. Men cannot be won permanently or surely by any other means. The multitude that cried "Hosanna!" seemed to fall away, to be antagonized, but they came again to the apostles and were added to the church three thousand in a day.

—Rev. O T. Lee, of Northwood, Iowa, has written an article on the Mystic Shrine, which appears in "Amerika," the Norwegian weekly of this city.

UNIVERSITY ANARCHY.

There has been no little alarm of late lest the seeds of anarchy have taken root in our collegiate institutions. Prof. Herron, of Iowa College, well known as a writer of originality and influence on the relations of Christianity to practical life, was openly rebuked by the Governor of Nebraska at the late commencement exercises of the State University at Lincoln, who declared him an anarchist of the Lucy Parsons stamp. One of the sentences quoted in the press as calling for rebuke was this:

"Only they who are able to bear the reproach of Christ, and to be disgraced before the politics and religion of this day, can arouse and organize the Christian conscience and prepare the way of the Christian state that shall fulfill the kingdom of God. Are we ready to be offered?"

A more eminent instructor, Dr. Richard T. Ely, late of Johns-Hopkins, but now of the Wisconsin State University, is on trial before the regents of the institution. He was accused of teaching socialism, of justifying strikes and boycotts, of helping union printers in a strike, of entertaining walking delegates, etc., by State School Superintendent Wells, in a published letter in the New York *Nation.* The celebrity of this case has sent the editors to Prof. Ely's books, and given them a tremendous advertisement. Copious extracts are printed, but only justify their author. In an address at Chautauqua last week the professor spoke in self-vindication, denying every allegation, and saying:

"The assertion that I favor strikes and boycotts must impress the candid reader of my works as false and malignant. Repeatedly have I pointed to the disastrous nature of railway strikes in particular, and predicted the failure which we have recently witnessed. When the hard times were coming on foreseeing the probability of industrial troubles, I commended to workingmen the advice not to strike, pointing out the probability of failure, and urged upon employers a conciliatory policy."

"As to trades unions, I have held, and still hold, that their province must be a limited one, and I expect less from them than economists like Prof. Brentano and the late Thorold Rogers The old-fashioned, striking trades union has outlived its time and usefulness In my last two works, namely, 'Outlines of Economics' and 'Socialism and Social Reform,' I clearly show the limitations of labor organizations

"But am I not a socialist? On the contrary, I have thought that agriculture offered insuperable obstacles to its proposed organization of industry, and I have maintained that even could socialism be organized and put in operation, it would stop progress and overthrow our civilization.

"But what about anarchy? I was the first writer to examine exhaustive y, to expose and to attack unsparingly anarchy in the United States. This I did in my 'Labor Movement in America.' The propaganda of anarchy is a dire national calamity against which all right-minded people should work with all the resources at their command. Especially should the wage-earning people shun all connection with it. It is of hell, and its slightest touch brings disaster to them and all others. Plague, pestilence and famine combined are mild evils compared with widespread anarchy. Anything more foreign to my thought and feeling than anarchy I do not know; anything more diametrically opposed to my social philosophy I cannot conceive In obedience to the laws and constituted authorities of the land lies our only hope of progress."

The trouble with these gentlemen will be found, when we sift it, that they are not promoting incipient anarchy, or socialism even, but a practical application of the Golden Rule to the employers, and the monopolist's side of the controversy. These movements among the institutions of higher education are a sign of the times.

—The report was lately given credit in these columns that the New York *Times* had published an interview with Col. Fred. Grant in which that gentleman spoke unfavorably of secret societies. The *Times* replies to our request for confirmation that no such interview was published in that paper.

—Rev. T. H. Acheson, secretary of the Iowa State Association, requests of the friends of our reform in that State suggestions for the next annual convention. Time, place, topics, speakers,—every hint that can be made available in promoting the work and securing a successful meeting is in order. Bro. Acheson's address is Hopkinton, Iowa. Take time to write him.

—Bro. F. J. Davidson, of New Orleans, has the grace of persistency. He "keeps everlastingly at it." His last month's record is thirty-one addresses. Who will be responsible for the small salary he suggests? A little self-denial will do it. The price of a new piano, or family carriage and team, or the expense of a summer trip will make a year's difference with the work in New Orleans.

—Rev. S. F. Porter expects to remain in Dexter, North Dakota, until about Oct. 1, when he intends to resume his work for the reform among the colleges. He suggests a college number of the "Lodge Lamp." His season of labor has been a pleasant one and his health good. The

congregations are large, but the driving labor of large farms seems to absorb greatly the attention of the people and leave little time for religion.

—Rev. J. P. Stoddard was at Mystic, Conn., last week, where he was to present the N. C. A. reform at a Peace camp meeting. His son, Bro. W. B. Stoddard, from Washington, expects to remain in Boston until September.

—Rev. Peter Moerdyke, of this city, writes to the *Intelligencer* of New York, of the Hollanders who live adjacent to Pullman and find employment in the shops. They are all men of the anti-secret stamp, and were the first to return to work. Says Mr. Moerdyke, "It is to their credit that they were not among the willing strikers, and that they are and always were highly prized by the proprietors and officers of the Pullman shops. May we not add, that if all members of the labor unions were as faithful in Sabbath observance and church attendance and family worship as these Hollanders, the outlook of our country would be incalculably brighter."

PERSONAL MENTION.

—Bro. William Fenton was lecturing in Stillwater, Minn., last week.

—Rev. E. L. Harris has lately returned to his home in Delavan, Wis., after a month's tarry with a sister in Englewood in this city.

—Mrs. John G. Fee, of Berea, Ky., is severely ill and medical advisers give no hope of her recovery. For more than fifty years she has stood nobly by the side of her husband in trials and persecutions for the truth's sake.

—Rev. Alexander Thomson, of Tomahawk, Wis., formerly chairman of the N. C. A. Board, promises the *Cynosure* readers some of his best contributions soon. When we say "best" we make a large promise to our readers.

—Rev. J. P. Richards, of the N. C. A. Board, expects with Mrs. Richards to leave their home in this city in September for a prolonged trip to the Pacific coast. They go by the Northern Pacific Road, and will make a long stay in Los Angeles, Cal., returning in about three months.

—Rev. L Mendenhall, treasurer of the Iowa State Association, having resigned, the executive committee has appointed Mrs. W. L. Enlow of Birmingham as his successor. Bro. Mendenhall is among the most earnest workers against secret orders in the Iowa Free Methodist conference.

—Dr. David McDill, of Xenia Theological Seminary, is the author of one of the earliest books against secretism. A Monmouth letter to the *United Presbyterian* says that he and his wife stopped over in that city a few days on their way home to Xenia, Ohio. They have been on quite an extended visit and trip through the West.

—Rev. S. G. Ohman, late pastor of Zion Evangelical Lutheran church, Rockford, Ill., has lately been appointed superintendent of AugustanaHospital in this city. We regret to learn that Mrs. Ohman is in feeble health. The Swedish Lutheran pulpit has given up one of its most earnest and eloquent young pastors for the ministry of the sick and suffering.

—Rev. David McAllister, D.D., of the Eighth Street Reformed Presbyterian church, says the Pittsburgh *Commercial Gazette*, and Rev. H. H. George, D.D., of the East End church of the same denomination, who left the city early in the summer for a jaunt through Europe, are spending most of the time alloted to their tour in Scotland among the places which have a historic interest for the members of the Covenanter church.

—Rev. H. H. Hinman tarried a few days last week in Chicago on his way to Kansas. With him were Mrs. Hinman and his daughter Susan F., who started with a missionary party Monday, by way of the Canadian Pacific road, for the Orient. Miss Hinman is connected with the American Board, and is assigned to the charge of the Bridgman school for girls in Pekin, China. She is supported by a lady in Grand Rapids, Mich.

—Hon. John Quincy Adams, son of the late Charles Francis Adams, and grand-son of President John Quincy Adams, died at his home at Mt. Wollaston, Quincy, Mass., last week Tuesday. He had a genius for farming and politics, and was a well-known and popular member of the great Adams family. In 1867, 1868, 1869 and 1870 he was nominated for Governor, but was defeated. In 1872 he was the candidate for Vice-president with Charles O'Connor, and in 1873 he ran for Lieutenant Governor of Massachusetts on the ticket with Governor Gaston. He had been a member of the Harvard corporation since 1877.

—The death of Hon. Burton C. Cook, at Evanston, Ill., was announced on Friday last. For many years Mr. Cook was prominent in the Republican party. He twice had the high honor to nominate Abraham Lincoln for President in Republican national conventions; was three times sent to Congress; and was for years attorney for the Rock Island, and later for the Northwestern railroad. He was an intimate friend of the late Jonathan Blanchard, former editor of the *Cynosure*. In his early career Mr. Cook was a member of the Masonic lodge, but abandoned it wholly years before the present agitation began.

—The *Pacific Ensign* of Oakland, Cal., thus notices the return of our friends, Rev. and Mrs. N. R. Johnston, to that city: "Mrs. N. R. Johnston, former State President of the W. C. T. U. of California, with her husband, has returned to our State, and is at her old home, Highland Park, East Oakland. This will be pleasing news to her large circle of friends, who will rejoice to welcome her back. Mr. Johnston's health was not improved by his sojourn at Philadelphia. The Oakland Union will tender a reception to Mrs. Johnston, perhaps Friday of next week, at the Young Woman's Christian Home on Franklin street."

—Prof. James Strong, D.D., LL. D., of Drew Theological Seminary, died suddenly Aug. 7th, while at Round Lake camp meeting. He was among the best known of the Biblical scholars of America, and his name will always be associated with two eminent works: "Strong's Exhaustive Concordance of the Bible" and "McClintock's & Strong's Cyclopedia." He began his editorial labors on the cyclopedia in 1862, and in 1868 entered Drew Theological Seminary as professor of exegetical theology. He was the author of numerous scholarly books. Of these, says the *N. W. Christian Advocate*, he "regarded his concordance as his crowning work. Though a doctor of divinity and a doctor of laws, Dr. Strong was neither a minister nor a lawyer. He was a scholar of whom the Methodist church, and indeed all Protestantism, is proud."

—There is sojourning in Chicago, says the *Daily Record*, just now a noble specimen of Southern womanhood—Miss Sophie B. Wright, a lovely, gentle lady who is devoting her life to educational and philanthropic ends. Although victim to a malady which has imposed lameness and almost continual pain upon her, this lady is at the head of the largest private school in Louisiana. Some years ago she started this institution with only two pupils; now 300 pupils are in attendance, a large corps of instructors is employed, and there is a growing demand for enlarged facilities for more pupils who clamor for admission to the Home Institute. Miss Wright is not content to devote her attention and time exclusively to the noble institution she has founded; she spends her evenings going about the city of New Orleans, teaching in the night schools which she has organized for the instruction of the poorer classes. Indeed, this gentle lady's life seems given wholly to self-sacrifices and charitable deeds.

OUR WASHINGTON LETTER.

The long debated tariff bill at last through Congress—The new Chinese treaty—Protection for American missionaries—Coxey can bring no more "armies" to Washington.

Washington, D. C., Aug. 15, 1894.

Naturally the most absorbing topic of conversation here this week is the tariff bill, which as amended by the Senate was at last adopted by the House and has been sent to the President. Separate bills were passed by the House, putting iron ore, coal, barbed wire and sugar on the free list. As to the last there seems little probability that any of them will be passed by the Senate, although there is little doubt that if a vote were taken in a full Senate on the bill placing sugar on the free list it would pass by a substantial majority, but there isn't a full Senate and isn't likely to be again this session. It is difficult and daily growing more so to get a quorum in the Senate, and that reason, if there were no others, would prevent any further tariff legislation, as in the absence of a quorum nothing can be done except by unanimous consent, and unanimous consent is never given to tariff legislation of any kind.

It is the bill in Mr. Cleveland's hands that everybody is interested in. He expressed his adverse opinion of that bill so strongly in his memorable letter to Chairman Wilson, of the House Ways and Means committee, that few people believe he will sign it, but the general impression appears to be that he will, in deference to the general demand of the business men of the country to have the matter definitely settled, allow it to become a law without his signature, and on account of that impression Congress will remain in session for at least ten days longer, unless Mr. Cleveland shall before that take action on the tariff bill, but there is little probability that any important legislation will be taken up in either House or Senate.

The great interest in the passing of the Senate tariff bill by the House and the sending of that measure to President Cleveland, either to receive his approval, be vetoed, or be allowed to become a law without his approval, has resulted in causing the action of the Senate, in ratifying the Chinese treaty by a vote of 47 to 20, to fail to receive the public attention that its importance deserves. The treaty was ratified just as it was negotiated by Secretary Gresham. It is for a period of ten years only, but will be renewed for a second period of ten years, unless notice of abrogation be given either government within six months of its expiration.

A portion of the treaty in which all good people ought to be much interested is Article V, wherein "the government of the United States agrees that within twelve months from the date of the exchange of the ratification of this convention, and annually thereafter, it will furnish to the government of China registers or reports showing the full names, age, occupation and number or place of residence of all citizens of the United States, including missionaries, residing both within and without the treaty ports of China, not including, however, diplomatic and other officers of the United States residing or traveling in China upon official business, together with their body and household servants." The claim is made that the ratification of this treaty, which is on the whole considered favorable to China—very much so when the Geary law before its modification is considered—comes very opportunely, in that it will result in making the Chinese authorities much more solicitous for the safety of American missionaries in China than they would otherwise have been. It seems certain from private information received here that the American missionaries in China will need protection if the war between China and Japan be prolonged.

Tramp organizations are at an end so far as the District of Columbia is concerned. The last of the so-called "industrial armies" were started to their homes at the expense of the District of Columbia last night, and formal notice was issued that all tramps hereafter coming into the District, whether singly or organized, would be arrested and imprisoned under the vagrancy laws. Had this action been taken months ago much unnecessary suffering would have been saved the men who allowed themselves to be persuaded into coming here.

As a practical offset to the supposed benefits of so-called beneficent societies and superfluous religious combinations, we have General Kelly's statement of the composition of the Industrial Army which he recently led to Washington City. Of his 1,200 men he says: "We have among us 73 Masons, 123 Odd-fellows, 76 Knights of Pythias, 28 Ancient Order of United Workmen, 23 Red Men, 850 who bear tradesmen's cards, 150 Young Men's Christian Association Men, and a large number of Native Sons." It is also a prominent fact that hundreds of railroad men who placed implicit confidence in the American Railway Union have, as a direct consequence, been compelled to join the great army of unemployed. And we have the Industrial Army itself, combined together for the more effectual enforcement of its varied demands on the public. Yet, while ostensibly seeking work, their leader says they are in sympathy with the strikers, men who voluntarily gave up work at the behest of their organization's leaders.—*Messiah's Advocate.*

The Home.

THE LIGHT OF CHRIST'S FACE.

Behold how glorious! Behold
  The light of Christ's face; and such light!
The Moslem, Buddhist, as of old,
  Gropes helpless on in hopeless night.
But lo! where Christ comes, crowned with flame,
Ten thousand triumphs in Christ's name.

Elijah's chariot of fire,
  Chained lightnings harnessed to his car,
Jove's thunders bridled by a wire—
  Call unto nations: "Here we are."
Lo! all the world one sea of light,
Save where the paynim walks in night.

What more? What sermons like to these,
  This light of Christ's face, power, speed,
In these full-rounded centuries,
  To prove the Christ the Christ indeed?
Yea, Christ is life, and Christ is light,
And anti-Christ is death and night.

—*Joaquin Miller, in S. F. Examiner.*

A FRENCH ANARCHIST.

Prof. L. J. Bertrand, the well-known Huguenot evangelist, now in this country on his annual visit, was holding meetings some years ago in the middle of France. At one of these conferences he made the point that the more the Sunday-schools were filled the more empty would be the saloons and the prisons, and that very speedily. All at once a man called out from the end of the hall, "Professor of sciences, don't lie, for you know as well as, or better than, myself that the church is the paradise of charlatans." The Professor was debating whether it were best to reply, when some of the bystanders remarked, "Now Tricot is in for a fight." Hearing this, the evangelist said to himself, "Tricot! Is that the name of a man?" Not feeling sure, he continued his discourse and the disturber left the hall in a rage.

While in New York in 1891, Prof. Bertrand received a letter from Geneva which read as follows: "Tricot was editor-in-chief of the well-known anarchist journal, *La Lutte* (The Struggle). Never did a man write more violent articles or utter more incendiary harangues. One day, to cite a single example, over the graves of the victims of the explosion at the mines of Ricamarie, he counseled the miners, the workmen and the peasants to join together and kill all the rich people of Ricamarie, burning their houses over their heads. For this he served two and a half years in prison. When he came out, more violent than ever, he established the journal *L' International.* The first words which arrested the attention of this ferocious partisan of the democracy were those of another anarchist: 'If we French Socialists (he ought to have said "Anarchists") were as disinterested as the disciples of that philosopher who is called "The Christ of Nazareth" we should go, one after another, throughout all France preaching our gospel, and, if we did so, in ten years France would be socialistic. But these men (Bertrand and Reveillaud) have a maxim, "Love your neighbor as yourself," while ours is "Charity begins at home."' 'That is not at all *my* maxim,' said Tricot, 'and I will prove it, for I am a true Socialist at heart.' The next day, in fact, he left his newspaper, bought an old omnibus, into which he packed his wife and children, and set out to make speeches and sell his pamphlets throughout France."

At St.-Jean-du-Gard a lady wrote to him: "Dear M. Tricot: I hope to see you to-morrow. Meanwhile will you please read my little manuscript and this small book entitled The Sermon on the Mount. I am a Socialist, as you are, but the author of The Sermon on the Mount is greater than either you or myself. Like you I am sad, but the Christ *weeps* to see that the rich are often very hard and cruel toward the poor and that the poor are always the implacable enemies of the rich, while eager to possess their riches. You believe that this evil can be met only by violence, by gunpowder, dynamite and torrents of blood. I believe, and the Christ believes, that it can be overcome by the power of love, both for the rich and the poor."

Tricot read the manuscript with astonishment and admiration; that lady was evidently a socialistic *savante.* But when he had read the Sermon on the Mount this ex editor-in-chief was bewildered. Never before had he heard such sublime ideas, such holy obligations, so boldly and publicly proclaimed. He was still holding the book in his hands when one of his anarchist friends came to him and said, "Friend Tricot, I am miserable. My daughter is able to pass her examination before the medical faculty, but I need 200 francs and cannot get them." "What!" rejoined Tricot. "You a Socialist in socialistic France, and unable to find 200 francs! Go to Cette, which is full of Socialists and where the city authorities are Socialists, and see if you cannot obtain more than you ask; trust my word for it!" The Anarchist went to Cette, and after calling on the Socialists there, one and all, he received only rebuffs but not a single franc. He returned to Tricot. "Well," said the man, who was now deeply impressed by the Sermon on the Mount, "since you are a Protestant, go and see your pastor about it." "My pastor! I have never been inside his church, and only last week my wife rudely insulted him." "No matter," rejoined Tricot, "I was told this very morning that the pastor reads every Sunday from the Sermon on the Mount, and that he preaches from it. He will help you not only in spite of your unbelief and your wife's treatment of him, but for those very reasons." "Well," said the other, "I don't understand what you mean, but I shall go because it is my last chance."

Four days afterwards Tricot learned that Pastor B—— had said to the senior member of his church committee: "These people are the disgrace of my parish; they are the worst two Protestants in the province, the two most disreputable people in the town; but they have a good daughter. Deacon, let us, you and me, save that girl." And they found the 200 francs; they saved the young woman, who passed her examination most successfully.

Then Tricot read each word of the Sermon on the Mount. He weighed it over and over again, as an editor, a philosopher and a *savant.* He forgot to eat and to sleep for twenty-four hours, then fell on his knees and offered the following petition: "I believe that the Author of the Sermon on the Mount is more than a man, more than Victor Hugo, more than Socrates. I believe that he is not man but God. Author of the Sermon on the Mount, thou art God. I believe in Thee. O have mercy upon me! I see myself a guilty sinner. Thou art holy. Show me how to pray, to pray! Author of the Sermon on the Mount, thou art God. I give thee my life, but teach me how to pray." The next day Tricot entered his carriage to sell, not his anarchist pamphlets but copies of the Sermon on the Mount. He is now hard at work for the regeneration of France, with Reveillaud and Bertrand—a proof of the power of the simple Gospel over even a skeptical socialistic Frenchman's heart. The story is thoroughly French, but it shows what may yet be accomplished in France.—*Congregationalist.*

CHRIST'S SERMON A WORKING MODEL.

An interesting discussion of the Sermon on the Mount was suggested a while since by the views of Archbishop Magee, of England. Are the instructions of our Lord in that marvelous sermon practicable, can they be worked out, have they an every-day-ableness, so to speak, for people of this evil time.

The Archbishop was of opinion that the Sermon is ideal and wholly impracticable; that if an effort were made to apply its teachings literally society would tumble to pieces. *Zion's Herald* interrogated some of our best-known Christian workers and thinkers, and gave the world their views as follows:

Bishop Cox, of Buffalo, N. Y., expresses an opinion that society will "tumble to pieces in its defective parts, but will be built up in its good parts"

Bishop Vincent says: "I do not know any part of the Sermon on the Mount which is not thoroughly practicable when interpreted as to its spirit."

President Andrews, of Brown University, says: "I maintain that the principles of the Sermon on the Mount are practicable and obligatory, and that the individual, society and government should strictly conform to the same."

Dr. Lyman Abbott says: "If the Sermon on the Mount be regarded as the embodiment of great fundamental principles, and the exposition of a spirit more important even than principles, which is to permeate human intercourse, then it is entirely practicable; and not only that, but disregard of those principles and that spirit is openly proved impracticable by the evils that this disregard brings upon human society."

Bishop Huntington says: "The Sermon on the Mount presents to all peoples and ages the standard of both personal and social life."

Rev. E. Winchester Donald, D. D., rector of Trinity church, Boston, says: "I would say that if society does not make an effort to conform its life to the principles of the Sermon on the Mount, society *will* 'tumble to pieces.' "

Mr. Moody thinks the principles of the Sermon are impracticable for these days, and looks only for them to be put into practice when Christ comes.

Dr. Strong, author of "Our Country," and the "The New Era," says:

"If the principles of the Sermon on the Mount are not binding, Christ was not an authoritative teacher; if they are not safe, he is not divine. If their application would cause society to 'tumble to pieces,' it is because the builders of society have heard 'these sayings of mine,' but deeming them 'impracticable,' have built their houses upon the sand."

B. Fay Mills says: "I regard the principles of the Sermon on the Mount as being not only practicable for modern society, but when rightly apprehended as being the only practicable thing for the life of the world."

Prof. George D. Herron, D. D., of the department of Applied Christianity of Iowa College, says: "The Sermon on the Mount is the divine constitution of human society. It is the most perfect piece of constitutionalism that has ever been given to man. It is the only complete legislation that has ever been enacted."

Joseph Cook expresses such important truths that we quote his words entire. He said:

"Regeneration of the individual soul, then of the family, then of society, then of government, I understand to be the Biblical plan for the reformation of the world. ("The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened.") If the church can produce genuine individual Christians enough to form the great majority in any self-governing community, there seems to be no reason why the principles of the Sermon on the Mount cannot be applied to secular affairs. If there are living stones enough to constitute a temple, why can the temple not be built? We are instructed to pray that God's kingdom may come and his will be done on earth as in heaven. Of course, in a world perfectly reformed, there will, of necessity, be a distinction between the church and the state. On this great theme there is no word of wisdom except that of the Author of the Sermon on the Mount. 'Render into Cæsar the things that are Cæsar's, and unto God the things that are God's.' Professor Schaff used to affirm that all the discussions of centuries as to the right relations of church and state have added nothing to the fund of sagacity contained in this inspired text. But when Cæsar himself becomes genuinely Christian, the principles of the Sermon on the Mount will govern the state, so far as they apply to it, as they now govern the church."

THE RESULT OF INFIDELITY.

Within five minutes' walk of the place where I now write, there is employed, I am told, a quiet, inoffensive man, who has long been known as an infidel—a disbeliever in Christianity and the Bible. He had a son, a quiet, studious young man, who naturally followed his father's way of thinking. One day the young man packed his bag with dynamite bombs, and on the 4th of December, 1891, called at the office of Russell Sage, at 71 Broadway, handed him a letter demanding one million two hundred thousand dollars, and failing to get the money, dropped his bombs, was blown to pieces himself, while others were killed or wounded and the building was wrecked by the explosion. December 15, the head and effects of the assassin were identified by his parents, and his remains were taken away.

Said his mother to the coroner: "My son was always mild mannered. I am positive that he had never harbored any bad feelings toward Russell Sage. He advocated the limitations of wealth. He was regular in his habits, and was a free thinker and believed in no hereafter. I never

knew him to handle explosives and it is a great mystery to me how he learned of them."

This is infidelity gone to seed! The early Christian training of a godly mother may make an infidel a peaceable and orderly citizen, but when his children and his children's children grow, up look out! Who are the anarchists, dynamiters, an nihilists? Atheists or infidels to a man—men without Bible, or Christ, or God; having no hope, and believing in no hereafter. And infidelity spreads, especially where the Bible is unknown or prohibited, and the papers are burdened with dynamite outrages in France, Spain, Italy, Russia and America.—*Hastings.*

ARE YOU SICK?

A story is related of an American traveling in Syria who saw three native shepherds bring their flocks to the same brook, and the flocks drank there together. At length one shepherd arose and called out "Men-ah, men-ah!" (which is the Arabic word for "follow me.") His sheep came out of the common herd and followed him up the hill side. Then the next shepherd did the same, and his sheep went away with him, and the man did not even stop to count them. The American said to the remaining shepherd, "Just give me your cloak and turban and crook, and see if they won't follow me as soon as they will you." So he put on the shepherd's dress and called out, "Men-ah, men-ah!" but not a sheep moved an inch. They "knew not the voice of a stranger."

"Will your flock never follow anybody but you?" inquired the American. The Syrian shepherd replied, "Oh, yes; sometimes a sheep gets sick, and then it will follow any one." Is it not just so with the flock of Christ?—*Ram's Horn.*

Thanks!—Mr. Bancroft, the historian, did not like to hear any one say "Thanks" instead of "Thank you." Many of the children in Washington who went to see him would say "Thanks" when he gave them anything. One day, after the word had been used so often that it quite irritated him, a little fellow of ten called for his autograph. There was a talk about American history, the autograph given and the boy invited to call again. The little boy told his mother that "it was a beautiful visit." And the brilliant scholar and courteous gentleman of the old school said to a friend, speaking of the two calls: "That little man attracted me more than I can tell. With perfect boyhood and naturalness, he had the address of a gentleman, and as left me, with cap in one hand and the other tucked confidently in mine, he said: 'Thank you, sir,' in the old-fashioned way of my own boyhood."

TEMPERANCE.

MODERN WINE AND THE MIRACLE AT CANA.

Does the first miracle of our Lord at the Cana wedding feast justify us in the use of the adulterated alcoholic concoction known to-day as wine, or in the use of any alcoholic or malt liquors? It is safe in our judgment to look for such wine as Christ made in the grapes and not in the wine cask. He made it in water jars, not in wine bottles.

Bishop Ryle, by a marvelous stretch of imagination assuming that our so-called wine is the same as that provided by the miracle, says: "If our Lord Jesus Christ actually worked a miracle to supply wine at a marriage feast, it seems to me impossible by any ingenuity to prove that drinking wine is sinful. . . . . To say, as many do, that to drink any fermented liquor at all is 'a sin' is taking up ground that cannot be maintained in the face of the passage before us, without wresting the plain meaning of Scripture, and charging Christ with abetting sin."

In opposition to this read Joseph Cook: "This I claim: That our Lord was consistent with himself; that his mortality was at least as high as that of the book of Proverbs; and that whether you say this or the other thing concerning minute matters of textual criticism, you are uttering blasphemy if you suppose that he, reading the command, 'Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright," created wine of that sort and gave it to the guests who had been already six days drinking intoxicating wine; you are uttering nothing less than blasphemy if you suppose that he, who was in all things obedient to his Father, he who had yielded glad affectionate loyalty to these commands concerning wine—if he was loyal to the Old Testament which was his Bible—you are guilty of blasphemy, I say, if you suppose that he put the bottle to his neighbor's lips. I proclaim, without fear of contradiction, that there is nothing in the example of our Lord to justify our modern social drinking customs. . . . .I hold that what he drank was very probably —perhaps we cannot settle the question beyond all dispute—simply that finest kind of the fruit of the grape that is not intoxicating. . . . .When you tell me that he drank wine, and therefore you will drink wine, I must ask you to notice that your position amounts very nearly to exegetical lunacy. It never has been proved that our Lord's wine made at Cana, or the wine he drank himself, was anything nearly as dangerous as the wine, you drink. It has never been proved that our Lord's wine made at Cana, or the wine he drank, was not like the wine we suppose he used in instituting the Lord's Supper—this best kind, this delicate kind, this unfermented spirit which is used at this hour."

TEMPT NOT A BROTHER.

Because Christ gave wine to the wedding guests, shall man dig a pit at the corner of every street, that the poor may fall therein, spending their money for that which is not bread, and their labor for that which satisfieth not? Let the poor man be tempted as God wills, for the end of God is victory; let not man tempt him, for his end is his neighbor's fall, or at best he heeds it not for the sake of gain, and he shall receive according to his works.—*George MacDonald.*

CALIFORNIA WINE.

San Francisco, Cal., Aug. 10.—The big wine syndicate, which has been formed in San Francisco to control the wine business of the State, will control eighty per cent of the grape product of California for the next five years. Its formation doubles the value of the crop, as the present price of grapes is $5 a ton, while the syndicate agrees to pay not less than $10 a ton. Seven houses are in the syndicate and more will probably be soon admitted. The capital stock of the company is $10,000,000 of which $600,000 have been subscribed.

SOBEREST PEOPLE IN THE WORLD.

I desire to say that we have in Kansas a population the most sober of any population of the same size in the civilized world. We have more school-houses and churches, more newspapers and more miles of railroad, according to the population, than any other State in the Union. Our children are better clothed, better fed and better educated than the children of any other State in the Union.—*Ex-Attorney General Bradford.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON X.—Third Quarter, 1894, Sept. 2.

SUBJECT.—Jesus Cleansing the Temple.—John 2: 13-25.

GOLDEN TEXT.—"Make not my Father's house a house of merchandise."—John 2: 16.

[Open the Bible and read the lesson.]

Daily Readings.—M.—John 2: 13-25. T.—Mark 11: 15-19. W.—2 Chron. 29: 1-6; 15-19. Th.—2 Chron. 6: 17-21. F.—Jer. 7: 8-16. S.—Mal. 3: 1-10. Sab.—1 Cor. 3: 8-17.

(Comment by Rev. James B. Converse in the *Christian Patriot.*)

The selling of oxen, sheep and doves, and the exchanging of money are honest trades if honestly conductedly. The lesson tells us that Jesus interrupted business. It tells us also why he did it, because it was done in the outer court of the temple of God. He succeeded in breaking up the business for the time, although the merchants had doubtless special licenses, bought with money, from the temple authorities, and derived large profits from their trade. For right is stronger than wrong, truth than error; and all saw that Jesus was right and trafficking within the temple was wrong. In our country at least the work was effectual. Although the American church receives and disburses millions of dollars every year, there is not a whisper of corruption in connection with it, unless it be the abuses of church fairs.

The Temple of Justice.—Government is God's temple of justice as religion is his temple of mercy. This is the Bible ideal. Government is to do justice as religion is to show mercy. Civil rulers are God's ministers as much as religious teachers. And business, trading, special privileges, are as much out of place in government as in religion. It was wrong, shameful, to use a court of the temple as a market for oxen. It is equally shameful to use the Senate chamber and the House of Representatives as a place to obtain protection for business, and the legislative halls and court-houses of the States to get licenses to sell intoxicating beverages. By the consent of the high priest the money changers received un usual profits. By the action of the President Senators and Representatives, the sugar trust collects a profit of three-eighths of a cent on every pound of sugar used in our land. By the license of the Sanhedrim the sellers of oxen made large profits. By the license of State legislatures liquor dealers make large profits. The cases are analogous. Both justice and mercy are attributes of God. Both are administered among men by officers who derive their authority from God and who are elected by the people. It would be shameful, we all agree, for ministers of the Gospel to use their God-given authority for business ends. It is equally shameful for legislators, for voters, who are also ministers of God, to use their God-given authority for business objects. The high priests who sold the outer court to the merchants disgraced themselves; and those who sell the legislative powers to manufacturers, liquor dealers and others, also disgrace themselves. The temple of mercy should not be profaned by trafficking. The temple of justice is equally holy.

Christ's Example.—Jesus drove out the merchants and money changers. When will his disciples imitate his example by driving the merchants and money changers from the temple of justice? He used little force; a scourge of small cord was enough. We need no force. If we refuse to vote for any party or any candidate who favors the giving of special privileges or advantages to any men or to any trade, it will accomplish our end. The Christians of this country control its legislation and politics. We ask them to do it after the rules of the Bible, in the spirit of Christ.

The vindication of God's house from profanation was the first and the last care of our Lord; and it is probable he began and finished his public ministry by this significant act.—*Clarke.*

When Jesus arrived in Jerusalem, the first place we find him is in the temple. His purpose in going to the temple was to cleanse it, as it had been foretold by the prophet Malachi: "He shall sit as a refiner and purifier of the sons of Levi." Christ's design in coming into the world was to reform the world. He saw corruption that day in Jerusalem lying like a hideous splash of filth on the marble floors of his Father's house. It must be purged away. The grasping priests had admitted within those sacred walls a market of oxen and sheep and doves, and a number of money changers. These traffickers were "concessionaires," having rented the privilege to carry on their trade within the temple walls from the money-loving priests. Such incidents are by no means confined to those olden days. The writer has in mind an instance that lies parallel, up to the act of renting the sacred enclosure, but there ceases to be a parallel, as the modern temple referred to has not as yet been purged, and remains to-day, "a house of merchandise." Reference is made to a church edifice here in Chicago where upper rooms are rented to secret societies. One Sabbath day, a few months ago, the writer was horrified to see crowding down the same stairway up which people were passing to the church service a band of rollicking, regalia-bearing men, nearly all puffing cigars, and some walking with unsteady steps. They formed in line in front of the church, and, headed by a brass band, marched away to attend a Sunday picnic. Great corruptions in the church owe their existence to a love of money (1 Tim. 6: 5-10).—*Life and Light Lessons.*

Special Question for Lesson of August 26. —Our Saviour was at home in the simple marriage festival at Cana, would he be so at a mod-

ern lodge banquet? Would he be welcome at any such feast? Would he make wine for it? Would he make wine for the human-skull goblet in a Knight Templar lodge?

RELIGIOUS NEWS.

—It is said that ninety out of every one hundred converts in China are from the country, and sixty out of every hundred are farmers.

—Three heathen temples have been absorbed by the Methodist North China mission in the growth of its premises, and Dr. Taft wants $4,000 with which to purchase a fourth one.

—Thirteen Italians, eight of whom are converts from the church of Rome, were recently received into the communion of Calvary church, New York. Two Waldensians were admitted at the same time.

—A great revival has been in progress at Mazomanie, Wis. Over forty have started for the kingdom, and still the work is going on. Services are conducted by Evangelist Anna M. Gleason, of Kewanee, Ill.

—Two Scotch missionaries, having recently made their way into Thibet, were captured by the Thibetans and were only rescued by a vigorous exercise of the authority of the Chinese frontier officers at Chema.

—A recent letter from Japan says that at the close of last year of the 377 churches in Japan seventy-eight are wholly, and 299 are partially, self-supporting. The additions during the year number 3,636. The present membership is 37,534.

—The Bridgeman School for girls, at Pekin, China, of which Miss Susan Hinman is to be in charge, has recently determined to receive no more girls with bound feet. The native Christians at Pekin, as the result of an enthusiastic meeting, have formed an Anti-foot-binding Society.

—A thirteen-year-old Negro boy is creating a sensation in Atlanta by his preaching. He was converted, he says, at the age of eight, and received an intermediate call to preach. He is now attending the theological seminary. His thoughts are said to be of a high character, and expressed in excellent language.

—Of the thirty-five Congregational pastors in Oklahoma, ten began their ministry as Methodists, six as United Brethren, five as Cumberland Presbyterians, four as Presbyterians, and two as Evangelical. Commenting upon this, the *Congregationalist* says: "A denomination that can bring all these into harmony has no small pow er of assimilation."

—Iron River, Wis., has lately enjoyed a wonderful revival under the leadership of Evangelist Hartsough. The services closed Aug. 5, and already 45 have joined the church. Others are ready to join at the earliest opportunity. A deep religious interest is felt by all the peo ple which will result in permanent good. Some 300 cards were signed by those professing conversion

—Rev. L. M. Hagood, M D., has collected some interesting statistics relating to the colored members of the Methodist Episcopal church. The probationers and full members number 217,439; Sunday-school scholars, 179 - 832; pastors, 1,627; churches, 2 892, valued at $3, 599,688; parsonages, 725, valued at $200,000; churches and parsonages, colleges, and school property are val ued at $4,691,688.

—The surprising statement is now made on good au thority that the Bible heads the list of books sold in Italy. Rev. Alexander Robertson, of Venice, sends some significant facts in regard to a new development in the circulation of the Scriptures in that country. Signor Sonzogno, editor of the "Secolo" newspaper, has recently sent out from his press in Milan an illustrated family Bible bearing the imprimatur of the Pope. The enterprise has met with wonderful success, not only in the large cities, but in the towns and villages, and among the clergy as well as the laity. In a short time the first edition of 50,000 copies was quite exhausted, and another is in course of preparation.

—The Waters Chinese Mission, held in the National Christian Association Building, 221 West Madison street, and the First Congregational Chinese Sunday-school, united in giving a farewell reception to Dr. and Mrs. Hager, Tuesday evening, July 24th. The meeting was held in the N. C. A. building. Dr. Hager has been a missionary in China for eight years and returned a short time ago to carry away as his wife, Miss Blackman, who has been a worker among the Chinese equally as long in our city. After a short program rendered principally by the Chinese, says the *Interior*, Mrs. Dr. Angier, of the First Congregational church, spoke a few words of welcome, which were responded to by the doctor. He first thanked the teachers and co-workers and gave them words of encouragement, and then addressed the pupils in their native tongue, which he speaks very fluently, telling them of his work among their people. The boys seemed to lose not a word, and after he had finished, rushed forward one and all for a hearty hand shake. Refreshments were served which were by no means the least of the evening's entertainment. Mr. Dot, of the Waters Mission, introduced his bride, a young lady from Miss Noye's school in Canton. Mrs. Dot has already adopted our dress and quite won the hearts of the mission people by her sweet manner.

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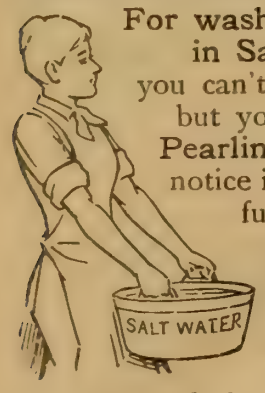

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Few people know how to walk correctly, and therefore walking is not to the great majority a means of recreation or a mode of travel. One hindrance to correct walking is improper footwear. Most persons have neither proper shoes nor proper socks. In consequence of wearing bad shoes from childhood, their feet are distorted. Perhaps not more than one out of four persons uses his toes in walking, and the toes are an important part of the means of locomotion. In walking once with a man of good physique I noticed that he walked entirely from his knees. By this I mean that he put one foot forward, and did not push himself with the toes of his other foot, but leaned forward and pulled the other foot after him. I found that he made no use of his toes, owing to his wearing badly made shoes from childhood.

At the age of twenty-one I was interested in a pamphlet "Where the Shoe Pinches." After reading it I procured lasts made on anatomical principles. Their use has prevented the usual deformity of the foot. Some fourteen years ago, and after I began regular walking, I found even these lasts faulty, and had another pair made. As I progressed in the knowledge of walking, I found even the second pair of lasts unsatisfactory. In order to obtain a correct form for my shoes I made plaster casts. In a box large enough to contain both feet I made a partition, and covered the bottom with a layer of putty. Then I put each foot in the putty, thus making an impresssion. Into the impression I poured Plaster-of Paris. On lasts formed from these models I obtained the best possible shoes.

The modern shoe is made partly for use and partly for show. The part that is for show is the heel. The heel is an unnatural device. It inclines the foot forward, stubbing the toes, and it also brings the weight of the body too far forward, necessitating an unnatural crook in the knees. After twelve years of walking, I discarded the heel from walking shoes, though so far deferring to fashion as to keep it for wear in the cities, and going to the expense of having two pairs of lasts made on the models referred to—one pair for heeled and one for heelless shoes.

By using a correct last, the sole of the foot from heel to toe will rest flat, as nature intended it to do, and the weight of the body will be distributed over the whole surface. In the shoe made on a bad last the weight is brought unevenly on different parts of the foot. In a long walk this uneven distribution of weight makes a great difference in the fatigue of the foot.

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Another improvement which I made was in doing away with the lining of the shoe. Still another improvement was in dispensing with all pegs. Hand-made shoes are generally "lasted" with wooden pegs. When the last is pulled out of the shoe the pegs stick up inside around the edge of the insole like so many nails. The shoemaker cuts them off with a knife, and then rasps them down. After the shoe has been in use some time, and the leather becomes dry from wear, these pegs work up, and are one cause of the blistering of the feet. I found that a shoe could be manufactured without the use of these wooden pegs, so that when the shoe was taken from the last there was nothing to blister the feet, or, in other words, so that the insole could be made perfectly smooth.

Another cause of discomfort in walking is the sock. Most socks are manufactured with seams, and are pointed at the toe. These seams on a long day's tramp will cause blisters. If a person who wishes to become a walker will exercise care in the selection of his socks, he can obtain them without seams and square-toed. Woolen socks are to be preferred to cotton ones.—*Century.*

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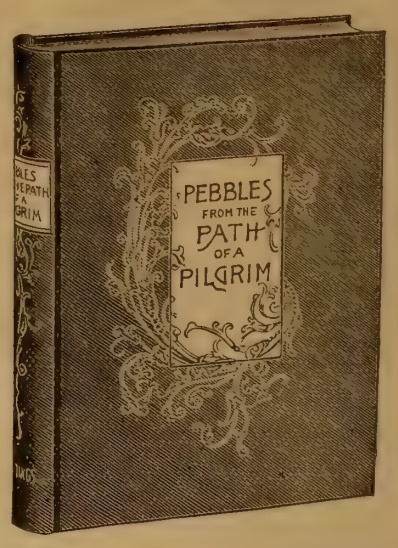

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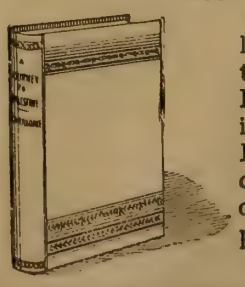

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FARM NOTES.

THE CORN CROP AND SILAGE.

Indian corn is evidently going to hold its place as the great and most popular staple with our farmers, for according to the statistician of the Agricultural Department the area devoted to corn this season shows an increase of 4,000,000 acres over 1893. But in many sections the crop is in poor condition from drought and other causes, and will require considerable care in order to prevent its loss. It is rather unusual for corn to need much looking after so late in the season as August, but this year the crop is backward in most localities, and still requires cultivation to destroy weeds and stir the surface soil. Many good farmers run the cultivator as long as a horse can pass between the rows, this practice preventing the ground from being overrun with weeds and helping the crop in other ways. Where corn does not mature the easiest way to save it is to put it into the silo, and it is probable that much of the crop will be utilized in this way the coming fall. It is certainly a contingency that ought to be provided for, and every corn grower should have a good silo, and thus be prepared to avoid any material loss by silaging his crop. Silage makes an excellent supplementary substitute for hay, and many stock keepers feed it with grain to advantage. Farmers who believe that their corn is too late to escape the frost should lose no time in making all necessary arrangements for silaging.

HILLS OR DRILLS.

Professor D. A. Kent, of the Iowa Agricultural College, recently made a journey into Illinois and took his agricultural spectacles, pencil, and note book with him. Among other observations reported by him in the *Rural Life* is the following, which is worth remembering until corn-planting time next year:

"In a distance of 700 miles I looked out of the car window and counted twenty-seven fields of corn in drills. Of the twenty-seven fields there was but one that was up to the standard of the best fields in hills. This was a field of sod in superior condition, and I believe would have presented a finer appearance if the corn had been in hills. The drilled corn seemed very uneven. Some stalks would be twice the size and height of others, indicating that the stalks in the hill seemed to be of mutual protection to one another. The drilled rows were fringed with grass and weeds from end to end. A hard ridge of dirt furnished starvation anchorage to the plants and was evidently stinting many of them. The children were out hoeing down the grass and cutting up the hard ridge mentioned above. The plowman was jerking his horses because they failed to enable him to cover up some of the grass. Profanity, or at least direst evidence of ill-feeling furrowed his face, and we concluded that the hills beat the drills under present conditions."

A young plant must have its proper food and drink, the same as a young animal. The fine, white roots are the feeding mouths. They suck and grow with good care; they starve and die with neglect. The more mellow the soil the more available the food, and the better within reach. Manure is fertility; that is, food.

Opposites often follow each other. We used to plant our potatoes in ridges. In the West they now make ridges like those made for sweet potatoes, and plant the tubors in the valleys between. There are no sunburnt potatoes, and the cultivator but tumbles the weeds down hill into the ditches. The finer roots are not in the way of the plow.

The quick growing kinds of turnips sown late in the autumn are very succulent, but they do not have the nutritive qualities which belong to the rutabaga family, or even the white turnips, if sown earlier. The most succulent turn pithy in winter, and are not palatable after January. There is some risk in feeding turnips freely to breeding animals—*Exchange.*

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News of the Week.

WASHINGTON.

In accordance with the decision of the Democratic caucus the house agreed to the Senate tariff bill last week, Monday, and passed separate measures placing sugar, coal, iron ore and barbed wire on the free list.

President Cleveland arrived at Gray Gables, Buzzard's Bay, Mass., on the 17th inst, and was greeted affectionately by Mrs. Cleveland and the children. He appeared to be in good health and delighted to see his family. He left Washington Thursday reported sick.

The final action of the President on the tariff bill is the only thing that stands between the Senate and final adjournment. It is the general opinion that with the bill passed upon by the chief executive adjournment could be arranged within a day's time.

CHICAGO.

At 10 o'clock Wednesday morning, the strike commission appointed by President Cleveland began its investigation of the causes and extent of the recent strike, in the hope of evolving out of the evidence a rule of safety for the future whereby strikes may be averted.

The effort of the "whisky trust" to get as much whisky as possible out of bond before the new tariff increased tax on spirits goes into effect was noticeable in this city.

The aggregate sale of stamps one day last week was $261,741.20.

Fifty saloon-keepers were prosecuted by the Citizen's League of Chicago, recently, on seventy-six charges. Forty-four were charged with selling liquor to minors, twenty-eight for selling to drunkards, and four for allowing minors to play pool. Fines and costs amounting to $730 were imposed.

STRIKE AND UNION.

The directors of the American Railway Union find that $1,400 has been embezzled by the Indianapolis officers of the A. R. U. and that President Clark is missing.

At Cincinnati, Aug, 8, the railroad strikers voted to give up the fight 318 to 96. This action was the result of the earnest and pathetic appeals of the strikers in a destitute condition. They claimed that their families were without support and that the yardmaster promised to give them their places back when they ceased to be strikers.

Thirty-five men employed in the various branches of the building trades by Contractor Gildorf, of Chicago, struck because of the employment of non-union carpenters. The other trades all belong to the Building Trades council, and the strike was ordered by President Ryan of that body. It is said that the strike can only be settled by the contractor agreeing to employ none but union carpenters.

As a result of the recent strikes on the Union Pacific 2,000 men are now looking for positions elsewhere. Service letters by the fifties are being written now at headquarters, and invariably the letter closes with the single sentence: "discharged on account of the A. R. U. strike. Up to his discharge his work and conduct entirely satisfactory."

An American Railway Union committee, representing 2,500 men who were called out during the Pullman boycott, called on Governor Nelson this afternoon and requested him to confer with the commercial bodies of the Twin Cities with the view to securing their influence with the railway managers to get the men reinstated.

COUNTRY.

Minnesota, North Dakota and South Dakota, are likely, it is reported, to produce this year the second largest wheat crop in their history. Minnesota and North Dakota will probably show a yield of 110,000,000, but as the trade demands conservative figures, the two States are estimated at 105,000,000 and 20,000,000 for South Dakota, making a total of 125,000,000 as the spring wheat crop for 1894.

Five hundred Poles marched on the jail at Winona, Minn., and secured the release on bail of Otto Blachek, arrested on a charge of inciting a riot.

Eighty-eight Coxeyites sent to jail by the Maryland authorities were put to work on the public roads.

Deserted by her husband and fearing starvation, Mrs. Adolph Max, of Lyons, Iowa, drowned herself and her two young children.

Railroad Commissioner Maxon, of Kansas, says all vegetation has been destroyed in the western part of the State by drought and hot winds.

Hog cholera broke out near Elburn, Macon county, Ill., three weeks ago, and has extended rapidly west and east. Hundreds of hogs have died of the disease and many are sick. There appears to be no remedy for the afflicted swine.

FOREIGN.

Caserio Santo, the assassin of President Carnot, was executed at 4:55 Thursday morning at Lyons, France.

The third battle in the war between Japan and China was fought on July 29, at Selkan. The battle lasted, with fearful slaughter, for five hours. Nearly 1,000 Chinese and 1,000 Japanese are said to have been slain in the conflict. The Japanese eventually drove off the Chinese and captured the town of Selkan. There were 5,000 Japanese and 6,000 Chinese engaged. The Chinese fled and took shelter on a number of ships at Koshu, fifteen miles distant. A number of cannon were captured by the Japanese. The Japanese followed, and another battle was fought at Asan, seven miles from Selkan.

The celebration of the feast of the assumption has been made the occasion for a series of riotous demonstrations in Belfast. Thursday the trouble began in earnest and culminated in a serious riot. The disturbances were begun by a mob of nationalists, who first attacked and beat a party of Protestants and then vented their wrath upon Protestant property. The extensive linen factory of Mather and Bunting was almost wrecked.

Many tin-plate works in south Wales, which have been closed for some time, are preparing to resume work in view of the passage of the tariff bill in Washington.

Three cases of cholera and one death from the disease have been reported at Amsterdam. At Rotterdam one fresh case of cholera is announced and one case is reported from Furmereno. At Maestrict there has been one death from cholera and one death from the same disease is reported from Wormerveer.

A dispatch from Vienna says that during Wednesday and Thursday there were 253 new cases of cholera and 161 deaths in Galicia and fifty-four new cases and twenty-eight deaths in Bukowina.

A plot to assassinate the French Premier Dupuy has been discovered. The anarchists had been warned of the discovery and fled to Spain. The main plot, it is alleged, was hatched in Barcelona by Spanish and French anarchists. Three men were designated by lot to execute it. They were to cross the border about the middle of August and were to assassinate the premier during his absence from Paris.

During the few days preceding Aug. 14 over 400 anarchists landed in London. A special branch of the police force is very busy watching over the new comers.

The cyclone which swept over the province of Cuidad Roal, Spain, Monday, was accompanied by a terrific storm of hail. Over 200 persons were injured and several thousand domestic animals were killed. The damage to crops in the province is estimated at $300,000.

The opening of a new French Baptist mission-house, supposed to be for proselytizing purposes, in the heart of the French Catholic suburbs of St. Bochs, Quebec, Canada, and an attack upon it by a leading French-Canadian newspaper, were the causes of a religious riot in that city last week, and military assistance is necessary to guarantee freedom of worship to the Protestants.

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Prof. Albert B. Prescott, *Univ. of Michigan*, Ann Arbor."

Subscription Letters.

The following have made remittances of money to the *Cynosure* from Aug. 13 to Aug. 18:

Rev S A Alt, A F Plummer, I D Fergus, Rev R J Gault, A Gummer, Rev W Ganschaw, J Franklin, Rev T R Griffin, Rev J Gaines, J E Pierce, Rev. A Austin, Mrs M B Nichols.

A Unique Picture.

There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating various facts in Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

Hence the N. C. A. has had a photo-zinc-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scotch Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc., of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

Framed and hung upon the wall it will make a novel and attractive picture for the homes of the readers of the *Cynosure*.

Market Reports.

CHICAGO.

Wheat—Spring No. 2	52¾@		55¾
Winter No. 2	53 @		53¾
Corn—No. 2	52⅝@		54
Oats—No. 2	29¾@		33¼
Rye—No. 2	7		
Bran per ton	15 00		
Hay—Timothy	8 50	@11	50
Butter, medium to best	11½@		23
Cheese	06½@		09
Beans	1 70	@ 1	90
Eggs	10½@		12½
Seeds—Timothy (100 lbs)	5 00	@ 5	80
Flax	1 24	@ 1	25
Clover (100 lbs.)	8 00	@ 9	05
Broom corn (per ton)	40 00	@80	00
Potatoes, (pr. bu.)	68	@	75
Hides—Green to dry flint	02½@		06¾
Lumber—Common		15	50
Wool (unwashed)	7	@	23
Cattle—Choice to extra	4 40	@ 5	10
Common to good	2 00	@ 4	30
Hogs	3 50	@ 5	70
Sheep	1 00	@ 3	60

NEW YORK.

Wheat No. 2	57	@	57¾
Corn No 2	60¾@		61
Oats	33½@		43
Rye	52	@	52¾
Eggs	17½@		18
Butter	13	@	23¼
Wool	19	@	25

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The worthy Friend, Josiah W. Leeds, of Philadelphia, lately heard of an effort to start a "Boys' Brigade" in West Chester, Pa. He immediately sent a protest in tract form, a copy of which was forwarded also to Theodore L Cuyler. That widely-known esteemed and now venerable man heartily approved the protest, adding: "It is pitiable to see the carnal weapons of butchery in the hands of Christian youth! Well, let us go on protesting for peace and purity and righteousness, and hope for better days."

Ferdinand Schumacher, the "oat-meal king" of Akron, Ohio, calls attention to the fact that the late Pullman strike was voted in a saloon after an all-night debate. What a Pandora's box of lodgery, anarchy and horror is this saloon! The examination of the United States Commission shows that were it not for the one hundred saloons of Kensington, a few minutes walk from the Pullman shops, the vexations that the workmen endured would have been much more supportable and probably the strike never would have occured but for them.

Mr. KERENS, a Missouri member of the National Republican committee, is authority for saying that measures will be taken to separate the American Protective Association from that party. He says vigorously of the A. P. A.: "We don't want them. Nobody knows who they are or how many there are of them. They are a band of fanatics who deny their own identity. They are a lot of sandbaggers in politics, and belong to no political party. Their doctrine is almost the same as that of the Orangemen of the Dominion of Canada. Emphatically the Republican party must divorce itself from the A. P. A. and any other secret political organization." No doubt most of the principles appropriated by the A. P. A. would be excellent salt for Republican porridge, but the demoralization which secrecy always makes of patriotism, when brought into politics, is good reason for the last remark. It is good doctrine for all parties.

The strike leaders, who keep up the cry for government ownership of railroads, telegraphs, and a general communistic scheme, do not consider how quickly their occupation would be gone. Socialism, as they want it, would be a great, if not severe, despotism. Russia provides an example. Lately in Odessa one hundred and thirty railroad employes struck for higher wages. The Russian railways being controlled by the state, all that was necessary to end the strike was for the City Governor to call upon the police and drive the strikers back to work.

The Pullman strike was not declared "off" last week by the American Railway Union. The local lodge leader resisted the demands of the members because there would then be no claim for aid, according to lodge rules. This ridiculous situation has been kept up while the general public are pouring in money and provisions. Dr. H. W. Bolton, a prominent Methodist pastor, after a visit to Pullman thinks the reports of destitution exaggerated. There was as much within a few blocks of his church, all caused by drink and laziness. There have been no evictions for rent at Pullman and the Company seem to accept that loss of $100 000. The public generosity was called out by Gov. Altgeld's appeal. After visiting several very destitute families at Pullman he made as is his wont a great display of his discovery, and it was noised abroad that 1,600 families were starving. There is great need of food and some also of common sense about the famous city. The U. S. commission continues its examination this week. Important facts and opinions are brought out. There was too much paternalism at Pullman. Communists are demanding that we have in a general way what they curse the Pullman Company for maintaining. Suggestions have been made to the commission about the insuring and licensing of all railway men above a certain grade which would leave no excuse for maintaining the labor unions. But so long as there are demogogues and dupes the secret system will have some one to keep it up.

The *Daily Leader* of Cleveland, Ohio, has been putting together some facts suggested by the late Christian Endeavor convention in that city. That meeting represented two million members. The *Leader* compares these figures with the lodges thus: "In this country there are about 700,000 Freemasons, 725,000 Odd-fellows, and 425,000 Knights of Pythias. The Christian Endeavorers outnumber both the Masons and Odd-fellows combined. They are more than three times as numerous as the Knights of Pythias. The American Railway Union has about 150,000 members. The Knights of Labor have about the same number. All of the other labor organizations of the United States, including every national union and all of the bodies connected with the American Federation of Labor, have less than 700,000 members. That is to say, the Christian Endeavor society outnumbers by at least fifty per cent, or some 500,000, all the labor organizations in the country, taking them at their own estimates." These lodge figures are too large; but even accepting them, the *Leader's* estimate is peculiar. The Endeavor societies outnumber the three leading orders, and are nearly three times the labor societies. But secretists are quite often members of two or three lodges. It is, therefore, safe to estimate that the society that stands for the Lord Jesus Christ is equal to all the lodges, named; and, we believe, if the facts could be gathered, it numbers as many as all the lodges, when their membership is taken together. The lodges look large because one man who may belong to half a dozen different orders is counted for six men instead of one. This is a kind of Indian trick. They double the count of their war parties by dodging in and out behind bushes and trees.

Captain Cameron, the African traveler, when asked how he had been able to prosecute a journey of 3,000 miles from Zanzibar to the Gambia without resorting to bloodshed, replied that he had ever kept in view the fact that the native was a fellow man, and his expedition was a peaceful one. Treating the African with kindness and consideration, never arousing his jealousy, he had been able to traverse the whole breadth of Africa without resorting to violence. M. French-Sheldon, the intrepid English woman who conducted in East Africa the most wonderful and successful expedition of the kind ever undertaken by a woman, tells of her visit to the Rombo tribe who had been represented as a ferocious and treacherous people. She dealt with them kindly and found them "neither uncouth nor unkind nor ungenerous, and certainly far from being hostile." They treated her with "courtesy and gentleness." But six weeks after her visit Dr. Carl Peters, traveling through the same tribe with armed soldiers, in order to pass safely, "felt obliged to turn his guns on those Rombos, armed in their simple fashion, and kill a hundred and twenty before breakfast one morning." The difference in treating these African aborigines is a lesson to the employers who profess it needful to use severity with their men. The "black list" as used in some instances is one of the practices of lodgery most to be condemned.

WHAT ARE THE OBJECTIONS TO LABOR UNIONS.

BY PRESIDENT CHARLES A. BLANCHARD.

We do not speak of unions as they might be, but as they are. We believe that wage-workers should combine for mutual support and help, but we object to the unions as now conducted.

1. Because they are secret. Secret organizations are contrary to the example of Jesus Christ. He said, "In secret have I said nothing." They are also contrary to his command. He said, "Let your light so shine before men that they seeing your good works may glorify your Father which is in heaven." There are many other objections to secret orders, but these are sufficient for Christians.

2. We object to these unions because they are unjust. They demand the same wages for all their members. This is of no aid to the able and energetic, but it compels employers to pay to the careless, idle and worthless wages which they do not earn. And if these worthless men are discharged, the union orders a strike and competent men are denied the privilege of earning their daily bread until they are restored. This is stealing both from the good workmen and the employers, and is a violation of the eighth Command.

3. We object to them also because they are lawless. The leaders usually tell the men that they must be law abiding, but it is known to all that strikes are almost never carried on without violence, intimidation, assault and murder. The sixth Commandment is violated, not occasionally, but constantly by the unions. To cry "scab" at a fellow workman has in it the spirit of murder.

4. We also object to them because they are oppressive. The principle of the orders is: We will endeavor to compel all workers in our trade to unite with us, become subject to our laws, and if any will not do so we will endeavor to prevent them from earning bread for their wives and children. If these unions could have their way all workmen in their lines would be compelled to unite with them or starve to death.

5. We object to them in general because they supplant the laws of God and the laws of the state by their own enactments. They substitute for the rule of the Bible, civil law and personal conscience, the edicts of a small minority of a secret lodge, and whatever it is needful to do to sustain their usurped power they undertake. How long men shall labor, what pay they shall receive, what material they shall use, to whom men shall sell goods, all these things they assume to decide, not for themselves but for others. God has given no such power to men. Christians cannot innocently be partners in such work.

Wheaton College.

THE FOUNTAIN AND THE WHIRLPOOL.

BY REV. ALEXANDER THOMSON.

I heard the whirlpool speaking low
When the skies were dark and the winds were moaning,
And the lonely pine swung to and fro
With a ceaseless groaning:

"I am the great unsatisfied;
I drink; I drink and am thirsty still:
With hell and the grave I am deified,
The gods you can never fill.

"I draw; I draw to my thirsty soul;
All things I hold in my swinging pool,
And he who yields to my fierce control
Loves me or is a fool."

I heard the voice of the fountain speak
A silvery, lapping, gentle sound:
"The good of the whole great world I seek
With the goodness I have found.

"I give; I give; and my charmed drops,
That sparkle and glow in their lustrous sheen,
Are pure as the dew on the mountain tops
That freshen the velvet green.

"I give; I give; and whatever I give,
I give it freely with pleasant tone:
God grant that the law by which I live
May not be all my own."

AN OVERTURNING NEEDED.

BY REV. C. POWERS.

As Christians and true philanthropists we are much concerned to know and do the best we can to make the truth of God effectual in overturning corrupt public sentiment, and righting the world morally in our own times. Even in our own nation, and among large bodies of professed Christians, there are presented dark pictures of depravity and wrong-doing. Christ Jesus the Son of God should everywhere be trusted as our great High Priest, followed as the infallible Teacher, and honored and obeyed as the King whose right it is to rule the world of mankind. He came the "light of the world," affording us the light and commanding us to shine. But selfishness, covetousness, Sabbath desecration, intemperance, the practice of secret lodge worships and debasing ceremonies, present an array of evil-doing which calls loudly for such radical changes as caused the heathen Ephesians to say "turned the world upside down." Very well; this is true Gospel work. God's work is always right. Sin and Satan mar the face of the world morally, bringing to the surface the results of the seeds of depravity, the thorns, briars and brambles of sin and everything that is annoying and cursing the human race.

God, the loving Father, has appointed a Sabbath for our well-being. Yet Sabbath desecration is practiced in almost every community. See Isaiah 58, last two verses, for the Lord's special or particular directions about keeping the Sabbath. Nothwithstanding the great "I Am" has said much about the Sabbath, and declared "Ye shall keep my Sabbaths and reverence my sanctuary," yet thousands on that day seek pleasure in their own way rather than in honoring his name. Corporations and the government in a manner compel thousands more to work on that day wherein the infinite Ruler says: "Thou shalt do no work."

The temperance reform ought to enlist the earnest and continued endeavors of the professed followers of God everywhere. Yet we shall never have "turned the world upside down" in this matter without universal "*prohibition.*" The law of the eternal God prohibits. It says, "Thou shalt not" in reference to every kind of wrong doing. His Word declares: "Wo to him that putteth the bottle to his neighbor's lips and maketh him drunk therewith." Yet saloon men and their abettors are all the time doing this very thing. Thousands of professed Christians are aiding and abetting this system of drunkard-making by voting with political parties which uphold the licensing the sale of intoxicants as a beverage. The inspired Word tells us plainly what rulers are for. "They are set for the punishment of evil doers, and for the praise of them that do well." Again, of the civil ruler it is said: "He is the minister of God to execute wrath upon him that doeth evil." Then by the Word of the Lord and our votes let us down with the nefarious work of the saloon.

I would tarry longer on this important subject, but I wish to turn the light of God's Word on to other abominations that are dishonoring God and debasing those who were made to be sons and daughters of the most high God. The world needs to be turned upside down as to the prevailing sentiments in regard to organized secretism.

People imagine that they are "delivered to do" various things that really are against their manhood and the well-being of all concerned; as well as against the plain Word of the Lord. For instance, thousands of men promise, vow or swear to keep certain secrets that may be revealed to them after the pledge is given. And they cannot know, or are not supposed to know, but that the secret is or may be something that ought in right to be made known. Though he may be told that "It is all right," he has no moral right to bind himself where he may not do according as his own honest judgment shall dictate. The dignity of manhood requires that every one should exercise a conscience of their own, and not give it into the keeping of another. Can anyone fail to see this in the light of reason? The law of the Lord concerning this thing is found in Lev. 5: 4. Also multitudes promise to obey the dictates of leaders, out and out, and make no provisions in the case to "obey God rather than men," in case the requirement should conflict with their own sense of right and wrong.

When a man does these two things: makes a pledge to secrecy beforehand, and promises obedience to leaders without condition, he has taken a long stride towards being the mere dupe of others, and degrading his own manhood. And it is naturally degrading to the man who pretends to prerogatives which leave no responsibility for those under him as to the right or wrong of the command given. Yet the carnal brotherhoods generally have absolute commanders, while none but the Infinite Creator has a right to such a position.

A law of secret fraternities generally is in general terms: Do good, especially to a fraternity brother. Thus they abrogate a plain Bible command: "Do good unto all men, *especially* to those who are of the household faith. But many, very many, of them are so far from being of the household of faith in Christ that they are avowed deists, some are drunkards, many lewd and profane. But the devotee of the lodge has bound himself to favor his lodge brother rather than anyone else, be he ever so good and true to Christ.

And worse still, many of the secret orders, if not all, have false worships. Now both the Old and New Testaments make it appear, and in so many words call this "devil worship." And what are false worships? All worships that have no reference to Jesus Christ, by whom alone we may come to the true God. Jesus himself said: "No man cometh unto the Father but by me." And yet Masonry and some other secret worships reject or ignore his name. An apostle has said of it: "The only name under heaven given among men whereby we must be saved." And again: "Whatsoever ye do, do all in the name of the Lord Jesus." But Masonry proposes to do all that it does without that name; even to saving men in the "grand lodge above." In their religious ceremonies for the sake of eloquent passages—we may well conclude so—they use Bible passages, and where the name of Jesus Christ occurs in them they leave it out. Thus they insult the only living and true God by ejecting the only Meditator. God, at infinite expense and in infinite love for the sinful race of mankind, has provided a sacrifice for sin, his only begotten Son, and he became a meditator by whom man might successfully approach the Almighty in asking for pardon and salvation; and yet Masonry would have its votaries come to God rejecting the name of Jesus. Is not this indeed insult to the God of love, and insane presumption as well. Thus is Masonry anti-Christ in principle; that is, opposed to Christ. And in just so much is it opposed to the true God.

But is the Masonic god the true God? Their god can be approached without a mediator. They seem to need none. We have a right to conclude then that their god is not the God and father of our Lord Jesus Christ, but the one that Paul calls "the god of this world," and that is Satan. The Apostle John says, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." "And this is that spirit of anti-Christ." Again he says, "Whosoever denieth the Son, the same hath not the Father." True religion does confess Christ. Every other is false indeed. And yet thousands are made to believe that it will save them. Here is deception with a terrible vengeance. An eternally fatal deception.

There are many passages in holy writ that ought to deter Christians from membership in Masonic and other secret lodges. I will name one more. Find it in 2 Cor. 6: "Be not unequally yoked with unbelievers." Then follows an exhibit of the most conclusive arguments against the evil forbidden. And yet what do we see? Multitudes yoking up with unbelievers in the lodges: and that in the strongest manner. In the nature of things this has a powerful influence to deteriorate and destroy genuine piety towards God. For this reason the thing is prohibited. And for those that have become yoked up with unbelievers, the command is, "Come out from among them and be ye separate." And yet what a prevailing sentiment is fostered by multitudes of people, that they may with impunity disregard this important command. Truly the yoking up of professed Christians with those who secretly practice heathenish ceremonies, borrowed from, and all one in principle with, the old Baal and other worship so much condemned in the Scriptures, must be provoking to the God of the Bible.

You who are familiar with the sacred Scriptures know that ancient heathen "worshiped the sun and moon and all the hosts of heaven." Abundant proof is at hand from various sources, including that from Masonic writers themselves, that the religion practiced in Masonic lodges is identical in character with the ancient sunworship, which was joined with Baal worship in Syria, with Osiris worship in Egypt, and with Brahma worship among the Hindoos.

The worship of the sun by those in heathenish darkness, it seems to me, was comparatively a light thing. But for those who have revealed religion wherein the true God is made known, who is the maker of the sun, for such privileged ones to go into idolatry, worshiping the creature rather than the Creator, was the sin above all others for which God terribly chastised and laid waste his ancient people. And it is the sin which perhaps more than any other one kind of sinning is now debasing enlightened nations, and corrupting the churches.

McNairy, Tenn.

"TURNING THE WORLD UPSIDE DOWN."

"The world is wrong side up, and it will never be right side up until it is turned upside down." So said, most truly, one of the leading Christian workers of our century; so felt and acted the foremost Christian workers of the first century, Acts 17: 6. Paul was doing most noble service for God and humanity as he went about turning the world upside down, *i. e.*, restoring men to their right relations with God. When sin entered into the world, selfishness became the ruling passion of the human heart; and for nearly six thousand years it has held its baneful sway, teaching men to "look out for number one," to "keep a sharp watch for the main chance," to put self first, "whatever comes of the other fellow." Selfishness is the tap-root of every sin. Christianity, as exemplified in the life and death of Jesus Christ, is the eternal enemy of selfishness in every form.

What is the deep down trouble with the American people to-day—the cause of strikes and lockouts and monopolies and trusts, the bane of our politics, the curse of our land? There is but one answer—*human selfishness!* Monopolies and trusts are organized on this basis, "The most for

self, the least for the other fellow." Labor unions manifest the same selfish spirit, "Let no man work unless he belongs to our organization." In politics, on one hand the farmer is asked to vote for free trade and cheap goods that *he* may be benefited; on the other hand, the operatives in manufacturing establishments are asked to vote for protection and high wages that *they* may be prosperous. Turn which way we will, there seems but one line of appeal for the success of any object, viz., "It will benefit you or your class," and that in its essence is simply selfishness. Is it not plain, therefore, that our world is wrong side up—our whole idea of life a false one?

But is there any remedy for this state of things? Yes, one, and only one! And what is that? The establishment of the kingdom of God in the hearts of men! And how shall this be brought about? Not by preaching to others about their duty, but by manifesting the life of Jesus Christ in our daily lives before men.

This revolution in the life of Christians upon earth—for it is nothing less than that—must *begin* in some individual life or lives, and men must be saved by *contact*. Men are weary of the preaching which produces no marked effect upon the lives of those who hear: they do not care for a religion which simply makes a few church people more comfortable. The world is perishing now, as it was 1900 years ago, for the sight of a life filled with the spirit of self-sacrificing love; and it *will* perish unless we who bear the name of Christ shall show that we live on the same line as he did, with self dethroned, ignored, forgotten, that *others* may be blessed and comforted and saved.

Is there one of our readers who, waiting not for a new Christ or a new Paul to arise, will begin this day to "turn the world upside down," by showing how much an utterly unselfish life can accomplish for those who see its manifestation and feel its power from day to day?—*Trumpet Call.*

THE ADAMS FAMILY.

The late death of John Quincy Adams has suggested to the *Inter Ocean* Boston correspondent, Miss Lilian Whiting, some very interesting particulars respecting the celebrated family, from which we quote:

John Quincy Adams, grandson of the President whose name he bears, and great-grandson of John Adams, who succeeded Washington, and the son of Charles Francis Adams, the first Republican Minister to the court of St. James, died at his home, Mount Wollaston, Quincy, near Boston, yesterday morning. Mr. Adams was not an old man—he would have been sixty-one years of age next month—and in a national sense he can hardly be said to have been very prominent, but naturally there is a deep interest that clings to his honored and historic name. The antiquarian might prowl about the quaint old towns of Quincy, Quincy Adams, Braintree, and the estate of Mount Wollaston with no little reward. The three towns are succeeding stations on the old Colony Road, a little out of Boston, and the resident traveler is always amused to see the way strangers throw open the car windows and lean out and gaze as the quaint names are called by the conductor.

In the old Quincy house at Braintree there is one room still hung with curious Chinese paper placed there in 1777 to prepare to do honor to the marriage of Dorothy Quincy and John Hancock. The house in which John Adams died is still extant, incorporated with the larger mansion built on its site, and in it is still one room paneled from floor to ceiling in solid mahogany. The Adam's genealogy, including the Quincy, Hoar and Norton branches, is a matter of national history and need not be touched upon here. Dr. Holmes, as is widely known by his witty poem "Dorothy Q," traces a family connection with the Quincys, and Wendell Phillips and Phillips Brooks were remotely connected with each other and with Dr. Holmes through the Wendells. Professor Charles Elliot Norton, of Harvard, traces his ancestry to the Nortons who intermarried with the Quincys. New England genealogy—if one has a taste for social analysis and the study of hereditary traits—offers a very fascinating field, as the individualities are prominent and represent ideas, movements, and the general forces of progress.

Charles Francis Adams, minister to England under Lincoln, was a remarkable man. So far as I have known there is nothing especially remarkable about his son, John Quincy Adams, who died yesterday. He had been locally prominent in politics, but rather endured than desired political office; he was a good citizen, in his town of Braintree, where he had always lived, passing the winter in his town house on Mount Vernon street, in Boston.

The Adams family are not imaginative, ardent, or especially sympathetic; they have, in a general way, sound intellect, cool, calm, and more or less dispassionate views; they are logical, honorable and just, but they are of the cold and self-contained order. Many people believe this to be the genuine New England type, but nothing could be more remote from the truth. New England is the land of romance, of poetry, of imaginative grace, of spiritual fervor, of idealism. It is the home of the mystic. If one can find and fit the magic key he can open and read at will many a curious volume of forgotten history. There have been such treasures of moral earnestness, of religious faith, of spiritual ecstacy poured out in New England that it has become transmitted into a certain fine exaltation of life—into artistic and creative energy.

The most interesting member of the Adams family there has been of late years is Charles Francis Adams second, the grandson of the minister whose name he bears, and the son of John Quincy Adams, whose death occurred yesterday. Mr. Charles Francis Adams is a lawyer, a railway magnate and a man of letters. One of the ablest, the most fascinating and significant contributions to the literature of history is his great work, "Three Episodes of Massachusetts History," which he present under these heads: "The Settlement of Boston Bay;" "The Antimonian Controversy," and "A Study of Church and Town Government." With the death of John Quincy Adams and the close of this century, the essentially historic character of the Adams family will cease, and the relationship to the two Presidents will grow remote.

TRADES UNIONS AND CATHOLICISM.

Is there any particular connection between trades unions and Catholicism? is a question which we may not be able to answer positively, but it will do no harm to offer a few suggestions for thoughtful people to consider.

Judge Grosscup, of Chicago, in a recent address, delivered in Galesburg, Ill., on "Labor Federation a Menace to Civilization," very clearly and forcibly points out the fact that when the individual enters the union he effectually sinks his own will in the general will of his trade; actually throws away his individuality, and delivers up the free will which God gave him and which he has no right to surrender to any man or any company of men.

There is a very clear parallelism between the man in the trade union and the man in the Roman Catholic church; both have their wills subjected to outside control; they differ in that they serve different masters. The Catholic is the abject slave of the hierarchy; the union man is the slave of the union to which he belongs.

Against this subjecting of the will there has been a most terrible conflict in the history of the world. Civil and religious liberty, though given of God to man, has been purchased at great cost.

Rome has for a long time enjoyed the bad distinction of being the enslaver of the will, and who can tell how much influence she has had in preparing men to become slaves in other things than religion.

It is well to note that all secret oath-bound societies have in common with Rome, as the hidden source of their power, the complete subjection of the individual will. (And what is Rome but a gigantic secret order with the Pope as Grand Worshipful Master?)

We ought not to fail to notice the prominent place held in these trades unions by Roman Catholics. Whether these unions are the product of Rome might admit of doubt, but it is a fact beyond dispute that she fosters them, and there is also no doubt that she has a sinister motive in it all. Anything which she thinks she can use to further her purposes she will foster.

Another point common to Rome and secret orders is that they resort to force to accomplish their purposes. The anti-Christ has always propagated herself by force, the opposite of that principle by which the kingdom of Christ is propagated. Trades unions are organized for the very purpose of compelling obedience to their behests.

While we may not be able to say that Rome is the active instrument in originating and propagating trades unions, yet she finds them congenial in their fundamental principles. There is such a resemblance between Rome and all secret oath-bound societies as to stamp them as the offspring of one father.

The Gospel of Jesus Christ stands in clear distinction from all inventions of men in that it makes men free while human inventions make them slaves. The glorious paradox of the Gospel is that the servant of God is Christ's free man. But the servant of man or of men-made institutions is a slave. A faithful obedience of the apostolic injunction, "Stand fast therefore in the liberty wherewith Christ hath made us free," would destroy trades unions and all secret orders as they now exist. Trades unions are not essentially evil, but when they cast a shadow on independent individuality or impair in the least the moral freedom they transcend their proper sphere. Trades unions exist for the ostensible reason of freeing their members from slavery to employers, but they impose a slavery more abject and base. Christianity alone can make men servants and free at the same time.—*Christian Nation.*

PATRIOTS WOULD KEEP THE SABBATH.

The national G. A. R. encampment is to be held in the month of September in Pittsburg. Such gatherings are always attended by an immense amount of Sabbath-breaking, and this one will be no exception to the rule. The Pittsburg *Press* says that the Sabbath "before the coming of the G. A. R. encampment will be such that the remnants of the Law and Order society will raise its hands in holy horror, not because that the obnoxious blue laws will be violated, but because they cannot step in and disgrace the town by untoward interference. Thousands of visitors will be in the city at daybreak, and special trains will arrive almost every half hour during the day. Brass bands, marching delegations and perspiring guides will be seen and heard on every hand. The street cars will be so crowded that hundreds instead of having a comfortable seat will either have to be as a big sardine in a little box or walk. The escort committees will be hard at work, conducting delegations to school houses."

The same paper states that the departments that will arrive on Sabbath so far as known are as follows: "Maine, Vermont, Rhode Island, New Hampshire, Connecticut, Massachusetts, New York, Ohio, Indiana, Illinois, Missouri, Michigan, Wisconsin, and West Virginia. The Philadelphia posts will arrive, some on the Pennsylvania and others on the Baltimore & Ohio. The Milwaukee posts will have a special train; and a countless number of posts, who will travel independent of their departments, will come in. The naval veterans will arrive in the morning, and in the afternoon hold divine services at their headquarters. An effort will be made to have every place with restaurant facilities kept open on that day, as well as soda fountains, so that the visitors will have no difficulty in quenching their thirst or obtaining a meal."

In the G. A. R. there are thousands of professing Christians. There are also a large number of ministers. Many of these will be in attendance at Pittsburg, and many of them will take part in this wholesale Sabbath desecration. Great organizations like the G. A. R., including all secret orders, many manufacturing and business companies, and associations whose chief object is pleasure, are utterly regardless of the claims of the fourth Commandment. Many of the members will engage in acts of Sabbath desecration in connection with these societies, but would not perform the same acts as individuals. Much of our prevalent Sabbath-breaking is due to the influence of these great corporations, societies and clubs. The government utterly fails to enforce the law against them. One reason is, the government itself does not submit to the law.—*Christian Dissenter.*

SUNSET CLUB DISCUSSION.

SECRET SOCIETIES IN POLITICS.

THE GENERAL DEBATE.

ADDRESS OF PROF. H. A. FISCHER, WHEATON COLLEGE

I am from Wheaton, and therefore I agree with the first speaker; I am a Protestant, and therefore I agree with the second speaker; and I have 100 per cent of German blood, and therefore I agree with the third speaker. And so I see no way but to hold my course independently and strike out for myself, no matter whether it hits one or all of the leading speakers of the evening.

First, I want to bring forward the testimony of some men of earlier times. Here is what Chief Justice Marshall said about Masonry. He speaks of Masonry as capable of much evil, and incapable of producing any good which might not be affected by other and open means.

I am glad to learn to-night that Masonry is not a secret society. You see Chief Justice Marshall was in the dark in regard to that. Edward Everett says in respect to secret societies, that they put a vast power capable of most dangerous abuses into hands irresponsible to the public.

One greater than either of these said, 1,800 years before: "For every one that doeth evil hateth the light, neither goeth to the light lest his deeds should be reproved."

Now, these sentiments, it seems to me, are fully corroborated by extracts from the oath of the Royal Arch Mason. Among other words, he says this: "I furthermore promise and swear that I will aid and assist companion Royal Arch Masons when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within my power, whether he be right or wrong."

And then again he says: "A companion Royal Arch Mason's secrets given to me in charge as such, I knowing them to be such, shall be as secure and inviolable in my breast as in his own, murder and treason not accepted;" although some omit this last, and give it without any modification whatever, stumbling at the harsh words "murder and treason." Now, I defy any man here to say that the Royal Arch Mason does not take this oath.

Members:—No, sir, he does not.

Mr. Fischer:—Will some of you meet me after this meeting and arrange a time and secure a hall and let me bring the proofs; and if you will over your own names sign affidavits that my statement is false I will venture to prove you guilty of perjury. These facts are too well known. In some respects Masonry is not a secret society, although Masons desire to have it so. Their oaths have been published to the world. I repeat, there are only two classes in this room to-night who can speak in respect to this oath or this extract from it. There are those who know that it is true, and there are those who don't know that it is false. You and I belong to one of these parties.

Now, I wish briefly to establish three points. In the first place, these secret societies are not necessary for any good purpose, as Wendell Phillips has said. Not in this country, at least. We profess to have a government of the people, for the people, by the people. Secret societies in government mean government of the people, to be sure, but by a clique and for a clique. They are not necessary for any good purpose whatever. What we need is publicity in our public affairs. And it never works well to fight the devil with fire. I sympathize with the objection of my friend General Hawley against the domination of the Roman Catholic church. I know full well that the Encyclopedia Britannica charges the Jesuit order with being a secret society, and justly so; and I know that it says, furthermore, that it is a naked sword, having its hilt at Rome and its point everywhere. It is a secret society. But what will be the result if the A. P. A. takes its place? If they wield the votes of two million voters in this country, will we be any better off?

The position I take is that secret societies may be used for any base purpose. We have had illustrations in our own land. We have had in this city the Clan-na-Gael, and the Anarchists; in New Orleans, the Mafia, and in San Francisco the Highbinders. We had the Masons in 1827, who murdered Morgan; we have had the Mollie Maguires in Pennsylvania; we have had secret societies under various names that have done the utmost injury to our body politic. It may be and has been used for the best purposes, but the presumption is always against a secret society.

One gentleman says they are not secret societies, but societies with secrets attached to them. Some people say the home is a secret society. Suppose that in your neighborhood, especially if you live in a country village where everybody knows what everybody else is doing or trying to do—suppose a family should move into that place, say Wheaton; and suppose they keep their doors closed; and suppose when anybody rapped at the door to get in a tyler should come to the door and open it about an inch wide, and compel you to say a certain password before you could get in; and suppose you knew they had secret meetings once a week, and they were always unwilling to tell what was done at those meetings; and suppose you asked them what they did those evenings when you could not get into their house; and suppose they said: "We have taken a solemn oath not to tell what was done," why, very soon you would expect to happen what happened out here where there was a secret house of that kind, and finally the police examined it and found it filled with stolen goods. The presumption is against these things.

The idea of this secret society, the A. P. A., is to oppose the Catholic church, but soon there will have to be another secret society to fight the A. P. A., and another to fight them, and finally it would reach a point that would remind one of the old rhyme:

> "Big fleas have little fleas to bite 'em,
> And so on *ad infinitum*."

ADDRESS OF JOSEPH B MANN, OF DANVILLE, ILL

Among my recollections are two great bugbears, the Roman Catholic church and the Freemasons. Religious instruction being in order in our family—on the Sabbath day—and the stock being rather depleted because of the fact that six brothers had preceded me, it appeared to fall to my lot on Sabbath afternoons, and late in the evening too, to listen to harrowing stories concerning the cruelties inflicted upon heretics by the Spanish inquisition. And I remember going to bed on Sabbath night with my young soul filled with horror and my young hair standing on end at these ghastly stories, and I was warned then that the danger most imminent in this country was the triumph of the Roman Catholic church. Something like a half century has passed since then, and again and again we have heard the same old story told by ignorant persons, by bigoted persons, and by dishonest persons.

Why, my friends, you talk about the power of the Catholic church. Do you know why any man in this country who is not a member of a Protestant church ever gets a smell at the public crib? It is because the Protestant churches are divided among themselves. Let them unite and the fellow outside of them would not be ace high in the pack. Let the Methodist church and the Baptist church and the Presbyterian church and the Campbellite church and all the other Protestant churches unite, and the so-called tyranny of Rome will be a picnic compared to the state of affairs that will then exist. Your weakness, my Protestant friends, is in your division, and our safety is in your division. You say you can't go and speak in certain communities without being stoned. And I can show you communities where there are not fifteen Catholics where neither you nor anybody else dare go and say that the Methodist clergymen are lecherous as a class, that the Methodist women are harlots as a class, without getting a head on you so big that you could not get out of church.

Gen. Hawley:—And so he should.

Mr. Mann:—And yet your fellow Sims went down to my old town, at Danville, and made that kind of statement about the Catholics, and he got a rock at him; it could not hurt him though it hit him on the head.

I get sick of it. I know something about the tyranny of the Methodist church, and I am not particularly against the Methodist church either. But I know something about the tyranny of it. I remember a time in Illinois when a man could not hold office unless he was a member of the Methodist church, or his wife was, and so do you.

When Mr. Garfield was a candidate for the Presidency of the United States, the boast was made openly that at his back stood, without regard to former affiliations, the Campbellite church, of which he was a distinguished member.

We are all tarred with the same stick. Bill Thompson struck it about right when he went to the jury and says: "Let us fellows all hang together."

The Methodist likes to see his fellow Methodist exalted, the Presbyterian prefers a Presbyterian, the Roman Catholic prefers a Roman Catholic, the Mason perhaps prefers a Mason, and the Odd-fellow an Odd-fellow, and you [turning to Pres. Blanchard] prefer a man that is not a Mason every time.

Pres. Blanchard:—That is right.

Mr. Mann:—And you have the right, sir. You have been opposed to secret societies ever since I have known of you, and you have a perfect right to be so, and I will never throw a brick at you. And with all deference you remind me of what the farmer said of the ram that butted the locomotive: "I admire your spunk, but confound your judgment."

I want to say one word about the A. P. A. It will not live, and the men in your organization who are seeking political preferment, and, don't you forget it, that's what they are there for—I don't think you are—will be in the condition of the old Know-nothing, and be calling on the rocks and mountains to fall down and cover them, and like Peter, they will be swearing before the cock crows, they know not the lord and master they now follow. Shelby M. Cullom has been trying for years to wipe off his political escutcheon the fact that he was a Know-nothing. He denied it. I don't know but he made affidavit to it. And now he is getting round so he would like to have it on again. All because of your pestilential society. It is un-American; it has no place here. It ostracises a man because of his religious belief. It is unconstitutional. If you get a man with your brand on him in the office of President of the United States you will own him body, soul and breeches. He will appoint a postmaster of the same kind; he will have to do it, because the postmaster must then be of his stripe in order that he shall not appoint any Roman Catholics to office, so that no Roman Catholic will be distributing letters; you will brand him, you will own him, and you will be a dangerous factor in the life of this country. You will when you are. But you won't. There is one great big organization in this country now going through travail and trouble which is incident to a better and a brighter life which stands ready to knock out every organization which is undemocratic, such as the A. P. A. and kindred organizations, and that notwithstanding it is now traveling in the wilderness. But it will reach the promised land, and the Democratic party stands ready to squelch the A. P. A.

REFORM NEWS.

THE N. E. C. A. DAY AT HEBRON.

VICTORY FOR THE CAUSE ALL THE DAY LONG.

BOSTON, Mass., Aug. 20, 1894.

We have just returned from Camp Hebron. To the partial report already sent I will add a brief sketch of the meetings from my standpoint.

From the first there was entire liberty on all topics of interest. Bro. Hoyt and the Association are not cramped or hampered by conventionalities or ecclesiastical strait-jackets, nor are they snared by the fear of men. "To the law and the testimony" is the watchword for all alike who would witness for Jesus and proclaim things done in secret "on the housetop."

Wednesday the 15th was specially assigned to the New England Christian Association. The feature of the day had been often alluded to and well advertised. Interest in the secret lodge discussion was shown by the attendance from abroad as well as by those occupying cottages for the season. Bro. Hoyt requested your agent to indicate the order of exercises. After a brief explanation and a few Scripture selections, sister Gleason led in prayer, and her earnest requests met a hearty response from the expectant congregation.

Bro. Cyrus Cunningham of Boston gave the first address and was listened to with the closest attention. It was an exhaustive review of the history, character and claims of the Masonic order, showing thorough research and strict

fidelity to the facts of history. His manuscript is in my possession with permission to publish in whole or in part, and I hope ere long to give your readers, and to the public in a more permanent form, this able paper. What remained of the morning session was occupied in an exposition of the lodge system illustrated with charts.

The afternoon session was opened with a Scripture reading and prayer by W. B. Stoddard, followed by Rev. S. F. Grady of Trenton, N. J. Sister M. E. A. Gleason then spoke in her earnest, convincing, eloquent style, giving facts about labor troubles, the strikes, and information up to date of thrilling interest. Her main speech was based upon facts taken from two documents that lay side by side before her—"the open Bible" and a copy of the *Voice of Masonry* dated September, 1893. She unveiled the image of the beast as presented in the *Voice* and then hewed him in pieces with the sword of the Spirit before the Lord and the people. Testimonies followed until the hour for closing, and all felt that it had been a day of victory.

The evening services are kept steadily upon the line of direct effort for personal salvation regardless of any special topics during the day, and it was with profound gratitude that we received the evidence of God's approval in the searching and solemn presence of the Holy Spirit as the Word was preached in power by Bro. and sister Kinney of Burlington, Vt.

Responding to a call from Bro. Levi W. Crouch, president of the Connecticut Peace Association, and accompanied by my yokefellow in the Gospel, Bro. P. Bacon, I visited Mystic, Conn., on the 17th. The meeting was the last in a three-days' series, and proved very enjoyable and in many ways profitable to the cause. Arriving at camp it was with no small degree of satisfaction that I took the hands of such brave men and women as Pres. Love, of Philadelphia, James H. Earl and wife, of Boston, Mrs. Hannah J. Bailey, of Winthrop, Me., Mrs. I. W. Benham, of Mystic, Levi W. Couch, of Norwich, and scores of others who had come up to this annual "feast of Tabernacles" in the interest of "peace on earth and good-will among men," and to receive from them a most hearty God-speed.

There were no tight reins or gags put on the speakers, and so the Word of the Lord had free course among the people. Bro. Lincoln, a staunch Prohibitionist, and editor of the "*Home*," gave a "clean cut" address on the advantages of total abstinence to the working classes, which was equally convincing in facts and argument.

I was asked to speak, using my liberty. I had anticipated a call, and had carefully written what I thought might be appropriate; but when confronted by so many eager, expectant faces, I forgot my manuscript and gave the people such thoughts as were given me in that hour. There was marked attention, and so far as I can judge what I said was well received by those by whose invitation I spoke. One minister rose to reply, and after proclaiming himself a Master Mason, declared that I knew nothing about the order; but he was so handsomely and thoroughly rebuked by a good Quaker sister that further comment was needless. Of course the "pool was stirred," and some hard things was said, but "no man laid hands on me."

Bro. Bacon was indefatigable in labors distributing tracts, obtaining names of friends, etc., and he gave it as his opinion that our visit to the convention will prove the key to a large field for successful operation in Connecticut and New England.

On Saturday morning Bro. Bacon went to Portsmouth, R I., where a holiness camp-meeting was in progress, and I returned to Hebron, doing what I could to help forward the work during Saturday and Sabbath until evening, when I went three miles and preached in Attlebury, where Mrs. S. and myself shared the hospitality of Bro. Manchester and his household, receiving a most cordial invitation to return and preach and lecture at some future time to be arranged.

J. P. STODDARD.

It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do; and which should be done under such conditions as would make it neither over-wearisome nor over-anxious.—*William Morris.*

LATE FROM EGYPT.

A LUTHERAN PASTOR REPORTS FROM EARLY LODGE TEMPLES.

EDITOR CHRISTIAN CYNOSURE:—On Tuesday evening, Aug. 21st, in the Swedish Lutheran church at Stillwater, Minn., the "Relation of the Bible to Secret Society Worship" was discussed. The pastor of the church, Rev. J. L. Haff, entered most cordially into the spirit of the meeting; and, having recently visited Egypt, the cradle of the lodge demonologies, he made it an occasion of interest by relating his observations in the pagan temples of that country.

Rev. A. F. Winter, pastor of the German Lutheran church, would have attended the meeting but was prevented by illness. Most of the other pastors of the city were absent from home. There was a fair attendance at the meeting and considerable interest was manifested. WM FENTON.

DOWN STREAM FROM NEW ORLEANS.

POLITICS AND REFORM IN SOUTHEASTERN LOUISIANA.

GRAND PRAIRIE, La., Aug. 20, 1894.

EDITOR CHRISTIAN CYNOSURE:—I boarded the Grand Isle railway train Saturday, at 4:30 P. M., and reached Potash at 7:30 P. M, where I met Mr. J. H. Bailey, a seceded Freemason, Oddfellow, Knight of Pythias and Tabernaclist, who most cordially received and escorted me across the great Mississippi river in a skiff. At Bro. Bailey's hospitable home I met Mrs. Bailey, a dignified and very intelligent young lady, and five little ones. The Grand Isle railway is the only railroad in the State that has stubbornly refused to respect and recognize the validity of the separate coach and waiting-room bill. Ex Governor Henry Clay Warmoth is the owner of the road, and he has stood up and boldly proclaimed the equality of man to man, and against unjust class legislation. Gov. Warmoth says he will go to law and fight the unjust "Jim Crow" car law to and through the highest court in the land.

I met Dr. John H. Coker, M. D, late one of New Orleans' prominent colored physicians, and a friend to our reform; but now a prosperous truck farmer and practicing physician of Plaquemine parish. I also met on the train the Hon. Edward Butler, ex State Senator, and present clerk of the District Court of this district. The following conversation took place between us.

"Senator, what is the political complexion of matters in this part of the Congressional district?"

"Everything thus far is very quiet and apparently at a stand-still.

"What effect has the passage of the new tariff bill had upon the sugar farmers and the political leaders of this part of the State?"

"I think the Democrats of the district are so disgusted with their party in Congress for crippling the greatest industry of the district, that it is most likely that a Republican Congressman will be elected."

"How do the two races (black and white) get along in these parts?"

"There is very little race discrimination in this parish. Don't you see on this train you are permitted to ride in this first-class car with the whites, and no one has molested you? We consider a man a man in this parish, and treat him according to his standing as a gentleman in the community."

At this point the train whistled for Potash, and Mr. Butler shook my hand and bade me good-night. On crossing the river with Mr. Bailey, and partaking of a well-prepared meal, we drove about 2½ miles to the Bethlehem Baptist church, Rev. E Leon, pastor, where an appointment was awaiting me. I met a very orderly and quiet audience and preached to them, being very well received. Secretists are very scarce in this community.

On Sunday, at 9:30 A M., I met a very large assemblage of young men and women and children at the True Vine Baptist church, Rev. P. Edgerson, pastor, where I delivered a lecture and distributed tracts. At 3:30 P. M I met a large congregation at Pilgrim Baptist church, Rev. Louis Reddicks, pastor. I preached and distributed tracts, which were very well received. At 8 P. M. I again crossed the river in a skiff and met a large congregation at the Macedonia Baptist church, of which Bro. Reddicks is pastor also. My sermon was very well received.

I am to take train at 2:30 P. M. for Magnolia, Governor Warmoth's place, where I am to preach to-night. I have been cordially received by all whom I have met. This community has been very well leavened with anti-lodge tracts and copies of the *Cynosure* and *Lodge Lamp*. Mr. Bailey and Miss A. Williamson have each subscribed for the *Cynosure*. Pray for our success. Yours in the work, FRANCIS J. DAVIDSON.

AUGUST WORK IN OREGON.

RALLYING THE CHURCHES FOR THE PACIFIC COAST CONVENTION.

Reaching home Aug. 1, I conducted the prayer-meeting that night at Philomath, and next Sabbath, Aug. 5, spoke twice in our home church in the absence of the pastor. A few days were spent in Salem, conferring with Bishop Dillon and Dr. Barkley on the coming convention, and arranging the program. On the following Sabbath, Aug. 12, I spoke twice in Portland to very fair audiences; first in the Mt. Tabor Wesleyan church, and at night in the U. B. Mission church at Cloverdale. The house was so crowded at night that chairs were brought in from adjoining houses. Rev. J. W. Eldredge is the much-beloved pastor. While others are off at the coast for rest and vacation, he is rushing around to secure means to build a larger house for his growing congregation. May the Master prosper him.

On the 13th and 14th I spoke in the Evangelical church of Albany, Rev. A. S Copley, pastor. The congregations were but fair, owing to the warm, busy season. Many also are at the coast for rest and pleasure. The truths presented here were seemingly well received. The pastor is an out-and-out anti-secretist. He has consented to speak at the convention. The pastor of the Christian church was present the first evening, and the M. E. pastor the second. The Lord helped wonderfully in the presentation of his truth, and four subscribed to the *Cynosure*.

From Albany I went to Hopewell church, near Hubbard, where I spoke on the 16th and 17th to very fair crowds. On the night of the 17th, as I started to speak, a number of hoodlum lodgites began interruptions. I left the rostrum and walked back to where they were and said, "Gentlemen, I have been invited to speak in this church; have been regularly announced, and have the right of way, therefore you better keep still." They concluded to mind me.

At the close of the address they gathered about me like a pack of wolves, howling and snapping and yelling. I said, "You are fine representatives of lodges." Of all the low-down lodge elements I have met, this takes the chromo. As the hat passed for the collection some one said, "We are all Masons."

I answered, "No you are not, you are too 'hard up' for Masons: it costs money to be a Mason." The Lord assisted me as sensibly here as at any point in my life. Oh, how the truth scorched the wicked!

I was very kindly entertained here by H. L Mills, a nephew of General Robert E. Lee, and a brother of Dr. John Lee Mills, who died at Brighton Park, Ill, in 1890. Bro. Mills' great-grand-mother was a sister to Martha Washington. He was a member of the 50th New York Engineers during the late war, and was present when Lee surrendered at Appomattox. I noticed that he always (soldier-like) called him "old Lee" instead of Uncle Robert.

Mr. Mills is a wonderful man, a philosopher of no mean repute; genial and companionable. His excellent Christian wife and fine family of children all conspire to make a stranger feel at home. May the Lord greatly bless and prosper them. I secured two subscriptions here.

From Hubbard I ran into Portland again, and spoke twice at the Wesleyan Methodist church on Sabbath last, distributing tracts and securing four *Cynosure* subscriptions. Rev. T. H. Organ and wife, the faithful pastors of this church, have resigned, and will move to California on account of failing health. May the Lord bless them wherever they go.

Let everybody remember the convention at Philomath, Sept 26th and 27th.

P. B. WILLIAMS.

CORRESPONDENCE.

THE FLOATING CHAPEL AND PROHIBITION GUN-BOAT.

As we have just finished our fourth year's work with the Floating Chapel, our friends may be interested in a brief report of what has been done. In round numbers it is as follows:—

About one thousand five hundred lectures and sermons. Three tons of literature distributed. About one hundred and fifty cities and villages reached. One hundred and fifty Prohibition mass-meetings.

A quarter of a million people have attended the meetings.

The cost has been very small, considering the amount of work done.

Cost of chapel, $2,000. Little steam tug "Galatea," $400. Running expenses for four years, $7,600. Total cost, $10,000.

Receipts, from donations, $1,200. Hat collections and 5c. admissions, $8,600. Total receipts, $9,800.

We are now working our way up the Illinois river, and shall be very glad to have friends call and see us whenever and wherever they can make it convenient to do so.

LITERATURE FOR DISTRIBUTION.

There are many readers of your paper who have quantities of good books, papers, magazines and tracts that have accumulated, for which they have no use. In our work along the rivers we find thousands who take no periodicals. Many take only story papers. All such we supply free of charge. If those who have good temperance and religious reading to spare will unite with their neighbors and ship in boxes or barrels, freight prepaid, to Peoria, Ill., we will see that they are judiciously distributed. After leaving the Illinois we intend pushing our way into the bayous down the Mississippi River. We are doing this work free of charge, and have no salary, so we request that all freight be prepaid. Your brother in Christ, I. R. B. ARNOLD.

THE FIRST CHRISTIAN CHURCH AND STATE CONNECTION.

From the lectures on the apocalypse by the late William Jones of London, treating of the sixth seal, Rev. 7: 1–8, we give the following extract:

"The fall of heathenism.... was attended with one great evil.....While the churches of Christ were in a suffering state, few would join them except such as were Christians; but when Christianity became the religion of the Emperor (Constantine), converts of an ambiguous character might be expected, and an increase of secularity anticipated. The faith of the reigning prince would be the faith of every well-bred courtier, for who would be so impolite as not to be of the same faith as his prince! The profession of Christianity would be made the high road to imperial favor,....and by a revolution of sentiment the persecuted Gospel would become the fashionable religion. All this....fell out (occurred).....The new birth....seems to have been laid aside, and conversion was little more than being baptized and called by the Christian name. The glory of the church henceforth seemed placed more in splendid edifices and pompous ceremonies than in conformity to its Head. In short, from this time she became a courtier; and, laying aside her own simple attire, she appeared in a dress more befitting the mother of harlots than the bride of Christ."

In a note Mr. Jones says, the reign of Constantine was disgraced by acts of atrocity which showed that his pretended conversion was "nothing better than a *political maneuver!*" T. H.

FRUIT FROM THE TREE OF SECRETISM.

DEKALB, Iowa.

"The love of money is a root of all evil." Secrecy organized is the plant which furnishes shade and protection to evil in every direction. The strikers have been gathering the fruit at Chicago and elsewhere, but it has been very expensive to the whole country. The expense of gathering the fruit from a few of the branches has cost much in life, property and money. The fruit of the whole plant will cost the life of the nation if unlawful secret oaths are not prohibited by law.

How can men be loyal American citizens if they swear allegiance to another form of government than that of the United States? But to swear men thus in secret is just what secret lodges are doing. What better fruit can be expected than has been already gathered?

Away with the secret brotherhoods "invented by men and inhabited by devils." They overshadow the church of Christ so that many Christians are "neither hot or cold," and the plant bears the fruit of every evil work everywhere in both church and state. We know them by their fruits unmistakably. But how can disloyal secret oaths be prohibited by act of members of secret combinations in legislative halls? As well might we ask saloon-keepers for prohibition. Destroy the secret oath and there would be no foundation for Freemasonry and its kindred. But as long as the secret oath prevails there will be the fruit of an evil plant whose branches have spread till they cast a gloom all over our fair land.

It is high time for honest, loyal Americans to unite heart and hand in the work so nobly begun by the National Christian Association and "lay the axe at the root of the tree" and destroy disloyal secret oaths. CYRUS SMITH.

PITH AND POINT.

GOD BLESS THE N. C. A.

I have fought the secret lodge so long here that I am boycotted on every hand, and God only knows what is to come next; but I will never give over to the enemy. Thanks for the paper; will give it to some Masons that I know here. My trust is in God, who doeth all things well. I pray for the success of the N. C. A. God bless the cause.—C. E. MARCH, *Santa Cruz, Cal.*

A GRAND RESOLUTION.

The last number of the paper (Aug. 9) was a capital one. Let us all try and make the *Cynosure* a name for high thinking and clear and forceful expression.—A. THOMSON, *Tomahawk, Wis.*

LITERATURE.

THE ART OF ILLUSTRATION. By C. H. Spurgeon. Pp. 205. Price, $1.00. Wilbur B. Ketchum, New York.

The name of Spurgeon on a volume is assurance that the reader will find within that which is practical, earnest, attractive, evangelical. Whatever he has written is worth attention. He has shown himself master of the subject of which the volume treats, and the reader will not be disappointed in finding it a storehouse full of suggestions, most interesting and valuable. No one can afford to be destitute of the helpfulness it imparts. The volume comprises lectures originally delivered to the students of the Pastor's College. The title is one which the author himself selected, and among the subjects are the following: Illustrations in Preaching; Anecdotes from the Pulpit; the Uses of Anecdotes and Illustrations; Where can we find Anecdotes and Illustrations? The Sciences as Sources of Illustration. It is the first of his unfinished books to be published, and one to which he had himself given the title, "The Art of Illustration." Of the five lectures included in this volume, the first two were revised during the author's lifetime. Two were partially revised by him before being re-delivered to a later company of students than those who had heard them for the first time. The remaining lecture was printed substantially as it was taken by the reporter, only such verbal corrections having been made as was absolutely necessary to ensure accuracy of statement. We can commend this work to our readers as a most profitable and suggestive volume.

It must not be supposed that, because the matter of the volume was first used in lectures to young men preparing for the ministry, it is unsuited for general reading. On the other hand it is quite entertaining and highly profitable. Mr. Spurgeon's style was always attractive and popular, and the different chapters are so interspersed with anecdote and illustrations that there is no lagging in the interest from first page to last.

"*Christianity and Science*" is the forty-second number of the Anti-Infidel Library, written by Daniel T. Taylor and edited with additions by H. L. Hastings. The discussion taken up in this pamphlet is unending, and to many perplexing. Thousands who cannot read the large and erudite volumes written on the agreement or disagreement of religion with nature will be thankful for a handy treatise which costs but a nickel and is remarkably full and explicit. The Creation, the Deluge, Origin of Man, Geological Science, etc., are discussed carefully and the Scripture accountably maintained. Published for 5 and 10 cents, by the Scriptural Tract Society, Boston.

The Bible Concordance, upon which the Rev. J. B. R. Walker has been at work for many years, will be issued by the Congregational S. S. and Publishing Society about September 1. It contains fifty thousand more references than Cruden's venerable work, and it is rigidly alphabetical in its arrangement, all words, including proper names and appellatives, being included in the one list. All serviceable words have been retained.

Literary activity in France is very great. In 1893 there were issued 11,076 publications, which total does not represent the number of volumes or single parts, but the number of works, many of which were in several volumes. A large proportion of these works dealt with Napoleon and the people who surrounded him.

The Augustana Book Concern at Rock Island, Ill., reports net profits to the amount of $8,910, with assets worth $37,516. The profits from some of the papers were as follows: *Augustana*, $999.16; *Child's Paper*, $1,866.05; *Olive Leaf*, $235.09; Nineteen thousand five hundred copies of new books, and 53,952 of new editions were issued during the year. It belongs to the Swedish Lutheran church.

EDUCATIONAL NOTES.

—Married teachers are to be excluded from the schools of Australia.

—A good year is anticipated for Geneva College, Beaver Falls, Pa. Pres. Johnston has secured in the East funds for endowment, for the musical department, etc.

—Fall term opens at Wheaton College Sept. 18. An effort will be made to secure a new building for a girls' dormitory, to be constructed on the cottage plan, and with accommodations for twenty-five students.

—The most expensive thermometer in the world is in use at Johns-Hopkins University. It is an absolutely correct instrument, with graduations on the glass so fine that it is necessary to use a microscope to read them. It is valued at $10,000.

—Greenville College is the only institution of its kind controlled by the Free Methodist denomination. It is finely located at Greenville, Ill. Rev. W. T. Hogg, one of the General Superintendents of the church, is president. The fall term opens Sept. 5th.

—Miss Grace Chisholm, of Cambridge University, England, Miss Maltby, of Wellesley College, and Miss Mary F. Winston, of Chicago, have received special permission from the German government to enter the University of Gottengen, with the same privileges enjoyed by men.

—A new Luthern college has been established by the Norwegian farmers of Hamilton county, Iowa, who have erected a thoroughly modern building, and equipped it for an "American, conservatively progressive, and Lutheran school." It is called the Jewel Lutheran College. The first term begins September 4.

—The Lick Observatory was lately in danger from forest fires which swept up Mount Hamilton, and at one time threatened to burn the cottages of the astronomers. The Observatory is fire-proof, but the heat of a big fire would be disastrous to the lenses of the big telescope and to many costly instruments. Director Holden and his assistants had a hard time for several days and nights watching and fighting the flames.

—The Missouri Synod (German Lutheran) has purchased property lying between St. Paul and Minneapolis for a new college. It comprises 40 lots, upon which are several substantial stone and brick buildings, the whole representing an outlay of $100,000. It was bought for $23,000, and at a cost of two or three thousand can be fitted at once for educational purposes. The property lies upon a bluff of the Mississippi River, is shaded by magnificent trees and is accessible by two electric car lines.

—The proposed Woman's Medical Institute in St. Petersburg is now to be established. Sufficient capital to insure a yearly income of more than 50,000 roubles has been secured, and the city provides the necessary college buildings and hospitals. The whole will be in charge of the government. The number of women physicians is exceptionally large in Russia, but their work is confined entirely to practice among their own sex and the children. One reason for this is the fact that the Czar has 12,000,000 Mohammedan subjects, and Mohammedan women will not permit male physicians to treat them.

The liquor business can never be legalized without sin.—*Methodist General Conference.*

In our opinion the great obstacle to the overthrow of the drink system is the apathy of the professing church of Christ. When the Christian people of this land, loyal to Christ as King, and wholly consecrated, rise in the power of his Spirit and demand it, the end will come, and God will be glorified.—*Reformed Presbyterian Church.*

OBITUARY.

Jacob Cochran died July 31st, 1894, aged 70 years, 10 months and 16 days.

Father Cochran joined the United Brethren church in 1852, in whose communion he was faithful until his death. When the division came in the church of his choice he remained true and faithful to the doctrines and principles of the church, and about the last act of his life was to contribute $200, the Sabbath before he died, to pay off a debt on his home church. He commenced to take the *Cynosure* with its first issue, and it continued its weekly visits till his death. So interested was he in the National Christian Association that at one time he gave $50 for its support. It can truly be said a *good* man has left us. The church and the Association has sustained a heavy loss. From the children has been taken a kind father, from the United Brethren ministers a friend and brother, from the community an obliging neighbor; but, believing in the resurrection of the dead and imortality through Jesus Christ, we hope to meet him in a fairer world than this. W. A. Oler, *Pastor*.

IN BRIEF.

Yes, man is the stronger vessel—but he has to be often bailed out.—*Cleveland Plain Dealer*.

There is about 10,000 opium smokers in New York, according to the testimony of one of the witnesses before the Lexow committee.

It takes a man with a good deal of influence with himself to do something he doesn't want to and doesn't have to, because he ought to.—*Puck*.

Recent figures show that the total value of the matches made and consumed each year throughout the world is but little short of $200,000,000.

A single shipment of condensed milk from Elgin to California last week amounted to 432,240 cans of Eagle Brand milk, filling twenty freight cars.

The Argentine Pacific Railway, from Buenos Ayres to the foot of the Andes, runs 211 miles without a curve, and with not a single cutting or embankment more than three feet deep. This is probably the longest piece of straight railway in the world.

A small boy surprised his teacher at one of the grammar schools by asking her how far a procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "*From Washington to Cleveland.*"

The engineer who is installing the electric power plant for the new Metropolitan Elevated railway in Chicago, figures that the use of electricity will save the company $300,000 a year in operating expenses, compared with the cost of running trains by anthracite-burning locomotives.

Not much is heard of the widow of William H. Vanderbilt nowadays, but those who know her say there is no woman in the country who does more good with her money than she does. She lives in a very modest way, and nine-tenths of her enormous income is given to the poor. She employs agents who are constantly engaged in looking up the cases of those who apply to her for aid, and a worthy applicant is always generously assisted.

A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper while he sleeps runs. Therefore, while the sleeper sleeps in the sleeper the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no longer any sleeper sleeping in the sleeper on the sleeper.

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Mrs. Mills.

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The Christian Cynosure.

HENRY L. KELLOGG - - - Editor.

CHICAGO, THURSDAY, AUGUST 30, 1894.

THE PACIFIC COAST ANNIVERSARY.

The annual meeting of the Pacific Coast Association of moral reform will be held Sept. 26th and 27th, 1894, at Philomath, Benton county, Oregon. All persons and communities interested in our reform work should be represented.

Wm. Dillon, *President.* P. B. Williams, *Secretary.*

Among our contributors this week are the names of Pres. C. A. Blanchard and Rev. Alexander Thomson, from whom we always expect something worthy of a high reputation. It is promised that the *Cynosure* shall have more help from them in the near future. Rev. C. Powers is of the Wesleyan connection. His argument shows that secretism is not a forgotten topic among his brethren in Western Tennessee. The Sunset Club debate was a lively one toward its close. The two speeches of this number show that the room was full of electric force that evening. Our report omits the applause and laughter that burst out every few minutes. Our lecturers are making hot weather hotter from Atlantic to Pacific. God bless them all! The home reading circle has some entertaining biographical sketches, and the mathematics of liquor has a column for temperance workers.

Fraternity.—A fortnight since a mass meeting of secret assessment societies, calling themselves "fraternal," was held at Johnstown, Pa. The gathering was widely advertised as a "general all jollification." But when it is alleged that this gathering of the lodges will be a "long step" in promoting the recognition "of the fatherhood of God and the brotherhood of man" we understand that another spirit is also working among these orders. For centuries pagan writers have been giving us their incoherent ideas of the fatherhood of God. Every new philosopher has his explanation and theory; but there is no explanation, there is no theory that "works well," except the Gospel of our Lord Jesus Christ. God is not known as a Father by those who do not know the Son: nor are there any but false brotherhoods which have not the Elder Brother in their company. The idea that a score or a hundred men of all sorts and colors in religion can pay a fee, and swear an oath, and by virtue of these ceremonies call each other brothers and God a father, is simple mockery and blasphemy. If brotherhood comes so cheap it is not worth quarreling about. But when we know it only comes to us bearing bloody seal of the Cross, the bold wickedness of these orders is manifest.

POWDERLY AND HIS 60 KNIGHTS.

If John W. Hayes, General Secretary of the Knights of Labor, establishes permanent headquarters in Washington for his own and other secret labor societies, it will be no joke. The press telegrams so report. The object is, of course, to manage a strong lobby, with some money and tremendous threats behind it. What sort of a lobby will this be, and what will be the character of the legislation it would promote? These are fair questions, and there is proof enough that they are not to be treated as insignificant.

Until a few months ago the name of Terence V. Powderly was inseparable from that of the Knights of Labor lodge. He had already achieved popularity in politics when elected as its General Master Workman. He gave his reputation to the order. It was smiled upon by the Romanist hierarchy because Powderly was a good son of the church. It was courted by Miss Willard, of the W. C. T. U., because Powderly denounced drunkenness. It was flattered by the politicians, because Powderly was of their ilk and his influence meant votes. Mr. Powderly became, therefore, so emphatically a representative of his order that society and leader were practically the same thing. Word of his downfall last spring, therefore, was interpeted to mean the practical retirement of the order from any place of influence in politics or power in the communistic struggles of the labor lodges.

People who once pinned faith on Mr. Powderly have not necessarily given him up because his lodge shelved him. On the contrary, those who trusted to the Knights of Labor because of its leader still rely on him, but they see more clearly what a secret society operating upon free American laborers is likely to become,—what in fact its real diabolical nature is when the hour of revelation comes.

The overthrow of Mr. Powderly was such an hour. He resigned under charges of various kinds of follies and misdemeanors; but his resignation was followed by a rejoinder which uncaps the corruptions of this secret cabal. In the respect of all candid men, Powderly's retirement is like Samson's play in the Philistine temple. As he falls the Knights of Labor edifice tumbles,—for any good purpose a wreck. But what there is left may serve well an evil purpose in Washington.

In this pamphlet the ex-Master Workman shows that the K. of L was in heavy business. At one time its paper took in $20 000 of silver mining stock for advertising. One charge that he denies is deception respecting an appropriation of $376 to be used in securing the friendly services of Pope Leo XIII. All the figures about salaries are in the thousands. There is plenty of sympathy for the poor laboring man in them. The order, too, was publishing books on a liberal scale. Powderly was charged with cheating the order out of $1,000 on a cheap edition of a work of his own. He denies the allegation.

The K of L. had something to do with rum and politics. At one of its general meetings its Grand Worthy Foreman was so drunk he could not attend to business, and at the St. Louis meeting the Democratic National Committee sent $5 000 as a corruption fund, to buy some favorable action from this secret society. This is on the evidence of the successor of Powderly, Geo. W. Sovereign.

These rulers of American Labor also had, like the Masons, secret cabals within their own number to control the action of the whole. Powderly was charged with forming a secret oath-bound clique within the order called the "Governor," to secure absolute control. He replies that his accuser was himself a member of this odious ring within a ring and took its oath.

There was another ring within this ring called the "Philosopher's Stone." The ex-leader was charged with keeping the secret work of this ring when he resigned. He does not deny it. He was ordered by the General Executive Board to turn over these lodge "goods." He retorts that N S Stevens, the founder of the K of L, imparted to him the secrets of the "Philosopher's Stone" on the promise that he should never impart it to any "undeserving or unworthy person." Of course Mr. Powderly thinks his late associates in the noble work of the K of L are of this very class, for he writes the General Secretary Hayes: "I cannot disclose it to yourself or associates." As it is unwritten work, this "Philosopher's Stone" will turn nothing into gold for them. They may try till they are bald, like the old alchemists. Mr. Powderly is obdurate. The valuable secrets of this rite he proposes to take advantage of himself, Grand Master Workman or no Grand Master Workman.

But if much of this is ridiculous, and shows the real character of these men who have all along been posing for the flattery of business men, the favors of politicians, the courtship of temperance women, and the leadership and money of the laboring poor, there is more that reveals the knavery and hypocrisy of the present leaders of the K. of L. and makes their move on Washington a matter of serious consideration. Powderly, it seems, was beaten and driven out by Hayes, who seems to out-Jesuit them all. One part of the pamphlet tells of an investigation of Hayes by the Executive Board. Evidence was taken that proved him to be guilty of "listening at keyholes," "picking of pockets," "reading of personal letters," and other intolerable practices which were of "daily occurrence." Hayes was urged to stop this work, and when hard pressed he bitterly retorted, "*I have information that will damn the whole of you!*" He went on to say what this information was. It was denied. He made then this amazing boast, "*It don't make a bit of difference; once a lie is told it will go, and I will lie whenever I want to score a point!*"

This is the man who manages this secret lodge of laboring men, and is about to open a Washington lobby! If our Congress is not wholly corrupt such infamous demagogues will finish it.

Powderly says it is his belief these men mean to disgust all decent members, drive them out, break up the order and pocket the plunder. The Knights of Labor is, he says, "a laughing-stock among sensible men to-day." There are yet in its membership those who believe themselves "*sensible*," but from the first they have been deluded and deceived. Such documents as this of Powderly's, which is reviewed for us in the New York *Voice* of July 5th ult, should open the eyes of the blindest. The time draws nigh when men will hate this lodge harlot (Rev. 17: 16), will tear her flesh and burn her with fire.

N. C. A. BOARD MEETING.

The Board of Directors of the National Christian Association met at the office in the Carpenter Building last Thursday. There were present brethren Wylie, Blanchard, Cook, Richards, Kletsing and Whipple.

The publication of the "*Lodge Lamp*" was considered and the work approved. The annual expense of the monthly paper is estimated to be $500. There are now 2,300 copies subscribed for, the single subscriptions being 20 cents, and one half as much in clubs.

The store front of the Carpenter building having been lately remodeled and improved, the Board approved the work at a cost of $320. It being remarked that this was a low figure, members of the body declared that workmen should be fairly paid whether by contract or no.

The circulation of the *Cynosure* was taken up and plans for increasing the list considered, though nothing definite was adopted. Numerous letters warmly approving the paper were read. It has been sent to many ministers in the South by the gift of friends. Expiring subscriptions of this kind have to stop unless there are funds provided for this special purpose, for it is well enough known that few colored pastors are able to subscribe for papers.

Reports from several lecturers were made, all showing the effect of hard times and the "strike." Secretary Phillips reported a number of local agents, some of whom give their services freely to the work.

The Board discussed the interests of the lecture work at some length without reaching any definite conclusion, financial stringency being the most serious difficulty in the way of its promotion.

Several members of the Board who could not be present sent letters. Bro. Hitchcock is in Ohio; Rev. Mr. Collins was providentially hindered, but means to keep his shoulder at the wheel; Rev. A J Johnson sent his "God bless you;" and Rev. W. O. Dinius is away on his circuit in northwestern Illinois.

—The last issue of the *Lodge Lamp* contains one of the ablest and most exhaustive articles on the methods of the secret labor unions yet printed.

—The *Day* of New London, Conn., in a column report of the peace convention at Mystic, Conn., notices the remarks of Bro. J. P. Stoddard on "Boys' Brigades" but says nothing about the lodge.

—The note last week about Bro. Davidson, of New Orleans, and his work and desire that more should be done by the N C. A, may lead to a misapprehension. He has received a stated sum for lecture work, but too small to allow for the expense of long journeys. There is no arrangement to provide even this after the middle of September. Who will help the Board keep at least one agent at work among the colored churches of the South?

—A friend calls attention to the fact that we do know that our Lord was a workingman before he began his public ministry. Mark 6: 3 records the question of his neighbors who called him "the carpenter." In the parallel passage in Matthew, they say "carpenter's son." The remark of last week respecting the Scripture record must therefore be modified.

—There are many fraternities, says the *Pacific Ensign*, "which admit no liquor dealers to membership, and clubs whose doors are closed to the

men who stand behind the bar. To be entirely consistent, they should ostracise the ones whose votes perpetuate the curse." An excellent suggestion is this. Since Prohibitionists are generally opposed to the secret orders, such a counting out would leave few men in the lodges. But as consistency is not one of the jewels of secretism we shall still find lodge halls full.

—"The Supreme Vice-President of the A. P. A. is a Protestant clergyman, the Reverend Adam Fawcett, of Columbus, Ohio. He publicly asserts that Gov. Wm. McKinley is a member of the hateful organization. In that case is there a Catholic Republican who would vote for McKinley for President."—*Catholic Review.* Governor McKinley is not, and never was a member of the American Protective Association. So he writes to an inquirer in Rockford, Ill.

—The *Chicago Legal News*, well-known for its Masonic proclivities, says of the late Hon. B. C. Cook: "He had intellectual powers of a high order. Whether at the bar, in the Legislature, in Congress, among his fellow citizens, or in the counsels of his party, he was an acknowledged leader and known as a man of the strictest integrity, who could be trusted to the fullest extent." It was not possible that such a man would long remain in the deceptive associations of the lodge.

—The Floating Chapel, which Bro. I. R. B. Arnold and his family have been working for four years up and down the Ohio and Cumberland rivers, has now started from St. Louis up the Illinois. He finds at St. Louis that a new name would be popular. The gun-boats of the war were built in that city, so the Floating Chapel will be a prohibition gun-boat henceforth. It seats 500 people, and as they proceed up the Illinois river by easy stages the towns on either side will be bombarded with lectures and literature. Mob violence was threatened at Canton, Ky., because colored people were admitted freely to the services. This is the only case of hostility from the bitter caste prejudice of which we have learned. Bro. Arnold can come as far as Ottawa, we believe, and perhaps to Joliet, with the chapel, and will then be so near Chicago that we shall expect from him a long visit. Read his letter on the 6th page.

PERSONAL MENTION.

—Joseph Cook, the first of lecturers, goes to Australia in September on a lecture tour of three months.

—Rev. Wm. H. Chandler, of the College church, Wheaton, is attending for several days a meeting of the Western Holiness Association at Bloomington, Ill.

—Rev. O. T. Lee, of Norwood, Iowa, whose article on the Mystic Shrine we noticed last week, has been called by the Second Norwegian church of Milwaukee to be its pastor.

—Rev. M. A. Gault, who has been spending a few weeks at Bay View and Petoskey, Mich., we regret to learn has not been benefited as he had hoped by the change. It is now feared that he may have to spend a year abroad for the restoration of his health.

—Elder Rufus Smith, well-known all over the country as city missionary and street preacher, expects to leave his home in Wheaton next week for a trip to Florida. He proposes to sow tracts all along the way and is providing Wooley's speech at Cleveland for the purpose.

—Rev. R. B. Taggert, of the United Presbyterian church, is engaged as professor in the American Temperance University, at the prohibition town of Harriman, Tenn. He believes the institution has a large and noble mission, and expects some 400 students to attend the coming year.

—William G. Hubbard, of Columbus Ohio, president of the Peace Association of Friends in America, spends considerable time presenting the important subject of international peace in public addresses. He also speaks frequently on prohibition of the liquor traffic as opposed to license and all phases of legalization.

—Rev. H. H. Hinman has gone on from this city to Elmdale in Chase county, western Kansas, to engage in home missionary work for the Seventh-day Baptist brethren. Mrs. Hinman, who also accompanied their daughter to Chicago on her way to China, after a few days with old friends at Wheaton, returned to Oberlin Saturday.

—Rev. Dr. David Metheny, of the Tarsus mission, maintained by the Reformed Presbyterian church, attended the late Synod in Philadelphia and has since returned to Mersine, Asia Minor. He was one of the speakers at the N. C. A. Conference in this city in 1890.

—Rev. H. A. Bushnell, of the "Brick" church, Galesburg (Congregational), has resigned to accept a pastorate at La Grange, a Chicago suburb. The last convention of the Illinois State Association was held in Mr. Bushnell's Galesburg church, in which he took an active part.

OUR WASHINGTON LETTER.

While we sleep and split hairs an enemy is coming—Prohibitory work in the capital city—And in the South, especially Georgia.

WASHINGTON, D. C., Aug. 22, 1894.

Five hundred anarchists, it is said, are on their way to this country. The administration is anxious that the bill against welcoming these Ishmaelite aliens should pass in time to bar their landing. Notwithstanding, it is feared that the bill will not be acted upon by the House of Representatives at this session, though it has been passed by the Senate. The present trouble is lack of a quorum in the House and a disposition on the part of several members to object to the bill being passed without a quorum. The reason for objecting is that the bill gives the U. S. Commissioner of Immigration power to determine who may be classed as alien anarchists and to deport them without any reference to courts of any kind. In view of recent occurrences in this country and in Europe, it would seem to be much better that one man should have too much authority than that the United States should be overrun with the dangerous men who are being driven from numerous European countries. It will be too late for regrets when their presence in the United States shall have caused the loss of valuable lives and property.

One of the greatest drawbacks to the anti-saloon workers of Washington has been, for many years, the ease with which the liquor interest controlled the Commissioners of the District of Columbia in relation to the liquor traffic. It may be imagined then that all those who oppose the domination of the saloon in municipal matters are gratified to know that the present board of Commissioners have asserted their independence of the rum power. The declaration of independence was publicly made a few days ago, when ten policemen were summarily discharged because of their peculiar relations with retail liquor dealers in their precincts, and their dismissal was accompanied by a warning to all the rest of the policemen, calling their attention to the fact, which some of them have either overlooked or ignored for a long time, that it is their sworn duty to compel the saloon-keepers to conduct their business in accordance with law, and not to aid them in breaking the laws, as the dismissed policemen did.

There is so much talk and so many claims made pro and con about the success or failure of State regulation of the liquor traffic that the opinion of Mr. A. R. Burdette, of Georgia, at present visiting Washington, is of more than passing interest. He says: "Georgia is practically a prohibition State. Outside of the large cities the law forbids the retailing of intoxicating liquors within three miles of a church or schoolhouse. Now there are very few communities in the State that are not within that distance of a school or place of worship, and the result is that the saloon is almost a defunct institution in Georgia. Liquor can still be had in the small towns and villages, but only by the quart, and a heavy penalty attaches to drinking it on the premises where it is purchased. I think our system beats the State dispensary law of Gov. Tillman in that it is practicable and has public sentiment behind it. We have tried it for a number of years and it works so well that nobody would go back to the old way. In the outset I was very much opposed to the change, and voted and worked against it, but the test of experience has converted me. Though far from being a fanatic on the subject I am satisfied that any community is better off where the retailing of alcoholic drinks is interdicted."

THE CURSE OF SECRECY IN CONGRESS.

The position of the *Cynosure* on the tariff contest in Congress is confirmed by the New York *Times*, which is regarded as a Democratic organ. Secrecy in Congress is demoralization and financial ruin to the country. *It must be abolished!* Read the *Times:*

The disgraceful element in tariff legislation which has been forced upon the country by "four unnamed" Senators is due largely to the secrecy with which our public affairs are conducted. This prevails chiefly, but not wholly, in the Senate. It was there and in the Conference Committee that the mischief was done.

The bill went through the House in a little over three weeks, was freely debated and substantially amended, and when it passed to the Senate, on the 2d of February, it was a fair and honorable measure, representing the result of discussion and open agreement. It was placed in the hands of the Finance Committee, where it remained nearly seven weeks. During that time and after it was reported to the Senate it was practically completely in the control of a sub-committee of three Senators. The avowed object of the committee was "dicker" with Senators, on the basis of the purchase of their votes by legislative favors for the private advantage of the Senators.

When this disgraceful dicker, which took just five months, from Feb. 3 to July 3, was completed, the bill went to a Conference Committee, of which the Senators completing the trade were members. For two weeks more there was a series of wholly secret meetings of the Democratic conferees. On the 17th of July Mr. Wilson reported that the conferees could not agree because those of the Senate, while accepting the principles and acknowledging the obligations of the majority, were not free agents. Of course they were not; they were bound by the bargains they had made. Four weeks more passed in the same discreditable work, and finally, on the 17th of August, the Senate bill—the net result of the essentially corrupt and secret trading in the votes of Senators—was passed by the House in order to prevent the plain purpose of the controlling cabal in the Senate to defeat all legislation.

Now, what has been done could not have been done openly with the knowledge of the people. We are a strangely patient nation. We have borne much of loss, of discredit, of humiliation. But there is a limit to our patience, and we should say that it had been reached. There is not a civilized nation on the face of the earth that would tolerate such methods and their mortifying consequences. We must go to Russia to reach a land where the public interests are thus bargained over behind the veil of secrecy. England, France, Germany—any country with a professedly free government where the rights of the people are recognized—would overthrow a government in which such monstrous abuses were possible. Surely the American people will not forever endure them. It should be the next reform in our national government to compel publicity at every stage of legislation. The "Senatorial courtesy," the "Congressional etiquette," by which practical corruption and bribery are made safe and profitable, because secret, should be abolished.

The mistake of the best men through generation after generation has been the great one of thinking to help the poor by almsgiving, and by preaching of patience or of hope, and by every other means emollient or consolatory, except the one through which God orders for them—Justice. —*John Ruskin.*

If you serve your brother because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age.—*Ralph Waldo Emerson.*

There are too many people who never think it worth while to undertake to be religious with their money.

The devil seldom puts on mourning when a stingy man joins the church.

The only true riches are those that death cannot take from us.

It is only when our hearts are about to fail us that God can be our strength.—*Ram's Horn.*

The Home.

AS YE SOW.

No holy life was ever lived in vain,
Nor ever spoken word that ceased to be;
Good deeds, through all the ages endlessly,
Alleviate the pangs of endless pain;
And words that lightest on the lips have lain
Form widening eddies on a shoreless sea;
Uttered and acted thoughts eternally
Do change the record of life's loss and gain.

Lift thou a beacon in the lonesome night,
Somewhere a soul is groping hopelessly;
Stretch but a hand out wheresoe'er thou art,
Some maimed hand is feeling after thee;
Whisper one word of cheer, 'twill grow in might
And wake an echo in some breaking heart.

—*Francis Howard Williams.*

ALFRED ROBERTS, THE "CHRISTIAN BRAVE."

William Taylor, in his autobiography, gives a remarkable instance of devotion to the work set before him, in a man whom he met with in San Francisco, in 1850. It was a period especially trying, on account of storms, scarcity of food, and an attack of Asiatic cholera. Mr. Taylor writes: In those days there came a man to that coast who seemed to belong to the old prophetic age. He was named Alfred Roberts, and he was a friend indeed to all in need. He had nothing but the clothes he wore; he was a hard worker, but worked for nothing, yet he lacked nothing; and nothing was really needed, of human resources, by any sufferer in the city, that he was not ready promptly to supply.

As quick as a vulture could scent a carcass, that strange man would find every sick person in town, and administer to his needs, whether of soul or body. If he needed a blanket, the stranger, who was known to everybody, went at once to some merchant who had blankets to sell, and procured the gift of one to the needy man; so for the need of any article of clothing, or even a bowl of soup, he would bring hot from the galley of some soupmaker. He was soon known as a direct express almoner, working most efficiently along the lines of human demand and supply.

His appearance impressed me profoundly at first sight. It was one Sabbath morning, after preaching in my little church on Powell street, that I was met at the door by a tall man, wearing a well-worn suit of grey jeans, and a slouch white wool hat with a broad brim. He was lean and bony; he was sallow from exposure to the sun, and his features were strikingly expressive of love, sympathy, patience, and cheerfulness. He grasped my hand and held it and wept, as though he had met a long-absent brother.

I took him home with me and heard his story. He was a native of central New York State. He was then about thirty-five years old, and had been devoted to the work of God among the poor, quietly, unofficially, and without pay, from his youth. He had spent many years instructing Indians in the far West, and was recognized and honored as a chief among them. Once, when his tribe was overwhelmed, and driven from their homes by a more powerful war tribe, this white man refused to run, but hasted to meet the advancing warriors, and obtained a hearing, and dissuaded them from the further execution of their murderous purpose. For this exploit, the Indians conferred upon Mr. Roberts the name, or title, of "The Christian Brave."

He had great sympathy for the suffering slaves of the South, and cried to God for the overthrow of slavery. He had spent much of his time for the relief of the blacks in our large cities. When overworked in sick rooms, he would plant and cultivate a field of corn, and thus recover strength, and acquire independent means of subsistence.

During the year 1849 and the beginning of 1850 he was laboring among the sick and needy people, white and colored, of Washington, D. C. One night, when thus engaged at the capital, the Lord, in a vision, showed him San Francisco. The city of tents was mapped out before him in a minute detail. He noted its topography, its few houses and many tents, and saw the hundreds of sick men as they lay in their tents and in the hospital, and saw a tall young man busily engaged in ministering to them, and the Lord said: "Alfred, arise, go to San Francisco, and help that man in his work." He said to me: "Next morning I arose and went by early train to New York, and took passage for San Francisco. I spent many weeks among the sick and dying at the Isthmus of Panama, and thence got a passage in a Pacific steamer, which anchored in San Francisco harbor this morning. From the deck of the ship I recognized the city, just as I saw it in vision, thousands of miles away. I knew that my man, from his appearance, was a Gospel minister, and set out at once, as soon as I got ashore, to find him in some pulpit in the city. I went to four chapels before I reached yours, and waited till the minister of each came in, and I said of each, as he entered his pulpit: 'No; he is not the man I seek.' It was late when I reached your chapel. You were well on in your discourse. The house being crowded, I stood at the door and said: 'That is the man whom God showed me in vision, away in Washington City.' This my apology for the unceremonious hearty greeting I gave you, as you came out of the door, at the close of the service."

That was my friend Alfred Roberts, the most unselfish man I ever knew. Day and night he ministered to the sick and dying of that city for many months, as only he could do.

Then he went to Sacramento City, and devoted many months, extending into the spring of 1851, doing everything within the possibilities of human agency for the relief of the cholera patients in the first and only visitation of that plague known in California.

In that campaign, Roberts broke down in health, and returned to San Francisco, a helpless wreck of his former standard of noble manhood. I gave him shelter and all the help he was willing to receive, and nursed him till he was able to walk around at will. Then he said: "My work in California is done." So two members of my church bought for him a first-class passage to New York, for three hundred dollars, and he bade us a final farewell.

After his departure I heard nothing from him for nearly three years, when I received a letter from his own hand, written in Jerusalem, Palestine. In that letter he gave me an outline of his labors during the intervening years. He said he returned to his old field of labor in Washington, but suffering the disability of poor health, he devoted some months to manual labor, on a farm in his native State, and recovered the health and strength of former years.

Then he went to England, and spent a few months in London among the sick and destitute folk. He then went to Italy, and besides the bodily relief he gave to many, he distributed among the common people a thousand Bibles and Testaments. As such labors were not tolerated in those days, he was pursued and greatly annoyed by the police; but the Lord was with him, and delivered him from the oppressors.

He went to Jerusalem, where he was still laboring among the Turks. When I visited Jerusalem in the spring of 1863, I made the acquaintance of Bishop Gobat, resident bishop then, under the joint auspices of England and Prussia. Bishop Gobat gave me a detailed account of the labors of "that remarkable man," Alfred Roberts, in Jerusalem. Besides relieving the sick, he spent much of his time in the instruction of Mohammedan pilgrims. The Bishop said: "Roberts knew no language outside of his mother tongue, but he came frequently to our book depository and got us to select the most interesting and instructive portions of the Arabic Bible and other books, and mark the pages, with the beginning and ending of each stirring portion, and he went with these tracts for distribution. He knew the import of every tract. He had such a remarkable insight into the character of men, by a glance of his eye, that in a crowd of a thousand Turkish pilgrims he could select his orator for the occasion and enlist him, and show him what to read and proclaim to the people, and so, day by day, he had great crowds of attentive listeners. He finally worked himself down, and it was clearly manifest that his constitution was broken, and that his work was done. We all loved him as a man of God and a brother in Christ, and I fitted up for him a comfortable room in our college building on Mount Zion, and my own daughters waited on him daily, in cheerful sympathy for him, during a lingering illness of two years, when he died in peace; and we buried him on Mount Zion, but a few yards from the tomb of King David."—*The Herald of Peace.*

THE CALL OF DAVID LIVINGSTONE.

On September 1, 1838, Livingstone reached London to be examined by the Mission board, and at the Aldersgate street office met Joseph Moore, the Tahiti missionary, who had come from the west of England on the same errand. They became close friends at once, and nine years later Livingstone wrote: "Of all those I have met since we parted I have seen no one I can compare to you for true, hearty friendship." Both young men were in London for the first time. On their first Sunday they worshiped in St. Paul's; and on the Monday passed their examination, and were accepted as probationers. On the Tuesday they began sight-seeing, and went first to Westminster abbey. Livingstone was never known to enter it alive again, but on April 18, 1874, his bones were laid there in the central nave, in the presence of a mourning nation, and of the faithful servants who had carried them from Lake Bangweolo, through forest and swamp and hostile superstitious tribes.

After their provisional acceptance, Livingstone and Moore were sent to Mr. Cecil's, at Chipping Ongar, in Essex, on a three-months' probation. Their part of the work was to prepare sermons, which, after correction by their tutor, were learned by heart and delivered to the village congregation. One Sunday Livingstone was sent over to preach at Stanford for a minister who was ill. "He took his text," Mr. Moore reports, "read it out very deliberately, and then—then—his sermon had fled. Midnight darkness came upon him and he abruptly said, 'Friends, I have forgotten all I had to say,' and hurrying out of the pulpit, left the chapel."

Tutor Cecil, owing to Livingstone's breakdown in preaching and his hesitation in conducting family prayers, sent a report to the board which had nearly ended his connection with the London Missionary society, but an extension of his probation was granted, and at the end of another two months he was fully accepted. Livingstone continued his medical studies till November, 1840, when, on the eve of his ordination, he ran down to Glasgow to obtain his diploma.

This was on November 16, on the evening of which day he went home. There David proposed to sit up all night, as he had to leave for London in the early morning, but this his mother would not hear of. He and his father talked till midnight of the prospects of Christian missions. The family were up to breakfast at five. "Mother made coffee," his sister writes, "David read the 121st and 135th psalms, and prayed. My father and he walked to Glasgow to catch the Liverpool steamer." On the Broomielaw father and son parted, and never met again.

On Nov. 20 he was ordained a missionary in London, and on Dec. 8, 1840, sailed for Algoa bay on board the Captain Donaldson. Up to the eve of his ordination Livingstone was bent on going to China. The opium war was still dragging on, but this would not have deterred so resolute a man had not a new and most powerful influence been brought to bear on him at this crisis. One evening Dr. Moffat, the Nestor of African missions, who was in England on a visit, called at Mrs. Sewell's in Aldersgate street where Livingstone and other young missionaries boarded. The younger man was at once deeply interested and attracted, attended all Dr. Moffat's public meetings, and ended by asking whether the doctor thought he might do for Africa. "Yes," was the reply, "if you won't go to an old station, but push on to the vast unoccupied district to the north, where on a clear morning I have seen the smoke of a thousand villages, and no missionary has ever been." It was with this counsel in his mind that David embarked on the George sailing packet for Algoa bay on Dec. 8, 1840.—*Thomas Hughes' "Life of Livingstone."*

ABOUT COUNTERFEITS.

Did you ever see a counterfeit ten-dollar bill?
Yes.
Why was it counterfeited?
Because it was worth counterfeiting.
Was the ten-dollar bill to blame?
No.
Did you ever see a scrap of brown paper counterfeited?
No.
Why not?

Because it is not worth counterfeiting.
Did you ever see a counterfeit Christian?
Yes, lots of them.
Why was he counterfeited?
Because he was worth counterfeiting.
Was he to blame for being counterfeited?
No.—*Bethany Tidings.*

TEMPERANCE.

THE CHURCHES VOTE.

No Christian can be held innocent of wrong doing, who, when a moral question is at issue, so votes as to be counted against the side of righteousness.—*United Presbyterian Church.*

No man or party who refuses or fails to assume an attitude of open and uncompromising hostility toward the liquor traffic should expect or receive the vote of any Christian citizen of the country.—*Cumberland Presbyterian General Assembly.*

A SOLUTION FOR LABOR TROUBLES.

It is to be doubted if the commission appointed by the President to investigate the causes of the recent labor troubles will get nearer the real truth of the matter than did the lamented P. A. Burdick, the gifted lecturer, in the following incident which he related not long before his death. Mr. Burdick showed true Christian statesmanship in counseling temperance and righteousness as the laboring man's only hope of elevation and prosperity, and as the only permanent solvent of difficulties between labor and capital. We give the story as related in "The Economies of Prohibition," a suggestive book recently published by Funk & Wagnalls.

"While engaged in a temperance campaign in the town of B——, I called into a wagon shop to see a man who had signed the pledge, and was introduced by him to one of the wood workers. He was a moderate drinker. During the conversation he said: 'I would like to know how it is that Mr. D. has paid for a house worth $1,200, has sent his three children to school for four years, and has a $1,000 United States bond. We have worked together for fifteen years. He has received only $2 per day and I $2 50. I can't understand how he has a home and $1,000 and I have neither.'

"'Don't you save anything from your wages?'

"'No; sometimes at the end of the year I am $35 ahead and sometimes the same amount in debt.'

"'Have you any children?'

"'No.'

"'Do you drink?'

"'Not much; only beer, and I buy that by the quart and get it cheaper than by the glass.'

"'How much do you use a day?'

"'You see that pail? Well, I get it full twice a day, and it costs me 25 cents a pail. It don't amount to much.'

"'Do you get your pail filled on Sunday?'

"'Yes, just the same as other days.'

"'Now, if you will multiply 365, the number of days in a year, by 50 cents, you will see that it does amount to something. It amounts to $182.50.'

"'Well, that is so; I never reckoned it up before.'

"'Do you use tobacco?'

"'Yes, smoke and chew both. I get my box filled every morning, which costs 5 cents, and smoke three 5-cent cigars a day. I wonder what that amounts to?'

"'We can soon tell. It is 365 multiplied by 20, the amount spent each day, and it amounts to $73 a year.'

"'Then both amount to $255?'

"'Yes, sir, you are correct. Is there any other habit you indulge?'

"'I don't know whether you call it a habit, but I never work on Saturday. I take that as a holiday.'

"'How do you celebrate your holiday?'

"'Well, I might just as well make a clean breast of the whole matter: I generally sit in the bar-rooms; play now and then a game of "Pedro" for the beer to "amuse the boys."'

"'How much do you think "amusing the boys" costs you every Saturday?'

"'Oh, half a dollar I guess would cover it.'

"'Did you know it cost you $3 every Saturday instead of 50 cents?'

"'No, I can't see it so.'

"'Let me show you. If you should work every Saturday you would earn $2.50; and if you don't work you are short that amount. Not only that, but the 50 cents you spend to "amuse the boys" coming out of Friday's wages. Do you see it?'

"'Now we will sum up the whole business:

For beer one year	$182.50
For tobacco one year	73.00
For lost time one year	131.00
For "amusing the boys" one year	26.00
Total	$412.50

"If you had saved this sum every year and put it into a savings bank at 6 per cent interest how much would you have now do you suppose?'

"'I have no idea. I can see how Mr. D. has laid up money, for he neither drinks, uses tobacco nor plays cards. He works every day. You figure it out, Burdick, I am anxious to know just how big a fool I have been.'

"I had done all the figuring on a pine board in the shop. He stood looking over my shoulder, all the time muttering to himself. The amount astonished him. It amounted to $9,676.07—enough to astonish any man. He said, 'Bring out your pledge; put it all in, liquor, tobacco and cards! I want the whole or none; almost $10,000 I have squandered, and never dreamed I was the only one to blame.'

"He had the pine board framed and hung up over his work-bench. He shows it to every one who comes in and asks them, 'How is it with you?'"

The foregoing is no fancy sketch or exceptional case. It is the chief cause of poverty and dissatisfaction among laboring men to-day. If the laboring man were to take the $100 a year (a very low estimate) which he spends for rum and tobacco, and invest it in a building lot (and plenty of them can be had near the town of Pullman for that price), and then join the building and loan association, which will put him up a neat little cottage to be paid for on the installment plan, he could apply his rent and beer money thus saved and soon become the owner of a home, and be independent of Mr. Pullman and all other landlords with their crowded tenement houses.

But so long as the saloon exists to take their money and energy, and anarchists of the Debs stamp are allowed to lead them into violence, there is little hope for the cause of the laboring classes.—*The Evangel.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON XI.—Third Quarter, 1894, Sept. 9.

SUBJECT.—Jesus and Nicodemus.—John 3: 1-16.

GOLDEN TEXT.—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.-John 3: 1-16. T.—Numb. 21: 4-9. W.—Rom. 8: 1-11. Th.—2 Cor. 5: 14-21. F.—Ezek. 36: 22-27. S.—John 6: 28-40. Su. Rom. 8: 31-39.

Except a man be born again.—It means either *anew* or *from above.* Both meanings are attached to it here by the best scholars. According to the first definition, Christ simply implies that the life must begin anew, that the character must be rebuilt from the foundation, without, however, implying how; according to the other idea, he indicates in the use of this word, not only a new but a spiritual and divine birth. Nicodemus impliedly asks to know what *new doctrine* Christ has to teach; Christ replies in substance that the world needs not *new* doctrine, but *new life.*—*Abbott.*

Except a man be born of water and of the Spirit —The Jewish proselyte, as a sign that he put off his old faiths, was baptized on entering the Jewish church. John the Baptist, employing the same symbolic rite, baptized Jew as well as Gentile, as a sign of purification by repentance from past sins. Nicodemus, then, would certainly have understood by Christ's expression, "born of water," a reference to this rite of baptism, and by the expression, "born of the Spirit," a reference to a new spiritual life. The declaration, then, is that no man can enter the kingdom of God except by (1) a *public* acknowledgment and confession of sin, a *public* putting off of the old man and entering into the new; and (2) a real and vital change of life and character wrought by the Spirit of God in the heart of the believer. By the one act he enters into the visible and external kingdom; by the other, into the spiritual and invisible kingdom.—*Abbott.*

As Moses lifted up the serpent in the wilderness.—Notice (1) The serpent is, in Scripture symbolism, the *devil.* But *why* is the devil set forth by the serpent? How does the bite of the serpent operate? It *pervades with its poison the frame of its victim.* That frame *becomes poisoned,* and *death* ensues. So sin, the poison of the devil, being instilled into our nature, that nature has become a *poisoned nature, a flesh of sin.*—*Alford.* (2) The disease of sin is incurable by man. (3) All men are poisoned with sin, and it is gradually working pain and death in them. (4) "The history of the brazen serpent is then a parable of the Gospel; parabolically it points out the way of salvation." "There is no evidence that this was intended to be a *type* of the Messiah; but it is used by Jesus as strikingly *illustrating* his work."

Must the Son of man be lifted up.—This refers to the exaltation of Jesus on the cross and through the cross to his kingdom—*Alford.* It was as strange to the Jews that Jesus, crucified, could save them, as that a brass serpent could save those who looked; but in both cases it was God who saved, through obedient faith.—*Peloubet.*

For God so loved.—There is no other certain proof of God's perfect love for all men than this. Nature gives us many hints of God's love; but there is so much which is terrible, which seems contrary to love, that we cannot be sure that God loves us, except by this gift of his Son. The argument is irrefutable, a morning star shining unclouded in every dark night of trouble. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.)—*Peloubet.*

Prof. Drummond, in his *Natural Law in the Spiritual World,* illustrates the truth of the new birth by the scientific doctrine of Biogenesis. God's works illustrate his Word. The law of nature is that only life can produce life, and therefore any object can rise into the kingdom above it only by means of new life imparted to it from that higher life, *i. e.*, by being born from above. A stone cannot grow into a plant. The mineral kingdom cannot enter the vegetable kingdom except by plant life imparted to it. The vegetable kingdom cannot be changed into the animal kingdom except through the imparting to it of animal life. There is no power of development of one into the other. "Spontaneous generation is a heresy so thoroughly discredited now that scarcely an authority in Europe will lend his name to it." Each lower kingdom must be born from that above, in order to rise into it. From the plane of the lower life the qualities of the higher are inconceivable. It must be born from above even to see the kingdom that is above it. The same is true if we ascend from the animal life to the spiritual life. Life from above must be imparted to our natural life before we can enter or even see the spiritual kingdom. God's spiritual life imparted to our souls makes us God's children, and places us in the spiritual kingdom of God. "From the analogies of Biology we should expect three things: first, that the new life should dawn suddenly; second, that it should come 'without observation;' third, that it should develop gradually."

The new birth in relation to the atonement.—That Jesus makes the brazen serpent of Moses a type of himself as a Saviour for men, goes without saying. By this typical parable Jesus teaches Nicodemus several most important things: (1) That he was the object of the Old Testament types. (2) That whatever the Messiah was to the Jewish people with respect to a temporal kingdom, he was also the Saviour of all, in respect to their sin. (3) That there is a close, necessary, and vital relation between the new birth and the atonement which he came into the world to make, for there can be no doubt that Jesus alluded to his sacrifice on the cross when he said: "So must the Son of man be lifted up." That relation is simply this: Man, as a sinner, must either die in his sins, as the bitten Israelites died of the serpent's poison, or he must be saved by the interposition of one who stands for him. Sin is guilty and must be punished. The death of Christ for us on the cross expiates our sin, whereof God has given us witness by his resurrection from the dead.—*Pentecost.*

RELIGIOUS NEWS.

—Bishops Wright and Barnaby, of the United Brethren church, have commenced their round of fall conferences. Bishop Becker expects also to visit a number of conferences in the interests of missions.

—The Synodical Conference of the Lutheran church at present embraces 5 synods, 2,500 congregations and preaching stations, about 600,000 souls and 85,000 children attending the parochial schools. It is radically opposed to lodge affiliation.

—Dr. N. E. Wood, of Brookline, Mass., has recently been elected president of Colgate University, and been offered the pastorate of the First Baptist church, of Boston, at a salary of $6,000, while his church at Brookline insists upon his staying there.

—Oberlin Theological Seminary is starting a department that means much to its students and to the churches. It is to be known as the "Department of Field Study and Practice." Rev. C. A. Vincent, an alumnus of Oberlin College, and pastor of the Congregational church in Sandusky, Ohio, will have charge of the department.

—Rev. Mr. Anderson, a missionary of the M. E. church, writes that the recent California visit of Dr. Beverley Carradine, of St. Louis, "was a blessing to hundreds on the Pacific coast, and the Methodist Episcopal church, South, is better for his coming. He sowed no seeds of strife; he divided no churches, but left behind him a name as precious as the name of the good can be."

—The statistics of the Friends church below are based upon the census of 1890, and do not include the organization of the two most recent yearly meetings, Wilmington and Oregon. There are 10 yearly meetings, with 794 organizations, 725 church edifices, valued at $2,795,784, and 80,655 members. The average seating capacity of their edifices is 297, and their average value $3,718. Halls to the number of 90, with a seating capacity of 7,085, are occupied.

—The First Methodist church in Englewood, this city, of which Dr. C. E. Mandeville is pastor, has a very honorable record. During the past ten years there have been organized by the church seven Sabbath-schools in the surrounding neighborhood. Of these the total membership is 1,244; including the home school, 726, making a grand total of 1,970. During the six months of the World's Fair the work was very laborious on account of the many visitors. The total attendance of visitors during the period was 3,209.

—A missionary in China says that any church society of 60 members, each giving two cents per week, could preach yearly, through a native preacher, to 50,000 persons. He knows of five societies who have adopted this plan, and working together provide a floating chapel and dispensary, a Christian doctor and two native preachers; and during last November and December they preached in 100 villages, and gave medical aid to more than 1,000 persons. This confirms the late request of missionary Wilcox, of Foochow, for funds for native pastor-teachers. For $15 each he can engage such workers for a year.

—The *Robert W. Logan*, the missionary ship of the American Board, among the Pacific Islands, is lost, nothing having been heard of her since August of last year. The Japanese government has instructed the commanders of Japanese vessels to search for the missing ship while on their voyages. The *Logan* is the fifth of the vessels built by the children of the United States for the use of the missionaries in the Micronesian Islands, the successor to the four famous ships called the *Morning Stars*, one of which is still afloat. The *Logan* was built in San Francisco in 1890, and is a schooner of about 50 tons burden.

—A mission festival was held last Saturday under a large tent on the grounds of the Lake View Lutheran Theological Seminary in this city. It was managed by Rev. A. Schaap, a converted Jew, and late assistant pastor of the Danish Lutheran church. The churches of the Swedish Augustana Synod, and others connected with the General Council, participated. Among the pastors present and participating were Revs S. A. Sandahl, C E. Evald, L. G. Abrahamsohn, E Einsteinson, William A. Sadtler. C. Koerner, and Prof G. H. Gerberding, D.D. Rev. E. N. Heiman closed the exercises with an address in German.

—The total enrollment in Protestant Sunday schools in 1893 was a little over eleven millions, including teachers and adult scholars. About one fourth were over 21, leaving the Protestant Sunday-school enrollment of the school population in the neighborhood of 8,300,000 Deduct 8,300,000 from 21,000,000, and we have an army of 12,700,000 Protestant young persons of school age outside of the Sabbath school. Add a similar proportion from the Roman Catholic school population and the total swells up to 14,500,000. What are the churches doing to bring these young people into the Sabbath-school? Throug hvarious denominational and undenominational agencies the Protestant church brought in during the past three years a yearly average of 397,097 enrolled members, teachers and scholars of all ages. Deduct one-fourth of these as being over 21, and we have an average annual increase of 297,823 from the school population into our Protestant Sabbath-schools.

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Home and Health.

CURE FOR SNAKE BITE.

We are receiving our usual midsummer installment of inquiries for non-alcoholic remedies for snake bite. We give here a number whose efficiency is vouched for by reliable persons. A lady from Nebraska writes of permanganate of potash kept always in the house for the purpose. It comes in dark crystals, somewhat resembling rusty iron in color, but brighter. In the case given, a child was bitten by a rattlesnake; the wound was probed with one of the crystals which was left in, and with others bound on with a cloth. A complete cure was effected. The prescription was given by Dr. Stimpson, of Plum Creek, Nebraska, who tested its virtues thoroughly.

Soft soap and lime mixed in equal parts and applied to the bite is recommended by those who have found it an antidote. A Pennsylvania friend recommends holding the bitten part in running water, or pouring water over it continuously for several hours, till the inflammation subsides. Another has tried sweet oil successfully; a tablespoonful taken internally and the wound bathed in it. For a horse, use eight times the dose for a man. Killing the snake and applying the warm flesh to the bite is an old remedy, well vouched for; killing a chicken and enveloping the wounded part in its warm body is also a well-known prescription; in both cases the flesh applied soon turns green with the extracted poison and must be replaced by fresh. A hunter recommends turning on the wound immediately a thimbleful of gunpowder and igniting it; the pain is slight and the cure certain.

The wife of a physician who has practiced nine years in Texas, where never a summer passes without his treating cases of snake bite, writes that the remedy used by him, and which has never failed, is compound tincture of iodine; for an adult give four drops in a tablespoonful of sweet milk once an hour as long as necessary. Dr. Hiatt has used this remedy for the most venomous copperhead bite, and found it always effected a cure, and without the bad after-effect resulting from alcohol treatment.

Common salt mixed with the white of an egg to the consistency of paste and spread on the wound, renewed frequently, is a household remedy always at hand, and recommended by those who have tried it for snake bite. We can vouch for its efficacy in bee stings.

Equal parts of powdered charcoal and fresh lard is another household remedy recommended by a correspondent. Other remedies have been given before in the *Union Signal*, prominent among them aqua ammonia, a bottle of which should always be kept in the house, as it has so many uses.

The household remedy which seems to have the weight of authority on its side is common indigo powdered, moistened and applied to the wound; it soon turns green with the poison it draws out and must be renewed. This is vouched for by a number of correspondents in different parts of the country who write us they have tested it. It is also recommended by the *Medical and Surgical Reporter*.

For snake bite the remedy must be applied immediately, and hence should be one always at hand and easily applied without waiting to send for a physician or to a drug store. The remedies here given, with possibly one exception, are of this character, are found, or can easily be kept in every household. If every family living in a snake-infested district would take as much pains to keep one of them within reach as some do to have whiskey "handy" for snake bite, they would find it quite as efficacious and much safer.—*Union Signal.*

Here is a recipe that is worth a year's subscription to any farmer: "Sprinkle a little stone lime in your stock tank, and not a particle of green scum will form on the water. When the lime loses its strength, and the scum begins to form, which may be twice during the season, wash out the tank and repeat the dose. It is cheap, not only harmless, but wholesome, keeps the water sweet and saves work.

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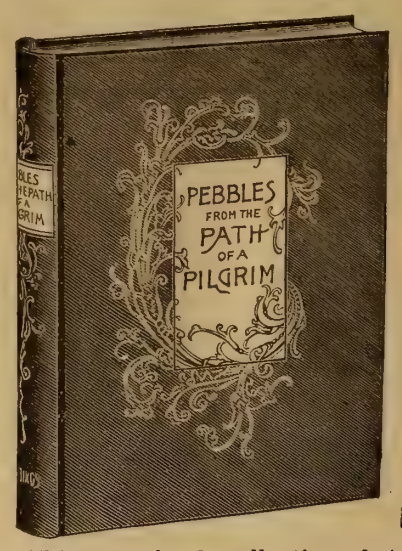

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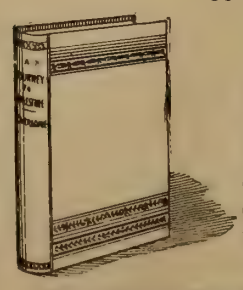

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Farm Notes.

THE ARRANGEMENT OF FRUIT.

It is delightful to observe that fruit commends itself to more than the sense of taste. To that pleasure is added the exquisite coloring, the beauty of its curves and its delicate odor. All goes to show that the Great Artist disdains not to embellish that product of essences and refinements which man has not yet half learned to appreciate.

What can be lovelier than a heaping dish of luscious grapes, half smothered in their own leafage, yet glowing beneath that bloom so suggestive of all things rare and refined? Or a basket of apples, ruddy ripe and streaked with the sun's kisses, yet fragrant with hoarded spices gathered "from morn till dewy eve?" Or of golden oranges, that have drank still deeper of the chemic magic of the sunshine? Or of berries, each delectable with its own special richness—certainly that one which inspired Sydney Smith to say, "Doubtless God could have made something better than the strawberry, but he never did?" Or the royal plum, the mellow apricot, the date, the fig, the pine, and all the other wondrous store of fruitage, of the virtues of which we all know too little?

Even when these and many other gifts of our great cultivated mother are better stewed than when eaten uncooked, a few ought to be set in the centre of the table, simply as things of beauty.

The largest strawberries are to be served on the stems, with a small dish of sugar beside each plate, into which, one by one, they may be plunged—though the less sweetness, save what they embody, the better. Can anything be finer than their color, fragrance and flavor, mingled together?

Apples should be polished with a cloth until they glisten, then heap into a large dish, red and yellow together, with a silver knife at each plate.

Bananas ought to be heaped with oranges, apples or grapes, each emphasizing, by contrast, the color and form of the other.

Berries should be carefully picked over and washed, before piling in a large dish. Thinking to preserve the flavor, some housekeepers refuse to submit them to a quick colander bath. When one recalls the fact that they are subject to coatings of dust and debris of insects, as well as the uncleanly hands of pickers, one can only wonder at the neglect. What germs may thus be swallowed with the berry no one can tell. Besides, the flavor is not impaired, as may be ascertained by tasting the water in which they have been rinsed—if one can bring herself to do so.

Grapes should be carefully cut, then clip out the unsound and unripe, and arrange them with their own leaves and tendrils, the various shades together. They are also effective when interspersed with apples, pears, bananas, and other fruit. An untarnished bloom greatly enhances their appearance. To one who had never seen these fruits, oranges and grapes together would seem like a revelation of the possibilities of gustatory pleasure and esthetic beauty. Grape scissors are a great convenience in dividing large clusters.

Melons have a beauty less delicate, yet more appreciated by the multitude. Nutmeg and muskmelon ought to be divided lengthwise and brought to the table, after the seeds are removed, well chilled upon ice. With the sections should be passed both sugar and salt, that each guest may have his choice. At each plate should be set a knife, a fork, and a teaspoon. Sections of watermelon are extremely decorative alone.

Oranges are delightful, either alone or served with any other solid fruit. They are conveniently eaten and make, also, a handsome dish, when the skin is divided into sections from the blossom end nearly to the stem. Turn these carefully back and arrange in a circle on a large low dish.

Peaches should be freshly peeled and sliced, but sugared according to each person's taste. The finest should be reserved for a central dish and encircled with their own green leaves. In fact, almost all large fruit needs this garniture to show it to perfection. Then, eat and be thankful!

An effective and not inappropriate combination is made by garnishing dark fruit with white, yellow or crimson flowers. For instance, a centerpiece of rich purple plums, between the crevices of which are inserted the stems of nasturtium sprays, the tendrils falling over the sides of the dish, is charming to look at. So are ripe, red apples, over which wander sprays of the soft, feathery, greenish-white, wild clematis. Other combinations will suggest themselves with the changing seasons.

With either flowers or fruit, it is a good plan to have one large centerpiece and several smaller ones at the sides, the first low and broad. Cut glass here shows to the best advantage. If china receptacles are used, by all means they should be either uncolored or of one uniform tint, contrasting with the color of the flowers or fruit.—*Hester M. Poole, in Household News.*

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There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc., of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

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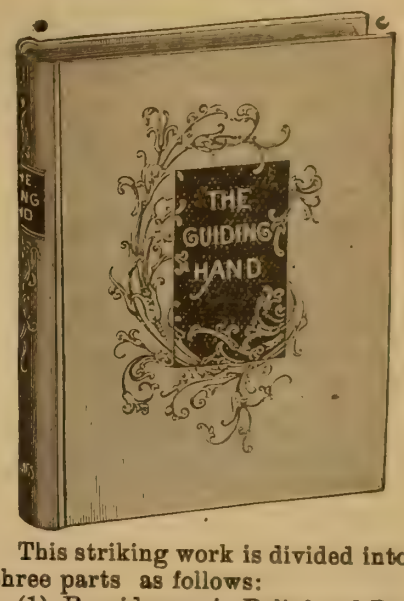

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News of the Week.

WASHINGTON.

All the legislative business in the Senate was finished Friday. Both Houses adopted a resolution providing for adjournment Tuesday at 2 o'clock.

An important movement is on foot among the labor organizations, which may have its effect on politics. The scheme is to arrange a coalition and establish permanent headquarters in Washington for the purpose of influencing legislation. The Knights of Labor are at the head of the movement.

CHICAGO.

A desperate fight took place Thursday, led by union carpenters, who nearly killed a non-union contractor and one of his men.

John Newell, of this city, president and general manager of the Lake Shore and Michigan Southern railway company, died of apoplexy at the Tod House in Youngstown, O., Sunday afternoon. Death came upon Mr. Newell as he was journeying to a watering-place to seek rest after his unusual labors during the recent strikes.

Two policemen were shot, one being killed, by two freight car thieves Saturday. The criminals were new men at the business, both from good families, and one of them holding an excellent position in business.

CASUALTIES.

As the north-bound express train of the Paducah, Tennessee and Alabama railway was nearing Hazel, Ky., Wednesday, it struck a wagon loaded with people, killing five of the occupants and wounding one. The team, becoming frightened at the alarm of the whistle, ran into a cattle guard.

The explosion of a dynamite cartridge in the cylinder of a threshing machine near Akron, O., caused a fire which destroyed the large barn and several thousand bushels of grain. Michael Myers, 50 years of age, went into the barn to save the horses. He mounted one. The animal refused to move, and man and beast were burned to death.

By the explosion of the boiler of a traction engine near Byron, Ill , two men were killed and seven seriously injured. The engine was running on the farm of Hiram Berksmith. Suddenly a terrific explosion shook the earth, and fragments of iron were scattered over a radius of 500 feet. Berksmith was literally blown to atoms.

The boiler of a thrashing engine, on a farm eight miles southeast of La Moure, N. D., exploded, instantly killing two men. Four others were more or less injured.

J. M. Winstead, president of the Piedmont and People's Saving Banks at Greensboro, N. C., jumped from the tower of the Richmond, Va., City Hall to the pavement, 160 feet below, and was instantly killed, Thursday.

Four miners were mashed, burned and boiled to death at the Amethyst mine at Creede, Colo, Aug. 24. The fire which destroyed the shaft-house with all its machinery, melted the cable attached to the skip, and the burning mass fell upon the miners who were ascending the stepway, hurling them to the bottom of the shaft.

Two men were killed and eleven injured by an explosion of gas in the Gilberton colliery, near Ashland, Pa., Friday.

Thirty-seven miners of mixed nationalities were killed Friday by an explosion in the Oregon Improvement company's coal mine at Franklin, King county, thirty-four miles southeast of Seattle. The miners were trying to save the mines from destruction by fire when the explosion occurred.

COUNTRY.

The deeper the grand jury at Memphis, Tenn, probes, the worse the delinquent tax scandal grows. Indictments are returned against twenty-four of the most prominent cotton firms in the city. The State and county have been defrauded during the past eight years out of more than $2,000,000.

Marengo, Ill., is excited because of the action of the council in granting a saloon license for $1,200. The city has not licensed a saloon for the last thirty years.

Crawfordsville, Ind., has maintained a colored school for nine years, there being several hundred Negro families to patronize it. Colored teachers were found wanting, and the board elected a corps of white teachers. The Negro patrons have declared a boycott on the public schools.

Work has just been commenced on the east end of the Illinois and Mississippi Canal, commonly known as the Hennepin Canal. One hundred and thirty men are engaged in clearing the right of way, and in three weeks over 2,000 men will be at work constructing the ditches and in making ready for the locks. This canal, which with the Chicago Drainage Canal and the Illinois river is to form an important waterway connecting the Northwestern States with the Chicago grain market, will now be pushed with as much speed as the present and future appropriations of Congress will allow.

FOREIGN.

A terrible dynamite explosion in one of the mines Saturday at Minillos, Mexico, resulted in the killing of six persons and several animals, besides doing great damage to property.

A cyclone swept across the Sea of Azov Saturday. It is reported from St. Petersburg that at least 1,000 persons have perished, some by drowning, others by being crushed under falling houses and trees.

The Emperor of China has issued an edict ordering that 100,000 men, to consist of Manchoos and native Pekingese, be prepared for active service. Large numbers of Chinese are arriving at Hong Kong by every steamer from Japan. Japan's Minister to Corea has been killed by his own countrymen. The Japanese government has declared rice to be not included among articles contraband of war. The American Consul at Shanghai has ordered the Japanese living in that city to discard the Chinese costumes and advises a majority of them to return to their native country.

The Chinese on Friday, Aug 17, attacked the Japanese forces at Ping Yang, driving them back, with a heavy loss, a distance of eleven miles to Chung Ho. The Chinese made a second attack on Saturday, and drove the Japanese from Chung Ho, which is now in Chinese hands. The Japanese again lost heavily in Saturday's fighting. Another great battle was expected Wednesday.

A letter from Chemulpo, Corea, received at Che-Foo Friday, reports that nineteen Japanese warships and thirteen transports arrived in the Tatung River Aug. 18. They landed 6,000 men, who, proceeding inland, were attacked by 1,000 Chinese cavalry, who succeeded in dividing the Japanese force into two parts. The Chinese artillery, located on an eminence, poured a heavy fire into the ranks of the Japanese, making great havoc. The Japanese were compelled to retreat to the seashore, where the guns of the fleet prevented further pursuit by the Chinese. The Japanese loss is reported to have been over 1,300 men.

Dispatches have been received at the Marine Hospital Bureau from the Consuls at Konigsberg and Cologne, announcing the appearance of cholera at both places.

For the week ending at noon on Aug. 20, there were thirty-two new cases of cholera and twenty-three deaths from that disease reported from different parts of the German Empire.

Market Reports.

CHICAGO.

Wheat—Spring No. 2	53¾@	55⅛
Winter No. 2	53⅞@	54⅛
Corn—No. 2	54⅛@	56
Oats—No. 2	30 @	33¼
Rye—No. 2	7	
Bran per ton	12 00 @	12 50
Hay—Timothy	8 50 @	10 50
Butter, medium to best	12 @	23
Cheese	06½@	09
Beans	1 70 @	1 90
Eggs	13⅛	
Seeds—Timothy (100 lbs)	5 00 @	5 80
Flax	1 24 @	1 25
Clover (100 lbs.)	8 00 @	9 05
Broom corn (per ton)	50 00 @	105 00
Potatoes, (pr. bu.)	68 @	75
Hides—Green to dry flint	02½@	06¼
Lumber—Common		15 50
Wool (unwashed)	7 @	23
Cattle—Choice to extra	4 80 @	5 55
Common to good	2 00 @	4 65
Hogs	3 25 @	5 95
Sheep	1 50 @	4 10

NEW YORK.

Wheat No. 2	58¼	
Corn No 2	60⅛	
Oats	33⅛@	37⅛
Rye	52 @	52⅛
Eggs	17⅛@	18
Butter	13 @	24⅛
Wool	19 @	25

KANSAS CITY.

Cattle	1 25 @	5 25
Hogs	2 75	5 72
Sheep	2 00 @	3 25

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from the

Golden Coast

...for...

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Subscription Letters.

The following have made remittances of money to the *Cynosure* from Aug. 20 to Aug. 25:

Rev S O Irvine, Rev L H Smith, J Huchthausen, J Hogue, Rev S Studebaker, J W McPherson, H Stahl, Rev A Good, Rev L A Hocanson, Mrs D S Dean, Rev H Young, E N Jarvis.

A dose of Ayer's Cherry Pectoral taken in time has prevented many a fit of sickness and saved numerous lives. This proves the necessity of keeping this incomparable medicine where it can be reached at all hours of the day and night.'

THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison street, Chicago.

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A Presbyterian paper says that Christian schools in Utah have so promoted the spirit of genuine Christian patriotism amid the death-fogs of Mormonism that the leaders of that false system more dread the building of a new school house than the power of our legislators. This power has surely had no lightning in it of late for Mormonism.

The project for a monument at Harper's Ferry to John Brown, the Abolitionist and seceded Mason, has advanced so far as a committee to raise funds, of which Frederick Douglass is chairman. Down at Osawatomie, Kansas, a monument was set up eighteen years ago, to commemorate the famous battle fought there in the "Border Ruffian" war by Brown and his sons and neighbors, on the 30th of August, thirty-eight years ago. Every year there is a celebration on the spot by the surviving pioneers. Last Thursday they met and honored in speech and song the memory of the heroes who "died to make men free" in Kansas.

Mayor Hopkins of Chicago was one of the last witnesses before the strike commission. His evidence, as published, is no credit to himself, the city, or the Jesuit order who have put him forward. For instance, he said that a train load of dead animals could not be moved away from the Stock Yards because strikers prevented. Appeal was made to his authority. He went over to the Debs headquarters and got a railway crew to take the train out. After all the train did not move for several days, but the Mayor's olfactories were far away. Such management promises that we shall be hiring thieves to catch thieves very soon in Chicago.

Several months ago John G. Wooley spoke in a series of meetings for "good citizenship" in Indianapolis. He urged, in his inspiring and eloquent addresses, independence in political action. The seed fell into good ground. The "Good Citizenship League" fostered it, and there was circulating in the Christian Endeavor, Epworth League and Baptist Young People's societies and among other church people of the State a call for a convention of persons independent in politics who propose to antagonize the influence of the saloon and who are in favor of the enforcement of the laws and for good citizenship generally. The convention was held last week and adopted an appeal to the public. It is claimed that this movement will control 40,000 votes in Indiana this fall, and cast them without respect to party for fearless men who will stand for the enforcement of law.

Congress formally adjourned Tuesday afternoon. It practically adjourned the day that the House passed the tariff bill, as it was unable after that time to transact any important business, except by unanimous consent. Two bills which should have been passed were left on the calendar of the House after they had been passed by the Senate. They were, the bill of Senator Hoar to prohibit the sending or carrying of lottery tickets and advertisements by express, and the bill prepared by the Superintendent of Immigration, to stop the coming of alien anarchists to the United States, and to deport those already here upon proof of their character. The manner in which this Congress dealt with the few bills which came before it in the interest of moral reform was not such as to inspire confidence among candid people.

The new tariff law has revealed some facts about the dark and dangerous ways of men which might otherwise have been forever buried. Playing cards, the tools of gambling, must now have a stamp on each pack, along with the neighboring package of tobacco or box of cigars. The Internal Revenue Collector of this city estimates that he will have to provide stamps for a million packs. The devil has a big trade in Chicago outside the lodge and saloon. Dr. Withrow of the Third Presbyterian church is quoted as saying of the card game: "The cases where the spotted and pictured pack has been first played innocently in the parlor, then in worse places, and has turned to be a weight to drag young men to misery and young women to shame, are positively incomputable in the arithmetic of time." "I am sure you will not find one solitary drinking saloon, nor one house of unmentionable sin, not one pirate's forecastle, nor one den of desperadoes where the pack does not hold the place of honor."

The American Tract Society is erecting a new building on the site it has long occupied in New York city, corner Nassau and Spruce streets. The structure will be over twenty stories, or 300 feet high, and the income from the floors not used by the Society are expected to yield a permanent revenue for carrying on the blessed work of publishing and circulating Gospel truth. This building will equal in height the great lodge temple in this city whose frowning and gloomy front is supposed to overtop all other office buildings in the country. In this respect only are they alike. The New York building is far more beautiful, and the purposes for which it is erected are as far from that of the Chicago structure as heaven is from hell. Since its organization the Tract Society has issued 12,400 distinct publications in 150 languages. It has sent out over 31,000,000 volumes besides 435,000,000 tracts and 220,000,000 copies of periodicals. Its colporteurs have taken the Gospel message to 8,200,000 families in all parts of the country, and the inflowing tide of emigration is supplied with the Scriptures and other evangelical literature.

The Christian conference which lately closed at Northfield, Mass., was a meeting of unusual interest and power. The addresses of Rev. F. B. Meyer of London were among the most notable feature. They will greatly aid to introduce more widely the writings of this devoted man of God to American readers. The last Sabbath was a day of jubilee for faith. The speakers of the forenoon are well known to the *Cynosure* readers. From Rev. Dr. Harsha's report in the *Christian Intelligencer* we take this account of their sermons: "At ten o'clock Dr. A. J. Gordon, of Boston, preached a noble sermon on the Resurrection. This was one of the twelve subjects selected by Mr. Moody to be discussed during the sitting of the conference. With the repose of deep thought and long experience, the preacher detailed the proofs we have for the resurrection of our Lord, and after that pointed out what this supreme fact in history means to the Christian and to the church. There was no attempt at oratory. The preacher was too much in earnest for that. As he detailed the glorious results of the Master's work, we were swept up to brightest planes of joy and confidence. I noticed that not a soul said 'hallelujah.' The hush as the quietly intense peroration ended was like that silence which for the space of half an hour was in heaven. By request, Mr. Moody followed. His heart was almost too full to preach. That all might hear, he came up into the choir gallery and there in the midst of us poured forth all his soul on the subject of 'Grace.' It was a fitting continuation of the sermon of the great Boston divine. Altogether the service lasted three hours and a half, but I do not think anyone felt over-tired."

CHRISTIAN MORALITY THE MOST IMPORTANT SOURCE OF WEALTH.

BY REV. H. H. HINMAN.

One of the most common fallacies, one that is strongly insisted on by labor organizations and many politicians, is, that labor is source of all wealth. It assumes that the world's wealth ought to be shared by its laborers in proportion to their devotion of time and strength in its production.

When persons holding this error see the immense accumulations of wealth in our great cities they assume that their share has been unjustly withheld and that it ought to be restored to those who have produced it. This leads directly to socialism and ultimately to anarchism. For, if we admit the right of revolution and take into account the fact that all governments are agreed in sustaining the present status of property, then it follows that the laboring poor may justly overthrow the government under which they live and re-possess themselves of the wealth and comforts of which they have been deficient.

The mistake is in the premises. If it were true that physical force is the source of all wealth, then a horse ought to be worth more than a man, for he can perform more labor, and is fed, clothed and sheltered at less cost. In a state of savagery, as in some parts of Africa where only mere physical strength is taken into account, this is true; and a horse sells in the market *for more than a man.*

Labor is one of the sources of wealth, and as such, is entitled to great consideration; but there are many others, some of which I will briefly enumerate.

1. I mention skill. This is apparent in the most common forces of labor. The man who plows or cuts down trees skillfully will produce more wealth than he who has equal strength but less skill. The invention of the art of printing added immensely to the world's wealth. So did the invention of the cotton gin. Its effects on the value of labor is seen in the fact that the price of slaves rose from $300 each, to $800, and eventually to $1,000. Free labor correspondingly increased in prices, while the purchasing power of a day's wages was also increased.

2. Discovery is a source of wealth. The discovery of America added immensely to the wealth of the world. So did the discovery of gold in California and Australia, and the diamonds of South Africa. Nor does there appear any difference whether the discovery comes as the result of long search, or the merest accident. A diamond is a diamond, whether picked up in the sand or dug from the depths of the earth.

As a result of these discoveries great cities have sprung up, long railroads have been built, and the desert has been made to blossom as the rose.

3. Association is a source of wealth. Sixty or seventy years ago the whole of what is now the great city of Chicago would not have sold for as much as a single block would bring to-day. Each man who came added to the value of the property of his neighbor. Each house that was built increased the value of every other house. In many cases every dollar earned by the carpenter or the mason added a thousand dollars to the aggregate wealth of the community. This is largely true of all the towns and cities of the Northwest.

But after all, the most potent source of wealth, that which does most for the general, as well as personal well-being, is

CHRISTIAN MORALITY.

Without it all other things either cease to be valuable, or become comparatively worthless. If we imagine a state of society such as is described by the prophet in Jer. 9: 2–8, or in Rom, 1: 29–32, we can readily see how undesirable it would be to live in such a place, and can sympathize with the exclamation, "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them, for they be all adulterers, an assembly of treacherous men." Jer. 9: 2. Corner lots had no great value in Sodom and Gomorrah, nor will they have in Chicago or Paris when the morals sink to as low a level as in those ancient cities. If we accept the purchasing power of a day's wages as a fair measure of the well-being of any people, we shall find that, other things being equal, this will be in direct proportion to the prevalence of Christian morality. In savage life there is

NO SUCH THING AS WAGES.

In India and China they are very small; in Turkey and Persia but little better; and among the nations in which the power of Christianity is felt wages are in almost direct proportion to the extent to which the Bible is studied and obeyed. If our nation has more wealth than any other in the world, it is due to all the above causes, but mainly to the Gospel of Christ.

On the other hand, whatever diminishes the power of Christianity, and especially whatever depresses public and private morals, tends to impair values, diminish wages, and in every way destroy the general well-being. Take as an example the sale and use of intoxicating drinks. If these could be suppressed it would put $900,000,000 annually into the pockets of the people, —given mainly to the wage-earning class. It would greatly diminish poverty and crime and add much to the general prosperity. The same is true in a lesser degree of the use of tobacco. Such a measure of reform, even in an economic view, outweighs in importance all questions of tariffs and currency. As a means of social reformation and advancement, nothing can take the place of the Gospel of Christ.

While to the individual man, intelligence, industry, economy and enterprise are sources of wealth, it must not be forgotten that Christian morals have a vast economic value, and that "Godliness is profitable in all things, having the promise of the life that now is, and of that which is to come."

Elmdale, Kansas.

The great statesman Daniel Webster on July 4, 1802, said: "To preserve the government we must also preserve a correct and energetic tone of morals, consisting more in the habits of the people than in anything else. There are always men wicked enough to go to any lengths in pursuit of power if they can find others wicked enough to support them. Ambitious men must be restrained by the public morality. When they rise up to do evil they must find themselves standing alone. Morality rests on religion. If you destroy the foundation, the superstructure must fall."

CHRISTIAN FREEDOM.

BY REV. J. M. FOSTER.

In exhorting believers, by well doing to put to silence the ignorance of foolish men, Peter counsels them to act "as free, and not using their liberty as a cloak of maliciousness, but as the servants of Christ."

Liberty is freedom to carry out the laws of being. A locomotive is free when it is upon the rails. When it is off the tracks it loses its liberty of action. A bird is free when it is flying in the open air. For this God made it. A fish is free when in the water. This is the element for which it was created. Here it can carry out the law of its being. A moral being is free when he can obey the laws of his moral nature. A spiritual being is free when he can carry out the laws of his spiritual nature. Hence man's liberty consists in acting as "the servant of God." And hence James calls the moral law "the perfect law of liberty."

Christ's children are free. They are free men among a race of slaves. They are the servants of God in the midst of the servants of the evil one. The Son has made them free. They are free indeed.

1. They are free in reference to God. A prisoner under sentence for crime is deprived of his liberty. He is under the law. But when the penalty has been paid he goes out as a free man. The law has no more power over him. He is free from the law. And yet he is still bound to live by the law as a rule of life. He is only free from the sentence of the violated law. So God's people were under the condemnation of the law. They were under sentence of death. The Lord Jesus Christ came and died in their room. The death of the Son of God was accepted as their ransom. "There is now no condemnation to them that are in Christ Jesus." "It is God that justifieth. It is Christ that died. Who shall lay anything to the charge of God's elect?" They are free from the law. It has no more power to condemn them.

The children of Israel were slaves in Egypt. In Canaan they were free. In Egypt they served: in Canaan they labored. In the first case they served with the servile spirit. In the second their work was the spontaneous outgoing of their hearts. Christ, by his Spirit in our hearts, delivers us from the servile spirit of sin, and brings us into the glorious liberty of the children of God. "We have received the spirit of adoption whereby we cry, Abba, Father"

2. They are free in reference to man. This does not mean that they have no obligations to others. In a very important sense we are our brother's keeper. "No man liveth to himself." Our Saviour came "not to be ministered unto but to minister." We are to submit ourselves one to another in the fear of God. He that would be greatest must be servant of all. Neither are we free from human authority. We are to "submit ourselves to every ordinance of man for the Lord's sake" that has for its object the punishment of crime and the protection and encouragement of well-doing. But our freedom from men consists in the independency of our mind and conscience from human authority. Many have no other reason for their faith and practice than that they have received them by tradition from their fathers. This is not using our Christian liberty. The believer will accept no religious doctrine except what God has revealed, and observe no ordinance except what God has appointed, and obey no law except what God has enacted, and perform no duty except what God has enjoined. The question with him is, not "What do the reformers say?" but "What saith the law? How readest thou?"

3. They are free with reference to the power and principles of evil. By the power of evil we mean Satan. He is the god of this world. The whole world "lieth in the wicked one." The human race has been led captive by him. When Christ came Satan cried, "Shall the prey be taken from the mighty? Shall the captive of the terrible one be delivered?" In his death Christ conquered Satan and spoiled his kingdom. "Through death he destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime sub ject to bondage." From this conflict Christ returned, with Satan chained to his chariot wheels and his people as captives rescued. "He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross." Christ said that the Jews were of their father the devil, and his works they did. But his people are free from Satan's power. By the principles of evil we understand the depraved propensities of the sinner. The lusts of the flesh were originally right and good. The desire for food and drink, for knowledge, for power, for property, for esteem, are natural to the human constitution. But by sin these are directed toward wrong objects, are inordinate, and have been perverted. The desire for food is right; but when excessive makes the glutton. The desire for drink is natural; but in excess makes the drunkard. The desire for esteem is good; but in excess becomes vanity. The desire for power is right; but when inordinate makes ambition. The desire for property is right; but in excess is covetousness. Emulation is a native principle of the human soul. It seeks by fair means to raise ourselves up to others' level and above them if we can. It seeks to excel. God does not require every man to stand at the head of his class. But he does require every man to stand at the head of himself, to be his best self. This emulation does. It makes for this. But emulation in excess becomes envy. Envy seeks to bring others down to our level or below us. It is the perversion of emulation. Now we are freed from these principles of evil by the Holy Spirit, who imparts a new life to the soul, who restores these principles to their allegiance to God. We are made new creatures; "old things are passed away, all things are become new." The world, with its things seen and temporal, acts upon these perverted principles of the soul and leads the sinner farther away from God. The Holy Spirit brings us under the power of the things unseen and eternal. Our lives are hid with Christ in God.

Christ's children are to use their liberty. They are to *do well* as free men.

1. They are to act as free toward God. They came into the enjoyment of this liberty by believing the truth as it is in Jesus. The truth made them free. Their freedom was measured by their faith. The stronger their faith and the brighter their hope, the more perfect their freedom. Their freedom is complete in the full assurance of faith and of hope unto the end. They exercise their freedom toward God when their faith in his word is without doubting, and their hope in his promises is unclouded. Some people regard it as an evidence of piety to doubt their interest in Christ. Does it honor God to doubt his Word? Did doubting ever do you any good? Will doubting save you? Is not the soul damned by doubting? Cease doubting. Strive to have full assurance of faith and hope.

2. They are to act as free toward men. While it is foolish to believe what the wisest and best man says unless he gives a reason, we are bound to believe what God says simply because he says it. It is foolish to do what the wisest and best man says unless he gives a reason; but it is wisdom to do what God says simply because he says it. We are to use our liberty. But while we use this freedom, we must accord the same to others. Some will not submit their opinions and convictions to others, but act as though others should submit their's to them. Luther said: Over the soul God can and will allow no one to rule but himself."

3. They are to use their freedom with reference to the power and principles of evil. Satan is still at large. He is our enemy. We are exposed to his fiery darts. We must put on the whole armor of God. We must be watchful. We must have all our powers in hand and be on the alert. Eternal vigilance is the price of liberty. We must resist the devil. We must not despise or underrate our enemy. "For our adversary the devil goeth about as a roaring lion seeking whom he may devour: Whom resist steadfast in the faith."

Christ's children are not to abuse their liberty. "Not using your liberty as a cloak of maliciousness." Malice is ill-will. This is badness of disposition. Out of this springs all evil. So maliciousness is used for wickedness. "Repent of this thy wickedness," said Peter to Simon Magus. A cloak is a covering. It conceals. It may mean a pretext, that which covers the real. The Saviour said, because the Jews heard his discourses and saw his miracles "they had no cloak for their

sins." Josephus said, Joab had a pretext for killing Abner, but he had no cloak for the murder of Amasa. The pretext of Jezebel for killing Naboth was zeal against blasphemy. So economy is made a pretext for avarice; caution for idleness; generosity for extravagance; religious zeal for personal resentment. There is a pretext for every form of evil.

1. We must not abuse our freedom toward God. We are free from the law as a covenant of works, but are under the law as a rule of life. It is our duty to love God supremely and our neighbor as ourselves. On these two commandments hang all the law and the prophets. Love is the fulfilling of the laws. We are under this law to Christ. This law is our rule of life in the hands of our Mediator. We serve the Lord Christ.

2. We must not abuse our freedom toward man. Paul illustrates this by his reference to the duties of the weak and strong. The Jewish converts were weak, the Gentiles were strong, with reference to the Old Testament ceremonies. Paul said the strong must not despise the weak, and the weak must not condemn the strong. "If meat cause my brother to offend I will not eat."

3. We must not abuse our liberty toward the power and principles of evil. We must not go in the way of temptation. Satan's fiery darts in our hearts are like the burning fuse in the powder magazine. We must ward them off with the shield of faith. We must not give place to the devil, but resist him that he may flee from us. The pleasures of the world stimulate the evil within us. The theater, the ball-room and the lodge are not the place for a Christian. "The friendship of the world is enmity against God." "Wherefore come out from among them and be ye separate and touch not the unclean thing and I will receive you, saith the Lord." We must forever separate from the idolatry, blasphemy and immorality of the lodge.

Chambers St. Church, Boston.

A FREE COUNTRY FOR LABOR.

(Christian Intelligencer.)

This ought to be a free country. Labor is not free; has been forced to pass under a despotism of grand masters, walking delegates, and so forth. The quality of the ruling majority in the unions is exhibited in the choice of officers. The headship of such men as Debs and Sovereign indicate the low intellectual and moral tone prevailing in the unions. There are intelligent workingmen, as everybody knows; they evidently are overruled in the unions. The series of manifestoes which have come from the headquarters indicate moral and mental blindness or a deliberate misstatement of facts; to speak plainly, a disposition to indulge in lying. The workingmen ought to be set free from the vulgar despotism which now holds them in subjection.

The fathers formed the Constitution of the United States, as they declare in that instrument, to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty" for all loyal citizens. The South disobeys the Constitution in regard to the Negro; the labor union overthrows it in relation to the Northern workingmen. Labor is deprived of freedom in the North and South, East and West. It is time for a demand for the restoration of freedom, "the blessings of liberty." Every man has a right to work for whom he pleases and under such conditions as he is willing to accept. The law ought to protect that right from the assumptions and tyranny of the unions. A law ought to be enacted by Congress making an interference with a man's right to work a crime against liberty, to be severely punished. Such a law should be enacted because it is right. Workingmen in this country were not oppressed at the time when the labor union was imported. Besides, labor unions have not prevented sweating shops and diabolical devices of that sort. Whatever may be said about one thing and another related to or included in the labor problem, every man's right to work ought to be asserted by statute and maintained by the power of the nation. One of the burning questions of the hour is: Do we intend to be a free people, and to maintain the Constitution? The way to overthrow a despotism is to take it by the throat and hurl it to the ground. Two despotisms now pollute the home of liberty; both of them enthrall labor.

SUNSET CLUB DISCUSSION.

SECRET SOCIETIES IN POLITICS.

CLOSING SPEECHES.

GENERAL HAWLEY.

I feel that I am alone in this fight, and I regret very much that I have not the strength to answer my friend here. I know the town he comes from. He says we are seeking office. His town has been wiped out by the organization known as the A. P. A., and he feels very much annoyed about it. He says we are to die at a certain time. I don't know where he gets his information. He is very pointed in his remarks, but he wants to bear in mind one thing, that we don't care what the name is, whether it be Methodist, or Presbyterian, or Catholic, so long as it attempts to use its church power in politics. If it does we are down on it.

I want to answer one question asked here, why the A. P. A. opposes the Catholic in office. The reason is that history has shown us, experience has taught us, that priests and the pope of their institution control it absolutely. There are a few men like my friend on the left. In his written argument here he speaks of man drawing his religion from his mother's breast. I am afraid that he drew very little Catholicism from his mother's breast, for I don't believe she was a Catholic, or ever taught it. Why do we act thus? Because of the attitude of the Catholic church towards the institutions of America. They may say they do not oppose the public schools. I have one of the best friends on earth in a Catholic bishop—John Ireland—as noble a man as ever lived. But to show what they do preach, let me give you a few extracts from certain priests here: "The public school is a national fraud; it must cease to exist, and the day will come when it will cease to exist."—Priest McCarthy. "The public school system is a disgrace to the civilization of the 19th century."—Bishop Hughes. "I would as soon administer the sacrament to a dog as to a Christian who sends his children to the public school."—Bishop Walsh. Here are a hundred just such extracts. And yet he asks us why we oppose the Catholic in office. It is because we feel that they are controlled by the priesthood, and the priesthood is antagonistic to American government, and hence they are dangerous persons to trust, and that is why the A. P. A. opposes them.

My friend here strikes a chord that I have often struck: Give the Methodists the power the Catholics have, and it will be just as bad. We don't want either. We won't have it. We want no church organization to have charge of our affairs. It is a mistaken idea that we have a fight with any man's religion, so long as he uses it merely as his religion.

I regret very much that there are not other advocates of this cause here. I expected to see more of them here to-night.

Mr. Mann:—General, is it a fact that your members are not allowed to disclose the fact that they are members of your organization?

General Hawley:—I would not give your name away as a member of this order.

Mr. Mann:—If Professor Blanchard should ask you whether I was a member of the A. P. A., you would not tell him?

General Hawley:—No, sir; I would not tell him.

Mr. Mann:—I see; every man has a right to 'fess for himself.

HON. WASHINGTON HESING.

I want simply to correct a statement or two and mention some facts.

Dr. Stevens made the statement that all the appointees of the President of the United States, the federal appointees, were members of the Catholic church. I take it that he said it from ignorance, and not with malice aforethought. It is that very same thing that has given such a wrong impression of the Democratic party and of the Catholic church. Such deliberate lies constantly circulated and sent broadcast throughout the United States is exactly what is being done by the A. P. A. for personal aggrandizement and self interest. Now, as a matter of fact, of the appointees of Mr. Cleveland, Mr. Mize, the collector of internal revenue; Mr. Anderson, the pension agent; Mr. Milchrist, who was appointed by Mr. Harrison, but whose successor will be Mr. Dickson; and Mr. Arnold, the marshal, are all of them the strongest Protestants; also Delos Phelps. There are two Catholics, Martin J. Russell and myself, both of us born upon American soil, both of us educated in the common schools of this city, and I do not believe there is a man within range of my voice to whom I will yield in my allegiance to the stars and stripes, nor in devotion to American institutions.

General Hawley, I have served with you on committees. You did not then think me a dishonorable citizen because I worshiped God in my own manner.

Gen. Hawley:—I do not now.

Mr. Hesing:—I claim to stand here as an American citizen, with all the rights and privileges that you or anybody else has. So long as I conduct myself in a proper manner, neither your organization nor any other has the right to proscribe me because I worship my God as I see fit. I care not, sir, how you worship your God. If at any time an oath were placed before me, such as you have taken, proscribing you as you have proscribed me, denouncing you as a citizen, no matter how good a son, faithful husband or devoted father you may have been, if such an oath were placed before me I would say, "Away. It is unpatriotic, it is un-American."

The present Mayor of Chicago, who has been denounced by you and your kin because he happens to bear the name John Patrick Hopkins, was born of American parents, and his grandfather, Stephen Hopkins, signed the Declaration of Independence. That man happens to worship his God in a manner different from you, and you stand here to night and denounce him, when you know—and I am not here to-night to praise Mr. Hopkins because he happens to be my friend—but you know that his record, for the time that he has been in office, will compare favorably with the record of any man who ever sat in the Mayor's chair. You know, sir, that you and I were on the same committee that welcomed back Carter H. Harrison, and you know, sir, that no administrations of Carter H. Harrison—I do not say it with any disrespect to Mr. Harrison—will compare in any four months with the four months' administration of John Patrick Hopkins. That same John Patrick Hopkins—the only appointments he has made to his cabinet are three, and not one of them a Catholic. Mr. Eisendrath, the building commissioner; Mr. Ackerman, than whom no nobler man lives, comptroller, and Mr. Harry Rubens, who, in my opinion, is the best corporation counsel the city of Chicago ever had, and the three of them are non-Catholics, two of them are Jews—

Mr. Braham:—Only one.

Mr. Mann:—That's enough.

Mr. Hesing:—I want here to make a little statement personal to myself, and I want General Hawley to tell me honestly what he would think of it if it had happened to himself or to his son. As a boy 17 years of age, having graduated here at the old Kinzie school, a public school of the city of Chicago, I was prepared for college and entered Yale. I had engaged board with a family by the name of Eastman; I had never been away from home one hour until I was put upon the cars and sent to pass my examination at Yale College. It was my first Sunday there, and at dinner that day the lady of the house said to me, "How did you enjoy the sermon?" And by the way, the chaplain of Yale at that time was Dr. Daggett. "How did you enjoy the sermon?" "Very much." "How did you like Dr. Daggett?" I said, "Who is Dr. Daggett?" "Didn't you hear Dr. Daggett at the chapel?" "No," I said; "I went up here on the hill to St. John's church and heard Dr. Carmody preach." The lady was surrounded by her three daughters. This is not drawing on my imagination. It was in the month of September, 1866, in the city of New Haven, when I was a freshman, and the greenest freshman that ever entered Yale College. I was decidedly fresh. But the lady and her daughters dropped their knives and forks, and she said, "What, sir, are you a Catholic?" "I am, madam." "Can it be possible that we have a Roman Catholic at our table?" I said, "Yes, madam." They rose from the table and said, "Vacate this house this afternoon."

I was pointed at on the streets of New Haven with the finger of scorn and the look of derision because I attended a Catholic church. I was compelled to get out of that house, and I did get

out. Now, sir, if that had happened to you or to your son, what would you have said? Yet that is exactly what your organization is fostering today; that is just exactly what you are doing.

General Hawley:—I deny it.

Mr. Hesing:—Those are your principles.

General Hawley:—No, sir; they are not our principles.

Mr. Hesing:—They are wrong, they are un-American, and I contend they are illegal, and the interference of the law should be invoked to stop such nefarious practices.

Mr. Mann:—Get an injunction from Jenkins.

PRESIDENT C. A. BLANCHARD.

I have been very happy to find myself agreeing in some respects with all the speakers, and in knowing that in all the points where I have not agreed with them, I will when they come over to my side.

In saying a few words now I would like to begin by calling your attention to the fact that a secret society which denies its political character, and yet operates politically in secret, is far more dangerous than a secret society which admits its political character and openly professes to be in politics. Take a case: In my own town, at a time when the Republican party was in undisputed control of both houses of Congress, and had the President of the United States, a returned soldier, honorably discharged, and who had served three years in the armies of the Union, was a candidate for a position in the railway mail service of the United States. He was a man whom I had known from childhood, a soldier with a good record, a man of good business talents and of unblemished character. In the same town at that time there were two men, members for years of the Democratic party, neither of them having served in the armies, neither of them in sympathy with the powers prevailing at Washington. My friend Mr. Griswold, the retired soldier, a man who never voted any ticket but the Republican ticket, sought in vain a position in the railway mail service of the United States, while these other gentlemen, neither of them a Republican, did obtain positions in the railway mail service of the United States. Now, what was the reason that my friend Griswold could not get appointed, while my friend Mr. Towsley and my friend Mr. Fohl could? I can't tell what the reason was, but I do know this, that my friend Griswold was not a secret society man, while my friend Towsley and my friend Fohl were both members of the Royal Arch Chapter of Masons.

Now, I have a great deal more respect for a secret organization which says, "We are in politics for what we can make, and we propose to carry elections if we can," than I have for a secret organization which denies its political character, and which at the same time sees to it that its members are put in positions of power and profit wherever it is possible to accomplish that end.

Then, again, take the operation of secret societies on the courts of justice. Most of you will remember very well indeed the case when a few years ago two men were convicted in this city for violation of the laws of the State, with respect to the management of elections and the handling of public funds. You will remember that both of these men were sentenced to State's prison; and you will remember that one of these men was taken for a ride through the streets of this city after dark, five or six miles away from where he was confined, in an open buggy, and turned loose in a big house to take a bath, and allowed to spend two or three hours in getting it; and you will also remember how perfectly astounded that brother Knight Templar was when he could not find the man that had been turned loose in the house. Now, it would be very silly of me to say that this Knight Templar turned loose his brother Knight Templar because they were both Knight Templars. But I do say this, that when a man belongs to a secret organization, by that very fact he is disqualified from a candid administration of the laws of this country, and hence such a man should decline election to any public office whatever. You may say that all Knight Templars or Masons would not act in the same way. Very likely not. But the very fact that a public official is called upon to administer the laws of the country equally and impartially for all men, that fact should render it imperative that he be free from all secret alliances whatever.

My friend on the right said many things things that I believe in. I was sorry to hear him say one thing. He said that within a few years we we would have a President with the trade mark of a secret society on him. I submit, gentlemen, that when the President of the United States comes to be the representative of a secret organization instead of the President of 60,000,000 of people, more or less, it will be time to abolish that office. I say frankly that I would rather have a king, known by that name, than to have a man here called a President ruling 60,000,000 of people in the interest of a fraction of that people belonging to a secret society.

But if we must have a man rule us in the interest of a secret society, I say by all means let us have a man who rules us in the interest of a secret society which avows its political character, and not in the interest of a secret political society which denies it.

Now, my friend across the table says that if the Protestants were united they would rule this country. I agree with him; and I say that it is the glory of Protestantism that with 15,000,000 recognized members of our churches, not members of families connected with churches, but members of churches, it is the glory of Protestantism that it has never attempted to use the power it possesses politically.

And I say still further, gentlemen, that if the 6,000,000 of members of the Roman Catholic church had conducted themselves with reference to public affairs as the 15,000,000 of Protestants have conducted themselves; if it had not been for such transactions as we have seen in New York, where a million and a half dollars' worth of land goes into the hands of the church for a dollar, in the time of Boss Tweed; if it were not that a petition signed by 16,000 voters to have the Sermon on the Mount read in the schools of this city is denied, while the schools are closed on a festival day of a certain church with no objection from anybody and without any petition; if it were not for things like that, there never would have been any A. P. A. movement at all. [Applause and cheers.]

And so I sit down, saying what I said a little while ago, in this good land which God has given us, not for a sect, not for a party, but for a nation, and for a Christian nation, in this good land which God has given us, from the lakes on the north to the gulf on the south, and from the long, stormy waves of the Atlantic on the east to the Pacific on the west, there is not air enough to move more than one flag, and to that flag every American ought to yield a willing, an immediate and a glad allegiance. [Great applause and cheering.]

NEW ENGLAND LETTER.

A tropical plant in New England—The vacation season—Prohibition matters and the Sunday-closing law—A Catholic move on Harvard—How the poorer classes live—The Bryant centennial.

Scientists have discovered a species of wild cactus growing at a certain point on the Massachusetts coast. As everybody knows, cactuses are no more indigenous to New England than palm-trees, and the wonder is how it came there, as this particular variety has never been found outside of the torrid zone. The seeds were evidently brought here on the current of the Gulf Stream whose influence so far mellows the temperature that this tropical waif endures the winters and seems perfectly acclimated. I wonder what it thinks of its companions, as it hobnobs with huckleberry bushes, ground pine, and other denizens of Yankee land. However, the past summer has given us days of heat so potent that it might well fancy itself back in its native latitudes, and in compensation the thunderstorms have been unusually many and violent. A peculiar result of one which passed over Sherburn, Mass., recently, was to kill about 40,000 silkworms, belonging to Mrs. Ellen C. Johnson, Superintendent of the Reformatory for women situated in that pleasant suburban town. The worms were about a week old when they met their untimely fate. Mrs. Johnson is an enthusiast in silk-worm culture, and sent an interesting exhibit of her pets to the Columbian Exposition.

Autumn has hung out its crimson flag of warning here and there as a salutary reminder that the vacation season is over, and all must settle down once more to the year's work. With it has passed many opportunities for good which some have been quick to recognize, and others—I fear the majority—have allowed to slip. The passing influence of the summer boarders in our rural towns is greater than many think, for their example is more apt to be noted and followed, for the very reason that they are outside the circle of village life around them. When they leave behind them an atmosphere of frivolity and summer novels, the money they spend, however freely, will but illy compensate for the injury done; but if instead they present in themselves the highest ideals of culture and refinement, as well as a lofty plane of spiritual living, influences for good may be set in motion that will last for generations. Summer schools have had their usual number of enthusiastic pupils, and the various camp meetings have been largely attended. English people, says a French writer, take even their pleasures seriously. Perhaps it is their Anglo-Saxon blood which causes a yearly increasing number of the American people to take their vacations "seriously." The Old Orchard meetings were, as they never fail to be, full of interest. Dr. Simpson by his earnest appeals raised $40,000 for foreign evangelization in a few hours. This does not look as if there was any dying out of the missionary spirit. It is an instance of what a man with large faith can do in the way of unloosing, by an eloquent presentation of motives, the purse-strings of large crowds.

Meanwhile, the old truism that "the devil never takes a vacation" has been abundantly proved by the columns of the daily papers, filled with records of crime with which the public has become so familiar that it has grown commonplace, and the most shocking tragedy or unsavory scandal fails to startle us. It has been long suspected that Boston kept a respectable-sized Tammany tiger of her own, and a charge of blackmail brought against one of her chief police officials recently, by the proprietor of an infamous resort, has helped to confirm the suspicion. The accused was acquitted at his trial before the police board, but as the proceedings were concealed from the public, there is some reason for distrusting the verdict. Such an accusation brought against public servant is a matter for a regular court of law; and for the board of police or any other simply executive body to thus usurp those functions by trying its own members, is not only unconstitutional but leaves a strong suspicion of "whitewashing."

There has been an attempt made to enfore the anti-screen law. The next best thing to prohibition is to make the liquor-seller display his wares, and give the public a glimpse of the process of drunkard-making. The sight of a row of men standing at the bar and tossing off their tumblers of whisky is, of itself, an eloquent temperance lecture.

The Sunday-closing law has been tried in Newburyport, and given as much satisfaction to her better class of citizens as it has dissatisfaction to the druggists and others, who claim that they lose an amount every Sunday equal to the receipts of three ordinary days. These spasmodic, unequal, and inconsistent attempts to enforce the Sunday law may be better than nothing, but they fail of moral effect when, as in Cambridge, many of the dealers openly defy the law, and are not disturbed by the authorities. One of the counsel for an Everett druggist, recently arrested for selling soda on Sunday, said scoffingly, "The nonsense of Plymouth Rock has passed away." Oh, for such an uprising of moral sentiment among New England's sons and daughters as shall disprove such an assertion;—that shall thunder, "No; forever, No!" loud as the roar of her many waters that sound the same eternal psalm to heaven which mingled with the prayers and hymns of that pilgrim band to whom we owe the fact that she is New England and not New Mexico.

There is talk of a Catholic church near Harvard University for the accommodation of Catholic students attending the college. The Romish priest who officiated in the pulpit of Harvard Chapel a few months ago is reported as saying in regard to this innovation on the early traditions of this oldest of American universities: "The Catholic church authorities are to blame for not having taken advantage of opportunies which the Harvard authorities were glad to extend." But

why should the toleration be all on one side? Would the authorities of Holy Cross College, for instance, be "glad to extend" such an invitation to one of our leading Protestant clergymen?

An insight into the way many of our poorer classes live was afforded on the Floating Hospital, which made its last trip down the harbor for this season last week. Many of the mothers carried lunches, which were almost invariably confiscated by the attending physician. Green apples, green bananas, raw salt pork, sausage, beer bottles, and small flasks of brandy and whiskey, formed evidently a large part of the home-fare of these hard-working mothers and sickly children. No wonder that the latter die by scores and hundreds during the heated term.

The celebration of the Bryant Centennial at Cummington, Mass., was attended by four thousand people, many of whom saw the old Bryant homestead for the first time. It is one of those roomy, delightful old mansions that seem to gather to themselves as to a shrine the aroma of past generations; veritably "haunts of ancient peace." This was the poet's summer home, and the study is still preserved intact where he translated the Iliad and Odyssey. Mrs. Bryant, like most mothers of great men, was a remarkable woman. She kept a diary for fifty-three years with not a single break in the daily entries. From it we learn that Bryant's birthday, Nov. 3, 1794, was ushered in by a northeast snow storm. But his life's day was long and sunny, in spite of this seemingly ominous beginning. On the whole, was not that northeaster New England's fitting welcome to the babe who was to "sing to one clear harp in divers tones" the charms of her varied seasons, not forgetting even her most disagreeable month, bleak March, for which no poet ever had word of praise before? He was the American Wordsworth without his puerilites, and like him, will always be popular with that class of people who love nature, but need an interpreter for her mysteries,—one to translate her infinite meanings into a language for finite comprehension. This is what Bryant did in his "Thanatopsis" and "Water Fowl," which two poems alone were enough to make his niche in the temple of Fame secure forever.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Humbugged by K of P —But not the saloons, etc.—They have sure game —The female squabble —Two women orders in it —A society that needs secrecy —The W. C. T. U on social impurity and the lodge.

WASHINGTON, D. C., Aug. 30, 1894.

DEAR CYNOSURE:—It is reported that Barnum said: "The American people like to be humbugged and I am willing to humbug them while they are willing to pay for it." The Knights of Pythias are at this writing having their "blowout" in this city. For months the daily papers have heralded their coming. It was stated that of their 500,000 members, 100,000 would parade. This is about 92 000 more than appeared. The boarding houses and hotels that had prepared for a larger crowd are of course disappointed.

The saloons, as would be expected, are having a big run. I stood for a few moments before the open door of Fritz Reuter's saloon on the corner of 4½ street and Pennsylvania Ave., and watched the "Knights" pushing and struggling to reach the bars where the liquor was being poured out and drank as fast as it could be supplied. Many of the saloons erected stands on the street so as to better accommodate the thirsty crowd. There is scarcely a low doggery or dive of any kind in the city but has the "*Welcome Sir Knights*" on it. Uniforms, badges, high-sounding titles, and other vanity of vanities are the order of the day. I almost grow sick at heart as I think of trying to describe this motly crew that like silly butterflies have come to dance around the Washington mudpuddles.

One of the most distressing features is that the parties are largely young in years, wrecking themselves soul and body for time and eternity. A delegation from Illinois of about 50 young men arrived with badges bearing the significant inscription: "*I want a girl.*"

There are two divisions of the Pythian sisters asking the Supreme Lodge to recognize them as the elect. Each use the Hall manual recommended to them by the men Pythians. The main difference seems to be that the one party take the men in, and the other does not. Mrs. A. A. Young, Supreme Vice Chancellor of Concord, N. H., is reported as speaking to a Washington *Star* reporter in behalf of the part that excludes the men, as follows: "I don't want you to think that I am what is known as a woman's rights woman. I have rights enough, and certainly respect those of my husband, but I do not care to have gentlemen participate in our secret work. The Sisterhood was organized in Concord on February 27th, 1888, and was eight months old before the first temple of the Pythian Sisters was instituted. We had no dissatisfaction with the Sisters then, and have none now. The only difference between us is that we do not admit men to membership, while the 'Sisters' do make sisters of their brother Knights."

The Washington *News* of Monday evening, Aug. 27th, says that prominent Pythians are interested in starting here a branch of a secret society founded in New York two years ago to which only divorced husbands are eligible. This society is said to have a large membership. The actress Lillian Russell has three ex-husbands connected with it. If the Pythian "Sisters" want to go to destruction as fast as possible why not seek union with this new branch of Pythiasism?

But recently a lady who was speaking before the social purity department of the W. C. T. U. here regarding the impurity being taught by the lodge, especially the Masonic, was told she must stop. Many of the devoted members of the union took her part, and she is to be allowed to further present the matter at an early date. Surely it is time that the womanhood of our land were getting their eyes open to the abominations taught their husbands and brothers in these secret lodges.

W. B. STODDARD.

AN AMERICAN JUDGE.

Eight men, all from foreign countries, were sentenced in the court of quarter-sessions, Paterson, N. J., on the 8th inst. They had been tried for rioting in the late labor troubles in that city. Their sentences varied from six months to three years. Judge Hopper in pronouncing sentence said:

"All the cases in which this court will now pass sentence arose out of and were connected with the labor strikes in this city. Men who refused to quit work and join the strikers were openly attacked by mobs and violently beaten. Avowed anarchists, affiliating with the strikers, sent threatening letters to two millers and manufacturers, William Strange and Jacob Weidmann, A bomb containing three pounds of dynamite was placed at Mr. Strange's dwelling, the fuse in which had been lighted, but happily was extinguished by rain, and thus Mr. Strange and his house were saved from destruction. Most, if not all, of the men engaged in these acts of violence were of foreign birth and were either blindly ignorant or willfully regardless of the rights and privileges of free American citizens.

"The open or secret principles of anarchy or socialism, so-called, upon which these violators of law claim to have acted, never can and never should be allowed to gain a foothold in this free country. It is strange and unaccountable that workingmen will willingly submit to the tyranny exercised over them by a 'master workman,' so-called, often self-appointed leaders, who by their arbitrary orders compel men to quit work, and with their families either suffer and starve or rely upon charity for subsistence. This has probably been the case in the late extraordinary scenes among laboring men in the west. By the mere ipse dixit of a self-constituted leader thousands of workmen have been compelled to strike out of mere sympathy with others with whom they have no connection or interest whatever, and millions of dollars' worth of property have been destroyed. The timely action of the President of the United States has shown the utter futility and absurdity of such measures, and that the laws of the country will be enforced and the men guilty of such unlawful acts be brought to deserved punishment."

—Dr. David McAllister, editor of the *Christian Reformer* of Pittsburgh, and Dr. H. H. George, ex-president of Geneva College, have returned from an absence of nearly three months in Europe. They reached Pittsburgh last week Tuesday, both much benefited by the vacation journey.

CORRESPONDENCE.

DOES NOT FEAR THE TRUTH.

IT SHOULD SET THIS PASTOR FREE.

NEW ORLEANS, La., Aug. 27, 1894.

I preached to a large and appreciative audience Friday night at Plymouth Rock Baptist church, Rev. David Young, pastor. This is one of the largest and most influential of the colored churches of the city. Elder Young is a high Mason, but he is not prejudiced against anti-secret lecturers. I preached three times on Sabbath (yesterday). There will be quite a gathering under the auspices of the annual celebration of the C. P. U. S. on Thursday next. There will probably be some 4,000 or 5,000 people in attendance. I hope to get an opportunity to speak.

The Baptist State convention will meet at Monroe, La., Tuesday, Sept. 11. I hope to attend, and if so, will have a grand opportunity to leaven Monroe with anti-lodge tracts.

Yours in the work, F. J. DAVIDSON.

THE LODGE AND THE SALOON.

Under this title a New England W. C. T. U. writes a very able article in *Cynosure* of Aug. 23, arguing that the secret lodges are a strong support to the saloons. I wish to give two facts which evidently sustain this view of the case. One of the most active prosecutors of liquor-dealers in this State, a Christian man of undoubted veracity, recently told me that he had never dealt with a liquor-seller who was not adorned with lodge badges, and that the secret lodges were the greatest obstacle he had encountered in closing saloons and bar-rooms.

The second fact is rather direct evidence against the lodge. A public officer, accompanied by the complainant, entered a large hotel to search for liquor. He met the proprietor, who was a 32d-degree Freemason, at the entrance. The officer, who was also a Freemason, gave a Masonic sign which was recognized by the complainant, who said: "You need not search, you will find no liquor, but I will prosecute you for perjury and neglect of duty." No liquor was found, and the next day that officer resigned to escape prosecution. I could give the names of these parties, but as one has given up the liquor business and the other his life, it is not necessary.

S. C. KIMBALL.

TWO SERMONS.

CIRCUMSCRIBED BY CHRIST'S SERMON AND TEN COMMANDMENTS.

For several months past I have been engaged in camp-meeting work with the Free Methodists at Tacoma and at Ballard, Washington.

At Tacoma I preached one night on Ezekiel's vision of the dry bones. I had an inquest and made a *post mortem* examination on the bones; brought forward the witnesses and proved that the persons, whose bones these were, had been killed by drinking the "cup of devils." That the poison was administered by Baal-worshiping priests and prophets, whom I arraigned as the murderers.

Then I held an inquest over the dead churches on the Pacific coast, and on the backsliders from God. I examined the bones in this valley of vision and brought forward the witnesses to prove the identity of the cup of devils, and found it to be the same poison which did the deadly work in the first instance.

I traced the cup of poison back to the hands of Masonic and other secret society preachers, proved the spread of infidelity through their agency, and charged upon them the soul-murder of most of these dead church members in this country.

I then showed God's method of promoting a revival of religion: First, by preaching a whole Gospel, and a full salvation to both baptized and unbaptized sinners,—prophesying upon the bones. And I showed what the effect of such preaching would be, shaking among the dry bones. Secondly, by the out-pouring of the Spirit of God upon these formal professors of religion—the baptism of the Holy Ghost. A sham revival might be produced by other methods, but a true revival never.

At the Ballard camp meeting the first Sabbath, in the afternoon meeting, I preached from 2 Cor. 7:1. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

My first proposition was that holiness requires separation from the world. (1.) Separation from secret society idolatry. 2 Cor. 6: 14–18. (2.) Separation from blind leaders and those having the form but denying the power of godliness. (3.) Separation from and non-conformity to the ungodly.

Second, that holiness requires complete separation of soul and body from sin.

And third, the acquisition of holiness is not optional with the believer. He must "perfect holiness in the fear of God."

In the discussion of the subject I raised these questions: First, can a man be a Christian whose morals would not meet the requirements of the moral sentiments of the heathen? Second, can a man be a Christian whose morals are condemned by the public sentiment of an enlightened community? Third, can a man be a Christian and live outside of the Decalogue?

I then showed that the heathen world and Mohammedan nations condemn the use of liquor and denounce and punish drunkenness. That the Hindoos, Chinese, Japanese and the savages of Africa respect the sanctity of the marriage relation.

I then made a pair of compasses, using the Ten Commandments for one part, and the Sermon on the Mount for the other part. I put down the Sermon on the Mount to fix the center point and used the Ten Commandments as the other; then drew a circle, and put the question: "Can any man live a justified life who lives outside of this circle?" Of course no one dared affirm he could. I then put down the other part of the compass and with the Sermon on the Mount drew another circle and raised the question, "Can a man enjoy sanctification and live outside of this circle?" Of course no one dared say yes.

I did not then, but the next time I will use a pair of Masonic compasses, making a circle and raise the question, "Can any man be a Christian and live inside of this circle? Of course I would read the Masonic oaths and explain that the Bible and the "holy St. John" have nothing to do with this worship of Baal-Peor; and that God refuses to have anything to do with sanctioning their blasphemous oaths inspired by Satan and executed under his direction. M. H. NICHOLS.

BADGES.

DID THE SOLDIERS FIND ONE ON THE LORD?

DEKALB, Iowa.

In wearing badges we appear more like the world; consequently in such a display, in ever so good a cause, even for a noble purpose, it is in a degree wrong. "Be ye not conformed to this world." We can nowhere in the Bible find where Christians ever set the example of wearing badges. If Christ our Saviour and perfect pattern, nor any of his followers in Bible times, did not wear badges, we had best be free from such ornamentation. We are forbidden to wear silver and gold, yet there would be no more heaven in it than wearing badges of any other material. The command is to help us to be free in our affections from any desire for outward ornament, that we may be a plain "peculiar people," zealous of good works. We should not be proud of wearing a badge, but should "avoid the very appearance of evil" in that thing, because "the devil is the father of all the children of pride." Lodges are the prolific source of badges.

The *Conservator* did honorable duty in knocking some of the "stuffing out of this man of straw." CYRUS SMITH.

WHAT OF THE GRANGE?

HAS THE RITUAL BEEN CHANGED?

EDITOR CHRISTIAN CYNOSURE:—Can you or some reader tell me whether the Grange ritual has been altered since the exposure published by Ezra A. Cook was issued? Also, whether it is likely that a Connecticut grange uses a modified ritual?

am told that in a grange near me, the candidate in the laborer degree is not conducted through the "field of labor" described in that book. (See page 16, "Assistant Steward's Lecture.")

The chaplain of the same subordinate lodge assures me that, since I spoke of the chaplain's instruction to the candidates in the gleaner's degree (page 50), he has made a special examination of the ritual and finds that I have been misinformed. I made the objection that the name of Christ was avoided; and that this was also done by attributing his own language in the Sermon on the Mount to "them of old time," thus, also, borrowing his own phrase used in the same sermon as if to still further mislead. Also that the teaching of Christ quoted by the chaplain was followed by the remark "But have we not a better law?"

The chaplain assures me that these objections do not hold; that he has consulted the ritual itself to see if such things were there, and that his examination proves that I have been misinformed.

I have heard too much secret society talk to jump at once to the conclusion that the general ritual has been changed or that Connecticut farmers have a modified performance and talk of their own, though I think it possible that after exposure followed change. But under the circumstances, I need answers to my questions.

BROTHER JONATHAN.

PITH AND POINT.

DON'T LIKE THE STORIES OF NEGRO OUTRAGE.

The *Cynosure* could hardly expect to have any influence in the South while it publishes such slanderous lies about our people as the last issue [Aug. 2] contained. The South has been misrepresented long enough by the Northern press, and it is marvelous that the average Northern and Western reader should continue to credit their stories. As we of the South read in the Northern press of high moral tone (?) stories of the barbarous, brutal South, we only groan in spirit and sigh, "How long, oh Lord, how long!" It is even true that reformers need to be reformed.—REV. E. J. GATES, *Callahan, Florida.*

If Bro. Gates will please designate the slanderous lies he has seen, and give us reasonable evidence that they are lies, we will thank him and print the reply. It is due the *Cynosure* and its readers that he do so. Otherwise he will be held responsible for general railing. In the quiet and secure districts of Florida he probably knows little of the character of some parts of the South. We can send him to places where he would have trouble enough. Another Florida brother thinks better of the *Cynosure* below:

I think the *Cynosure* a very reliable paper. Having become a Mason when a student in the Ohio Wesleyan University, I thought then the order did me some good, and that the principles were good. But I long ago concluded there was danger of many Masons being satisfied with Masonry for their religion; and I think there is much truth in what you say of the order, but think there is not the credit given for the *good* there is in, and has been done by, Masonry. I thank you for the paper. —REV. W. F. ALEXANDER, *Clermont, Fla.*

OUR LABOR NOT IN VAIN.

The *Cynosure* has been a great help to me. I place it next to the Holy Bible, which is a foe to all sin and wickedness. The whole theme of the paper is justice, love, mercy and truth. I consider it an educator, and a Bible teacher. May it be as the Word of God, never returning void, but accomplishing its purpose. It has given me many good lessons. May God be with you.—REV. J. C. WILLIAMS.

HOW MINISTERS ARE HELPED BY CONTRIBUTORS TO THE CYNOSURE.

(From a private letter.)

If I had not been a speaker and writer myself, I might have welcomed silently the message that has this moment come to my heart, without thinking it desirable to the sender, if even suitable for me to write and thank you. But I wish you to know that "Trust in God and Do the Right," in the *Cynosure* of July 12, is "a word in season" to one who, though struggling and trying to keep faith and courage, was in a degree "weary". And if you have helped one, that is proof of helpfulness, giving you reason to hope that more may share. R.

GREAT DROUGHT IN CATTARAUGUS CO., S. W. NEW YORK.

I wonder if the people "out West" have heard of the terrible drought in this part of the country. With the exception of a few light showers scarcely sufficient to wet the soil, we have not had a drop of rain since the first of June. Pastures are baked brown; wells and springs are dry; Robinson's Run, which flows past our door, is entirely dry, and they say it was never dry before. It has its source in the Allegany mountains just above here. The Allegany river about half a mile from where we live is so shallow that one could wade across and scarcely wet their ankles. The dust in the streets is "knee deep". It is terrible! Of course the crops are badly injured. The fruit crop is almost ruined and potatoes will not average half a crop. Yet God is still above us all, and this old world is still a pretty good world, and he will not forsake the work of his hands.—VICTORIA A. STONE, *Steamburgh, N. Y.*

LITERATURE.

WHAT ORMOND THINKS. By "Ormond," author of Suggestive Essays on various subjects. Pp. 60. Price 50 c. Blakely Printing Co., Chicago.

The topic of which Ormond is thinking in this little volume is in reality the natural immortality of man. Connected with the argument on this central thought, however, are discussions on some of the most important problems of life. These are short, concise, and the method of argument simple and conclusive. As an argumentative work it is pleasant reading, though not profound or critical, or exhaustive. The topic is that "the nature of man precludes the possibility of his physical body ending his mental life." "It is the belief of some that every person who ever lived is still living; and our subject will compel us to inquire whether this belief, which is held by the great majority of the human race, is well founded." Man is a dual creature, having both a material and spiritual nature, which guarantees him a continuous life, if it can be shown that the mind is not subject to the law of death and decay. This cannot be scientifically proved, but the proof is as sactisfactory to the reason as if as clear as the multiplication table. The arguments from analogy and from consciousness or intuition may not be unfamiliar, but they are not often so simply stated. The people are suffering for truth and not for the formulas by which truth can sometimes be confirmed. It is an established fact in the minds of most people that they are alive, but the wisest man who ever walked the earth cannot explain life. Just so it is with many facts of nature; he may know they are true without the ability to demonstrate the fact." Of agnosticism Ormond well says: "Agnosticism would leave man in his grave because it couldn't accept the deductions of reason beyond the ability of science to confirm, and hence to an agnostic the future is not a reality." The spiritual is the great and leading characteristic of a man's life on earth, and yet this cannot be proved by science. The "figures that won't lie" seem not to be arranged to sum up the heights and depths and reaches of the human soul. There is no effort to force any theories or dogmas, but plain practical talks upon the great vital questions which pertain to life here and to the life hereafter.

Scribner's Magazine for September has a popular list of contributors. Mrs. James T. Fields has a chapter of very entertaining literary reminiscences of Milton, Johnson, Thackeray, Lamb and Barry Cornwall, which is fully illustrated with portraits, fac-similes, etc. Doctor Carl Lumholtz, the famous explorer, has another paper on The Tarahumari of Mexico, the American Cave Dwellers, among whom he has spent several years. The amount of information, of a curious and entertaining character, which he has packed into these articles is a tribute to his wonderful powers of observation. The illustrations are from his unique collection of photographs. The old-fashioned quilts and coverlets of our grandmothers are described by Mrs. Fanny D. Bergen, under the title "The Tapestry of the New World." It is a faithful account of an old American domestic industry. Octave Thanet concludes her popular sketches of American types with some amusing descriptions of "The People of the Cities."

The September number of *McClure's Magazine* is profusely illustrated and gives a popular table of contents. The last and the most valuable article is on the great irrigation and storage reservoir schemes in the Rocky mountains which promise to restore millions of acres to agricultural use and turn back the tide that sets toward our cities. Robert Louis Stevenson, the novelist, writes of his first book. The eminent French chemist, Professor Berthelot, in an interview with Henry J. W. Dam, sets forth the grounds of his belief that a time is coming when milk, potatoes, beef, and all the staples of human food will be supplied from the laboratories of the chemist, instead of from the fields of the farmer. In an article illustrated with some very interesting composite photographs taken by himself, Dr. H. P. Bowditch of Harvard Medical School discusses the question whether composite photographs are typical pictures. Lilienthal's flying-machine, on which all students of the problem of aerial navigation now have their attention fixed, and his latest achievements with it, are described, with numerous illustrations, by a writer who himself witnessed the achievements, and has carefully studied the machine.

THIS AND THAT.

"Well, Joseph, did you take my letter to M. de Y——?" "Yes, sir, but I am afraid he won't be able to read it, for he is blind." "Blind?" "Yes, sir; while I was standing right in front of him in his private office, he asked me twice where my hat was, and I had it on my head all the time. Ha! ha!"—*Le Petit Calaisien.*

The *Union Signal* is responsible for the following very significant statements: "In this country 2,500 women are practicing medicine, 275 preaching the Gospel, more than 6,000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the patent office has granted over 2,500 patents to women, and in New York City 27,000 women support their husbands."

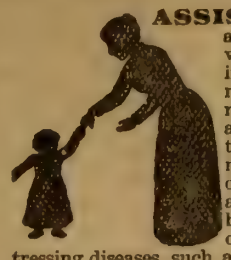
In the United States there are 1,855 daily newspapers, 31 papers published every other day, 237 published twice a week, and 14,017 weekly newspapers. Eighty-five papers are published every two weeks, 349 are published twice a month, 3,125 every month, and 307 published every two months and every three months. There are 20,006 papers and periodicals in the United States.

Lord Rayleigh, Professor of Experimental Physics at Cambridge University, announced in the British Association the discovery of a hitherto unknown constituent of the atmosphere—a gas characterized by extreme inertness. He has not yet found its chemical reagent, but the density is 19 09. With Prof. Ramsey he obtained a quarter of a pint of the substance. Is this the lazy element in the air?

One of the customs of the Chinese might well be imitated by other nations. On New Year's morning every man and boy in the Celestial empire, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, and thanks her for all she has done for him. This visit, however, is partly influenced by superstition, as the Chinese believe that their mothers have an influence over their entire lives.

I kum to the conclusion lately that life was so unsartin that the only way for me to stand a fair chance with other folks was to get my life insured, so I kalled on the agent of the Garden Angel Life Insurance Co., and answered the following questions which were put to me, over the top of a pair of spectacles, by a slick old fellow, with a round grey head on him as ever was owned: "Are you a mail or femail? If so, state how long yu have been so. Had you a father or mother? If so, which? Are you subject to fits? and if so, du yu have more than one at a time? What is your precise fiting wate? Did you ever have any ancestors? and if so, how many? Du yu have any nitemair? Are you married or single, or are you a bachelor? Have you ever committed suicide? If so, how did it affect you?" After answering the above questions like a man in the affirmative, the slick, little, fat, old fellow, with gold spectacles on, said "I was insured fur life, and probably will remain so fur years." I thanked him, smiled and retired.—*Josh Billings.*

Dr. Emil Young, professor of physiology at the University of Geneva, is in great distress concerning the future of our legs. He suggests, in an essay in the *Semaine Litteraire*, that in the course of a thousand years the human race may have lost the necessity of the use of legs, and retain those members of the body solely as ornamental survivals. Men refuse more and more to walk, though walking is the wholesomest of physical exercise. Steam, electricity, the rope railways, tricycles and bicycles have changed the whole aspect of Swiss touring, as he says, in his own generation. "Everybody seems anxious to get everywhere any way except by the use of his legs." In another generation, he supposes, our traveling ballons will hang outside our windows, or our electrical coaches stand outside our doors. They will be produced so cheaply that every man will have his own chariot. Hence our legs will become superfluous, then they will be crippled, and shrink to hideously small dimensions, until at last they will finally disappear. Our arms, on the contrary, will correspondingly strengthen and lengthen. "While our legs remain," says Dr. Young, "let us march all we can."—*Westminster Gazette.*



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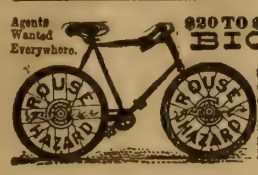

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A UNIQUE PICTURE.

There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating [illegible] facts in Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

Hence the N. C. A. has had a photo-zinc-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scotch Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master [illegible] This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc., of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

Framed and hung upon the wall it will make a novel and attractive picture for the homes of the readers of the *Cynosure.*

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The following numbers are in stock, and can be had at the wholesale price of 25 cents per pound:

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9. Ministers at Rival Altars.
10. A Pastor's Confession.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Dr. Nathaniel Colver on Masonry.
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37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
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41. Freemasonry a Religion.
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At the Ballard camp meeting the first Sabbath, in the afternoon meeting, I preached from 2 Cor. 7:1. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

My first proposition was that holiness requires separation from the world. (1.) Separation from secret society idolatry. 2 Cor. 6: 14–18. (2.) Separation from blind leaders and those having the form but denying the power of godliness. (3.) Separation from and non-conformity to the ungodly.

Second, that holiness requires complete separation of soul and body from sin.

And third, the acquisition of holiness is not optional with the believer. He must "perfect holiness in the fear of God."

In the discussion of the subject I raised these questions: First, can a man be a Christian whose morals would not meet the requirements of the moral sentiments of the heathen? Second, can a man be a Christian whose morals are condemned by the public sentiment of an enlightened community? Third, can a man be a Christian and live outside of the Decalogue?

I then showed that the heathen world and Mohammedan nations condemn the use of liquor and denounce and punish drunkenness. That the Hindoos, Chinese, Japanese and the savages of Africa respect the sanctity of the marriage relation.

I then made a pair of compasses, using the Ten Commandments for one part, and the Sermon on the Mount for the other part. I put down the Sermon on the Mount to fix the center point and used the Ten Commandments as the other; then drew a circle, and put the question: "Can any man live a justified life who lives outside of this circle?" Of course no one dared affirm he could. I then put down the other part of the compass and with the Sermon on the Mount drew another circle and raised the question, "Can a man enjoy sanctification and live outside of this circle?" Of course no one dared say yes.

I did not then, but the next time I will use a pair of Masonic compasses, making a circle and raise the question, "Can any man be a Christian and live inside of this circle? Of course I would read the Masonic oaths and explain that the Bible and the "holy St. John" have nothing to do with this worship of Baal-Peor; and that God refuses to have anything to do with sanctioning their blasphemous oaths inspired by Satan and executed under his direction. M. H. NICHOLS.

BADGES.

DID THE SOLDIERS FIND ONE ON THE LORD?

DEKALB, Iowa.

In wearing badges we appear more like the world; consequently in such a display, in ever so good a cause, even for a noble purpose, it is in a degree wrong. "Be ye not conformed to this world." We can nowhere in the Bible find where Christians ever set the example of wearing badges. If Christ our Saviour and perfect pattern, nor any of his followers in Bible times, did not wear badges, we had best be free from such ornamentation. We are forbidden to wear silver and gold, yet there would be no more heaven in it than wearing badges of any other material. The command is to help us to be free in our affections from any desire for outward ornament, that we may be a plain "peculiar people," zealous of good works. We should not be proud of wearing a badge, but should "avoid the very appearance of evil" in that thing, because "the devil is the father of all the children of pride." Lodges are the prolific source of badges.

The *Conservator* did honorable duty in knocking some of the "stuffing out of this man of straw." CYRUS SMITH.

WHAT OF THE GRANGE?

HAS THE RITUAL BEEN CHANGED?

EDITOR CHRISTIAN CYNOSURE:—Can you or some reader tell me whether the Grange ritual has been altered since the exposure published by Ezra A. Cook was issued? Also, whether it is likely that a Connecticut grange uses a modified ritual?

am told that in a grange near me, the candidate in the laborer degree is not conducted through the "field of labor" described in that book. (See page 16, "Assistant Steward's Lecture.")

The chaplain of the same subordinate lodge assures me that, since I spoke of the chaplain's instruction to the candidates in the gleaner's degree (page 50), he has made a special examination of the ritual and finds that I have been misinformed. I made the objection that the name of Christ was avoided; and that this was also done by attributing his own language in the Sermon on the Mount to "them of old time," thus, also, borrowing his own phrase used in the same sermon as if to still further mislead. Also that the teaching of Christ quoted by the chaplain was followed by the remark "But have we not a better law?"

The chaplain assures me that these objections do not hold; that he has consulted the ritual itself to see if such things were there, and that his examination proves that I have been misinformed.

I have heard too much secret society talk to jump at once to the conclusion that the general ritual has been changed or that Connecticut farmers have a modified performance and talk of their own, though I think it possible that after exposure followed change. But under the circumstances, I need answers to my questions.

BROTHER JONATHAN.

PITH AND POINT.

DON'T LIKE THE STORIES OF NEGRO OUTRAGE.

The *Cynosure* could hardly expect to have any influence in the South while it publishes such slanderous lies about our people as the last issue [Aug. 2] contained. The South has been misrepresented long enough by the Northern press, and it is marvelous that the average Northern and Western reader should continue to credit their stories. As we of the South read in the Northern press of high moral tone (?) stories of the barbarous, brutal South, we only groan in spirit and sigh, "How long, oh Lord, how long!" It is even true that reformers need to be reformed.—REV. E. J. GATES, *Callahan, Florida.*

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(From a private letter.)

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I wonder if the people "out West" have heard of the terrible drought in this part of the country. With the exception of a few light showers scarcely sufficient to wet the soil, we have not had a drop of rain since the first of June. Pastures are baked brown; wells and springs are dry; Robinson's Run, which flows past our door, is entirely dry, and they say it was never dry before. It has its source in the Allegany mountains just above here. The Allegany river about half a mile from where we live is so shallow that one could wade across and scarcely wet their ankles. The dust in the streets is "knee deep". It is terrible! Of course the crops are badly injured. The fruit crop is almost ruined and potatoes will not average half a crop. Yet God is still above us all, and this old world is still a pretty good world, and he will not forsake the work of his hands.—VICTORIA A. STONE, *Steamburgh, N. Y.*

LITERATURE.

WHAT ORMOND THINKS. By "Ormond," author of Suggestive Essays on various subjects. Pp. 60. Price 50 c. Blakely Printing Co., Chicago.

The topic of which Ormond is thinking in this little volume is in reality the natural immortality of man. Connected with the argument on this central thought, however, are discussions on some of the most important problems of life. These are short, concise, and the method of argument simple and conclusive. As an argumentative work it is pleasant reading, though not profound or critical, or exhaustive. The topic is that "the nature of man precludes the possibility of his physical body ending his mental life." "It is the belief of some that every person who ever lived is still living; and our subject will compel us to inquire whether this belief, which is held by the great majority of the human race, is well founded." Man is a dual creature, having both a material and spiritual nature, which guarantees him a continuous life, if it can be shown that the mind is not subject to the law of death and decay. This cannot be scientifically proved, but the proof is as sactisfactory to the reason as if as clear as the multiplication table. The arguments from analogy and from consciousness or intuition may not be unfamiliar, but they are not often so simply stated. The people are suffering for truth and not for the formulas by which truth can sometimes be confirmed. It is an established fact in the minds of most people that they are alive, but the wisest man who ever walked the earth cannot explain life. Just so it is with many facts of nature; he may know they are true without the ability to demonstrate the fact." Of agnosticism Ormond well says: "Agnosticism would leave man in his grave because it couldn't accept the deductions of reason beyond the ability of science to confirm, and hence to an agnostic the future is not a reality." The spiritual is the great and leading characteristic of a man's life on earth, and yet this cannot be proved by science. The "figures that won't lie" seem not to be arranged to sum up the heights and depths and reaches of the human soul. There is no effort to force any theories or dogmas, but plain practical talks upon the great vital questions which pertain to life here and to the life hereafter.

Scribner's Magazine for September has a popular list of contributors. Mrs. James T. Fields has a chapter of very entertaining literary reminiscences of Milton, Johnson, Thackeray, Lamb and Barry Cornwall, which is fully illustrated with portraits, fac-similes, etc. Doctor Carl Lumholtz, the famous explorer, has another paper on The Tarahumari of Mexico, the American Cave Dwellers, among whom he has spent several years. The amount of information, of a curious and entertaining character, which he has packed into these articles is a tribute to his wonderful powers of observation. The illustrations are from his unique collection of photographs. The old-fashioned quilts and coverlets of our grandmothers are described by Mrs. Fanny D. Bergen, under the title "The Tapestry of the New World." It is a faithful account of an old American domestic industry. Octave Thanet concludes her popular sketches of American types with some amusing descriptions of "The People of the Cities."

The September number of *McClure's Magazine* is profusely illustrated and gives a popular table of contents. The last and the most valuable article is on the great irrigation and storage reservoir schemes in the Rocky mountains which promise to restore millions of acres to agricultural use and turn back the tide that sets toward our cities. Robert Louis Stevenson, the novelist, writes of his first book. The eminent French chemist, Professor Berthelot, in an interview with Henry J. W. Dam, sets forth the grounds of his belief that a time is coming when milk, potatoes, beef, and all the staples of human food will be supplied from the laboratories of the chemist, instead of from the fields of the farmer. In an article illustrated with some very interesting composite photographs taken by himself, Dr. H. P. Bowditch of Harvard Medical School discusses the question whether composite photographs are typical pictures. Lilienthal's flying-machine, on which all students of the problem of aerial navigation now have their attention fixed, and his latest achievements with it, are described, with numerous illustrations, by a writer who himself witnessed the achievements, and has carefully studied the machine.

THIS AND THAT.

"Well, Joseph, did you take my letter to M. de Y——?" "Yes, sir, but I am afraid he won't be able to read it, for he is blind." "Blind?" "Yes, sir; while I was standing right in front of him in his private office, he asked me twice where my hat was, and I had it on my head all the time. Ha! ha!"—*Le Petit Calaisien.*

The *Union Signal* is responsible for the following very significant statements: "In this country 2,500 women are practicing medicine, 275 preaching the Gospel, more than 6,000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the patent office has granted over 2,500 patents to women, and in New York City 27,000 women support their husbands."

In the United States there are 1,855 daily newspapers, 31 papers published every other day, 237 published twice a week, and 14,017 weekly newspapers. Eighty-five papers are published every two weeks, 349 are published twice a month, 3,125 every month, and 307 published every two months and every three months. There are 20,006 papers and periodicals in the United States.

Lord Rayleigh, Professor of Experimental Physics at Cambridge University, announced in the British Association the discovery of a hitherto unknown constituent of the atmosphere—a gas characterized by extreme inertness. He has not yet found its chemical reagent, but the density is 19 09. With Prof. Ramsey he obtained a quarter of a pint of the substance. Is this the lazy element in the air?

One of the customs of the Chinese might well be imitated by other nations. On New Year's morning every man and boy in the Celestial empire, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, and thanks her for all she has done for him. This visit, however, is partly influenced by superstition, as the Chinese believe that their mothers have an influence over their entire lives.

I kum to the conclusion lately that life was so unsartin that the only way for me to stand a fair chance with other folks was to get my life insured, so I kalled on the agent of the Garden Angel Life Insurance Co., and answered the following questions which were put to me, over the top of a pair of spectacles, by a slick old fellow, with a round grey head on him as ever was owned: "Are you a mail or femail? If so, state how long yu have been so. Had you a father or mother? If so, which? Are you subject to fits? and if so, du yu have more than one at a time? What is your precise fiting wate? Did you ever have any ancestors? and if so, how many? Du yu have any nitemair? Are you married or single, or are you a bachelor? Have you ever committed suicide? If so, how did it affect you?" After answering the above questions like a man in the affirmative, the slick, little, fat, old fellow, with gold spectacles on, said "I was insured fur life, and probably will remain so fur years." I thanked him, smiled and retired.—*Josh Billings.*

Dr. Emil Young, professor of physiology at the University of Geneva, is in great distress concerning the future of our legs. He suggests, in an essay in the *Semaine Litteraire*, that in the course of a thousand years the human race may have lost the necessity of the use of legs, and retain those members of the body solely as ornamental survivals. Men refuse more and more to walk, though walking is the wholesomest of physical exercise. Steam, electricity, the rope railways, tricycles and bicycles have changed the whole aspect of Swiss touring, as he says, in his own generation. "Everybody seems anxious to get everywhere any way except by the use of his legs." In another generation, he supposes, our traveling ballons will hang outside our windows, or our electrical coaches stand outside our doors. They will be produced so cheaply that every man will have his own chariot. Hence our legs will become superfluous, then they will be crippled, and shrink to hideously small dimensions, until at last they will finally disappear. Our arms, on the contrary, will correspondingly strengthen and lengthen. "While our legs remain," says Dr. Young, "let us march all we can."— *Westminster Gazette.*

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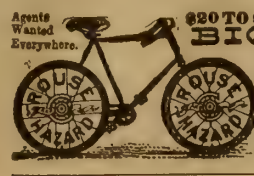

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A UNIQUE PICTURE.

There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating various facts in Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

Hence the N. C. A. has had a photo-zinc-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scotch Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc., of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

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The Christian Cynosure.

HENRY L. KELLOGG - - - EDITOR.

CHICAGO, THURSDAY, SEPTEMBER 6, 1894.

THE PACIFIC COAST ANNIVERSARY.

The annual meeting of the Pacific Coast Association of moral reform will be held Sept. 26th and 27th, 1894, at Philomath, Benton county, Oregon. All persons and communities interested in our reform work should be represented.

WM. DILLON, *President.* P. B. WILLIAMS, *Secretary.*

OF INTEREST to all readers it will be to know that the Sunset Club debate is now complete so far as the speeches on that occasion are concerned. Several addresses were crowded out of the general discussion for lack of time. These are promised for next week.—Every reader will welcome the New England letter after Miss Flagg's brief vacation.—Attention is deservedly called to the argument of Bro. Hinman for a first place for Christian morality in the list of factors that make the wealth of a nation. The cry of Debs, George, and like agitators is that labor alone has this credit.—Freedom of action and of discussion has of late been a frequent theme. Rev. J. M. Foster clearly defines Christian freedom; he also gives a helpful exposition of the Bible lesson.—The saloon-and-lodge question has some points worth noting in correspondence and and temperance department.

GOD SAVE THE STATE!—A paper, just started by some order in the National capital, called the *United American*, stands ona plank that makes its name funny. It advocates the *separation* of church and state, which in lodge language means "Down with Rome!" This *American* is evidently "*united*," therefore, neither to church nor state but to secretism. We understand the nature of this new organ from the fact that it calls over a long list of societies, most of them secret, and says they are "*Patriotic* American" organizations. This is the list:

The American Protective Association,
Patriotic Sons of America,
Junior Order U. A. M.,
American Alliance,
American Defense Association,
American Patriotic League,
American Protective League,
American Protestant Association,
American Secular Union,
American Patriotic Union,
Boston Committee of One Hundred,
Brotherhood of the Union,
Colonial Dames of America,
Order of Columbia,
Daughters of the American Revolution,
Daughters of Liberty,
Huguenot Society of America,
Independent Order of Americans,
Knights of Columbia,
Loyal Orange Institution,
Loyal Sons of America,
National Order of Videttes,
National British-American Association,
Order of True Americans,
Order of the American Eagle,
Order of the American Star,
Order of the American Union,
Sons of the American Revolution,
United American Mechanics,
United States Americans.

These societies are for the "preservation and perpetuation of our free institutions." It is doubtful if institutions that need such an army of boosters is worth preserving. We mean nothing derogatory to several honorable organizations named above. As for the others, we pray, "God save the State" from all such.

A ROCKFORD PASTOR ON THE A. P. A.—Rev. Dr. C. H. Moscrip, the well-esteemed pastor of the West Side Baptist church at Rockford, Ill., is quite in sympathy with our effort to turn the hearts of the young men of America away from the lodge to Christ. In a late article in the *Standard* of this city he discusses the attitude of the preacher of the Word toward Romanism. Rockford has been a battleground for the A. P. A., and the order is powerful in city politics, since it poses as the representative of the strong anti-Catholic influence of the great Swedish Lutheran churches of the city. Nevertheless Dr. Moscrip objects emphatically to the methods of the A. P. A., and says:

"We cannot join this crusade because in so doing we put ourselves under the control of a secret and worldly organization. The right of a Christian to join this organization is not here discussed. How far we may go in our attempts to overcome unrighteous craft by righteous indirections, I leave for others to decide. Just what is asserted here is that the organization known as the A. P. A., a secret, worldly, political power, controls in all activities against Romanism. Many men who join it and whose influence is decisive in its councils are as truly the enemies of true religion as they are of Roman Cahtholicism. They rule the organization, so far as its contact with Christianity is concerned, and the organization rules in the movement. Activity under the direction of the A. P. A. or in sympathy with it means betrayal of our Lord's trust committed to our charge."

Truer words respecting this Jesuitical anti-Jesuit movement have seldom been spoken.

PULLMAN RELIEF.—The College church of Wheaton having voted $25 to the Pullman sufferers it was entrusted to Secretary W. I. Phillips of the N. C. A. for distribution. Following the illustrious example of the Governor of Illinois, he visited Pullman in person. He found plenty of destitution, but such cases of improvidence and folly as very much dulled the edge of his sympathy. The Salvation Army is doing honest and faithful work in the distribution of aid. The strikers were eager to take the work out of the hands of the army, but did not succeed. Later it developed that Heathcote, the Am. Railway Union leader, and his ring were at work to keep the supplies for the members of the union only, leaving other more worthy families to starve. They have not yet succeeded; but the effort is in keeping with the universal character of the lodge. Selfishness is its beginning, midst and end. The *Cynosure* expects an article from Rev. H. O. Lindeblad, pastor of the Lutheran church in Pullman, giving his views of the strike. He testified before the U. S. Commission last week that the A. R. U. was the cause of the strike. Difficulties between the Company and the men might have been settled but for Debs and his order.

KNIGHTS OF PYTHIAS AT WASHINGTON.

The general gathering of this secret order at Washington so soon after its incorporation by special act of Congress, is receiving general attention from the press. The "supreme lodge" began its meetings early last week and had not adjourned on Tuesday. Attending this body are thousands of members of the order who have no part in its deliberations but come together for a grand parade and general spree in honor of their tutelar deities, the mythical Damon and Pythias. A great camp was pitched in the vicinity of Washington monument and dancing, banqueting, prize drills, etc., have filled up the time.

This order has no "*Ancient*" falsehood joined to its name, for it was organized in Washington in 1864 by J. H. Rathbone, who conceived the scheme during the closing days of the war. Many volunteers joined the Freemasons on leaving for the army, and thousands had no desire to go on with the lodge when they returned. Many others knew so little of the ritual that they could not get into a lodge. The new order was planned to catch these back-sliders from lodgery, and provide degrees with a martial name to captivate their ear. This order is in every way a cheaper affair than Knight Templar Masonry, but its managers, finding the spirit of caste unsatisfied with the three degrees of "Page" "Esquire" and "Knight", an "amplified" third rank was first adopted, and this grew into what is called the "Uniform" rank; that is, a degree which is clad in a uniform. This rank is expanded into an "army" and the terms and method of division used in the United States army have been stolen by this irresponsible body of men.

The secret initiatory ceremonies of this secret lodge have been changed several times. The last ritual was adopted in 1892. A copy was soon published by Ezra A. Cook for all men to read. Part of the business of the present meeting is a new ritual for the uniform rank.

August 1, a secret committee meeting was held in Milwaukee, to prepare a revision of the K. of P. constitution. Congressman George B. Shaw of Eau Claire, Wis., was its chairman. This committee reported for sweeping changes and a complete revision of the constitution. The titles of the officers should simply be President, Vice-President, Secretaries, and Treasurer. The executive power should be in the President, the Senate to be the governing power, and a tribunal to consist of judges, who shall try all disputes which may arise in the order. The ritual was also revised and modernized by the committee.

How much of this report will be adopted remains to be seen. This lodge has an army of its own modeled after the United States army; it proposes a government of its own modeled after the National Government. Perhaps some day it intends to push the old one out and slip in its own before any one knows it. This secret lodge has already wheedled an act of incorporation out of Congress, so they can kick out the colored "brother,"—whose name may be Damon all the same however. These colored "brethren" held an enthusiastic meeting at Indianapolis two weeks ago. They number 15,000 and know how to have grand parades as well as the whites, and have as good a right.

The official reports already given make the present membership of the order 443,615 in 6,008 subordinate lodges. This is said to be a net gain of 29,000. The amount in the lodge treasuries last January was $2,000,000 and the total assets are a little over $7,000,000. The amount paid for all sorts of relief in 1893 was $1,205,000; this included the payments for life insurance or "death benefits." The uniformed rank reports a membership of 43,000.

The women question is a vexatious one for these pseudo "Knights." It used to be of the real Knights. The old stories make them always hacking and stabbing one another for the sake of some lady love. In 1888 the Supreme Lodge gave the women the right to organize and use the name Pythian. The whole story is one of humiliation to the cause of woman. Two societies were begun within a few months of each other: the "Pythian Sisterhood" and the "Pythian Sisters of the World." The Sisters of the World seem to have superior charms, perhaps because of their all-embracing title. Both societies were so eager in their effort for recognition that the male order was disgusted and in 1892 voted to have no more to do with either. They are both on hand again, however.

THE SALOON QUESTION.

Reports of committees on legislation and ritual have a settlement this week. The recommendation that saloon-keepers and bar-tenders be no longer received as members meets a volley of protests. Under authority from the "Supreme" lodge several State bodies have legislated against this class of risks. As the K. of P. is a kind of insurance body, and regular insurance bodies have generally made an extra rate for men in such dangerous employment, the movement *has no moral character about it whatever.* It is simply good business. The members of the order are good patrons of the saloon as our Washington letter suggests. But bar-keepers are in dangerous business.

One of the high officials in a very profuse speech on the case says the exclusion must be made "in the interest of law, order, morality, respectability," etc. Then why was it not made at first. Saloon-keeping was as vile a business thirty years ago as now. This Supreme Chancellor claims, however, with a great parade of dignity, "that the time has come when we, as a great fraternity, should put aside policy, expediency, or any other question of doubt that may stand in the way, and declare ourselves the leaders of reform by manfully facing this question and declaring that no saloon-keeper, bar-tender or professional gambler shall hereafter be considered as eligible to apply for membership in any lodge of our order. Nearly all of our disorders, Sunday desecration and insubordination have come from this element, which seems to delight in the cultivation of lawlessness and hoodlum habits."

The real reason for this spasm of virtue is, however, the expense of this class when the death "benefits" are paid; and the fact of their unpopularity which reflects upon the order. The question of the criminality of their lives cuts little or no figure.

One of the Presbyterian ministers of Washington advertised his fellowship with "the world the flesh and the devil" a week ago Sabbath by coming into his pulpit clad in the full regalia of the

"Uniformed Rank" of the K. of P., sword and all, and pretended to preach a Gospel sermon. The performance was looked upon by many amazed eyes and not a few regarded it justly as blasphemous.

When the conclusion is reached on the important changes noted above we shall speak further of this meeting.

THE CORRUPTERS OF CITIZENSHIP.

The lodge celebration in Washington is made the occasion of frequent praise by the press. The alleged fraternity, the display of numbers, the influence of money and of unlawful oaths, have so affected the American press that it has too generally become blind to facts that should be obvious to every patriotic and intelligent man.

Such an instance is the Kansas City *Star*, which says of the Knights of Pythias meeting in Washington:

"The meeting of this great fraternal order at the capital of the nation is a reminder of the national character possessed by the society in common with all our greater benevolent organizations. The Masons, the Odd-fellows, all the older fraternities, are as wide in their jurisdiction as the country itself, and cannot fail to strengthen the ties that bind together the body of American citizenship."

Members of these orders may or may not be good citizens, but if they are such, it is not because of special obligations that they have taken. But the idea that "they cannot fail to strengthen the ties that bind together the body of American citizenship," is the very *reverse* of the truth. Every secret society, bound together by extraordinary obligations to each other from the real or supposed benefits of which not only all other societies but the great mass of citizens is excluded, is not a bond of union, but an evidence of separation—of *divided*, if not of *opposing* interests. In many instances it amounts to a practical conspiracy against society.

The multiplication of these orders is the multiplication of opposing interests and tends to the disintegration of the body politic. The trades unions that combine against capitalists, and the G. A. R. which brings its power to bear on Congressmen to secure extravagant pension laws, and often to secure unjust pensions under existing laws, are examples of societies which, if not so intended have practically become conspiracies. The Freemasons and Odd-fellows do nothing to promote morality or good citizenship. That is not even one of their professed objects. They not only alienate citizens from each other, but especially they tend to alienate them from the church of Christ in which only is the hope of the world. There is but one unifying principle—one ground of perfect brotherhood and of good citizenship, and that is in the Gospel of Christ. Over against this is the dividing and disintegrating principle of human selfishness, which finds its expression in the multiplication of human fraternities.

THE STRIKE INQUIRY.

The commission, appointed by the President to investigate and report on the Pullman strike and the Debs boycott, adjourned last Thursday. They meet in Washington Sept. 26, to prepare their report. This will not be ready for several weeks more, for the testimony taken covers some 2,000 pages. By that time our recollection of the great sympathetic strike will be dim; but the facts and opinions put on record by the examination will be permanently useful.

The leaders of the strike and the boycott, as well as Mr. Pullman and his managers, were on the stand. The judgment of prominent railway men was asked, the opinion of pastors whose churches were affected by the strike was taken, and workingmen by the dozen were telling their story to the world, through the commission, for weeks.

It was proved that some of the Am. Railway Union leaders had urged violent and incendiary measures. Debs advocated on the stand a revolution of society and government. Gompers claimed that labor is the sole producer and should be sole owner of the product, but did not remember that capital was also labor in another form, labor accumulated. The managers of the Pullman Company did not arouse any enthusiasm for their case; but, as we feared, have made so little application of the Golden Rule that rebellion was promoted among turbulent spirits. The responsibility of the saloon and the secret lodge for the strike, the boycott, and all the cumulating train of disasters, was established by good evidence.

The opinion of Mr. Egan, that railway men should be examined and licensed by government, was an important suggestion. The plan outlined would make both railway managers and men responsible to each other and to the public, and would also provide a simple insurance or "benefit" scheme which would give the secret union no excuse for existing.

The examiners gained universal praise for the impartial and thorough manner of conducting the inquiry. Such investigations will hereafter be more popular. Their report promises to greatly aid us in settling some of the vexing questions that agitate the laboring classes.

—An interesting discussion is going on in the columns of the *Wesleyan Methodist* on alleged virtues of the Masonic order.

—The small proportion of the workingmen of Chicago organized in labor unions undertook a long street parade and picnic for "Labor" day—Monday. A fine rain, very welcome to the rest of the world, marred their plan and sent thousands dripping to their homes.

—At Kishwaukee, Ill., the Wesleyan church closed a quarterly meeting on the Sabbath with excellent discourses from Rev. J. L. Clark, the State conference evangelist, and Miss Elsie S. Dow of Wheaton College faculty. The Illinois conference met with this church two years ago, and the opening sermon was preached by the N. C. A. corresponding secretary on the vital issues of our reform in respect to the church of Christ.

—Our brother of the *Wesleyan Methodist* some time since criticised an article from a New England pastor, published in these columns, and argued that the publication showed something like heresy lurking about this office. Now comes the *Catholic Review* and calls the *Cynosure*, after reading it for some time, "a Methodist organ published weekly in Chicago." We do not care to enter into this controversy as to whether we are Methodist or anti-Methodist. If Bro. Jennings will settle it with the *Review* we will be thankful.

—A correspondent asks after the grange ritual. We are unable to answer, and pass the question along to the *Cynosure* readers. When the ritual was published some twenty years ago, it was reprinted from official documents. The grange has for many years been nearly lifeless. In a few sections it may remain as a lingering reminiscence. It has been so little in public notice that the ritual of initiation might have been changed a dozen times without any care from the public, which has something else to do than watch for signs of life from the lopped-off limbs of lodgery.

PERSONAL MENTION.

—Bro. Hugh Cork, a recent graduate of Wheaton College, has been engaged as corresponding and field secretary by the State Sabbath-school Association of North Dakota.

—Prof. J. G. Thompson, brother of Pres. Thompson, of Tarkio College, Missouri, has accepted an appointment to the chair of mathematics in Cooper Memorial College, Sterling, Kansas.

—Miss E. E. Flagg has written another volume, entitled, "A Prisoner of Hope," which will be published in Boston. She is nobly caring for her aged and invalid father, and has to have constant assistance.

—Rev. J. N. Brandelle, the young Lutheran pastor who assisted the editor of the *Cynosure* in the first anti-secrecy meetings held in Denver in 1886, is now preaching in the Swedish Lutheran church at Lynn, Mass.

—It is announced that Major General O. O. Howard will soon retire from active service in the army. This will create the first vacancy in the rank of major generals since the death of General Crook, some years ago. General Howard has been the Havelock of the American army.

—Rev. A. J. McFarland of St. Johns, New Brunswick, is giving part of his pastoral year to a wider promotion of the Covenanter principle of testimony-bearing for the honor of Christ as ruler among nations. He has visited many churches in the province, and a few days ago came over into Vermont, where he is speaking among the churches of Barnet, E. Craftsbury and vicinity. His appeal to the churches in favor of political dissent is very kindly received by all classes of Christians.

—Our old friend S. Heaton, so long identified with the reformation of Iowa from the saloon and the lodge, offers his paper, the *Iowa Voter*, of Cedar Rapids, for sale. The infirmities of age compel him reluctantly to take this step. The *Voter* is an uncompromising antagonist of the saloon. May its publication pass into worthy hands.

RELIGIOUS NEWS.

—The British and Foreign Bible Society began the year with a debt of $100 and ends it with a surplus of $50,000, which, it is reported, can only be said of this one religious society in all Great Britain this year of hard times.

—There are, it is reported, 42,877 Lutheran churches in the world—9,721 in America, 22,500 in Germany, 2,514 in Sweden, 1,900 in Denmark, 960 in Norway. These churches support 30,346 clergymen and have a total enrollment of 53,080,000 baptized members.

—The Methodist Episcopal church in Corea has twenty-two missionaries, native and foreign. The mission has been established only a few years, and has about 250 members, but it sustains a theological school, two high schools, churches and parsonages, in all worth about $50,000.

—Rev. J. D. Irons, D.D., late president of Muskingum College, New Concord, has informed the Wooster, Ohio, congregation that he will accept the call to that charge. The congregation has been vacant since Dr. John A. Wilson resigned to accept a chair in the Allegheny Theological Seminary.

—Of the different religious denominations, the Congregationalists have shown the greatest interest in the education of the colored people of the South. The sums donated by them at various times have amounted to $12,000,000. The Methodists have contributed $6,000,000, and the Baptists $3,000,000.

—Wesleyan University, Delaware, Ohio, has for the last six years supported Rev. Mr. Mansell as a missionary. He is now president of the Methodist Episcopal College at Lucknow, India. The students of DePauw University, Greensville, Ind., support a graduate who is now vice-president of Lucknow College. The First Congregational Church of Toledo, Ohio, claims an interest in five missionaries in the home and foreign fields and supports them by liberal gifts.

—Rev. B. Fay Mills, the evangelist, is expected to supply the pulpit for a year of the Fourth Presbyterian church, Albany, made vacant by the acceptance of the presidency of Union College by the Rev. Dr. A. V. V. Raymond. The days of revival enjoyed by the church during the pastorate of Rev. Dr. Edward N. Kirk, sixty years ago, may be renewed. Mr. Mill's engagement is for one year only, and he will probably return to his work as an evangelist.

—Rev. Peter Stanford, pastor of Wilberforce Memorial church, Birmingham, Eng., is a Negro, and was born a slave at Hampton, Va., in 1859. After the war he was a bootblack and waiter in a New York restaurant, when he was converted at one of the Moody and Sankey meetings in 1874. He resolved to become a preacher to his people and obtained a position as yard boy at Suffield institution at Suffield, Conn. Here he became a student, and through the influence of Henry Ward Beecher and other friends he was enabled to complete his course. He went to England in 1883.

—According to the latest reports the Salvation Army presents the following stupendous facts: Corps and outposts, 7,397; training garrisons, 66; slum posts, 64; rescue homes, 49; prison-gate homes, 12; homes of rest, 24; food and shelter depots, 53; factories and labor bureaus, 32; farm colonies, 5; number of officers, 10,874; social officers, 443; rescue officers, 288; slum officers, 186; farm colony officers, 87; *War Crys* sold weekly, 580,532; *Young Soldiers* sold weekly, 147,582; magazines monthly, 114,990; the report for the United States shows 114 corps and outposts, 14 slum posts, 5 rescue homes, 5 food and shelter depots, and 1,634 officers.

—A new Gospel ship, called the Morning Star, is being fitted out in an Illinois Central slip in this city. It is a steamer of the stern-wheel type, which is hardly ever seen on the lakes, and is going south on the Mississippi, where the missionaries, who will live on board, will labor among the Negroes. The two missionaries are W. T. Palmer and J. E. White. The steamer is wide and shallow and has almost no sheer. She is constructed on the style of river craft and is 84 feet long, 17 feet beam, and draws 12 inches forward, and 6 aft. On top of the cabin the space is arranged for a meeting room, which holds 200 people. The boat has been built and fitted out by the two missionaries from money raised by selling publications of a religious nature. If their efforts among the Negroes are successful, they propose to buy land and start a colored industrial school, teaching the Negroes how to till the land.

THE HOME.

"AS ONE WHO SERVES."

It was after a meetin', four years back,
In the revival time;
The night was windy and bleak and black,
The hills were awful to climb;
But every seat was crowded so
That the men folks had to stand,
And all in a hush we rose to go,
For the Lord was nigh at hand.

I've never forgotten how Brother Hall
Spoke out at the very end;
His words were mighty, like those of Paul,
And I felt the Spirit descend.
But as we drove through the shifting storm—
Jacob and I alone—
My heart, that had been so glad and warm,
Grew cold and dead as a stone.

I thought of the stars in our pastor's crown,
Of the days that he spent with God—
The very work that our Lord laid down,
The very path that he trod.
Then I thought of the life that I have to live,
The life to which I am tied,
And only a woman's work to give
To the Saviour until I died.

Then, just as my heart came nigh to break,
It came to me full and clear,
There were those who lived for his comfort's sake
While he was sojournin' here.
His human life to our minds seems dim,
Like a far-off heavenly dream,
But somebody had to make for him
The garment without a seam!

After the long, long mountain fast,
When he prayed for his heart's desire,
He came from the chill of the night at last
For slumber and food and fire.
I think that Martha prepared his bed
With a thrifty housewife's care,
That he might find for his weary head
A rest and a welcome there.

Oh, how I wished he had come to me!
And then, from his spoken word,
I knew that I, too, in my home might be
A minister of the Lord.
For I've not the gift of a ready speech,
And my work is of every day,
But I'll make the everyday comfort reach
Straight into his children's way.

And, as I whispered a prayer to heaven,
The wind from the hills went down,
And I thought: "If I'm servin', I'll be forgiven
For the lack of stars in my crown.
My home is Christ's" And I raised my eyes,
But, will you believe it! far
Above our roofs, in the breakin' skies,
Shone his answer to me—a star.

—*Congregationalist.*

A PASTURE WITH A ROCK IN IT.

(Annie Trumbull Slosson, in the S. S. Times.)

"No, I don't go away summers," said good old Aunt Abby. "Oh, yes, I know; most folks do, the best off folks,—ministers and all. And they tell me I'd ought to go; say its refreshing and wakening and lifting and broadening. The church at the Hollow, and the one at the East road, and Mr. Edwards', all shut up for three weeks at a time in warm weather; and we don't have any Sabbath-school at all in July and August.

"Mr. Edwards says he gets more strength of body and mind, more help for his work and points for his sermons, in his vacation at the seashore or the mountains than in all the year besides. I dare say. But I don't exactly see my way to going; there are things to see to here, and it costs something even at the cheapest places. And I've got a way of my own of having a vacation. I don't know but after all I'm lifted and broadened and strengthened as much, and get as many points out of it, as the rest with all their traveling. Maybe you'll smile when I tell you where I go, and what kind of a place it is. It's nothing in the world but a pasture with a rock in it.

"It isn't half a mile from my house, though I'm right in the busiest part of Factoryville, you know. You go down to the bobbin-mill, and then along north as far as Giles' store; then you turn to the left, and keep right straight ahead. And there 'tis,—a good bit of pasture land, and a big bowlder nigh about the middle of it.

"I came upon it two years ago. I hadn't [illegible]e long, and wasn't used to a big bustling town like this; and when hot weather came I did just ache for fresh air and growing things and woodsy places.

"I went out one day, and walked and walked, trying to find big trees and bushes and such things. By and by I saw something green ahead, and 'twas this. I stopped at the rail fence, and looked over. Just at first it didn't seem very inviting when I thought of the woods at my old home, all dark and cool, with soft, wet moss for your feet to step on, and brooks running along; and I says to myself, but out aloud, 'It's nothing in the world but a pasture with a rock in it.'

"Well, do you know I hadn't more than spoke those words than I seemed to see a wonderful meaning in them. I forgot all about the heat and the dusty road, and I crawled through the rails and went over to the bowlder and sat down on the grass, and I began to think. 'Why,' I went on to myself, 'what's religion, when you think of it, or, come to that, what's heaven itself, any more than that,—a pasture with a rock in it? I began to love that place right then and there. I can't tell you what it's been to me, and all the thinking and help and brand-new light I've found there. Points for sermons! Why, it's just bristly with them. I find a fresh one every time I go, and I haven't near come to the end yet.

"Some days I'll be so tired I can't do a mortal thing but just stretch myself full length out on the grass and keep still, and then'll come into my head that verse out of mother's favorite Psalm—I guess 'twas your mother's too, 'tis most folk's mother's—about 'He maketh me to lie down in green pastures.' Deary me! I don't want a better sermon; and again I'll get to looking at the grass. There's red-top, and timothy, and a little herd's grass there, and it looks so pretty, shaking in the wind. And I recollect how our Lord took notice of all such little things. 'If God so clothe the grass of the field,' you know; and, before I know it, that's led me off into the most comforting, beautiful thinking.

"And then there's the rock; I can't hardly talk much about that, but you know what I mean. 'Green fields beyond the swelling flood,' as mother used to sing, is all sightly and beautiful; but, after all, it's the Rock up there that's such a thing to lean on and look to. And down here in this world, too, lying down in green pastures and watching the grass is nice and comforting in fair days; but come to storms and rough weather, a rock is what we want after all.

"I believe I get more points out of that bowlder than I do out of the pasture. In a hot afternoon I get on the east side of it in the shade, and then I think of the 'man that shall be the shadow of a great rock in a weary land.' Sometimes there comes up a storm with such pouring rain, and I creep under the lee of that bowlder, and keep safe and dry. And then I am sure to get thinking of the 'strong rock for a house of defense,' and of father's hymn,

'Rock of ages, cleft for me,
Let me hide myself in thee.'

"Sometimes it's Moses hiding away in the rock to watch the Lord pass by; again it's the rod bringing water out of the rock; and lots of times it's about that tomb hewn out of a rock, that new sepulchre in a garden wherein was never man yet laid. Or by spells I think of David keeping his father's sheep, and leading them out in the pastures; or Isaac going out into the fields at eventide, and that beautiful story of the shepherds abiding in the fields around Bethlehem.

"But after all, I come back most times to the thing itself, just as it struck me the first time I ever saw it,—a pasture with a rock in it. So I don't go away in warm weather, and I never expect to now. For I'm getting on in years, and there's plenty of things in my own little watering-place here to last as long as I shall for points to think about, and for strengthening and lifting and widening. It won't be long, at the most, before I go away for good some summer. I shall be satisfied when I wake up there; but I can't help hoping the place will be a little like a pasture, and I'm certain sure there'll be a Rock in it."

A Scottish minister, in a provincial town, startled his congregation by an announcement recently. He could not be brought to see the beauty of bazars, and had a conflict of opinion with his church managers on the point. He called the whole affair gambling. Nevertheless, the church debt had to be lifted, and the good man yielded, and announced the hateful thing from the pulpit on Sunday, as follows: "You are aware that there is a considerable amount of debt hanging over this congregation. Now, we have tried several means to raise the money, but without success. And the opinion of the managers and others is, that as we have exhausted every *honest* means of raising the money, there is nothing left but to have a bazar."—*Ex.*

NOT YOURS, BUT YOU.

There was an old Negro woman, some twenty years ago, in North Carolina, who was called by Union prisoners, and Confederate conscripts as well, "Cheer up, Honeys," and "Glory Day." Sometimes they called her by one name, and sometimes by the other, but generally by both, as a kind of double description of the humble saint. Because every day, when prisoners were marched into the stockade, or conscripts were halted within her reach, she stood at the gate or hobbled along the line of worn-out and suffering men, and with the music of Christ's own sympathy in her voice she cried in the ears of all: "Cheer up, honeys, glory day is coming!" How she refreshed them! Why, they coined a laugh out of their sorrows with the very name with which they saluted her.

There are wants of the soul and hunger of spirit which can never be satisfied with the bread which one may purchase. There is a loneliness of heart which no fullness of material resources can remove. There are wounds and bruises of men, of women and of children that must have something better than pence, that furnish oil and wine for the victim half dead by the wayside. There are sorrows where contributions can only be a mockery and the adding of chains to the captive. Nicodemus does well to bring his costly gifts of spices and fine linen for the burial. But what has he of cheer and sympathy for his suffering Lord? It would have been better, Nicodemus, if you had last night followed the Nazarene to the olive garden, and helped the disciples to watch, and brought them refreshment when their hearts were so heavy with sorrow that they could not do their duty. Joseph, the rich Arimathean, does well to open his new tomb, prepared at so much cost, and give the body of his Lord a resting-place away from the public gaze. But will he bring gold to the weary sufferer on the cross or to God's Lamb that has fallen in the street? It would have been better, Joseph, had you gone down into that howling mob and helped to bear the cross with your stronger shoulder; or if you had taken your place along with John and Mary and the other woman, where the dying sacrifice might be refreshed by your presence.

There are sufferers who need us, not ours. They are abundant, and all about us. They may be found where least we are looking for them, and with the smallest effort we may refresh them with all the fresh air they need.

Years ago, one dark, blustering night, I was awakened in the middle of the night by a warm little hand which was gently pressed upon my face. I reached out in the darkness and found my precious little boy whom long since God took to himself. He was standing by my bed and trying to lay his head beside mine on my pillow. I said: "My dear boy, what is the matter? Why are you out of your bed? What is the matter?"

He answered in a whisper, "Nothing, papa."

"But what do you want?" I said.

"I want you," he answered, with a little sob that shook his body, and very soon shook mine. He soon grew quiet, and I said: "My child, are you sick?"

"No," he said.

"Are you hungry? Don't you want something?"

"No," he said, with his lips pressed to my ear; "I just want you; it is so dark."

Brethren, there are thousands of God's lonely children that have crept from their resting-place and are wandering in the dark; and it is so dark. They want you. They want nothing but you. Give yourself to them. How near to God they will bring you if you search them out diligently and refresh them! Their prayers will crowd the gates of God's mercy and bring you mercy in that day. God help us all to refresh his needy ones.—*Rev. S. C. Logan, D. D., in Northwestern Christian Advocate.*

TEMPERANCE.

LODGES SWAMPED BY LIQUOR.

The Supreme Medical Examiner of the Knights of Honor says: "In my opinion our order is threatened by

NO ONE THING

more seriously than by the drinking habit. It is a hydra-headed monster which bodes no good to the order. I find it almost impossible to get accurate and trustworthy information in regard to applicants upon this point. Many are doubtless admitted to the order who should be debarred. Greater care and diligence is in this regard imperatively demanded. This applies in some cases to lodge medical examiners, but more particularly to investigating committees and individual members of the subordinate lodges.

"It is only when the members of the order come to understand that every time a drinker is admitted they will have to pay additional assessments on his account, that we can hope to successfully cope with this danger, and eradicate it root and branch. 'Eternal vigilance is the price of liberty.' The increased number of assessments has been the price paid for a lack of it on the part of our members to guard the order against the man who drinks. I can find no record of an expulsion from the order for inebriety, but find a considerable number of deaths from alcoholism, delirium tremens, etc.

"These do not by any means reveal the extent of our death rate from alcohol. Gastritis, Bright's disease, cirrhosis of liver, sun stroke, heart disease, apoplexy, etc., are given as the cause of death, when in reality the death was directly or indirectly due to the long continued and steady use of alcoholic beverages. While all these diseases may occur in men who do not drink, yet they are so often superinduced by an excessive or continued use of alcohol that their frequent occurrence in our order is enough to make every such death a fresh warning against admitting men who use alcohol to any considerable extent.

"I do not mean that we should admit teetotallers only, but I do mean that we should admit temperate men only, and that we must take steps to rid our rolls of those who are imposing upon the order by killing themselves in this way. Some steps should be taken to compel the lodges to enforce the law enacted for the purpose of purging themselves of men who indulge to excess. We have a law excluding bartenders, and it is a wise provision; but we should take greater care to keep out the man who stands too much in front of the bar, as well as him who dispenses the beverage.

"There is nothing in our law to exclude brewery men, or men employed in the various branches of that business. I regard them as anything but good risks, and statistics will bear me out in the assertion that the mortality amongst men employed in and about breweries is far above the average. We are not lacking in evidence of this fact from our own death list."

NEW YORK, Aug. 22.—Brigham Young of Salt Lake City, Utah, who is supposed to be a descendant of the famous Mormon apostle, was locked up in the third precinct police station, Jersey City, for making overtures to Jersey City young women. Policeman A. Wohlben caught Young in the act. The prisoner said he had been drinking and was looking for a wife. He declared he came from Salt Lake City, and that he was one of the Latter Day Saints. When asked how many wives he had he smiled and replied that he could not remember them all. Young claims he was expelled from the Mormon society because he preferred rum to religion. He is 53 years old.

No political party has the right to expect the support of Christian men so long as that party stands committed to the license policy, or refuses to put itself on record against the saloon.—*Presbyterian General Assembly.*

The devil's best time for making hay is when the Christians are not busy.

It often happens that a dog without teeth barks the most.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON XII.—Third Quarter, 1894, Sept. 16.

SUBJECT.—Jesus at Jacob's well.—John 4: 9-26.

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—John 4: 14.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—John 4: 5-15. T.—John 4: 16-26. W.—John 4: 27-42. Th.—Isaiah 55: 9-7. F.—John 7: 28-39. S.—Rev. 22: 1-7 Su. Rev. 22: 8-17.

NOTES BY REV. J. M. FOSTER.

In the revolt of the ten tribes from the house of David, Samaria became idolatrous, and continued so until the Assyrian captivity. Colonists brought by the conqueror occupied the deserted land. They brought their idols, and united their heathen rites with the worship of the true God as taught them by the Israelite priests. The result was a strange medley. "They feared Jehovah and served graven images." 2 Kings 17.

These Samaritans were the bitterest opponents of the Jews in re-building Jerusalem and the temple. Manasseh, the son of Judah, the high priest in Jerusalem, married the daughter of Sanballet, the chief of Samaria. The Jews demanded that he repudiate his wife. This he refused to do, and fled to his father-in-law, who received him with royal honors; and with the permission of Alexander the Great, built a temple on Mount Gerizim, and made him the high priest. This intensified the bitter hatred between the Jews and Samaritans. "The Jews have no dealings with the Samaritans.

Into this country Christ and his disciples came. At noon they reached Jacob's well, near Sychar. This was the parcel of ground purchased by Jacob from the sons of Hamor, which he gave to his son Joseph. The fatigue of the journey and the intense heat made the Saviour faint and weary, "and he sat thus on the well," while his disciples went into the village to buy food. While they were gone a woman of Samaria came to draw water. He asked her: "Give me to drink?" She was surprised at this request. She knew the teachings of the Rabbins: "It is forbidden to eat the flesh or to drink the wine of a Samaritan. If a Jew receive a Samaritan into his house or in any way minister to him, he shall cause the children to be led into captivity. To eat the bread of a Samaritan is as if he ate swine's flesh." No wonder she expressed her astonishment. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?"

"*The gift of God*" is perfect salvation, including deliverance from the guilt of sin by the atonement of Christ, deliverance from the power and pollution of sin by the grace of Christ, and a title to the perfect holy happiness of the redeemed in glory. "The gift of God is eternal life through Jesus Christ our Lord." But a veil was upon her heart. She understood his words literally; so she said: "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Jacob knew this country well. He selected this spot and sunk the well. Do you know of springs in this neighborhood of which he was ignorant? Your language implies that you are greater than Jacob, which I very much doubt!

By "the water" in Christ's reply some understand the gift of the Spirit. The pure river of the water of life proceeded out of the throne of God and of the Lamb. The Holy Spirit proceeds from the Father and the Son. But "the water" spoken of is "the gift of God" and includes the perfect salvation. The woman can see only a literal meaning, but suspects that she does not understand. So she said, perhaps in sarcasm: "Sir, give me this water, that I thirst not, neither come hither to draw." This the Saviour notices not. He is searching for her soul. To reach that end a sense of sin must be awakened, and so he said: "*Go call thy husband.*"

She seemed to have been a woman of loose habits, at least of doubtful character. It would appear that she was then living in concubinage. The fact that this stranger had such an accurate knowledge of her miserable life of sin was amazing, and she said: "Sir, I perceive that thou art a prophet." She is exceedingly anxious to turn the conversation from this embarrassing subject. But the Saviour has lodged the arrow of conviction in her heart, and he can afford to let her lead the conversation where she will. The arrow will do the work. Quick-witted woman that she was, her answer suggested a theme. She would refer to this prophet the controversy between the Jews and Samaritans as to where God can be worshiped acceptably. It is often true that persons living in sin are interested in religious questions. Breckenridge made a speech against Briggs in the General Assembly while at that time he was living as an adulterer. This woman was deeply interested in this question. "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." She said: Abraham, Isaac and Jacob worshiped in Gerizim. For three centuries the tabernacle and ark were at Shiloh near here. Our fathers built this temple. Our high priest is a Jew. The five books of Moses are read to the people. Why is worship here not as acceptable as at Jerusalem.

The Saviour replied by assuring her that the time was at hand when that question would cease to be of interest. These distinctions are to be ended. Those who worship in Jerusalem will be accepted, and those who worship in Gerizim or anywhere else will not be rejected. As to the question between Mount Zion and Mount Gerizim, the Jews are right and you Samaritans are wrong. David spoke by the Spirit: "Yet have I set my king upon my holy hill of Zion." The spot on which the temple was built was pointed out by revelation. God said to Solomon, "I have hallowed this house that thou hast built to put my name therein forever; and mine eyes and my heart shall be there perpetually." The Jews worship according to divine appointment; the Samaritans do not.

"*Ye worship ye know not what.*" The "salvation" is the Saviour who came from Judah. "Mine eyes have seen thy salvation," said Simeon when he saw the child Jesus. "So the Lord hath commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth." The Saviour came out of Judah and therefore the Jews have the true mode of worship. But the time is at hand when a worshiper will not be accounted true because he worships in Jerusalem, nor false because he worships in Gerizim; but in every place God will accept true worship, "in spirit and in truth," i. e., spiritual and real worship. The worship must proceed from a mind enlightened by the Spirit through the Word and from a heart softened and made affectionate by his grace. True worship is offered according to the forms prescribed in his Word. Only such worship is worthy to be offered to a being who is rational and intelligent to an infinite degree. "God is a spirit: and they that worship him must worship him in spirit and in truth." The question to-day between Romanism and Protestantism is settled by this. Rome is baptized heathenism; and like Samaria has a curious mixture of the false and the true. Protestantism takes the Bible as its only guide. This also settles the question between the worship of the lodge which unites pagan, Mohammedan, Jewish and Christian rites in one conglomerate and that of the true church which offers a rational, real and divinely-appointed worship.

She had read Moses' prediction, "A prophet shall the Lord your God raise up like unto me: him shall ye hear." So she said, "I know that Messias cometh (the apostle adds, "which is called Christ,"—Messiah in Hebrew and Christ in Greek meaning the Anointed): when he is come, he will tell us all things." When the Saviour spoke in Judea he used parables and did not generally speak plainly of himself as the Christ, because the Pharisees would have been provoked, and hindered him in his work. But no such reason existed here. So he speaks plainly, the time having come to reveal himself to her soul.

"*I that speak unto thee am he.*" No doubt her heart leaped for joy. No doubt her soul did cleave to him. She surrendered her soul to him cheerfully, absolutely, irreversibly, as Saviour and Lord. Finding the Christ, she desires to have her friends find him also. A saved soul has an unquenchable desire to bring others to Jesus. So "she left her pitcher and ran back into the city."

The disciples returned about this time and marveled that he talked with the woman. They knew the teaching of the Talmud, "He who instructs his daughter in the law is like one that

plays the fool," and it was unworthy of a wise man to talk with a woman, and especially a Samaritan. But their reverence for him caused them to hold their peace. Their request that he take food was disregarded. To see his work succeeding was more than meat. "I have meat to eat that ye know not of." This was strange to them. Who had provided him with food? "My meat is to do the will of Him that sent me and to finish his work."

In the meantime the woman had gone to her friends and said: "Come see a man which told me all things that ever I did; is not this the Christ?" A great multitude came out to see him. Beholding them emerging from the gate of the city he said: "Say not ye, there are yet four months, and then cometh the harvest? Behold I say unto you, lift up your eyes."

"And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon you bestowed no labor." The disciples had baptized many converts in Judea. But they were only reaping the fruits of the preaching of John the Baptist. The sowing of the prophets had also come to the harvest. This was said to subdue any vanity the disciples might have over their success. "Other men labored and ye are entered into their labors."

The saying of the woman, "He told me all things that ever I did"—convinced many of the Samaritans of his Messiahship. Women are used as Gospel messengers. In the 68th Psalm David said: "The Lord spake the word: the women who published it were a great host." Joel said: "Your daughters shall prophesy." The first messenger from the tomb to announce the resurrection of Christ was a woman, and three other women brought the second. Aquilla and Priscilla organize a theological seminary and give Apollos a thorough course.

The Samaritans besought Christ to tarry, and he abode two days. His preaching was abundantly successful. They are overjoyed. Like the Queen of Sheba they say: "The half was not told us." "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." They remembered the promise: "Unto him shall the gathering of the people be." "As many individuals were astonished at his humiliation, so at his exaltation shall he cause many nations to leap for joy." "The desire of all nations shall come." The teaching of Christ confirmed the Word. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." "And I, if I be lifted up will draw all men unto me." Men of all classes are drawn. From all kindreds and people and tongues and nations they come. They come from the east and from the west and from the north and from the south, and sit down with Abraham and Isaac and Jacob in the kingdom of God, and sing the song of Moses and of the Lamb.

A CLEAN HANDED REFORMER.—When our Saviour drove the sheep out of the temple, he did not drive them into his own pasture; nor sweep the coin into his own pockets, when he overturned the tables of the money-changers. But we have, in our days, many who are forward to offer God such zeal as not only costs them nothing, but wherewith they have gained great estates.—*Thomas Fuller.*

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb. 25, 1890, at Somerville, Mass.*

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NEWS OF THE WEEK.

WASHINGTON.

Establishment of a permanent bureau for the exhibition of the resources of the Southern States was decided on by the Southern development convention.

The cash balance in the treasury, Monday, the day previous to the one on which the new tariff act became operative, was $126,498,130, of which $54,969,305 was gold reserve. So far this month the receipts aggregate $35,688,057, of which $24,586,113 was from internal revenue and $9,592,948 from customs. The internal revenue receipts for the ten days in which the President has had the tariff bill in his possession amounted to $19,053,759. The expenditures this month amount to $27,589,000, leaving a surplus of about $8,000,000 for the month to date.

CHICAGO.

A pure food exposition will be opened in Battery D and Second Regiment armory Oct. 1 and continue for three weeks. Every article and variety of food that is pure and healthful will have a place. Among the features will be practical demonstrations of the preparation of food for the table and lectures on the art of cooking.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 27 to Sept. 1:

Mrs H A Prest, J N Lloyd, W A Brooks, J Robison, H Stevens, Rev O C Bedford, H Elder, Rev P W Holmes, Calvin Steck.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	53⅛@		54⅛
Winter No. 2	53	@	53¾
Corn—No. 2	55¾@		57¾
Oats—No. 2	29⅛@		32¼
Rye—No. 2	46⅛@		48
Bran per ton	12 00	@13	50
Hay—Timothy	8 50	@10	00
Butter, medium to best	12	@	23⅛
Cheese	7	@	10¼
Beans	1 70	@ 1	90
Eggs	14	@	15⅛
Seeds—Timothy (100 lbs)	4 00	@ 5	25
Flax	1 23	@ 1	24
Clover (100 lbs.)	8 00	@ 9	00
Broom corn (per ton)	50 00	@105	00
Potatoes, (pr. bu.)	68	@	75
Hides—Green to dry flint	02½@		06⅛
Lumber—Common		15	50
Wool (unwashed)	10	@	21
Cattle—Choice to extra	4 70	@ 5	80
Common to good	2 00	@ 4	60
Hogs	3 50	@ 6	20
Sheep	1 50	@ 3	60

NEW YORK.

Wheat No. 2	57⅞		58¾
Corn No 2	64¼		
Oats	33⅛@		36¾
Rye	52	@	52⅛
Eggs	14½@		17
Butter	13	@	24
Wool	19	@	25

KANSAS CITY.

Cattle	1 25	@ 5	25
Hogs	2 75	5	72
Sheep	2 00	@ 3	25

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ON FREEMASONRY.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Fun in the sweet blue eyes,
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The little maiden hies.
Now she is washing dishes,
Now she is feeding the chicks,
Now she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden—
Oh, were she only tall!
Hushing the fretful baby,
Coaxing his hair to curl,
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the haymow,
Petting old Brindle's calf,
Riding Don to the pasture,
With many a ringing laugh,
Coming whene'er you call her,
Running wherever sent,
Mother's girl is a blessing,
And mother is well content.

—*Central Christian Advocate.*

GOOD THINGS TO EAT.

It is your New England housewife who understands the art of making brown bread in all its perfection, light, savory, delicious.

This excellent article of food is apt to be at its best in the rural districts for another reason, too, than the skill of the village housekeeper, namely, that it is possible to get the best of rye meal always fresh at the moment of need. In the large cities it is difficult often to get it; grocers do not keep it as a rule, and feed stores are the best sources of supply. In the farming districts 10 cents will buy a good sized bagful.

The real New England brown bread is thus made: To a pint and a half of rye-meal add a pint and a half of cornmeal and a teaspoonful of salt; mix thoroughly dry; then add a cup of molasses and a heaping teaspoonful of baking soda, wet in a little warm water. Add enough sour milk to make a soft batter. Put the mixture into a buttered mold, with tight cover, and steam four hours. When done, take out, cut into medium thick slices and serve on a platter. It can be eaten with butter alone, or for a company dish at tea serve it with thick cream poured over each slice, in which setting it is a most toothsome compound.

Heavy desserts are as much to be avoided during the warm season as heavy meats and other food material adapted to the colder temperature of winter. Greasy rich pies and puddings have no proper place in a summer dietary—if, indeed, they have anywhere or at any season of the year. Light batter pudding may be indulged; but for most palates cold custards, creams and iced desserts are greatly preferred.

The best cook-book is the one each housekeeper compiles for herself. She knows as no one else ought to know or can know the peculiarities and idiosyncrasies of the stomachs she caters for. No intelligent housewife will use all the recipes in her cook-book, unless the cook-book she compiles for herself, any more than she will eat straight down a bill of fare. She will select such as suit her purse, her ideas, and the family stomach. Every young housekeeper should have her blank recipe-book, and copy or paste into it such recipes as she finds useful and successful. In a short time she will be quite independent of other cook-books.

A man went into a drug store and asked for something to cure a headache. The druggist held a bottle of hartshorn to his nose, and he was nearly overpowered by its pungency. As soon as he recovered he began to rail at the druggist. "But didn't it help your headache?" asked the apothecary. "Help my headache!" gasped the man. "I haven't any headache. It's my wife that has the headache."

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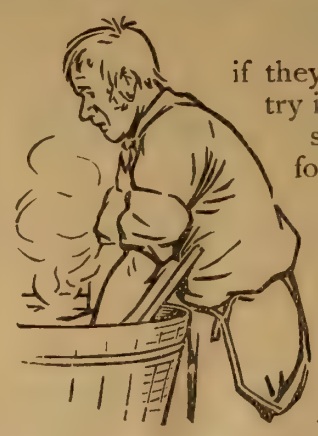

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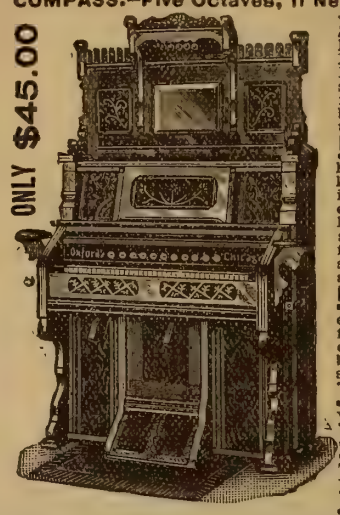

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FARM NOTES.

THE FARMER'S SON.

A farmer and his little child
Walked out one summer morn,
Through meadow-land and forest-land,
And fields of golden corn.

"See, child," the sturdy farmer said,
"How fair the growing grain!
'Twill make thy father rich and free
When winter comes again."

Then plucked he at the golden corn,
The little, gentle lad,
And kissed it: "Bless the corn," he said,
"That makes my father glad."

"Nay, child;" he smiled upon his boy:
"The fair grain does its best;
Yet as it grows and ripens here,
Obeys but God's behest."

Then raised the lad his little hand,
And bared his curly head;
"Bless God, he loves my father dear,
So loves us all," he said.

The sturdy farmer's eyes were wet—
"Amen!" then whispered he,
"'Tis rare I pray; but bless the Lord
Who gave my son to me."

FARMERS AND THE NEW TARIFF.

The lamentations of the high protective tariff newspapers over the sufferings of the farmer, because wool goes upon the free list, would naturally induce one to believe that wool was all the farmer had to sell and that he had nothing to buy that would be cheapened under the new tariff law. But the free list shows articles that should enable the farmer to recoup all he loses, if he loses anything, by reason of free wool.

The farmer will have free lumber, lath and shingles and a reduction of 25 per cent in the duty on furniture, which paid duties amounting in 1893 to $1,143,000. He will also have free binding twine, bagging, burlaps, and grain bags made of burlaps. In 1893 the duties paid on grain bags alone was $536,000. He will also have free of duty plows, tooth and disk harrows, harvesters, reapers, agricultural drills, mowers, horse-rakes and thrashing machines.

The duties on women's and children's dress goods, coat-linings and similar fabrics have been greatly reduced. In 1893 the duties paid on this class of goods amounted to $18,250,000, which, at an *ad valorem* rate, was over 102 per cent, but the new bill reduces the rate to 40 and 50 per cent. The duty on woolen cloth and worsted goods is reduced one-half, while the rate on knit woolen fabrics is cut down from 94 to 40 per cent.

There is no pretense that the Senate bill is an ideal measure or that there is not much room for improvement in it, but so far as the farmers are concerned there are many compensations for the wool duty, even if putting wool on the free list shall prove harmful to their interests, which is not likely to be the case. —*Chicago Record.*

DEER EAT UP THE FARM CROPS.

Deer are destroying crops on the farms near Rutland, Vt. Farmer George H. Woodward of Shrewsbury, six miles distant, has complained to the Game League that they have devoured his vegetables. He demands payment for the same. He says they devour his crops during the night and have to be driven off every morning. Within a mile of this city deer are frequently met trotting along the highway. They are as docile as dogs. Up in the mountains they feed with the cows. Black bears are almost as numerous as the deer, and quite as venturesome.

FILLING THE WATERING POT.

"I don't know where the waterin'-pot is," said Jimmie boy, "but I'll tell you what we'll do, Willie; you hold your eyes over the fwowers, and I'll pinch you till you cry, and the tears'll water 'em good enough."—*Harper's Bazar.*

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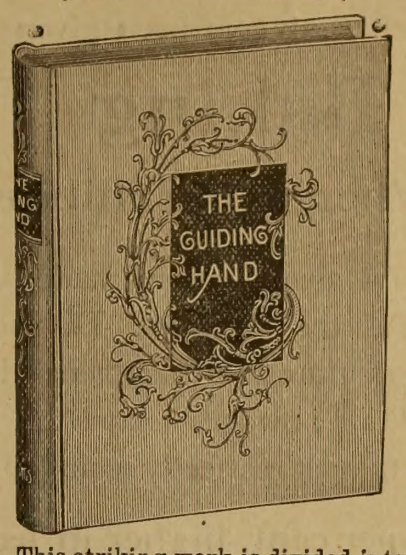

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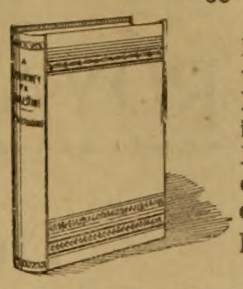

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—BY—

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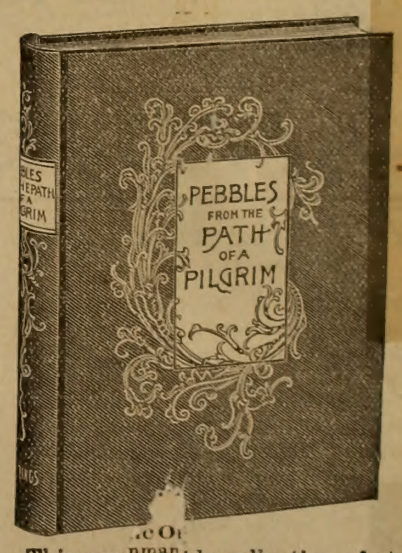

This remarkable collection of stories from the experience of sec[ond]ful life of a Green Mountain [girl], etc. as been pronounced "more fas[cinat]ing than any romance." A member of Congress writes: "'Pebbles' has been read by me with great interest. The introductory chapters followed me into dreams. Every copy is read to pieces by the family, and borrowed to death by the neighbors." An editor says: "Surely the faith that 'obtained promises, wrought righteousness and stopped the mouth of lions' must have been given in large measure to the writer of this last remarkable book.... No family library should be without it." "Pebbles," says the *Christian Cynosure,* "is such a book as Christian parents are always glad to put on their children's tables."

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morning, from brain trouble, after a long illness.

The bank at Tescott, Kans., was robbed Saturday morning by two masked men, who boldly entered the bank, killed the cashier and carried away considerable money.

An English syndicate has practically closed a deal for the purchase of all the paper and pulp mills in Wisconsin. The mills in the deal number thirty-four and the price agreed upon is $14,000,000. The transfer is to be made March 1.

The International Migration society, which was incorporated in Birmingham, Ala., last February and whose object is to send Southern Negro colonists to Africa, has closed a deal with a steamship company, and the first boat will leave about Sept. 15. The ship will start from Philadelphia and touch at different Atlantic and southern ports, and from New Orleans steam direct to Liberia via Havana. It is expected that by November 5,000 Negroes will have been transported. The President of Liberia has offered each family of colonists twenty-five acres of land and implements with which to work it.

Both eastward and westward Atlantic records were broken Friday, the former by the Campania, the latter by the Lucania, which made the trip from Queenstown to New York in five days eight hours and thirty-eight minutes.

The custom house receipts last Wednesday at New York were nearly $1,000,000. It is expected that the receipts will be about $1,000,000 a day for some time until an immense quantity of goods has been released from bond.

FOREIGN.

A terrible fire occurred on the Canton river, China. A flower boat caught fire and the flames spread until hundreds of those craft were destroyed. The progress of the fire was so rapid that at least 1,000 natives perished. The flower boats were moored stem and stern in rows, and large numbers of natives lived upon them.

Baron Unger von Sternberg, said to be the chief of the international board of anarchists, was arrested at St. Petersburg.

Forest fires are raging in various parts of the province of Ontario, Can. Around Dundalk whole fields of grain and miles of forests are destroyed. Near Shelburne, forty miles of territory is on fire and twelve farmhouses have been burned. The whole mountain range north of Milton has been burning three days. Hundreds of men are fighting flames.

NEWS OF THE WEEK (*Continued from 13th page*).

The *Tribune* of Monday says: "The Pullman strike finally has reached that stage where all labor unions and the public generally have lost interest in it. Relief supplies have stopped coming in and money contributions are growing smaller every day. Even the local leaders have become weary and are wrangling among themselves over the question of declaring the strike off or keeping it on. The unions at Pullman, Kensington, and Roseland seem to have repudiated them. Chairman Heathcote called a meeting for Saturday night to decide the matter and only half a dozen delegates put in an appearance."

TASTROPHE.

The region hat way between St. Paul and Duluth was sw[illegible]t by fire last Saturday and Sunday and the towns of Hinckley, Partridge, Herrick, Sandstone, Mansfield and Dedham on the at Northern, Baronett and Shell Lake on the Omaha, and Poplar on the Northern Pacific were destroyed. The reports of Monday morning were quite incomplete. The loss of life is appalling. Near 20 people are believed to have perished, some estimate 1,000. Property estimated all the way from $2,000,000 to $12,000,000 was burned. The greatest loss of life was at Hinckley, Minn., where the forest fires rushed like a tornado upon the town and scores perished miserably in the streets. Great loss was also experienced at Washburn, Wis., but the flames were checked after superhuman effort.

The flood of water which swept the country west of San Antonio, Texas, was one of the most terrible catastrophes that has visited the State. About half of the town of Uvalde, which has a population of about 2,500, was swept away. The flood came in the night and about fifty families sought refuge in trees. The town of Dhanis is submerged to a depth of several feet. In a settlement of about seventy-five families a few miles below Uvalde it is believed many if not all were drowned. The deluge of water did not come from the clouds, as was at first supposed, but out of the ground, and its bursting forth was caused by an earthquake. Along the Leona river near Uvalde the cracks in the earth with the water pouring thereform are still seen. Southern Pacific officials estimate that it will cost about $1,200,000 to rebuild the forty miles of track and replace the steel bridges.

CASUALTIES.

Roberts, Ill., was swept by a blaze which originated in a grain elevator. Only six business houses are left standing.

A West Michigan passenger train was wrecked near Brookings by a herd of cattle. Two men were killed and three injured.

The little lumber town of Vesper, Mich., was destroyed by a forest fire Tuesday last. The large saw and planing mills belonging to the Sherry-Cameron Lumber company and twenty-three buildings, all there were in the town, were burned.

Flames broke out in a six-story "sweat-shop" at 226 Rivington street, New York [illegible]v. Three men lost their lives and a [illegible]ech, a fireman, is dying. At 31 Goer[illegible]a Street a six-story tenement was burned, [illegible]strick families were driven out panic-

Mrs. [illegible] $17,000 damage was done.

death at [illegible] Stevens was scalded to evening. S[illegible]ordsville, Ind., Tuesday at a picnic, an[illegible] pouring boiling coffee the large pot we[illegible]g, the contents of and shoulders, sca[illegible]ied over her head

A threshing mach[illegible]er to death.

near Fergus Falls, M[illegible]ler exploded men outright, injuring a[illegible]illing two that he died soon after[illegible]o badly wounding a fourth. [illegible]iously

COUNTRY.

News comes from Memphis of the lynching of six Negroes in the northern part of the county, Saturday. Barn-burning was the alleged crime

Gen. Nathaniel P. Banks, soldier and statesman, died at his home in Waltham, Mass., shortly before 8 o'clock Saturday

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